

MODULE ON
HUMAN RIGHTS AND
CHILDREN'S RIGHTS FOR
BANGSAMORO
YOUTH



Southeast Asia Coalition to
Stop the Use of Child Soldiers



Center for Muslim Youth Studies, Inc.

**Module on Human Rights
and Children's Rights
For Bangsamoro Youth**

Copyright 2010
SOUTHEAST ASIA COALITION TO STOP THE USE OF CHILD SOLDIERS AND
CENTER FOR MUSLIM YOUTH STUDIES, INC.

This publication may be reproduced, stored in retrieval system, or transmitted in any form or by any means, electronic, mechanical, photocopying, recording, or otherwise, as a whole or in part, for use in training and for information, provided that acknowledgement of the source is made. The opinions expressed in this report do not necessarily reflect the policies and views of the funders.

EDITORIAL TEAM

WRITERS

Norodin Salam, PhD
Amor Pentaliday
Nasrudin Talipasan, CSEE
Ryan Silverio
Ramil Andag
Rosa Galilea Dimaandal

EDITOR

Baibonn D. Sangid

GRAPHIC DESIGNER

Ariel G. Manuel

SOUTHEAST ASIA COALITION TO STOP THE USE OF CHILD SOLDIERS

c/o PST-CRRC, Unit 1501 Future Point Plaza 1,
112 Panay Avenue, Quezon City, Philippines 1100
TELEFAX +632-376-63-88
EMAIL seacoordinatorchilddsoldiers@yahoo.com

CENTER FOR MUSLIM YOUTH STUDIES, INC.

Door 6 Kadir Daud Bldg., Campo Muslim
Barangay Bagua
Cotabato City, Mindanao
EMAIL cmysi.mindanao@gmail.com

This publication was produced with the generous funding support of the
United Nations Children's Fund (UNICEF).

ISBN 978-971-94252-3-6

Acknowledgement

This module has seen the light of day due to the collective efforts of child rights advocate, colleagues, friends and the Bangsamoro children whose innocence and vulnerability inspire us to intervene.

Amor Pandaliday, Norodin Salam, Nasrudin Talipasan, Ryan Silverio, Ramil Andag and Rosa Galilea Dimaandal patiently and substantially contributed to this toolkit, to them we are tremendously grateful.

Our heartfelt thanks to the United Nations Children's Fund (UNICEF), the Moro Islamic Liberation Front (MILF) and the Institute of Bangsamoro Studies (IBS) for supporting us in coming up with this training toolkit, reference and learning material.

Overwhelmed by the support and cooperation extended by the committee of experts who reviewed the content of the manual, in particular, Prof. Abhoud S. Lingga, Dr. Parido Pigkaulan, Judge Mutalib Tagtagan, Ustaz Mughtar Musa, Ustaz Nurulam Abdullah, Engr. Oscar Mama, Prof. Badrudin Abdul, Prof. Abdulmuin Lantong and Bai Hyriah Candao, our salute and earnest gratitude.

Likewise, a loving thanks to the participants of the pre-test workshop for sharing their time and constructive comments, namely; Salahudin Matilendo, Alimodin Sapi, Renie Galmak, Abubakar Salik, Nhorul-am Abdullah, Abdalnasser Akmad, Samia Mansunguin, Makakua Buat, Jimmy Adil, Badrudin Abdul, Akas Parending, Abdulmaguid Sacidatan, Bobby Benito, Samia Mansunguin, Razul Abas, Tohami Ibrahim and Mughtar Musa. We also thank Ms. Esmeralda Simpal for documenting the outcomes of the pre-test workshop.

Kind appreciation and heartfelt thanks for the team of SEASUCS for their unwavering support and invaluable insights throughout the making of the project, namely, Marco Puzon, Agnes Camacho and Cristina Lomoljo. Special appreciation is given to Nicholas Davis for his input.

Our kind appreciation to Ms. Baibonn D. Sangid for editing the module.

For their invaluable contribution and encouragement, we thank the Geneva Call, the Institute for Bangsamoro Studies, International Committee for the Red Cross, Philippine National Red Cross, and the Coalition to Stop the Use of Child Soldiers for their participation and support for human rights, child rights and international humanitarian law trainings that have resulted to the preparation and development of this manual.

This module on human rights education is heartily dedicated to the thousands of Bangsamoro children and youth who are struggling for peace, human rights, justice and freedom.

“A Toolkit for Human and Child Rights Advocacy”

Human rights violations breed rebellion. The Bangsamoro homeland in Mindanao is wanting in the area of human rights protection. Worst, it is short if not replete with documentary and historical facts that account for abuses of power and violations of human rights at a low level let alone those in high ground; be it committed by their leaders, government officials or those mandated to secure peace and human safety, such as the police and the military personnel.

The centuries of conflict in Mindanao brought about by successive colonization by the American and the Japanese, the declaration of Martial Law by President Marcos in the early 70's, the hamletting of people caught in the situation of armed conflict and militarization of communities, the bombings of the Moro rebel insurgency camps in various Moro communities in 2000, the Philippine government alignment with the “Coalition of the Willing” which supported US President Bush's war and invasion of Iraq, and the manhunt for suspected Al-Qaeda terrorists further exacerbated the Bangsamoro people's difficult human condition and survival.

This resulted in further animosity, lawlessness, inequity, abject poverty brought about by business and economic decline making it impossible for people to live in a peaceful, healthy and secured environment. The usual victims are elderly, women, youth and children due to their vulnerability who are left with no recourse to redress grievance and defend their human dignity.

Obviously, these explained the proliferation of rebel groups and revolutionary movements.

Creating an orderly society where justice and peace prevail, emanate from an active and vigilant citizenry who rally behind a system that ensures justice and judicial institutions are functional; to guarantee equality and protection of human rights for all. Human Rights Education (HRE) is a subtle way to win the hearts and minds of the people, thereby motivating them to resort to peaceful means and legal way of asserting rights.

Thus, in partnership with the Southeast Asia Coalition to Stop the Use of Child Soldiers (SEASUCS), the Institute of Bangsamoro Studies (IBS) and other NGO's, the CMYSI Human Rights Bureau are enthusiastic to be at the forefront to champion the promotion and protection of human rights awareness among the Bangsamoro. We are optimistic that we were able to come up with a toolkit to promote human and child rights advocacy.

In the face of the continuing hostilities and man-made calamities that plague this region, inshallah, this toolkit is envisioned to enhance the skills and capacities of our partners and colleagues in the campaign, most especially the intended user the Bangsamoro youth.

Southeast Asia Coalition to Stop the Use of Child Soldiers (SEASUCS)

This module on human and child rights advocacy is an outcome of *SEASUCS* series of engagements towards the protection of children in the Bangsamoro homeland. Maximizing our resources, experience and expertise in the field of education, SEASUCS along with other human rights and humanitarian agencies have conducted a series of human rights education workshops involving various Bangsamoro stakeholders since 2005. The content of the manual, particularly the recommended activities are products of these workshop series.

SEASUCS, as a child rights organization, acknowledges the vital role of the youth and children as key player to participate in the field of human rights advocacy. As such, we believe that the promotion to respect the universal children's rights can only be attained and realized when the children and young people themselves are knowledgeable and proactive in professing and exercising their fundamental rights.

With this module, we hope to equip the Bangsamoro youth and children the necessary knowledge and practical skills to support their role as young advocates.

Ryan V. Silverio
Regional Coordinator

LIST OF ACRONYMS

BM	-	Bangsamoro
BOR	-	Bill of Rights
BBOR	-	British Bill of Rights
CAT	-	Convention Against Torture
CEDAW	-	Convention on the Elimination of All Forms of Discrimination Against Women
CERD	-	Convention on the Elimination of Racial Discrimination
CMYSI	-	Center for Muslim Youth Studies, Inc.
CRC	-	Convention on the Rights of a Child
GCHR	-	Geneva Convention on Human Rights
HRC	-	Human Rights Commission
HRE	-	Human Rights Education
HRV	-	Human Rights Violations
HURIDOC	-	Human Rights Monitoring and Documentation
IBS	-	Institute of Bangsamoro Studies
ICRC	-	International Committee of the Red Cross
IHL	-	International Humanitarian Law
IHRL	-	International Human Rights Law
ICESCR	-	International Covenant on Economic, Social and Cultural Rights
ICCPR	-	International Covenant on Civil and Political Rights
MILF	-	Moro Islamic Liberation Front
OIC	-	Organization of the Islamic Conference
PNRC	-	Philippine National Red Cross
SEASUCS	-	Southeast Asia Coalition to Stop the Use of Child Soldiers
SAW	-	<i>Sallallahu alayhi wa sallam</i>
SWT	-	<i>Subhanahu wa Ta'ala</i>
TroT	-	Training of Trainer
UDHR	-	Universal Declaration of Human Rights
UN	-	United Nations
UNC	-	United Nations Charter
UNICEF	-	United Nations Children's Fund
UNGA	-	United Nations General Assembly

CONTENTS

Acknowledgement	iii
Messages	
Center for Muslim Youth Studies, Inc.	iv
Southeast Asia Coalition to Stop the Use of Child Soldiers	v
List of Acronyms	vi
Introduction	viii
MODULE 1 - Islamic Foundations of Human Rights	1
MODULE 2 - Understanding Human Rights	19
MODULE 3 - Understanding Children’s Rights	31
MODULE 4 - Role of the Youth To Protect and Promote Children’s Rights	37
References, Appendices and Annexes	
ANNEX A: United Nations Convention on the Rights of the Child	49
ANNEX B: ABC’s of Children’s Rights	58
ANNEX C: Optional Protocol to the UN Convention on the Rights of the Child on the Involvement of children in armed conflict	59
ANNEX D: United Nations Security Council and Children and Armed Conflict	66
ANNEX E: Organization of the Islamic Conference (OIC) Covenant on the Rights of the Child in Islam	79
ANNEX F: Advocacy	88
ANNEX G: Monitoring and Evaluation	90
ABOUT THE Center for Muslim Youth Studies, Inc.	95
ABOUT THE Southeast Asia Coalition to Stop the Use of Child Soldiers	97

INTRODUCTION

The centuries-old bloody conflict in the Bangsamoro Homeland¹ has created a great impact on the lives and properties of the Bangsamoro nation especially the innocent civilians. The continuing marginalization and exploitation of the Bangsamoro people by the Government of the Republic of the Philippines that violates the rights and dignity of a person, the massive displacement that affects mostly the women, children and youth, and the loss and destruction of properties which disregarded the statutory rights of individuals, are all facts that seriously abuse human rights.

Bangsamoro children and youth are part of the next generation who will pursue the aspiration of the Moro people to live in a place acceptable to them where justice and human rights are faithfully observed and respected. The continuing displacement of the Bangsamoro people has seriously affected the rights of children and youth to have access to quality education, their psycho-social and physical well-being, and consequently, their future.²

This Module was conceived to address the need of the Bangsamoro children and youth to understand human rights issues and concerns. The materials and methodologies were culled from the outcome and recommendations of the trainings involving participants from the provinces of Maguindanao, Sultan Kudarat, South Cotabato, Sarangani, Cotabato City, Basilan and other areas of Mindanao. It consists of five parts: 1) Islamic foundation of human rights, 2) understanding human rights, 3) understanding the children rights, 4) role of the youth to protect and promote child rights, and 5) references, appendices and indexes.

RELEVANCE OF THE TRAINING TOOLKIT

The Center for Muslim Youth Studies, Inc. (CMYSi) in cooperation with the Institute of Bangsamoro Studies (IBS) and the Southeast Asia Coalition to Stop the Use of Child Soldiers (SEASUCS) assiduously crafted the human rights education module as an aid in the conduct of their trainings to the Bangsamoro communities. The materials and methods herein adopted were mostly culled from the recommendation of the participants who attended the series of workshops and trainings held in the different areas of Mindanao. As a result, the module integrated both the Islamic precepts of Human Rights adopted by Organization of the Islamic Conference [OIC] in 2004 and International human rights and humanitarian laws.

TARGET BENEFICIARY

The module's intended beneficiaries are NGOs, trainers, students, individual Moro youth and children, youth and children's organizations, youth and children serving organizations, or students who are in senior high school up to tertiary levels. The toolkit maybe implemented in part or as a whole.

OBJECTIVES

1. Provide a comprehensive module as a reference in conducting Human Rights and Children's Rights education;
2. Reinforce awareness and advocacy on human rights and children's rights issues affecting Bangsamoro youth and children;
3. Enhance knowledge and skills of young Bangsamoro leaders, activists and community workers on theoretical and practical aspects of human rights advocacy;
4. Create a pool of community trainers, activists and educators on Human rights and child rights.

¹ "The Bangsamoro Homeland and historic territory refer to the land mass as well as the maritime, terrestrial, fluvial and alluvial domains and the aerial domain, the atmospheric space above it, embracing the Mindanao-Sulu-Palawan geographic region." Reference: GRP-MILF Memorandum of Agreement on Ancestral Domain (MOA-AD), Paragraph 1 Concept on Territory.

² The health and mentality they preserved in order to live as normal persons were gradually destroyed due to trauma from hundreds of rounds of howitzer and mortar shelling they encountered, and some were killed during those indiscriminate bombings.

METHODOLOGY

The following methods among others shall be observed and instituted in the conduct of the training.

Self Learning Exercises

Design to encourage individual and group active participation in the discussion, presentation of opinions and ideas, deepening of knowledge and understanding of theories, concepts and practical learning.

Dialogue

Participants may be grouped into two to create a small group sharing to deepen understanding of the concepts or for them to create a practical solution or address a problem.

Workshops

This scheme subdivides the big number participants into small a groups to ensure individual and group's active participation in so doing the discussion on particular topic at hand may be covered simultaneously without sacrificing the learning and participation of all conference or workshop attendees. The participants maybe allowed to choose a workshop topic.

Plenary

This mode maybe had where a lecturer or speaker is invited to present their paper, theories, precepts, research or finding in the bigger group or with all attendees present

USER'S GUIDE

This toolkit is designed to provide the user and trainer with a comprehensive and in-depth knowledge and information on the principles, concepts and conduct of Human Rights and Children Rights. It is consist of four [4] modules or parts. Some references are likewise appended to aid the user's material.

MODULE 1 - ISLAMIC FOUNDATION OF HUMAN RIGHTS

This module attempts to revisit and establish the contribution of Islamic precepts and religious foundation of Human Rights as provided by the Holy Qur'an, the Hadith and the Sunnah of Prophet Muhammad *sallallahu alayhi wa sallam* [swt. may peace be upon him] integrated in international human rights law.

MODULE 2 – UNDERSTANDING HUMAN RIGHTS

This module is designed to elicit the evolution of various organization and social movement that promotes the respect of Human Rights. It seeks to present understanding of the concepts of God-given rights, the sanctity and dignity of man and his inalienable rights under the Universal Declaration of Human Rights [UDHR] and other international standards signed by most countries.

MODULE 3 - UNDERSTANDING CHILDREN'S RIGHTS

This module presents Children's Rights in the context of Bangsamoro vis-à-vis the provisions of the Convention on the Rights of the Child. It seeks to thresh out the differences in understanding the duties and obligation of the state and all sectors to ensure that youth and children are protected, and their physical, mental and emotional development are given primordial consideration. It seeks to expose the challenges and hurdle that the children are facing amidst war, grinding poverty, local leader's exploitation and government corruption.

MODULE 4 – APPROACHES IN PROTECTING AND PROMOTING YOUTH AND CHILDREN'S RIGHTS

This module seeks to present and explore ways and means in protecting and promoting youth and children's rights. It posed to challenge the participants to engage actively and creatively in the advocacy of the youth and child rights promotion.

TRAINERS TIPS

The primary user of this manual are trainers who have undergone the training of trainers [TROT] conducted by Center for Muslim Youth Studies Inc., Institute of the Bangsamoro Studies and Southeast Asia Coalition to Stop the Use of Child Soldiers [SEASUCS]. Experienced trainers and facilitators who adopt the concepts and methodologies may also find the manual useful and easy to use.

This module is mainly designed to suit the needs of the Bangsamoro people, the Muslim Human Rights advocates, and other Human Rights trainers who will find the material appropriate, brief, concise and comprehensive. The theories and concepts were simplified to match the level of the participants; likewise, the methodologies have been crafted for practical application and easy understanding.

PLANNING A TRAINING

All four modules are designed for two days with more or less 3-4 hours delivery per module.

The following are recommended general guidelines in preparing a training schedule and activities. The schedule may be revised or shorten depending upon the situation.

Day 0

2:00 - 6:00pm Trainers Meeting / Administrative concern

Day 1

7:00 - 9:00 Arrival, Registration & Billeting

9:00 - 10:00 Opening Ceremony

10:00 - 10:30 Tea Break

10:30 - 12:00	Preliminaries [Levelling of Expectation, Getting to Know U, House Rules, Host Team]
12:00 - 1:00 pm	Salah / Lunch
1:00 - 3:30 pm	MODULE 1 ISLAMIC FOUNDATION OF HUMAN RIGHTS
3:30 - 4:00	Tea Break
4:00 - 6:00	MODULE 2 UNDERSTANDING HUMAN RIGHTS
6:00 - 7:30	Salah / Dinner
7:30 - 9:00	Continuation of MODULE 2
10:00 pm	TAPS

Day 2

6:30 - 7:30 am	Breakfast
7:30 - 8:00	Registration
8:00 - 10:00	MODULE 3 UNDERSTANDING CHILDREN RIGHTS
10:00 - 10:30	TEA BREAK
10:30 - 12:30	MODULE 4 APPROACHES IN PROTECTING AND PROMOTING YOUTH AND CHILDREN'S RIGHTS
12:30 - 1:30	Salah / Lunch
1:30 - 3:00	Action planning
3:30 - 4:00	Tea Break
4:00 - 5:00	Presentation
7:00 - 8:00	Dinner / Closing Program

Guide for the Opening / Closing

Activity 1 Ecumenical Prayer

Opening Remarks / Closing Remarks

Guest Speaker

Activity 2 Getting to Know Each Other

- Use pre-cut cartolina – using words or symbols
- Write on the center the name of participant
- Write on the upper left portion his/her perception of Human Rights Violations
- Write on the upper right portion one's concept of the Human Rights

- Write on the lower portion one's commitment to protect Human Rights
- Form two circles, inner circle faces the outer circle

Activity 3 Surfacing of Expectation

- Use pre-cut cartolina
- Answer the question: "Why I am here?"
- Answer the question: "How should the training be run?"
- Answer the question: "What is my role as participants?"

Activity 4 Developing a Ground Rules

- Present the ground rules
- Let one person finish speaking first before moving to the next.
- You can agree to disagree with someone's idea, but do so without attacking the person.
- Always speak from your experience.
- You have the right to pass.
- Suggestion of other rules from the participants.

Let everyone agree on the house rules

Activity 5 Organizing a Host Team

- Organize participants into 3 to 5 host teams depending upon the number of the participants and the duration of the training
- Task of the Host Team
 1. Opening prayer
 2. Recap of the previous day activities
 3. Prepare or arrange the venue
 4. Introduction of ice breakers or energizers
 5. Distribution of handouts
 6. Other task that maybe assigned
 7. Host team cheer
- Representative of the host team maybe invited in the steering committee for further briefing of the activities.

MODULE 1

Islamic Foundation of Human Rights

MODULE 1 - ISLAMIC FOUNDATION OF HUMAN RIGHTS

Description

This module addresses the Islamic foundation of human rights. It also discusses the principles of valuing and preserving the rights of children in the light of the Holy Qur'an and Sunnah (Traditions) of the Last Messenger and Prophet of Allah, Muhammad *sallallahu alayhi wa sallam*. For the Bangsamoro youth and human rights advocates, the need to distinguish the religious and the secular teachings of Human rights is necessary to advocate more effectively the teachings of human rights.

Modular Objectives

1. Promote and Recognize the contribution of Islam in the establishment of the international standards of Human Rights.
2. Equip the participants with knowledge on the basic foundation of Islamic perspectives and the values that promote the respect for human dignity.
3. Develop a pool of Human Rights advocates that has an appropriate and strong background on Islamic perspectives on human rights.

I. Islamic Principles

Islam, as the last and perfect message from Allah to mankind, aims to establish by its principles, a legal framework, a code of ethics, and an ideal society with a balance between protecting the rights of the individual and the rights of the society collectively. One way of achieving this goal is by providing the essential necessities that ensure for the individuals their full rights without damage to the public good. If all members of the society enjoy their legal rights to peace, tranquility, freedom, and the general availability of all the basic human requirements, balanced with public welfare, they will all have the opportunity to live a fruitful life of fulfillment and contentment. This contentment is defined by the Messenger of Allah when he stated:

"Whosoever wakes up (in the morning) feeling that he is secure in his community, free from ailments and diseases in his body, and has enough provision for a single day, it is as if he owns the entire world."³

Islam formulates a unique system of rights and obligations that provides for and preserves the following five basic necessities of human existence:

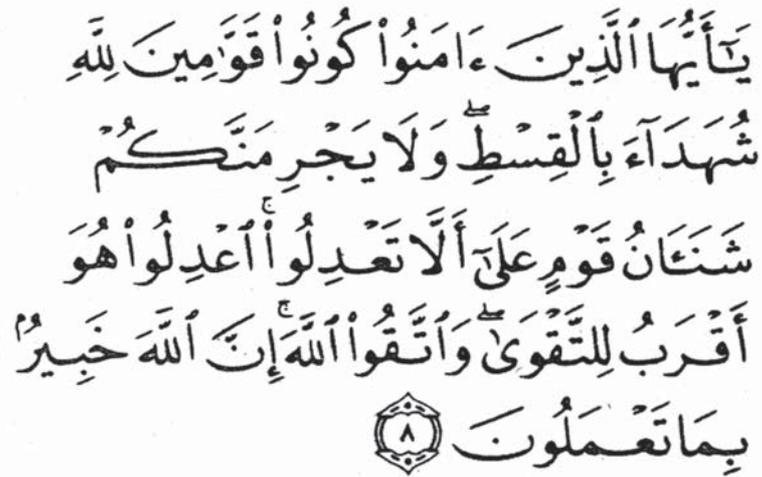
- (1) Preservation of the Divine Religion
- (2) Preservation of the Self
- (3) Preservation of the Mind
- (4) Preservation of Honor and Lineage
- (5) Preservation of Wealth

God is the absolute and the sole master of men and universe. He is the Sovereign Lord, the Sustainer, Nourisher, and Giver of security. His mercy enshrines all beings⁴ and since He has given each man human dignity and honor, and breathed into their other human attributes, men are substantially the same and no tangible and actual distinction can be a model among them on account of their accidental

³ Reported by Tirmidhi no. 2346.

⁴ Principle of *Tawhid* (Oneness of God).

differences such as nationality, color or race. Islam recognizes the sanctity of life and human dignity. Allah said in the Holy Qur'an:



“O you who believe! Stand out firmly for Allah as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allah. Verily, Allah is Well-Acquainted with what you do.”⁵

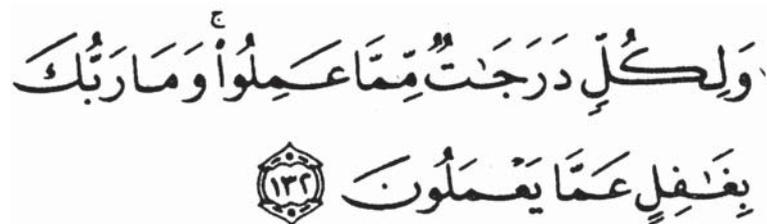
On the occasion of his Farewell Sermon which he delivered on the ninth day of Dhul Hijjah 10 A.H. in the Uranah Valley of Mount Arafat in Mecca, Prophet Muhammad (PBUH) expressly elaborated the equality of mankind before the eyes of God. Part of his Farewell Sermon states:

All mankind is from Adam and Eve, an Arab has no superiority over a non-Arab nor a non-Arab has any superiority over an Arab; also a white has no superiority over black nor black has any superiority over white except by piety and good action. Learn that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood. Nothing shall be legitimate to a Muslim which belongs to a fellow Muslim unless it was given freely and willingly. Do not, therefore, do injustice to yourselves.⁶

2. Guiding Principles

Islam declares all people equal in terms of human values yet every individual is rewarded according to what he presents to his society and community. The only distinction between

people is on the basis of service that they offer. For instance, it does not look at a hardworking individual and a sluggish individual on equal footing in terms of pay and financial rewards. The Almighty Allah states in the Glorious Qur'an:



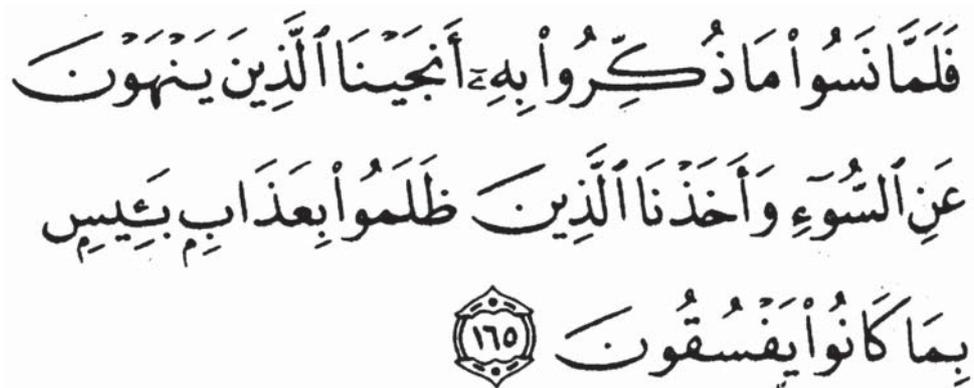
“132. For all there will be degrees (or ranks) according to what they did. And your Lord is not unaware of anything that they do.”⁷

⁵ Surah Al-Ma'idah verse 8.

⁶ <http://www.islamicity.com/articles/Articles.asp?ref=IC0107-322>

⁷ Surah Al-An'am verse 132.

In order to execute the role of this special place on earth, there is a need for specific tasks to be performed by specific individuals. This concept is illustrated by the Almighty Allah in the Glorious *Qur'an*:



*"165. So when they forgot the reminding that had been given to them, We rescued those who forbade evil, but We seized those who did wrong with a severe torment because they used to rebel against Allah's Command (disobey Allah)."*⁸

3. Understanding Rights and Responsibilities in Islam

Narrated by Awn Ibn Abi Juhaifah, narrated by his father (Abi Juhaifah) said the Prophet established a bond of brotherhood between Salman and Abu Darda dressed in shabby clothes and asked her why she was in that state. She replied, *"Your brother, Abu Ad-Darda is not interested in the luxuries of this world."* In the meantime, Abu Ad-Darda came and prepared a meal for him (Salman), and said to him, *"(Please) eat for I am fasting."* Salman said, *"I am not going to eat, unless you eat."* So Abu Ad-Darda ate. When it was night, Abu Ad-Darda got up (for the night prayer). Salman said (to him), *"Sleep,"* and he slept. Again Abu Ad-Darda got up (for the prayer), and Salman said (to him), *"Sleep."* When it was the last part of the night, Salman said to him, *"Get up now (for the prayer)."* So both of them said their prayers and Salman said to Abu Ad-Darda, *"Your Lord has a right on you; and your soul has a right on you; and your family has a right on you; so you should give the rights of all those who have a right on you."* Later on Abu Ad-Darda visited the Prophet and mentioned that to him. The Prophet said, *"Salman has spoken the truth."*⁹

This social teaching of Islam includes children. Islam has spoken the entire humanity of their rights and responsibilities. And he said;

"The example of believers in love, affection, cooperation and sympathy is like that of one body. If one organ of the body aches, the entire body will support the aching body part by wakefulness and fever."

⁸ Surah Al-Araf verse 165.

⁹ Sahih al-Bukhari, Volume 8, Hadith 161. Reference: Dr. Ibrahim Abdullah Al-Marzouki, Human Rights in Islamic Law. Abu Dhabi, 2001.

Therefore, there are well-established public and private rights in the Islamic society. In the section below we will highlight the most important public and private rights in the Islamic law and teachings:

1. Rights of Almighty Allah
2. Rights of the Prophet Muhammad
3. Rights of other Prophets and Messengers
4. Rights of Parents
5. Rights of Husband towards His Wife
6. Rights of Wife towards Her Husband
7. Rights of Children
8. Rights of Relatives

1. Procedures

1. Start the activity with a *du'a*.
2. After the activity, the facilitator will discuss the questions provided for synthesis.
3. The facilitator will conduct the "Uhh! Game." He/she may use the processing questions for workshop.
4. Divide the participants into four groups. Ask them to choose their leader, reporter and a documenter. The facilitator will deepen and should synthesize the report from each group.
5. The utilization of educational technology is encouraged.
6. The input lecture about Human Rights in Islam shall be given and discussed by an Ustadz since expertise on this matter is strongly advised.
7. End the activity with *Kaffaratul Majlis*, read *Suratul Fatiha* and *Suratul Ikhlas*.

2. Activity : "Uhh ! Game"

This activity will let the learners to realize that each one has human rights. It is also for the learners to know that each one has the responsibility to respect, protect and promote human rights. Human rights has a corresponding responsibility and taking these responsibilities are very vital to become a human and children's rights advocate.

3. Instruction

1. Ask the participants to stand and form a circle
2. The facilitator stands at the middle of the circle putting his/her palms together and randomly points towards any of the participants.
3. The participant that has been randomly pointed should immediately say "Uhh?" and put his/her palms together upward.
4. The person on the right and left of the one who was pointed should also immediately say "Ahh!" and point their closed palms towards the pointed person.
5. Continue the process for about 5 to 10 minutes.
6. If someone commits a mistake three times. He/she should be automatically eliminated from the group.

4. Processing Questions:

1. What did you observe about this activity?
2. How did you feel when you were eliminated?
3. How did you feel when you were not eliminated?

II. Islamic Declaration of Human Rights

Men and women are created equal in their basic humanity, and all have the shared lineage and dignity of Allah's creation and privilege of man over the other creatures of His creation.

Discrimination due to race, sex, color, lineage, class, region or language is vehemently prohibited in Islam to avoid the artificial barriers between the privileged and underprivileged.

Equality does not mean that all are exactly alike since there is no denial about natural differences. The two genders complement and complete each other. Allah the Exalted says in the Glorious Qur'an:

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ
وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا
وَنِسَاءً وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ
إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

"1. O mankind! Be dutiful to your Lord, who created you from a single person (Adam), and from him (Adam) He created his wife [Hawwa (Eve)], and from them both He created many men and women; and fear Allah through Whom you demand (your mutual rights), and (do not cut the relations of) the wombs (kinship). Surely, Allah is Ever and All-Watcher over you."¹⁰

1. Definition

Human Rights in Islam are the rights granted by Allah to all believers. It is also the observance of justice and freedom, the right of man towards himself and others.

These rights are clearly stated in the general characteristic of Islamic Law.

¹⁰ Surah Al An-Nisa verse 1

1. **The sanctity of the individual and his right to life.** Allahu Subhanahu wa Ta'ala says in the Holy Qur'an:

قُلْ تَعَالَوْا أَتْلُ مَا حَرَّمَ رَبِّيَ
 عَلَيْكُمْ أَلَّا تُشْرِكُوا بِهِ شَيْئًا
 وَبِالْوَالِدَيْنِ إِحْسَانًا
 وَلَا تَقْتُلُوا أَوْلَادَكُمْ
 مِنْ إِمْلَاقٍ نَحْنُ نَرْزُقُكُمْ
 وَإِيَّاهُمْ وَلَا تَقْرَبُوا
 الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا
 وَمَا بَطَنَ وَلَا تَقْتُلُوا
 النَّفْسَ الَّتِي حَرَّمَ اللَّهُ
 إِلَّا بِالْحَقِّ ذَٰلِكُمْ
 وَصَّيْنَاكُمْ بِهِ لَعَلَّكُمْ
 تَعْقِلُونَ ﴿١٥١﴾

“151. Say (O Muhammad sallallahu alayhi wa sallam): Come, I will recite what your Lord has prohibited you from: Join not anything in worship with Him; be good and dutiful to your parents; kill not your children because of poverty—We provide sustenance for you and for them; come not near to Al-Fawahish (shameful sins, illegal sexual intercourse) whether committed openly or secretly; and kill not anyone whom Allah has forbidden, except for a just cause (according to Islamic law). This He has commanded you that you may understand.”¹¹

2. **The right of weak people for security.** The Prophet prohibited the killing of a child, a woman, an old person, and anyone wounded in war. There are several Hadith of Rasulullah sallallahu alayhi wa sallam that speak of the right of weak people for protection and security. In an introduction to the Book of Jihad and Expedition (*Kitabul Jihad wal Siyar*) in Sahih Muslim, it says that: “The verdict of all religious and ethical philosophies—ancient and modern—justify war on moral grounds. When one nation is assaulted by the ambitions and cupidity of another, the doctrine of non-resistance is anti-social, as it involves non-assertion, not only of one’s own rights, but of those of others who need protection against the forces of tyranny and oppression. A Muslim is saddled with the responsibilities to protect himself and all those who seek his protection. He cannot afford to abandon the defenseless people, old man, women and children to privation, suffering and moral peril. Fighting in Islam, therefore, represents in Islamic Law what is known among Western jurists as “just war”. The very first revelation in which the permission to wage war against the forces of evil sums up the aims and objects of war (Qital) in Islam can be found in the Holy Qur’an:

¹¹ Surah Al-An-'am verse 151.

أُذِنَ لِلَّذِينَ يُقَاتَلُونَ بِأَنَّهُمْ ظَلِمُوا وَإِنَّا لَنُصَرِّفُهُمْ لِقَدِيرٍ ﴿٣٩﴾
 الَّذِينَ أُخْرِجُوا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ إِلَّا أَنْ يَقُولُوا رَبُّنَا اللَّهُ وَلَوْلَا دَفْعُ اللَّهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَفَسَدَتِ السَّمَاوَاتُ وَالْأَرْضُ وَمَنْ فِيهِنَّ كَذَلِكَ نُبَيِّنُ لِلنَّاسِ آيَاتِهِ لَعَلَّهُمْ يَتَّقُونَ ﴿٤٠﴾

“39. Permission to fight (against disbelievers) is given to those (believers) who are fought against, because they have been wronged; and surely, Allah is Able to give them (believers) victory—

40. Those who have been expelled from their homes unjustly only because they said: ‘Our Lord is Allah.’ For had it not been that Allah checks one set of people by means of another, monasteries, churches, synagogues, and mosques, wherein the Name of Allah is mentioned much would surely have been pulled down. Verily, Allah will help those who help His (Cause). Truly, Allah is All-Strong, All-Mighty.”¹²

The war in Islam is waged with a view to securing liberty and freedom for those who are groaning under the oppression of heartless tyrants. It is the bounden duty of the Muslims to alleviate their sufferings and create for them an atmosphere of peace and security.

Allahu Subhanahu wa Ta'ala further says in the Holy Qur'an:

وَمَا لَكُمْ لَا تُقَاتِلُونَ فِي سَبِيلِ اللَّهِ وَالْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَاءِ وَالْوِلْدَانِ الَّذِينَ يَقُولُونَ رَبَّنَا أَخْرِجْنَا مِنْ هَذِهِ الْقَرْيَةِ الظَّالِمِ أَهْلُهَا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ وَلِيًّا وَاجْعَلْ لَنَا مِنْ لَدُنْكَ نَصِيرًا ﴿٧٥﴾

“75. And what is wrong with you that you fight not in the Cause of Allah, and for those weak, ill-treated and oppressed among men, women, and children, whose cry is: Our Lord! Rescue us from this town whose people are oppressors; and raise for us from You one who will protect, and raise for us from You one who will help.”¹³

¹² Surah Al-Hajj verses 39 and 40.

¹³ Surah An-Nisa' verse 75.

Prohibition of killing and burning children, women, old people, and the wounded in war.

The following Hadiths in Sahih Al-Bukhari speak of the prohibition.

Narrated Abdullah (may Allah be pleased with him): *“During some of the Ghazawat of the Prophet a woman was found killed. Allah’s Apostle disapproved the killing of women and children.”*¹⁴

Narrated Ibn ‘Umar (may Allah be pleased with him): *‘During some of the Ghazawat of Allah’s Apostle, a woman was found killed, so Allah’s Apostle forbade the killing of women and children.’*¹⁵

Narrated Abu Huraira: *“Allah’s Apostle sent us in a mission (i.e. Sariya) and said, ‘If you find so-and-so and so-and-so, burn both of them with fire.’ When we intended to depart, Allah’s Apostle said, ‘I have ordered you to burn so-and-so and so-and-so, and it is none but Allah Who punishes with fire, so, if you find them, kill them.’”*¹⁶

Narrated Ikrima: *“Ali burnt some people and this news reached Ibn ‘Abbas, who said, “Had I been in his place I would not have burnt them, as the Prophet said, ‘Don’t punish (anybody) with Allah’s Punishment.’ No doubt, I would have killed them, for the Prophet said, ‘If somebody (a Muslim) discards his religion, kill him.’”*¹⁷

The Holy Prophet (PBUH) has given clear instructions about the rules and conduct of war. He prohibited the killing of women, children, babies, mutilation of dead bodies, and stealing of properties:

“Set out for Jihad in the name of Allah and for the sake of Allah. Do not lay hands on the old verging on death, on women, children and babes. Do not steal anything from the booty and collect together all that falls to your lot in the battlefield and do good, for Allah loves the virtuous and the pious.”

The first Caliph, Abu Bakr As-Siddiq (Allah be pleased with him), reinforced the commandments of Prophet Muhammad *sallallahu alayhi wa sallam* by setting ten rules in the conduct of war which were given before the Muslim Army was preparing an expedition to Syria. These rules were eventually integrated in the Geneva Conventions. Caliph Abu Bakr (Allah be pleased with him) thus instructed the Muslim Army:

“Stop, O people, that I may give you ten rules for your guidance in the battlefield. Do not commit treachery or deviate from the right path. You must not mutilate dead bodies. Neither kill a child, nor a woman. Nor an aged man. Bring no harm to the trees, nor burn them with fire, especially those which are fruitful. Slay not any of the enemy’s flock. Save for your food. You are likely to pass by people who have devoted their lives to monastic services; leave them alone.”

Book 019, Number 4294: *“It has been reported from Sulaiman bin Buraid through his father that when the Messenger of Allah (may peace be upon him) appointed anyone as leader of an army or detachment he would especially exhort him to fear Allah and to be good to the Muslims who were with him. He would say: Fight in the name of Allah and in the way of Allah. Fight against those who disbelieve in Allah. Make a holy war, do not embezzle the spoils; do not break your pledge; and do not mutilate (the dead) bodies; do not kill the children.”*

¹⁴ Sahih Al-Bukhari, Vol. 4, Hadith 257, p.159.

¹⁵ Sahih Al-Bukhari, Vol. 4, Hadith 258, p.160.

¹⁶ Sahih Al-Bukhari, Vol. 4, Hadith 259, p.160.

¹⁷ Sahih Al-Bukhari, Vol. 4, Hadith 260, pp.160-1.

In Sunan Abu Dawud, the Prophet Muhammad *sallallahu alayhi wasallam* also forbade killing children, old men, infants and women.

Book 14, Number 2608: Narrated Anas ibn Malik: "The Prophet (peace be upon him) said: Go in Allah's name, trusting in Allah, and adhering to the religion of Allah's Apostle. Do not kill a decrepit old man, or a young infant, or a child, or a woman; do not be dishonest about booty, but collect your spoils, do right and act well, for Allah loves those who do well."

3. **The right of economic protection.** Allahu *Subhanahu wa Ta'ala* says in the Holy Qur'an:

رَبُّطِعْمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾
 إِنَّمَا نَطْعِمُكُمْ لَوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴿٩﴾

"8. And they give food, inspite of their love for it (or for the love of Him), to the Miskin (the poor), the orphan, and the captive:

9. (Saying): "We feed you seeking Allah's Countenance only. We wish for no reward, nor thanks from you."¹⁸

X X X

وَابْتَغِ فِيمَا آتَاكَ اللَّهُ الدَّارَ الْآخِرَةَ
 وَلَا تَنْسَ نَصِيبَكَ مِنَ الدُّنْيَا وَأَحْسِن
 كَمَا أَحْسَنَ اللَّهُ إِلَيْكَ وَلَا تَبْغِ الْفُسَادَ
 فِي الْأَرْضِ إِنَّ اللَّهَ لَا يُحِبُّ الْمُفْسِدِينَ ﴿٧٧﴾

"77. But seek, with the (wealth) which Allah has bestowed on you, the home of the Hereafter, nor forget your portion in this world: but do good as Allah has been good to you, and seek not (occasions for) mischief in the land. Verily, Allah likes not the Mufsidun (those who commit great crimes and sins, oppressors, tyrants, mischief-makers, corrupters)."¹⁹

¹⁸ Surah Al-Insan verses 8 and 9.

¹⁹ Surah Al-Qasas verse 77

4. **Justice and equity.** Allahu Subhanahu wa Ta'ala says in the Holy Qur'an:

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا كُوْنُوْا قَوّٰمِيْنَ لِلّٰهِ
 شُهَدَآءَ بِالْقِسْطِ وَلَا يَجْرِمَنَّكُمْ
 شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا اَعْدِلُوْا هُوَ
 اَقْرَبُ لِلتَّقْوٰى وَاتَّقُوا اللّٰهَ اِنَّ اللّٰهَ خَبِيْرٌ
 بِمَا تَعْمَلُوْنَ ﴿٨﴾

"8. O you who believe! Stand out firmly for Allah as just witnesses; and let not the enmity and hatred of others make you avoid justice. Be just: that is nearer to piety; and fear Allah. Verily, Allah is Well-Acquainted with what you do."²⁰

5. **Good co-operation.** Allahu Subhanahu wa Ta'ala says in the Holy Qur'an:

يٰۤاَيُّهَا الَّذِيْنَ ءَامَنُوْا لَا تُحِلُّوْا شَعِيْرَ اللّٰهِ
 وَلَا الشَّهْرَ الْحَرَامَ وَلَا الْهُدٰى وَلَا الْقَلْبِيْدَ
 وَلَا ءَامِيْنَ الْبَيْتِ الْحَرَامِ يَبْتَغُوْنَ فَضْلًا مِّن رَّبِّهِمْ
 وَرِضْوَانًا وَاِذَا حَلَلْتُمْ فَاصْطَادُوْا وَلَا يَجْرِمَنَّكُمْ
 شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ عَنِ الْمَسْجِدِ
 الْحَرَامِ اَنْ تَعْتَدُوْا وَتَعَاوَنُوْا عَلٰى الْبِرِّ وَالنَّقْوٰى
 وَلَا تَعَاوَنُوْا عَلٰى الْاِثْمِ وَالْعُدُوْنِ وَاتَّقُوا اللّٰهَ اِنَّ
 اللّٰهَ شَدِيْدُ الْعِقَابِ ﴿٢﴾

"2. O you who believe! Violate not the sanctity of the Symbols of Allah, nor of the Sacred Month, nor of the animals brought for sacrifice, nor the garlanded people or animals, and others nor the people coming to the Sacred House

²⁰ Surah Al-Ma'idah verse 8.

(Makkah), seeking the bounty and good pleasure of their Lord. But when you finish the Ihram (of Hajj or Umrah), you may hunt, and let not the hatred of some people in (once) stopping you from Al-Masjid Al-Haram (at Makkah) lead you to transgression (and hostility on your part). Help you one another in Al-Birr and At-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allah. Verily Allah is Severe in punishment.”²¹

6. **The right to political activities.** Allahu Subhanahu wa Ta'ala says in the Holy Qur'an:

فِيمَا رَحْمَةٍ مِّنَ اللَّهِ لِنْتَ لَهُمْ وَلَوْ كُنْتَ فَظًا غَلِيظَ
الْقَلْبِ لَأَنفَضُوا مِنْ حَوْلِكَ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ
لَهُمْ وَشَاوِرْهُمْ فِي الْأَمْرِ فَإِذَا عَزَمْتَ فَتَوَكَّلْ
عَلَى اللَّهِ إِنَّ اللَّهَ يُحِبُّ الْمُتَوَكِّلِينَ ﴿١٥٩﴾

“159. And by the Mercy of Allah, you deal with them gently. And had you been severe and harsh-hearted, they would have broken away from about you; so pass over (their faults), and ask (Allah's) Forgiveness for them; and consult them in the affairs. Then when you have taken a decision, put your trust in Allah, certainly, Allah loves those who put their trust (in Him).”²²

7. **Protection of properties.** Allahu Subhanahu wa Ta'ala says in the Holy Qur'an:

وَلَا تَأْكُلُوا أَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوا
بِهَا إِلَى الْحُكَّامِ لِتَأْكُلُوا فَرِيقًا مِّنْ
أَمْوَالِ النَّاسِ بِالْإِثْمِ وَأَنْتُمْ تَعْلَمُونَ ﴿١٨٨﴾

“188. And eat up not one another's property unjustly (in any illegal way e.g. stealing, robbing, deceiving, etc.), nor give bribery to the rulers (judges before presenting your cases) that you may knowingly eat up a part of the property of others sinfully.”²³

²¹ Surah Al-Ma'idah verse 2.

²² Surah Al-Imran verse 159.

²³ Surah Al-Baqarah verse 188.

8. **Maintenance of man's dignity.** Allahu Subhanahu wa Ta'ala says in the Holy Qur'an:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا يَسْخَرُ قَوْمٌ مِّن قَوْمٍ عَسَىٰ
 أَن يَكُونُوا خَيْرًا مِّنْهُمْ وَلَا نِسَاءٌ مِّن نِّسَاءٍ عَسَىٰ
 أَن يَكُنَّ خَيْرًا مِّنْهُنَّ وَلَا تَلْمِزُوا أَنفُسَكُمْ وَلَا تَنَابَزُوا
 بِاللِّقَابِ بَشَرًا مِّنَ الْفُسُوقِ بَعْدَ الْإِيمَانِ
 وَمَن لَّمْ يَتُبْ فَأُولَٰئِكَ هُمُ الظَّالِمُونَ ﴿١١﴾

يَا أَيُّهَا الَّذِينَ ءَامَنُوا اجْتَنِبُوا كَثِيرًا مِّنَ الظَّنِّ إِنَّ بَعْضَ
 الظَّنِّ إِثْمٌ وَلَا تَجَسَّسُوا وَلَا يَغْتَب بَّعْضُكُم بَعْضًا
 أَيُّحِبُّ أَحَدُكُمْ أَن يَأْكُلَ لَحْمَ أَخِيهِ مَيْتًا
 فَكَرِهْتُمُوهُ وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ تَوَّابٌ رَّحِيمٌ ﴿١٢﴾

"11. O you who believe! Let not a group scoff at another group, it may be that the latter are better than the former. Nor let (some) women scoff at other women, it may be that the latter are better than the former. Nor defame one another, nor insult one another by nicknames. How bad it is to insult one's brother after having Faith (i.e. to call your Muslim brother (a faithful believer) as: "O Sinner", or "O wicked"). And whosoever does not repent, then such are indeed Zalimun (wrong-doers, etc.).

12. O you who believe! Avoid much suspicion; indeed some suspicions are sins. And spy not, neither backbite one another. Would one of you like to eat the flesh of his dead brother? You would hate it (so hate backbiting). And fear Allah. Verily, Allah is the One Who forgives and accepts repentance, Most Merciful."²⁴

²⁴ Surah Al-Hujurat verses 11 and 12.

9. **Protection of private life.** Allahu Subhanahu wa Ta'ala says in the Holy Qur'an:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا لَا تَدْخُلُوا بُيُوتًا غَيْرَ
بُيُوتِكُمْ حَتَّى تَسْتَأْذِنُوا وَتَسَلِّمُوا
عَلَىٰ أَهْلِهَا ذَٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُونَ ﴿٢٧﴾
فَإِن لَّمْ تَجِدُوا فِيهَا أَحَدًا فَلَا تَدْخُلُوهَا حَتَّى
يُؤْذَنَ لَكُمْ وَإِن قِيلَ لَكُمْ ارْجِعُوا فَارْجِعُوا
هُوَ أَزْكَىٰ لَكُمْ وَاللَّهُ بِمَا تَعْمَلُونَ عَلِيمٌ ﴿٢٨﴾

"27. O you who believe! Enter not houses other than your own, until you have asked permission and greeted those in them; that is better for you, in order that you may remember.

28. And if you find no one therein, still, enter not until permission has been given. And if you are asked to go back, go back, for it is purer for you. And Allah is All-Knower of what you do."²⁵

10. **The freedom to assembly, expression and refusal of injustice.** Allahu Subhanahu wa Ta'ala says in the Holy Qur'an:

وَلَتَكُنْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ
بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَأُولَٰئِكَ هُمُ
الْمُفْلِحُونَ ﴿١٠٤﴾

"104. Let there arise out of you a group of people inviting to all that is good (Islam), enjoining Al-Ma'ruf (i.e. Islamic Monotheism and all that Islam orders one to do) and forbidding Al-Munkar (polytheism and disbelief and all Islam has forbidden). And it is they who are successful."²⁶

²⁵ Surah An-Nur verses 27 and 28.

²⁶ Surah Al-Imran verse 104.

Allahu Subhanahu wa Ta'ala further says in the Holy Qur'an:

لَا يُحِبُّ اللَّهُ الْجَهْرَ بِالسُّوءِ مِنَ الْقَوْلِ إِلَّا
 مَنْ ظَلَمَ وَكَانَ اللَّهُ سَمِيعًا عَلِيمًا ﴿١٤٨﴾

"148. Allah does not like that the evil should be uttered in public except by him who has been wronged. And Allah is ever All-Hearer, All-Knower."²⁷

11. **The freedom of religion and belief.** Allahu Subhanahu wa Ta'ala says in the Holy Qur'an:

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ فَمَنْ
 يَكْفُرْ بِالطَّاغُوتِ وَيُؤْمِنْ بِاللَّهِ فَقَدْ
 اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقَىٰ لَا انْفِصَامَ لَهَا وَاللَّهُ
 سَمِيعٌ عَلِيمٌ ﴿٢٥٦﴾

"256. There is no compulsion in religion. Verily, the Right Path has become distinct from the wrong path. Whoever disbelieves in Taghut and believes in Allah, then he has grasped the most trustworthy handhold that will never break. And Allah is All-Hearer, All-Knower."²⁸

Allahu Subhanahu wa Ta'ala further says in the Holy Qur'an:

فَلَعَلَّكَ بَخِيعُ نَفْسِكَ عَلَىٰ آثَرِهِمْ إِنْ لَمْ يُؤْمِنُوا
 بِهَذَا الْحَدِيثِ أَسَفًا ﴿٦﴾

"6. Perhaps, you, would kill yourself (O Muhammad sallallahu alayhi wa sallam) in grief, over their footsteps (for their turning away from you), because they believe not in this narration (the Qur'an)."²⁹

²⁷ Surah An-Nisa' verse 148.

²⁸ Surah Al-Baqarah verse 256.

²⁹ Surah Al-Kahf verse 6.

12. **No punishment without involving a crime.** Allahu Subhanahu wa Ta'ala says in the Holy Qur'an:

يَأْتِيهَا الَّذِينَ ءَامَنُوا إِنْ جَاءَ كُمْ فَاسِقٌ بِنَبَأٍ فَتَبَيَّنُوا
 أَنْ تُصِيبُوا قَوْمًا بِجَهْلَةٍ فَتُصِبْحُوا عَلَىٰ مَا فَعَلْتُمْ
 نَدِمِينَ ﴿٦﴾

"6. O you who believe! If a Fasiq (liar—evil person) comes to you with any news, verify it, lest you should harm people in ignorance, and afterwards you become regretful for what you have done."³⁰

13. **Individual's freedom and responsibility.** Allahu Subhanahu wa Ta'ala says in the Holy Qur'an:

مَنْ أَهْتَدَىٰ فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ ۗ وَمَنْ ضَلَّ فَإِنَّمَا
 يَضِلُّ عَلَيْهَا ۗ وَلَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ ۗ وَمَا كُنَّا
 مُعَذِّبِينَ حَتَّىٰ نَبْعَثَ رَسُولًا ﴿١٥﴾

"15. Whoever goes right, then he goes right only for the benefit of his own self. And whoever goes astray, then he goes astray to his own loss. No one laden with burdens can bear another's burden. And We never punish until We have sent a Messenger (to give warning)."³¹

³⁰ Surah Al-Hujurat verse 6.

³¹ Surah Al-Isra' verse 15.

EVALUATION SHEET

Dear *Participants*:

Attached is an evaluation sheet for you to fill out to provide us feed back on the conduct of the Human Rights Training/Workshop. The information you will give us is necessary to assess and evaluate the success or failure of our activity. Rest assured that all information you will provide will be kept in strict confidentiality.

Name (optional) _____

Name of Organization: _____

Part 1

Please encircle the number that corresponds to your assessment on the items provided below.
Use the following scale:

4 - EXCELLENT 3 - VERY GOOD 2 - FAIR 1 - POOR

Overall quality of the training	1	2	3	4
Overall quality of the lecture/facilitator	1	2	3	4
Overall quality of the presentation and workshop	1	2	3	4
Activity objectives defined and achieved	1	2	3	4
Presenters knowledge of the subject	1	2	3	4
Concepts explained clearly	1	2	3	4
Activity organization and structures	1	2	3	4
Handouts and equipments	1	2	3	4

Part II

What did you learn from this activity? _____

What problems did you encounter from this training? _____

What are your recommendations to improve the program? _____

MODULE 2

Understanding Human Rights

MODULE 2 - UNDERSTANDING HUMAN RIGHTS

Description

This module attempts to tackle the principles of human rights, the nature of the State's human rights obligations, and discuss some forms of human rights violations. It also presents some milestones in the development and history of human rights as well as the social movements advocating for the rights of people locally and globally. This module provides the chance for the youth to understand such evolution for them to develop a strong principle in their advocacy on child's rights.

Modular Objectives

1. Equip the participants with knowledge and information related to various conventions that form international human rights law;
2. Enable the participants to appreciate tolerance and the importance of promoting human rights education;
3. Develop a pool of human rights advocates that understand human rights as a guiding framework for the protection and promotion of the well-being of people, children and young people in conflict areas;

Key Learning Points

After the training, the Bangsamoro youth will be able to:

1. Understand the important context and contents of the international human rights standards;
2. Utilize international human rights instruments to analyze problems facing Bangsamoro children and youth;
3. Explore the international human rights instruments as a framework and guide in the advocacy for the protection of Bangsamoro children and youth.

Activity 1 - " Matching Game"

This activity will facilitate the discussion about the learners' prior knowledge about human rights and its differences or convergence with those rights guaranteed by existing human rights standards.

1. Group the participants into two (2) with a maximum of 10 members each group.
2. Ask each group to write down on metacards the human rights that they are already familiar about.
3. Ask the participants to put the metacards to the corresponding article from the Universal Declaration of Human Rights (UDHR)
4. Ask one representative from each group to go in front and check which rights they wrote matches with the Human Rights from the stated in the UDHR.
5. The group that has the most number of checked (matched) rights with the UDHR wins.

Processing Questions:

1. What did you feel during the activity?
2. What realizations did you gain from the activity?
3. What are human rights?
4. Who are responsible in respecting, protecting, fulfilling and promoting human rights?

INPUT: Introducing Human Rights

What are Human Rights?

Human rights are inherent in all human beings, of whatever nationality, place of residence, sex, national or ethnic origin, colour, religion, language, or any other status. These are entitlements that should be protected and guaranteed to every individual without discrimination. These rights are all interrelated, interdependent and indivisible. Human rights are necessary in order for an individual to live a life with dignity, to enable his/her capacities to develop, and to contribute meaningfully in society.

"...recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world."

- Preamble to the Universal Declaration of Human Rights, 1948

"All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood."

- Article 1, Universal Declaration of Human Rights (UDHR)

Universal human rights are often expressed and guaranteed by law such as in the forms of treaties, conventions and customary international law. However, it is also important to point out that several religions and belief systems have contributed to the development of human rights. The teachings in Islam, for example, have valued the sanctity of the life of individual, justice and equity.

International human rights law lays down obligations of Governments to act in certain ways or to refrain from certain acts, in order to promote and protect human rights and fundamental freedoms of individuals or groups.

International human rights law is primarily derived from the International Bill of Human Rights which consists of the Universal Declaration of Human Rights (UDHR) and the International Covenant on Civil and Political Rights (ICCPR) and the International Covenant on Economic Social and Cultural Rights (ICESCR). Apart from the International Bill of Human Rights, there were subsequent declarations and conventions that further elaborated human rights, including the rights of marginalized individuals and groups such as children, women, ethnic minorities and people with disabilities.

Name of Human Rights Instrument	Date of Entry Into Force	Description
Universal Declaration of Human Rights (UDHR)	10 December 1948	<p>Affirms the dignity and worth of all people, the equal rights of women and men, and the importance of promoting freedom, social progress and better standards of life.</p> <p>Elaborates the universal human rights that states have to protect, promote and fulfil.</p> <p>Recognizes the fundamental rights of every human being such as the right to life, liberty and security in person; the rights to an adequate standard of living; the right to own property; the right to freedom of opinion; the right to education; the right to freedom of religion, conscience and thought, and the right to freedom from torture and degrading treatment.</p>
International Covenant on Civil and Political Rights (ICCPR)	23 March 1976	<p>Enumerates all the civil and political rights of every individual such as the right to life, the right to self-determination, the right to be free from discrimination, right to be free from slavery, right not to be imprisoned for not fulfilling a contractual obligation, right to be recognized as a person before the law, and right to freedom of thought, conscience and religion.</p> <p>Legally binds states to respect, protect and fulfil the civil and political rights of all people.</p>
International Covenant on Economic, Social and Cultural Rights (ICESCR)	3 January 1976	<p>Enumerates all the economic, social and cultural rights of every individual such as the right to work, right to social security, right to an adequate standard of living, right to the enjoyment of the highest attainable standard of physical and mental health, right to education and the right to take part in cultural life.</p> <p>Legally binds states to take measures to implement ICESCR.</p>
International Convention on the Elimination of All Forms of Racial Discrimination (CERD)	4 January 1969	<p>Defines "racial discrimination" as distinction, exclusion, restriction or preference based on race, colour, descent, or national or ethnic origin which has the purpose or effect of nullifying or impairing the recognition, enjoyment or exercise, on an equal footing, of human rights and</p>

Name of Human Rights Instrument	Date of Entry Into Force	Description
		<p>fundamental freedoms in the political, economic, social, cultural or any other field of public life.</p> <p>Condemns all forms of racial discrimination and requires states to undertake all appropriate means to eradicate racial discrimination.</p>
<p>Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW)</p>	<p>3 September 1981</p>	<p>Acknowledges that extensive discrimination against women exist and such violates the principles of equality of rights and respect for human dignity.</p> <p>Provides international recognition of equality between men and women.</p> <p>It covers both the civil and political, and economic, social and cultural rights of women.</p> <p>Requires states to undertake all possible measures to ensure the full development and advancement of women, and the enjoyment of their rights and freedoms.</p>
<p>Convention Against Torture and Other Inhuman or Degrading Treatment of Punishment (CAT)</p>	<p>26 June 1987</p>	<p>Defines torture as an international crime and considers torture as an act that cannot be justified.</p> <p>Requires states to undertake all appropriate measures to prevent, prohibit and protect all individuals from torture.</p>
<p>Convention on the Rights of the Child (CRC)</p>	<p>2 September 1990</p>	<p>Recognizes the vulnerability of children from abuse, exploitation, discrimination and violence.</p> <p>Requires states to undertake measure to respect, protect and fulfil the rights of children.</p>
<p>International Convention on the Protection of the Rights of All Migrant Workers and Members of their Family</p>	<p>18 December 1990</p>	<p>Enumerates the rights to protect migrant workers and their families, including, the right to leave any state including their own state of origin, right to be free from slavery, the right to a fair and adequate compensation, the right to be treated as a person before the law, the right to be protected by the consular or diplomatic authorities of their state of origin.</p>

Name of Human Rights Instrument	Date of Entry Into Force	Description
Convention the Rights of Persons with Disabilities	3 May 2008	<p>Recognizes that discrimination against any person on the basis of disability is a violation of human rights.</p> <p>Recognizes the need to promote and protect rights of all persons with disabilities.</p>
Optional Protocol to the Convention on the Rights of the Child on the Involvement of Children in Armed Conflict (OPAC)	12 February 2002	<p>Requires states to ensure that members of their armed forces who are below 18-years do not take direct part in hostilities. Prevents the compulsory or forced recruitment of children below-18 years by armed forces.</p> <p>Prohibit the recruitment of children below-18 years by non-state armed groups.</p>
Optional Protocol to the Convention on the Rights of the Child on the Sale of Children, Child Prostitution and Pornography (OPSC)	25 May 2000	<p>Recognizes that the elimination of the sale of children, child prostitution and child pornography will be facilitated by adopting a holistic approach, addressing the contributing factors, including underdevelopment, poverty, economic disparities, inequitable socio-economic structure, dysfunctioning families, lack of education, urban-rural migration, gender discrimination, irresponsible adult sexual behaviour, harmful traditional practices, armed conflicts and trafficking in children.</p> <p>Requires states to prohibit the sale of children, child prostitution and child pornography.</p>
International Convention for the Protection of All Persons from Enforced Disappearance	20 December 2006 (date of adoption by UN General Assembly)	<p>Affirms the right of any person not to be subjected to enforced disappearance, the right of victims to justice and to reparation.</p> <p>Recognizes the right of any victim to know the truth about the circumstances of an enforced disappearance and the fate of the disappeared person, and the right to freedom to seek, receive and impart information to this end.</p>

What are the Basic Principles of Human Rights?

a. Universal

All human rights equally belong to every human being regardless of race, colour, age, sex, language, religion, ethnicity, race, political belief, class, or other status. On the other hand, all states, regardless of their political, economic and cultural systems, have the duty to promote and protect all human rights and fundamental freedoms. The principle of universality of human rights is reflected in various international human rights conventions, declarations, and resolutions.

b. Inalienable

Human rights are inalienable. They should not be taken away, except in specific situations such as during time of public emergency when the life of the nation is being threatened, and according to due process. For example, the right to liberty may be restricted if a person is found guilty of a crime by a court of law.

There are specific rights that cannot be curtailed at any point in time notwithstanding the existence of a public emergency that threatens the life of the nation, public morals, and general welfare.

According to Article 4, par. 2 of the ICCPR, the no derogation can be made for the following rights:

- Right to Life (Article 6, ICCPR)
- Freedom from torture or to cruel, inhuman and degrading treatment or punishment (Article 7, ICCPR)
- Freedom from slavery or servitude (Article 8, ICCPR)
- Right not to be imprisoned merely on the ground of inability to fulfil a contractual obligation (Article 11, ICCPR)
- Right not to be held guilty for committing an act or omission that does not constitute a criminal offence at the time when it was committed (Article 15, ICCPR)
- Right to be recognized as a person before the law (Article 16, ICCPR)
- Freedom of thought, conscience and religion (Article 18, ICCPR)

c. Interdependent and indivisible

All human rights are co-equal and all-important. Civil and political rights, such as the right to life, equality before the law and freedom of expression, and economic, social and cultural rights, such as the rights to work, social security and education, or collective rights, such as the rights to development and self-determination, are indivisible, interrelated and interdependent.

The respect of and enjoyment of one right facilitates advancement of the others. Likewise, the deprivation of one right adversely affects the other rights.

No specific human right is more valuable than any other right. Certain rights cannot be sacrificed in favour of other rights.

d. Equal and non-discriminatory

Non-discrimination is a cross-cutting principle and it is reflected in all international human rights conventions. The principle of non-discrimination is complemented by the principle of equality, as stated in Article 1 of the Universal Declaration of Human Rights: "All human beings are born free and equal in dignity and rights." The principle applies to everyone in relation to all human rights and freedoms and it prohibits discrimination on the basis of a list of non-exhaustive categories such as sex, race, age, religion, colour and other status. The principle of non-discrimination is complemented by the principle of equality, as stated in Article 1 of the Universal Declaration of Human Rights: "All human beings are born free and equal in dignity and rights."

Who are Responsible to Implement Human Rights?

Human rights entail both rights and obligations. States are legally obliged to respect, to protect and to fulfil human rights. It is also important to note that individuals are expected to respect, promote and defend the rights of others, especially those from marginalized groups.

The obligation to respect means that states must not do any act that interferes with or curtails the enjoyment of human rights. For example, law enforcers should not commit torture to extract evidences against an accused individual even if he or she has been fighting against the government. The armed forces should not hinder displaced children and communities from accessing humanitarian aid such as food and medical support.

The obligation to protect requires States to protect individuals and groups against human rights abuses. States are obliged to commit acts aimed at defending the rights of others. For example, states must create, pass and implement laws that will protect the individuals against discrimination and that penalizes anyone who commits an act of discrimination. A specific example is the passage of the Republic Act No. 9745 or the Anti-Torture Law of 2009 by the Philippine government that which prescribes penalties ranging from one-month imprisonment to life sentence for the crime of torture.

The obligation to fulfil means that states must take positive action to facilitate the enjoyment of basic human rights. States must ensure that marginalized groups such as women, children, persons with disabilities and indigenous people enjoy the same rights equally with the rest of society. For example, states must create programs to ensure adequate and decent standard of living by ensuring quality and affordable education, quality health care, and affordable housing.

The obligation to promote means that the States must ensure that everyone knows what their human rights are. The integration of human rights education in the school curriculum will be a breakthrough for the promotion of human rights.

States also have the responsibility to report the measures it has undertaken, including the challenges and gaps experienced in implementing human rights. All human rights conventions mandate the states to prepare and submit reports to designated United Nations human rights treaty bodies.

EVALUATION SHEET

Dear *Participants*:

Attached is an evaluation sheet for you to fill out to provide us feed back on the conduct of the Human Rights Training/Workshop. The information you will give us is necessary to assess the success of our activity. Rest assured that all information will be kept in strict confidentiality.

Name (optional) _____

Name of Organization: _____

Part 1

Please encircle the number that corresponds to your assessment on the items provided below. Use the following scale:

4 - EXCELLENT 3 - VERY GOOD 2 - FAIR 1 - POOR

Overall quality of the training	1	2	3	4
Overall quality of the lecture/facilitator	1	2	3	4
Overall quality of the presentation and workshop	1	2	3	4
Activity objectives defined and achieved	1	2	3	4
Presenters knowledge of the subject	1	2	3	4
Concepts explained clearly	1	2	3	4
Activity organization and structures	1	2	3	4
Handouts and equipments	1	2	3	4

Part II

What did you learn from this activity? _____

What problems did you encounter from this training? _____

What are your recommendations to improve the program? _____

TRAINING EVALUATION

Part I: Questionnaire about Human Rights

1. Define human rights.
2. Identify at least 3 distinctions between Human Rights in Islam and the existing international human rights standards enshrined in the Universal Declaration of Human Rights.
3. How are Human Rights violated?

Part II: Enumerate the differences of your own community and the community you have visited in terms of observance of human rights.

The community where you live	Community you have visited

MODULE 3

Understanding Children's Rights

MODULE 3 - UNDERSTANDING CHILDREN'S RIGHTS

Description

This module presents children's rights in the context of the Bangsamoro vis-à-vis the provisions of the United Nations Convention on the Rights of the Child (CRC). It seeks to thresh out the differences in the understanding of the duties and obligations of the state and all sectors to ensure that youth and children's are protected their physical, mental and emotional development are given primordial consideration. It seeks to expose the challenges and hurdles that children are facing amidst war, grinding poverty, local leader's exploitation and government corruption.

There are legal instruments both local and international protecting child rights during conflict and even at peace time. In this module, it shows how these rights are treated in Bangsamoro context especially in Mindanao which situation is more complex compare to other areas.

In Mindanao, recurring armed conflict between the government troops and Bangsamoro defenders result to massive displacement, loss of lives and properties. However, in all wars, children are the most affected sector in the community. At their young age they already witness violence, their community being shattered by bombs, landmines and bullets and seeing their families torn apart wrought by massive displacements. They are forced to leave their homes and seek refuge at the cramped evacuation centers even without the assurance of their protection and access to basic needs.

In times of conflict, there are children victims of indiscriminate firing, aerial attacks, mortar shelling and indiscriminate firing while fleeing their communities and even at the evacuation center. Some children are dying due to communicable diseases. At the evacuation sites, mothers cannot breastfeed their infants anymore because of limited food intake. As an alternative, they feed their babies with '*simbug*', water sweetened with brown sugar placed in a feeding bottle.

Children at the host communities and displaced children are forced to stop from attending classes due to the continuing fighting between the warring groups and that schools turned to evacuation centers. As a result, children are forced to do hard labours to cope up from their situation. There are children driving '*pedicabs*' and worst some of them have become victims of child trafficking.

During the 2003 all-out war, there were reports that children ages 13-16 years old from Maguindanao were brought to Marawi City and lured with the promise of a job. Later, it was discovered by their parents that their children were doing household chores and other heavy tasks not suited for children.

In Mindanao, recurring armed conflict between the government troops and Bangsamoro defenders result to massive displacement, loss of lives and properties. However, in all wars, children are the most affected sector in the community. At their young age they already witness violence, their community being shattered by bombs, landmines and bullets and seeing their families torn apart wrought by massive displacements. They are forced to leave their homes and seek refuge at the cramped evacuation centers even without the assurance of their protection and access to basic needs.

In times of conflict, there are children victims of indiscriminate firing, aerial attacks, mortar shelling and indiscriminate firing while fleeing their communities and even at the evacuation center. Some children are dying due to communicable diseases. At the evacuation sites, mothers cannot breastfeed their infants anymore because of limited food intake. As an alternative, they feed their babies with '*simbug*', water sweetened with brown sugar placed in a feeding bottle.

Children at the host communities and displaced children are forced to stop from attending classes due to the continuing fighting between the warring groups and that schools turned to evacuation centers. As a result, children are forced to do hard labours to cope up from their situation. There are children driving '*pedicabs*' and worst some of them have become victims of child trafficking.

During the 2003 all-out war, there were reports that children aged 13-16 years old from Maguindanao were brought to Marawi City and lured with the promise of a job. Later, it was discovered by their parents that their children were doing household chores and other heavy tasks not suited for children.

Modular Objectives

1. Equip the participants with knowledge and information on the United Nations Convention on the Rights of the Child (CRC) and other relevant human rights instruments;
2. Present and Review the Moro Islamic Liberation Front's (MILF) policies concerning respect and protection of children's rights (BIAF General Order No. 2, series of 2006);
3. Raise awareness about violations committed against children in Bangsamoro areas;
4. Reinforce the recognition of the CRC and other child rights instruments as a tool for children's rights advocacy.
5. Establish the obligations of States in addressing children's rights in Bangsamoro areas.

Procedures

1. Start the seminar with a prayer.
2. Conduct the activity entitled "A Child in the Evacuation Center" and to be followed by a discussion using the suggested process questions.
3. Conduct the lecture followed-by an open forum.
4. Evaluate the activity using the suggested procedure.

Activity 1: "A Child in the Evacuation Center"

This activity aims to surface the participants' prior knowledge about the rights of the children. This will also help identify the children's rights violations in the Bangsamoro homeland thus finding clear solution to avoid such children's rights violations and abuses.

Instructions:

1. Show the group a picture of a child and post it in front of them on a wall/board;
2. Group the participants into four (the group may vary depending on their numbers), ask them to count 1 – 4 (if large group until 6 is applicable) they may now be grouped according to their numbers;
3. Ask them to choose their facilitator, documenter, and reporter;
4. Ask the group to discuss what the needs of the child are during armed conflict;
5. Synthesize the topic written in the metacard of each participant;
6. *Ask the participants the following questions below.*

Processing Questions:

- a. Why do you think the child needs all those written on the metacards? What good will these do to the child?
- b. Does the child deserve all these? What makes the child deserving of all these?
- c. What will happen if babies and adults are deprived of these rights? Is such situation acceptable?

RIGHTS OF CHILDREN

The input can be given either by a single lecturer or by a panel. The topics for the input can be based on the following guide questions. Information that can be used for the input can be based on the succeeding Annexes.

1. What are the rights of children?
2. What are the rights of children who are in a situation of armed conflict?
3. What are the categories of children's rights?
4. What is the UN Convention on the Rights of the Child and its two optional protocols?
5. What are other international laws protecting children's rights?
6. Who are responsible protecting children's rights?
7. How are the rights of children protected during an armed conflict situation?

EVALUATION

The participants are asked to draw an object for them to illustrate their self of the knowledge they learned before and after.

Who am I before and what am I after the training?

Me Before	Me After
<p style="text-align: center;">A chick</p> <p style="text-align: center;">It follows by an explanation in the big group</p>	<p style="text-align: center;">A hen</p> <p style="text-align: center;">It follows by an explanation in the big group</p>

MODULE 4

Role of the Youth to Protect and Promote the Children's Rights

MODULE 4 - ROLE OF THE YOUTH TO PROTECT AND PROMOTE CHILDREN'S RIGHTS

Description

This module discusses common areas where the youth themselves can participate in the efforts to protect and promote the human rights of children and youth. While there are laws and rules that promote and protect children and youth rights, the enforcement, implementation and advocacy on such laws and rules are not satisfactory. This can be gleaned at the present assessment where most youth and children do not even know that there exists such bases for the protection of their rights.

Modular Objectives

1. Equip the participants with the concepts and methodologies in advocating the promotion and protection of human rights, youth and children's rights;
2. Transfer skills, information and technology on human rights, youth and children's rights advocacy;
3. Create a pool of youth trainer and advocate in the community that take responsibilities in the protection and promotion of the rights of children and youth.

Procedure

1. Start the seminar with a prayer.
2. Introduce "I recall..." to review and synthesize the key activities and output of the previous module before moving on.
3. The participants will be then grouped depending on the need in every activity.
4. Each group makes consensus as to its leader, reporter and a documenter.
5. The facilitator follows up every activity with synthesis, processing of report prior to introduction of further inputs. He/ she must be active in summarizing the inputs from the learners.
6. After all the activities have been executed, an input lecture will be given.
7. Panel of Lecturers to be invited must be keen enough to consider time given to each of them and must be direct to the topic as audience' tolerance is only 10 minutes longer
8. There will be an evaluation to see the level of learning about youth and human rights advocacy that the learner has gained.
9. The utilization of educational technology is encouraged.

Activity 1 - Nasheeda Islamiyya

This activity will let the learners to recall and realize that in their history, there are human rights advocates that work and sacrifice their lives for a better human rights situation. This will also make them motivated to be an advocate as well.

Instructions

1. The Participants are grouped into 2.
2. Each group is assigned a song to render in chorus.
3. Facilitator teaches the song, its tune and the lyrics.
4. Lyrics must have been boldly written in Manila paper and posted in one corner.
5. Groups take turn in choral singing.
6. Facilitator instructs that singing must be lively and merrier.
7. Innovation such as making interpretative gestures or blending of voices is allowed.
8. Request the participants to share their feelings and reflections regarding the songs.

Song No. 1. Magagawa Natin

*Magagawa Natin ang lahat ng bagay
Ang lahat ng bagay sa mundo
Isang bagay na 'di magagawa
Hindi magagawang nag-iisa*

*Malulutas Natin Ang Mga Problema
Kung Tayong Lahat Magkaisa
Mga sulirani'y dagling gagaan
Basta't sama-sama*

Song No. 2. Langun Tano

*Langun Tano Langun Tano, Langon nu mga nguda
Mamagayon-ayon tanu katindeg ku kawagib
Saguna den su kutika kaatu ku pakagkaid
Pakagkaid a bangumis ku lusud u inged tanu*

*Gemedam tanu langon Mimaman tano langun
Kasulong ku kawagib tanu a kawagib a manusya
Panadem-tademan tanu su timuga a lugu
Taman kanu malasay a gkatala nu madakel*

*Isigel su paninindeg sa katibambaw nu bantang
Saletan tanu dshahada LA ILAHA ILLALLAH
Muhammad Rasulullah.
LA ILAHA ILLALLAH
Muhammad Rasulullah*

Processing questions

- 1) What message is conveyed by the songs?
 1. enlightening
 2. revival of the history-it allows me to reminisce the past experiences in the struggle against the oppressors
 3. minudsad a tademan
 4. awakening and involvement
 5. kambagel (strengthen)/empowering
 6. meaningful with sentimental value

- 2) Which line in the songs touched you most?
 1. Tinemuga a lugu(Blood shed) – recollection of martyrs
 2. Isigel su paninindeg sa katibambaw nu bantang (Assert for the truth)

- 3) How would you say the message of the song in one line for each song
 1. “naputos su kapamagayun-ayun” (Unity)
 2. Gemedam tanu endu mimaman tanu (wake and be awaken)
 3. Pakadalmen su kapamikil endu su pandapat (Think deeply and wisely).

Activity 2 - “I Witnessed” (Talk Show)

This activity will let the learners express the information that they know about human rights advocacy. This will also surface the learners' skill in taking the step by step action in promoting and protecting the human rights.

a. Guide to the Facilitator

1. Participants are grouped into 3
2. Each group elects an interviewer and interview
3. The interview time is given limited airtime
4. Each group is tasked to achieve respective objectives as follows:
 1. Evaluate the degree of awareness of youth on the laws and rules concerning protection and promotion of youth and children
 2. Evaluate the background or exposure of the youth in the target community as to the activities or programs that deals on protection and promotion of youth and children's rights
 3. Identify what are the experiences that are observed or incidents where the victims or involved persons are children and youth.

b. Sample questions to be expounded by the group

- What laws do you know deals on protection and promotion of youth and children? Which are enforced in your community and which are not?
- What type of activities or programs in the community that promote or protect children and youth rights?
- Have you ever witnessed an incident where youth or child is a victim? Recall...

c. Processing Questions

- Which group elicited most information?
- How do you feel being interviewed, doing the interview, being watched?
- Do you feel you've got the information needed given the time limit?
- Is it easy for you to say truth, what do you think if you are holding the talk in a national TV or before an audience of international community?

Activity 3 - Looking back at realities (Role Playing)

This activity will let the learners show the human rights situation in their respective communities. The learners will also portray how the state and non-state actors take action to a particular human right violation or abuse.

Guide

1. Group participants into 4
2. Prepare cases of human rights violations affecting Moro children and youth.
3. Present the cases that the participants will portray.
4. Props may be used only out of available materials inside the training hall.
5. Limit the time for the preparation.
6. Presentation should not last more than 5 minutes.
7. Every group should pay attention to the presentation.
8. Each group selects one of the enumerated incidents and highlight how the youth and children's rights were violated; or may portray other situation that reportedly happened or documented events.
9. Recent incidents of human rights violation including the tragic situation of youth in evacuation centers, youth in the armed encounters, youth abducted and summarily executed, youth and children and deprived of education are even better subject of the play.

Note to the facilitator

The facilitator should identify specific cases of human rights violations that took place during the following snapshots in the history of the Bangsamoro. These specific cases can be derived from newspaper articles or NGO reports. These specific cases should be presented to the learners in a most comprehensible and detailed way.

- On March 17, 1968, Muslim military trainees were reported missing in their training camp in Corregidor Island.
- On December 21, 1970, three Muslims were killed and 147 houses were burned in the barrios of Ahan, Limpungo and Montay, in the municipality of Datu Piang, Cotabato.
- On January 19, 1971, seventy-three Muslims were killed in the municipality of Alamada, Cotabato.
- On June 19, 1971, seventy Muslims were killed and 17 were wounded at a mosque in barrio Manili, Carmen, Cotabato.
- From April 6, 1971 to July 22, Muslim houses were burned
 - 55 houses in Carmen, Cotabato
 - 18 houses in Pikit, Cotabato
 - 25 houses in Kidapawan, Cotabato
 - 22 houses in Buldon, Cotabato
 - 52 houses in Wao, Lanao del Sur
- On September 8, 1971, ten Muslims were killed in the municipality of Sapad, Lanao del Norte.
- On October 24, 1971, sixty-six Muslims were killed in Magsaysay, Lanao del Norte.

Follow up Questions

1. How do you feel playing the role of the victim in that play?
2. How do you feel about playing the role of being a human rights violator in the play?
3. What will you do to prevent such a situation?
4. What rights were violated?
5. From whom can we ask if we experience this kind of human rights violation?

Activity 4 – Pool of Ideas

The activity aims to surface both the issues and general approaches to address the problems of human rights abuses and violations. This is also intended for the learners to be empowered that they themselves can do something to address a human rights violation and abuse that they experience in their community by identifying the institutions and agencies that they can ask help from.

Procedure

1. Group participants according to the area where they come from.
2. Tell them discuss the problems that affect children/youth in their community but prioritize one specific human rights problem.
3. Analyze the problem by looking into the specific violations of children's rights (ask the participants to identify the specific violations of the CRC).
4. Write on the paper titled "Pool of Ideas" the problem they have chosen.
5. Fix the Pool paper on the wall for all the participants to see and read.
6. Give each participant metacards where they can write ideas how to address the problems.
7. The trainer will then summarize the ideas for action by identifying common areas approaches.

Activity 5 – Taking The Job: Moving forward

This is for the learners to identify roles of youth in protecting and promoting the rights of youth and children. This will also make the learners plan and set commitments to do the job in youth and human rights advocacy.

Guide

1. Adopt the same previous grouping.
2. Each group is given meta cards to write down ideas what roles they can take or activities and program can undertake to apply the learning in the training and achieve its objectives.
3. Participants sit around the space designated as the actual community.
4. Each group presents their ideas by laying down their meta cards on the floor.
5. Facilitator synthesizes points.
6. Participants stand up and gather in a circle and sing the opening songs once again.

What are the possible roles of youth in protecting and promoting the right of youth and children?

- a) Advocacy
- b) Documentation and reporting
- c) Community organizing\Information campaign
- d) Participating in community activities
- e) Tapping the school and the students
- f) Cooperating with the youth leaders such as the SBO (school-based organization) and community based organizations.

Lecture/ Input

"I assure you and I assure everybody that even if I die, I have already implanted the seeds of Jihad into the hearts and minds of the Bangsamoro people and the Bangsamoro youth. They will continue the struggle."

- Ash-Shaykh Ash-Shaheed Salamat Hashim

"Everyone is responsible and every responsible (person) will surely be questioned concerning his or her responsibility." - *Hadith*

"The fruit of knowledge is to act upon it"

- *Adopted Motto of the Muslim Youth Religious Organization, Inc. (MYRO)*

Guide

1. Invite panel of lecturers on the following topics.
2. Prepare a summary of the inputs.
3. Forum follows after the set of lectures.
4. Encourage questions on real situations.
5. All ideas floated during the forum must be noted.
6. Synthesize and present summary of the inputs before the end of the session.

Topics

- Concept of children's participation and empowerment as enshrined in Human Rights instruments
- Cultural and religious teachings encouraging people to protect and promote human rights and service for community.
- Guidelines in conducting Advocacy
- Guidelines in conducting Monitoring and Reporting

EVALUATION

The participants are grouped into three. Using a common matrix, participants will provide answers to the following questions:

1. What are the child rights violations in the conflict affected areas?
2. Who are the key players in protecting the children?
3. What are the programs need to be implemented in protecting children?
4. What are the roles of the youth can play to support the program addressing children's rights?
5. What are the resources needed?

References, Appendices & Annexes

ANNEX A

Convention on the Rights of the Child

What is the United Nations Convention on the Rights of the Child?

The United Nations Convention on the Rights of the Child (CRC) is a widely ratified human rights instrument that spells out the civil and political, and economic, social and cultural rights of children. Compared to other human rights instruments, the CRC is comprehensive and it does not put distinctions between civil and political rights and economic, social and cultural rights. It stipulates the responsibilities of actors who are responsible for the protecting and ensuring the survival and development of children, particularly, the state and parents.

The CRC, under Article 1, defines a child as a “human being below the age of eighteen years unless, under the law applicable to the child, majority is attained earlier.”

The CRC was adopted by the UN General Assembly by its resolution 44/25 of 20 November 1989. As of 2009, 193 states worldwide have ratified the CRC. The Philippine government became a state party to the CRC in 21 August 1990.

General Principles Underlying the UNCRC

There are four general principles enshrined in the CRC. These principles help the interpretation of the instrument and guides government actors and civil society in the planning, implementation and evaluation of policies and programs to implement the CRC. The four general principles are the following: non-discrimination, best interest of the child, the rights to life, survival and development and the respect for the views of the child.

The principle of non-discrimination means that all rights should be accorded to all children without distinction. It also means that no child should suffer from discrimination. Article 2 of the CRC says that “the state parties shall respect and ensure the rights set forth in this present Convention to each child within their jurisdiction without distinction of any kind, irrespective of the child’s, or his or her parents or legal guardians’ race, color, language, religion, political or other opinion, national, ethnic or social origin, property, disability, birth or any other status.”

The principle of best interest of the child means that any policy or programme developed should be assess to determine its impact on children and whether these actions guarantee the child’s security and well-being. Article 3 of the CRC states that “in all actions concerning children, whether undertaken by public or private social welfare institutions, courts of law, administrative authorities or legislative bodies, the best interests of the child shall be a primary consideration.”

The principle of the right to life, survival and development guarantees that in the interpretation of and implementation of the CRC, the child’s physical and psychosocial health, and his or her mental, emotional, cognitive, social and cultural development should be ensured. Article 6 of the CRC states that “state parties recognize that every child has the inherent rights to life, and shall ensure to the maximum extent possible the survival and development of the child.”

The principle of respect for the views of the child guarantees the participation of children in developing, implementing and evaluating policies and programs for children. Policy-makers and program-implementers should encourage the involvement of children in these initiatives not just as end-beneficiaries. Article 12 of the CRC states that “state parties shall assure to the child who is capable of forming his or her own views, the right to express those views freely in all matters affecting the child, the views of the child are given due weight in accordance with the age and maturity of the child.”

Categories of the Rights of Children

There are four categories of rights that are accorded to all children. These are survival rights, development rights, protection rights and participation rights. While the rights of children are categorized, it is important to take note that all rights are interrelated and interdependent, which means that the fulfillment of a specific rights contributes to the realization of another right. The right of children to have access to quality education reduces the risk of children to get involved in armed conflict.

Survival rights guarantees the rights of the child to have access to programs that aim to protect and promote their physical and psychosocial health and well-being. Governments and parents have the responsibility to provide programs that aim to reduce infant and child mortality, provide basic healthcare, reduction of malnutrition, provision of clean water and guaranteeing a healthy environment for children to live.

Development rights provide a holistic approach in supporting the child's growth and development. In ensuring the development rights of children, governments and parents have the responsibility to provide children with quality education, adequate standard of living, guarantee social security, and respect their right to practice their own religion and cultural traditions. Development rights also guarantee children's right to play, leisure and recreation.

Protection rights entitle children to be free from physical and emotional harm, abuse, neglect, exploitation and violence. Governments have the responsibility to create and enforce laws that prohibit and protect children from being victims of acts of violence such as child abuse, child trafficking, sexual exploitation, recruitment and use of child soldiers, killing and maiming of children during armed conflict, and illegal arrest and detention of children. Governments and parents should ensure that children are not separated from their parents during emergency situations such as armed conflict.

Reservations

Some states who have ratified the CRC have declared that certain provisions of the treaty have limited application or are totally not applicable to them through a reservation. A reservation is made when a treaty is signed or ratified, and has to be submitted to the UN Secretary-General. States submit reservations due to a host of reasons such as cultural differences and political conditions in their own territories. While the CRC permits the submission of reservations, these should not be incompatible to the object and purpose of the Convention.

An example of a reservation was made by the government of Malaysia in March 1999. Notwithstanding Malaysia's ratification of the CRC, it has expressed reservations "with respect to articles 1, 2, 7, 13, 14, 15, [...], 28, [paragraph 1 (a)] 37, [...] of the Convention and declares that the said provisions shall be applicable only if they are in conformity with the Constitution, national laws and national policies of the Government of Malaysia."³²

Monitoring the implementation of the CRC

The CRC, under Article 43, establishes the Committee on the Rights of the Child, whose main task is to monitor and review the progress made by the States in fulfilling their child rights obligations. The Committee on the Rights of the Child is composed of ten experts who are chosen based on their competence in the field of children's rights.

Under Article 44 of the CRC, States parties have the obligation to submit regular reports to the Committee on the Rights of the Child on the steps they have undertaken to implement the CRC

³² United Nations Treaty Collection, http://treaties.un.org/Pages/ViewDetails.aspx?src=TREATY&mtdsg_no=IV-11&chapter=4&lang=en, accessed 22 September 2009.

in their own areas of jurisdiction. Two years after a state ratifies the CRC an initial state report should be submitted. Five years after the initial state report has been submitted, periodic reports should be submitted.

Civil society, including children and youth organizations, is encouraged to prepare and submit alternative reports to the Committee on the Rights of the Child. These alternative reports provide additional information, criticisms and recommendations concerning states implementation of the CRC.

Specific Rights Contained in the Convention the Rights of the Child

This information can be used by the trainer as a guide in developing a presentation to discuss the contents of the CRC by providing details on the interpretation of the different articles of the CRC. The trainer is also encouraged to review the full text of the CRC in order to gain further information on the substantive content of the instrument.

ARTICLE	CONTENT	INTERPRETATION
Article 1	Definition of a child	<ul style="list-style-type: none"> • A child is a human being below the age of 18 years. • Age of majority may depend on each country. • Each country decides whether rights commence upon conception or upon birth.
Article 2	Non-discrimination	<ul style="list-style-type: none"> • Children should be protection from all forms of discrimination on the based of color, language, sex, national or ethnic group, birth, status, or by reason of any disability.
Article 3	Best interest of the child	<ul style="list-style-type: none"> • All rights should be interpreted and ensured by taking into full account the needs, capacities and situation of the individual child.
Article 4	Implementing children's rights	<ul style="list-style-type: none"> • States are required to create and enforce legislative, administrative and other measures to implement the CRC. • Allocation of resources for children's rights shall be made available to the maximum extent possible.
Article 5	Parental Responsibilities	<ul style="list-style-type: none"> • Parents have the right and duty to give their children appropriate direction and guidance about how children use and enjoy their rights.
Article 5	Right to life and development	<ul style="list-style-type: none"> • There is a duty not to do something that will cause harm towards a child. • There is an obligation to ensure full development of all children. • States have to undertake measures to ensure the development of children to the maximum extent possible.

ARTICLE	CONTENT	INTERPRETATION
Article 7	Right to a name and nationality	<ul style="list-style-type: none"> • Children have the right to a name from time of birth. • Children have the right to have a nationality. • Children have the right to know and be cared for by their family.
Article 8	Right to identity	<ul style="list-style-type: none"> • States have the responsibility to preserve and protect the identity of the child.
Article 9	Right to live with parents	<ul style="list-style-type: none"> • Children have the right not to be separated from their parents unless necessary for the best interest of the child. • Separation from parents is justified if it involved neglect or abuse. • States have the responsibility to inform the child, parents or another member of the family the whereabouts of one or both parents if one or both parents have been detained, imprisoned, exiled, deported or died.
Article 10	Right to family reunification	<ul style="list-style-type: none"> • Children whose parents reside in different States have the right to maintain personal relations and direct contacts. • States are encouraged to remove travel restrictions to the child or parents if such travel would be the measure to reunify the family.
Article 11	Protection from illicit transfer and non-return	<ul style="list-style-type: none"> • States are required to prevent and protect children from being taken from the country illegally, even by a parent. • States are encouraged to enter into treaties with other countries to set up measure for dealing with such situation.
Article 12	Importance of a child's opinion	<ul style="list-style-type: none"> • Children have the right to be heard and be given opportunity to express their opinions. • Children have the right to be heard in any judicial and administrative proceedings, either directly or through a representative or an appropriate body. • The opinion of a child is given weight depending on the age and maturity of the child.
Article 13	Freedom of expression and access to information	<ul style="list-style-type: none"> • Children have the right to express themselves orally, through writing, through print, in the form of art or through any other medium chosen by them. • Children have the right to have access to information of all kinds.

ARTICLE	CONTENT	INTERPRETATION
		<ul style="list-style-type: none"> The freedom of expression and access to information is limited by respect of the rights of others, for the protection of reputation of others, or for the protection of national security, public order, public health and morals.
Article 14	Freedom of thought, conscience and religion	<ul style="list-style-type: none"> Children have the freedom to believe, practice and change one's beliefs and religion. Parents have the right and duty to guide children in exercising this freedom. Freedom to practice ones religion is limited when needed to respect the rights of others, for the protection of reputation of others, or for the protection of national security, public order, public health and morals.
Article 15	Freedom of association and peaceful assembly	<ul style="list-style-type: none"> Children have the right to join and form groups or organizations, and to meet together. The exercise of this right is limited when needed to protect national security, public order, public health and morals, and for the protection of rights and freedoms of others.
Article 16	Right to privacy	<ul style="list-style-type: none"> Children have the right to trials that are closed to the public. Children's identities and other information that can pose danger to their lives should be made confidential by people who are working with children. Children should be protect from unlawful attacks on their honor or reputation.
Article 17	Right to children's media	<ul style="list-style-type: none"> States have the responsibility to encourage media to disseminate information that would benefit the child. States have the responsibility to encourage the production and dissemination of children's books.
Article 18	Right to care and upbringing by family	<ul style="list-style-type: none"> Parents and legal guardians have the main responsibility to bring up their children. States have the responsibility to assist parents through developing services, institutions and facilities for the care of children.
Article 19	Protection against abuse	<ul style="list-style-type: none"> States have the responsibility to protect children from all forms of physical and mental violence, injury and abuse, neglect or negligent treatment, maltreatment or exploitation, and sexual abuse.

ARTICLE	CONTENT	INTERPRETATION
Article 20	Right of children without family	<ul style="list-style-type: none"> • Children who were deprived of a family environment have the right to be provided with alternative family care. • The provision of alternative family care for children should ensure the continuity of child's upbringing and to his/her ethnic, religious, cultural and linguistic background.
Article 21	Right to be adopted	<ul style="list-style-type: none"> • Adoption must be guided by the best interest of the child principle and should be authorized only by competent bodies. • Inter-country adoption is considered as a last resort if there is failure in finding suitable placement. Inter-country adoption should not be used for profit.
Article 22	Right of refugee children	<ul style="list-style-type: none"> • Children who are seeking refugee status or are considered a refugee have the right to receive appropriate protection and humanitarian assistance. • Children who are seeking refugee status or are considered refugees have the right not to be sent back to the country where they are under threat.
Article 23	Right of children with disabilities	<ul style="list-style-type: none"> • Children with disabilities have the right to have access to special care and services to ensure decent lives, dignity and self-reliance. • Services and support for children with disabilities should be given free whenever possible.
Article 24	Right to health and health services	<ul style="list-style-type: none"> • Children have the right to have access to quality health care services. • States have the responsibility to take measures to reduce infant and child mortality rate; to ensure access to medical care; to ensure pre-natal and post-natal care for mothers; to eliminate malnutrition and other diseases; to provide health education for children and parents; to eliminate traditional practices harmful to the health of children.
Article 25	Right to periodic review of placement	<ul style="list-style-type: none"> • States have the responsibility to look after and review the situation of children who are placed in shelters or institutions for the purpose of providing care or treatment.
Article 26	Right to social security	<ul style="list-style-type: none"> • States have the responsibility to recognize and undertake measures to ensure the right to social security.

ARTICLE	CONTENT	INTERPRETATION
Article 27	Right to decent standard of living	<ul style="list-style-type: none"> • Children have the right to a standard of living adequate for their physical, mental, spiritual, moral and social development. • Parents or other responsible for the child have the primary responsibility to secure, within their abilities and financial capacities, the conditions of living necessary for the child's development. • States have the responsibility to assist parents and others responsible for taking care of the child through provision of material assistance and support programmes related to nutrition, clothing and housing.
Article 28	Right to education	<ul style="list-style-type: none"> • Children have the right to have access to quality education. • States have the responsibility to ensure that primary education is made compulsory and free for all; to ensure that different forms of secondary education is made available and accessible; to ensure that higher education is accessible to all on the basis of capacity; to ensure education and vocational information and guidance is available and accessible; and to take measures to encourage regular attendance in schools and reduce drop-out rates. • States have the responsibility to ensure that school discipline is administered in a manner that respect child's human dignity and is consistent with the children's rights.
Article 29	Right to values education and human rights education	<ul style="list-style-type: none"> • States have the responsibility to ensure access to and develop education that contributes to their personality, talents and physical abilities; respects human rights and fundamental freedoms; respect for parents; respect for their culture and identity; and respect for natural environment.
Article 30	Right of minority and indigenous children	<ul style="list-style-type: none"> • Children who belong to indigenous groups or minority groups have the right to practice their own culture, religion and use own language.
Article 31	Right to play, leisure and recreation	<ul style="list-style-type: none"> • Children have the right to rest and leisure, to engage in play and recreational activities that are appropriate to their age. • Children have the right participate freely in cultural life and in the arts.

ARTICLE	CONTENT	INTERPRETATION
Article 32	Protection from economic exploitation	<ul style="list-style-type: none"> • Children have the right to be protected from performing any work that is hazardous or interferes with their education, or is harmful to the child's health, well-being and development. • States have the responsibility to legislate minimum age of employment; to set appropriate regulations on the maximum hours of work and conditions of employment; provide sanctions against those who exploit children.
Article 33	Protection from drug abuse	<ul style="list-style-type: none"> • States have the responsibility to undertake measures, including policies, to protect children from the usage of illegal drugs and substances, and the usage of children for production and trafficking of illegal drugs and substances.
Article 34	Protection from sexual exploitation and abuse	<ul style="list-style-type: none"> • States have the responsibility to protect children from all forms of sexual abuse and sexual exploitation. • States have the responsibility to undertake measures to prevent inducement or coercion of a child to any unlawful sexual activity; to prevent exploitative use of children in prostitution or other unlawful sexual practices; and to prevent the exploitative use of children in pornographic performances and materials.
Article 35	Protection from sale, trafficking and abduction	<ul style="list-style-type: none"> • States have the responsibility to undertake national, bilateral and multilateral measures to prevent the abduction of, the sale of, or trafficking of children for any purpose or in any form.
Article 36	Protection from other forms of exploitation	<ul style="list-style-type: none"> • Children have the right to be protected from other forms of exploitation that are not specifically mentioned in the CRC.
Article 37	Freedom from torture and deprivation of liberty	<ul style="list-style-type: none"> • States have the responsibility to ensure that no child is subjected to torture or other cruel, inhuman or degrading treatment or punishment. • States have the responsibility to ensure that no child is subjected to capital punishment. • States have the responsibility to ensure that children are free from arbitrary or unlawful arrest. • States have the responsibility to provide prompt access to legal services and other appropriate assistance for children deprived of their liberty. • States have the responsibility to ensure that children who are deprived of their liberty are treated humanely, separated from adults, and maintain contact with their family.

ARTICLE	CONTENT	INTERPRETATION
Article 38	Protection from armed conflict	<ul style="list-style-type: none"> • States have the responsibility to take all feasible measures to ensure that children below 15 years do not take a direct part in hostilities. • States have the responsibility to refrain from recruiting children below 15 years into their armed forces. • States have the responsibility to give priority to older children in case they recruit into armed forces children fifteen years of age and above. • States have the responsibility to respect and to ensure respect for international humanitarian law which are relevant to the child.
Article 39	Right to rehabilitation	<ul style="list-style-type: none"> • States have the responsibility to undertake measures to aid and ensure the physical and psychosocial recovery and social reintegration of children who have been victims of abuse, exploitation and other human rights violations.
Article 40	Right to juvenile justice	<ul style="list-style-type: none"> • Children who are alleged as, accused of, or recognized as having infringed the penal law have the right to be treated in a manner consistent with the promotion of their sense of dignity and worth. • Children who are alleged as or accused of infringing penal law be presumed innocent until proven guilty. • Children have the right to be informed promptly and directly of the charges against them and to have legal or other assistance. • Children have the right to have access to fair, just and speedy trial. • Children have the right not to be forced to be a witness against them. • Children have the right to privacy in all stages of judicial proceedings. • States have the responsibility to set a minimum age of criminal responsibility.

Sources

Asian Regional Resource Center for Human Rights Education. (ARRC, 2003). *Human rights education pack (new edition)*. Bangkok: Asian Regional Resource Center for Human Rights Education.

United Nations. *Human rights: The rights of the child, Fact Sheet No. 10*. Geneva: United Nations High Commissioner for Human Rights.

United Nations Children's Fund. *What rights? Summary of the UN Convention on the rights of the child*. http://www.unicef.org/magic/media/documents/what_rights_flyer_english.pdf, accessed 23 September 2009.

ANNEX B

ABC's of Children's Rights

This simplified version of list of children's rights helps the learner associate one specific right with a corresponding letter in the English alphabet.

The trainer can use this material in an activity to stimulate a discussion to determine the participants understanding of the different rights of children. The trainer can assign a letter to each participant and instruct them to think of three words, starting with the assigned letter, which illustrate specific rights of children. The responses of the participants can be verified or discussed deeper by giving a discussion on the different provisions of the CRC.

A	Adoption
B	Best Interests
C	Culture
D	Development
E	Equal Treatment
F	Family and Family Environment
G	Games
H	Health
I	Identity
J	Juvenile Justice
K	Knowledge
L	Life and Liberty
M	Media for children
N	Name and Nationality
O	Organization
P	Privacy and Protection
Q	Questions
R	Rehabilitation
S	Social Security
T	Travel for Family Reunification
U	Urgent action during crisis
V	Views and Voice
W	Well being
X	Extra care
Y	Yearn for more
Z	Zzzzz (Sleep)

ANNEX C

Optional Protocol to the Convention on the Rights of the Child on the Involvement of Children in Armed Conflict (OPCRC-AC)

This section shall provide a discussion on the key provisions of the OPCRC-AC as it regulates the recruitment, participation, demobilization and reintegration of children under the age of 18 in armed conflict. This section can be used by the trainer as a guide in preparing a lecture guide for the session on children and armed conflict. This material can also be used as a handout for distribution for the workshop participants.

Background of the OPCRC-AC

The OPCRC-AC was adopted by the UN General Assembly in 25 May 2000 and entered into force in 12 February 2002. Since it entered into force in 2002, 127 countries have ratified the instrument. In Southeast Asia, the OPCRC-AC was ratified by the following countries: Cambodia, Lao Peoples Democratic Republic, Philippines, Timor Leste, Thailand and Vietnam.

The adoption of the OPCRC-AC by the UN General Assembly was aimed of strengthening the implementation of the rights stipulated in the UN Convention on the Rights of the Child particularly the right to protect children from involvement in armed conflict. The adoption of the OPCRC-AC reaffirms the UNCRC's principle of best interest of the child and aims to implement such principle by raising the minimum age of recruitment of persons into armed forces and of their participation in hostilities.

It is also important to note that the OPCRC-AC reinforces the role of other international instruments that provide legal protection for children in armed conflict, particularly the Rome Statute of the International Criminal Court and the International Labour Organization Worst Forms of Child Labour Convention 182.

Rome Statute of the International Criminal Court

The statute entered into force in 1 July 2002 after it was ratified by 60 countries. As of 2009, only two countries in Southeast Asia have ratified the instrument, namely, Cambodia and Timor Leste.

The statute establishes a permanent court to try persons charged with committing war crimes, crimes against humanity and genocide. The statute included in the list of war crimes acts of "conscripting or enlisting children under the age of fifteen years into national armed forces or using them to participate actively in hostilities" (Article 8(2)(b)(xxvi) in the case of international armed conflicts. In the case of internal armed conflicts, "conscripting or enlisting children under the age of fifteen years into armed forces or groups or using them to participate actively in hostilities" (Article 8(2)(e)(vii) is also considered as a war crime. The statute also defines sexual slavery as a crime against humanity (Article 7(1)(g)).

International Labour Organization Worst Forms of Child Labour Convention 182

This convention was adopted on 16 June 1999 and came into force on 19 November 2000. The convention was ratified by all countries in Southeast Asia, i.e. Brunei Darussalam, Cambodia, Indonesia, Malaysia, Lao People's Democratic Republic, Thailand, Philippines, Timor Leste, Singapore and Viet Nam. Only Myanmar has not ratified the said convention.

ILO Convention 182 commits each state which ratifies it to "take immediate and effective measures to secure the prohibition and elimination of the worst forms of child labour as a matter of urgency." The convention included the "forced or compulsory recruitment of children for use in armed conflict" (Article 3a) as one of the worst forms of child labour.

All countries who have ratified the OPCRC-AC are legally bound to undertake measures to protect the recruitment and use of children in armed conflict such as by enacting a minimum age policy on the recruitment and involvement of persons in armed conflict and penalizing violators, undertaking information dissemination and child rights education, and implementing programs aimed at the release and reintegration of children who were involved in armed conflict. The implementation of the OPCRC-AC is monitored by the UN Committee on the Rights of the Child through the submission of reports issued by state parties. The implementation of the OPCRC-AC is also guided by and enhanced by the concluding observations issued by the UN Committee on the Rights of the Child after they have reviewed the reports of state parties.

Direct Participation in Hostilities

Article 1: State Parties shall take all feasible measures to ensure that members of their armed forces who have not attained the age of 18 years do not take a direct part in hostilities.

The OPCRC-AC raises the minimum age for participation in hostilities to 18 years old from 15 years old which is specified in the Convention on the Rights of the Children and the Additional Protocols to the Geneva Conventions of 1949.

The phrase "direct part in hostilities" has not been defined in the actual text of the OPCRC-AC. The "travaux préparatoires" (preparatory documents) do not provide guidance on the definition of the said phrase, nor do they define the difference between "direct" and "indirect" participation.

In this regard, the phrase "direct part in hostilities" may be interpreted to encompass not only active participation in combat but also military activities and direct support functions. These functions might include scouting, spying, sabotage and acting as couriers, porters, cooks or assistants at military checkpoints. They might also include the use of girls for sexual purposes as sex slaves or in forced marriages.

Both the Paris Principles and Guidelines for Children Associated with Armed Force or Armed Groups as well as the "travaux préparatoires" of the Rome Statute of the International Criminal Court reinforced the broad interpretation of the phrase "direct part in hostilities".

Recruitment by Armed Forces

Article 2

State parties shall ensure that persons who have not attained the age of 18 years are not compulsorily recruited into their armed forces.

Article 3

1. *State Parties shall raise in years the minimum age for the voluntary recruitment of persons into their national armed forces from that set out in article 38, paragraph 3, of the Convention on the Rights of the Child, taking account of the principles contained in that article and recognizing that under the Convention persons under 18 are entitled to special protection.*
2. *Each State Party shall deposit a binding declaration upon ratification of or accession to this Protocol that sets forth the minimum age at which it will permit voluntary recruitment into its national armed forces and a description of the safeguards that it has adopted to ensure that such recruitment is not forced or coerced.*
3. *States Parties that permit voluntary recruitment into their national armed forces under the age of 18 shall maintain safeguards to ensure as a minimum, that:*
 - a. *Such recruitment is genuinely voluntary;*
 - b. *Such recruitment is done with the informed consent of the person's parents or legal guardians;*
 - c. *Such persons are fully informed of the duties involved in such military service;*
 - d. *Such persons provide reliable proof of age prior to acceptance into national military service.*

Article 3 raises the minimum age for voluntary recruitment in armed forces beyond 15 years. Voluntary recruitment is understood to mean that children are under no compulsion to join armed forces and that safeguards are in place to ensure that any voluntary recruitment is genuinely voluntary.

In reality, the distinction between voluntary and compulsory recruitment may be difficult to implement. In addition, factors underlying the voluntary recruitment or participation of children make the voluntary nature of their participation or recruitment questionable. For example, in the Philippines various studies identified several reasons why children have voluntarily joined armed forces or armed groups, including, poverty, marginalization, absence or lack of basic services and heightened militarization. The presence of these social, economic and political pressures as well as the perceived benefits of participation is said to have "pushed" children to join armed forces or armed groups.

It may also be difficult to verify age in war-affected states, where reliable birth registration systems are not in place. If a state with limited birth records allows voluntary recruitment at 16 years of age, it is possible that a child 15 years or younger could slip through the safeguards and volunteer for military service.

A number of safeguards are required by Article 3(3) to ensure that any voluntary recruitment is genuinely voluntary. In particular, recruitment must be undertaken with the informed consent of the person's parents or legal guardians. In addition, information must be provided on the duties involved in military services and reliable proof of age must be obtained.

It is a major requirement that during the time of ratification or accession of the OPCRC-AC, a State must submit a binding declaration specifying the safeguards being taken and the minimum age at which the State will permit voluntary recruitment into the national armed forces. For example, the binding declaration issued by the Philippine government stipulated the following:

- “1. *The minimum age for voluntary recruitment into the Armed Forces of the Philippines is 18 years, except for training purposes whose duration shall have the students/ cadets/ trainees attain the majority age at the completion date;*
2. *There is no compulsory, forced or coerced recruitment into the Armed Forces of the Philippines; and,*
3. *Recruitment is exclusively on a voluntary basis.”*

Article 3, is problematic because it does permit states to accept volunteers in its armed forces. In comparison to the minimum standard applicable to state armed forces, non-state armed groups are prohibited from recruiting or using any person below the age of 18. Another reason why Article 3 is problematic is that it undermines the spirit of the OPCRC-AC to provide broader and stronger protection measures for all children without distinction.

In response, various international organizations and non-government organizations have been advocating for the adoption of the “straight-18” principle, which sets the age of 18 years old as the minimum age for recruitment, whether voluntary, compulsory or forced; and use by government armed force, state-sanctioned militia groups or non-state armed groups. The “straight-18 principle” could be adopted when the state submits a binding declaration, which sets the minimum age for voluntary recruitment into the state armed forces. As of 2008, two thirds of the 120 state parties to the OPCRC-AC have issued binding declarations that set the compulsory and minimum voluntary recruitment ages at 18 years of higher.

Recruitment by Non-state Armed Groups

Article 4

1. *Armed groups that are distinct from the armed forces of a State should not, under any circumstances, recruit or use in hostilities persons under the age of 18 years.*
2. *State Parties shall take all feasible measures to prevent such recruitment and use, including the adoption of legal measures necessary to prohibit and criminalize such practice.*
3. *The application of the present article under this Protocol shall not affect the legal status of any party to an armed conflict.*

Article 4(1) of the optional Protocol requires state parties to enact and implement measures to prevent and prohibit armed groups from recruiting children under the age of 18 years either forcibly or voluntarily and from using them in hostilities. However, the same provisions do not require armed groups to be actively engaged in an armed conflict before such provisions apply. Recruitment of children under 18 prior to the outbreak of hostilities is also prohibited.

The said article imposes a duty to all States Parties to regulate the behaviour of armed groups, including through domestic legislation that would prohibit and criminalize the recruitment and use of children under 18 years. Such provision emphasize the traditional view that only States have obligations under international human rights laws and can become parties to treaties, whereas the behaviour of non-state entities is to be regulated by domestic law.

The OPCRC-AC and other international legal instruments can serve as a framework for the conduct of engagement with non-state groups in dialogue for the purpose of obtaining commitments that ensure better protection for children and security for humanitarian workers. Such engagement, however, does not imply political recognition of the non-state groups. In a number of countries, non-state armed groups have given oral or written commitments to release and demobilize children or to refrain from the recruitment and use of child soldiers.

For example, seven non-state armed groups in Southeast Asia have made reference to the OPCRC-AC in their pronouncements on establishing 18 as the minimum age of recruitment. In Myanmar they are the Chin National Front, Karen National Liberation Army (KNLA), Karenni Army and the Shan State Army-South (SSA-S). In the Philippines these are the Revolutionary Proletarian Army-Alex Boncayao Brigade (RPA-ABB), the Moro Islamic Liberation Front (MILF) and New People's Army.³³

The KNLA and the KA have signed deeds of commitment to stop the recruitment and use of children and to facilitate the disarmament, demobilization and reintegration (DDR) of children released from their ranks in March and April 2007, respectively. These documents commit these groups to "cooperate with other international and non-government organizations in the implementation of the principles of the OPCRC-AC, including in the prevention of any activity that leads to the recruitment and use of children in armed conflict."

In the Philippines, the RPA-ABB, issued a unilateral statement in 2005 declaring "its utmost opposition and rejection of recruiting and using children for [the] senseless war and all other kind of wars, may it be revolutionary, just war or not."³⁴ The Moro Islamic Liberation Front signed a plan of action with the United Nations in 2009 stipulating their intent and the measures to be taken to prevent the recruitment and use of, and ensuring the release and reintegration of children those who have been involved in hostilities.

Implementation

Article 6

1. *Each State Party shall take all necessary legal, administrative and other measures to ensure the effective implementation and enforcement of the provisions of this Protocol within its jurisdiction.*
2. *States Parties undertake to make the principles and provisions of the Protocol widely known and promoted by appropriate means, to adults and children alike.*
3. *States Parties shall take all feasible measures to ensure that persons within their jurisdiction recruited or used in hostilities contrary to this Protocol are demobilized or otherwise released from service. States Parties shall, when necessary, accord to these persons all appropriate assistance for their physical and psychological recovery and their social reintegration.*

³³ The 1999 Memorandum on the Minimum Age Requirement for NPA Fighters stated that "any person, who is at least 18 years of age and is physically and mentally fit...may be a combatant or member of a fighting unit of the New People's Army." The Memorandum, however, permits the recruitment of a person not less than 15 years old as a trainee or apprentice of the NPA who "may be assigned to self-defense, militia and other non-combat units and tasks." See: UNICEF and Ibon Foundation, 2007, *Uncounted Lives: Children, women and conflict in the Philippines*, UNICEF, Manila, pp. 95-96.

³⁴ Rebolusyonaryong Partido ng Mangagawa ng Pilipinas/Revolutionary Proletarian Army-Alex Boncayao Brigade, "Declaration of Statement of the RPM-P/RPA-ABB on its Opposition of Using Children as Soldiers in any Wars and Armed Conflicts," 11 February 2005.

The provisions of the OPCRC-AC are “non self-executing”. This means that they require State Parties to take specific action such as the passage of domestic legislations to enact the minimum age of recruitment into the armed forces or on criminalizing the recruitment of children below the standards set by international law. State parties are also required to review existing laws and ensure that these are compatible with the standards set by the OPCRC-AC.

State parties are also encouraged to designate appropriate institutional bodies to handle the issue, to develop standards and guidelines on the protection of children, and to foster a national dialogue on the OPCRC-AC. In the Philippines, for example, the government institutionalized the Inter-agency Committee on Children Involved in Armed Conflict (IAC-CIAC), which serves as the national mechanism to plan, coordinate the implementation and monitor the implementation of policies and programs to prevent the recruitment of children and to ensure their demobilization and reintegration.

Additional measures include publicizing the rights and obligations under the OPCRC-AC and ensuring the demobilization and reintegration of children who have been recruited or used in hostilities. The UN Committee on the Rights of the Child have also issued concluding observations to the State Parties and recommended the following: inclusion of the teaching of OPCRC-AC in military training institutions, military schools where children are accepted, teacher's training, media, law enforcement officers, legal professionals, and translation the OPCRC-AC into local languages and into child-friendly language.

Children who are being released from the control of armed forces or groups must be transferred as soon as possible to civilian control. Once they are in civilian care, child protection agencies need to be involved in providing them with health care, counselling and other support.

It is crucial that children are not required to turn in a weapon in order to participate in a demobilization process. In addition, specific efforts must be made to ensure that girls are not left out, especially those who have been abducted or sexually exploited. It is essential that girls who have been sexually abused are not stigmatized.

Technical Cooperation

Article 7

1. *States Parties shall cooperate in the implementation of the present Protocol, including in the prevention of any activity contrary to the Protocol and in the rehabilitation and social reintegration of persons who are victims of acts contrary to this Protocol, including through technical cooperation and financial assistance. Such assistance and cooperation will be undertaken in consultation with concerned States Parties and relevant international organizations.*
2. *States Parties in a position to do so shall provide such assistance through existing multilateral, bilateral or other programmes, or, inter alia through a voluntary fund established in accordance with the rules of the General Assembly.*

Article 7 spells out the actions States Parties should take to support the reintegration of children who have been recruited or used in hostilities. These actions include providing technical and financial support and assistance, such as education and ‘catch-up’ learning, life skills and vocational training, psychosocial support and community development projects. Experience has shown that education through learning, recreation and life skills is a most effective way to reintegrate children and help provide a stable environment within the community.

Reintegration activities need to be carried out in consultation with child protection organizations and other international institutions such as UNICEF or ILO. For example, child rights experts and protection agencies estimate a three-year time frame for the commitment of resources and staff to provide for children's long-term reintegration needs.

Children who have been displaced due to conflict and forced to commit acts of violence must be supported to overcome the obstacles they face in a post-conflict environment. Reconciliation is crucial to the process. Through traditional forgiveness rituals and ceremonies, children who have been with fighting forces can be accepted back into their families and communities.

In addition, the OPCRC-AC recommends that States with sufficient resources assist with financial and technical support for children's demobilization in war-affected countries.

Reporting to the Committee on the Rights of the Child

Article 8

- 1. Each State Party shall submit, within two years following the entry into force of the Protocol for that State Party, a report to the Committee on the Rights of the Child providing comprehensive information on the measures it has taken to implement the provisions of the Protocol, including the measures taken to implement the provisions on participation and recruitment.*
- 2. Following the submission of the comprehensive report, each State Party shall include in the reports it submits to the Committee on the Rights of the Child, in accordance with article 44 of the Convention, any further information with respect to the implementation of the Protocol. Other States Parties to the Protocol shall submit a report every five years.*
- 3. The Committee on the Rights of the Child may request from States Parties further information relevant to the implementation of this Protocol.*

Each State Party is required to submit an initial report to the UN Committee on the Rights of the Child within two years of the entry into force of the OPCRC-AC. Thereafter, they are to submit follow-up reports along with their report on the implementation of the Convention on the Rights of the Child. Any State that has not ratified the CRC should submit subsequent reports on the Optional Protocol to the Committee every five years.

UNICEF country offices often assist governments in understanding, and sometimes in carrying out, their reporting obligations. Non-governmental organizations and children themselves are also encouraged to prepare alternative reports that highlight the challenges and limitations of governments in fulfilling their obligations to the OPCRC-AC and recommending policy and programmatic measures to enhance its implementation at concerned countries.

ANNEX D

UN Security Council and Children and Armed Conflict

Background on the Security Council

The UN Security Council is the primary body within the UN system that has the mandate to maintain international peace and security. Under the UN Charter, the Security Council has the following functions:

- to investigate any dispute or situation which might lead to international friction;
- to recommend methods of adjusting such disputes or the terms of settlement;
- to formulate plans for the establishment of a system to regulate armaments;
- to determine the existence of a threat to the peace or act of aggression and to recommend what action should be taken;
- to call on Members to apply economic sanctions and other measures not involving the use of force to prevent or stop aggression;
- to take military action against an aggressor;
- to recommend the admission of new Members;
- to exercise the trusteeship functions of the United Nations in "strategic areas";
- to recommend to the General Assembly the appointment of the Secretary General, together with the Assembly, to elect the Judges of the International Court of Justice.

The Security Council is composed of five permanent members, i.e. China, France, Russian Federation, the United Kingdom and the United States of America. In addition, there are ten non-permanent members who are elected by the UN General Assembly with a term of two years. The Security Council decides on matters through the process of voting. In case of substantial matters such as on measures to address situations of armed conflict, the Security Council requires at least nine votes, including the affirmative vote of all the five permanent members. Consequently, if one permanent member vetoes a proposed resolution, a decision will not be arrived at.

Children and Armed Conflict in the Agenda of the Security Council

The UN Security Council considers the violations of children's rights committed in the context of armed conflict as a threat to international peace and stability. In its Resolution 1261 issued in 25 August 1999, the Security Council expressed its concern over the impact of armed conflict on children and its long-term consequences for durable peace, security and development.

To date, the Security Council has issued seven resolutions to affirm their commitment to respect and protect rights of children in armed conflict, urging member states and parties to conflict to respect and uphold international law, and urging member states and parties to armed conflict to take necessary and practical measures to address child rights violations in armed conflict situations.

Resolution Number	Date	Highlights
SCR 126130	August 1999	<ul style="list-style-type: none"> • Strongly condemns the practice of and calls on all parties concerned to put an end on the targeting of children in situations of armed conflict, including killing and maiming, sexual violence, abduction and forced displacement, recruitment use of children in armed conflict, and attacks on places that usually have significant presence of children such as schools and hospitals. • Urges all parties to armed conflict to ensure that the protection, welfare and rights of children are taken into account during peace negotiations. • Urges states and the UN systems to facilitate the disarmament, demobilization, rehabilitation and reintegration of children used as soldiers.
SCR 131411	August 2000	<ul style="list-style-type: none"> • Urges member states to sign and ratify the Optional Protocol to the CRC on the involvement of children in armed conflict. • Requests parties to armed conflict to include provisions for the protection of children in peace negotiations and in peace agreements and the involvement of children in these peace processes. • Requests the Secretary General to submit a report to the Security Council on the implementation of resolutions 1216 and 1314.
SCR 137920	November 2001	<ul style="list-style-type: none"> • Urges members to put an end to impunity, prosecute those responsible for committing genocide, war crimes and other egregious crimes against children, and exclude these crimes from amnesty provisions and relevant legislation, and ensure that post-conflict truth and reconciliation processes address serious abuses involving children. • Urges member states to consider appropriate legal, diplomatic, financial and material measures in order to ensure that parties to armed conflict respect international norms for the protection of children. • Requests the Secretary-General to attach to his report a list of parties to armed conflict that recruit or use children in violation of international obligations applicable to them.
SCR146030	January 2003	<ul style="list-style-type: none"> • Calls upon all concerned parties to ensure that the protection, rights and well-being of children are integrated into the peace processes, peace agreements and post-conflict recovery and reconstruction phases.

Resolution Number	Date	Highlights
		<ul style="list-style-type: none"> • Calls upon all member states and international organizations to ensure that children affected by armed conflict are involved in all disarmament, demobilization and reintegration processes.
SCR 153922	April 2004	<ul style="list-style-type: none"> • Strongly condemns the recruitment and use of child soldiers, the killing and maiming of children, rape and other sexual violence, abduction and forced displacement, denial of humanitarian access to children, attacks against schools and hospitals, trafficking, forced labour and all forms of slavery and all other violations and abuses committed against children affected by armed conflict. • Request the Secretary General to devise an action plan for monitoring and reporting mechanism in order to provide timely, objective, accurate and reliable information on the recruitment and use of child soldiers and on other violations and abuses committed against children affected by armed conflict. • Calls upon States and the United Nations system to recognize the important role of education in conflict areas in halting and preventing recruitment and re-recruitment of children in armed conflict.
SCR 1612	26 July 2005	<ul style="list-style-type: none"> • Requests the Secretary General to implement a monitoring and reporting mechanism intended to provide timely, objective, accurate and reliable information on the recruitment and use of child soldiers and on other violations and abuses committed against children affected by armed conflict, and with participation of and cooperation of national governments, UN agencies and civil society. • Decides to create a working group, composed of all members of the Security Council, who will be responsible in reviewing the report of the monitoring and reporting mechanism and in providing recommendations on possible measures to address protection of children in armed conflict. • Reiterates the Security Council's intention to consider imposing targeted and graduated measures such as a ban on the export or supply of small arms and light weapons and other military equipment and assistance.

Resolution Number	Date	Highlights
SCR 1882	4 August 2009	<ul style="list-style-type: none"> • <i>Calls upon</i> those parties listed in the annexes of the Secretary-General's report on children and armed conflict that commit, in contravention of applicable international law, killing and maiming of children and/or rape and other sexual violence against children, in situations of armed conflict, to prepare concrete timebound action plans to halt those violations and abuses. • <i>Calls upon</i> concerned Member States to take decisive and immediate action against persistent perpetrators of violations and abuses committed against children in situations of armed conflict, and further calls upon them to bring to justice those responsible for such violations that are prohibited under applicable international law, including with regard to recruitment and use of children, killing and maiming and rape and other sexual violence, through national justice systems, and where applicable, international justice mechanisms and mixed criminal courts and tribunals, with a view to ending impunity for those committing crimes against children. • Requests the Secretary General to submit reports on the implementation of the Security Council resolutions, including the measures undertaken by parties listed in the annexes of the Secretary General's reports on children and armed conflict, information on progress on implementation of the monitoring and reporting mechanism, and information on the criteria used for listing and de-listing parties to conflict.

The UN Monitoring and Reporting Mechanism

The Security Council Resolution 1612 served as an impetus towards the creation and implementation of a monitoring and reporting mechanism (MRM). The proposal to develop an MRM was issued by the UN Secretary General in his 2005 report to the Security Council. In his report, the Secretary General highlighted the need to develop a systematic and comprehensive monitoring mechanism to provide timely, objective and reliable information to the UN Security Council on violations of children's rights in armed conflict situations and on the basis of such information lead towards well-informed, concerted and effective responses to ensure compliance with international and national child protection standards.

The objectives of the MRM are as follows:

- Systematically monitor, document and report on violations committed against children in armed conflict situations, particularly, killing and maiming of children, recruitment or using child soldiers, attacks against schools or hospitals, rape or other grave sexual violence against children, abduction of children, denial of humanitarian assistance for children;
- Monitor and conduct follow-up on commitments made by governments and non-state armed groups;
- Trigger response at the international, national and local levels in terms of policies and programs aimed at protecting the rights of children in armed conflict situations.

The MRM is also given mandate to enter into dialogues with governments and non-state armed groups listed in the reports of the UN Secretary General who have reportedly committed grave violations against children in armed conflict situations. These dialogues are aimed at developing time-bound action plans that entailed specific measures to prevent the conduct of violations and to ensure programmatic response to address the rights of victims of child rights violations.

The MRM monitors the parties to armed conflict that are listed in the annexes of the Secretary General's report on the children and armed conflict. This means that the MRM may include governments and non-state armed groups. The MRM is currently being implemented in the countries listed in the Secretary General's reports to the Security Council. These countries are the following:

- Burundi
- Cote D'Ivoire
- Democratic Republic of Congo
- Somalia
- Sudan
- Nepal
- Sri Lanka
- Chad
- Uganda
- Colombia
- Philippines
- Myanmar

The Six Grave Child Rights Violations

The UN Monitoring and Reporting Mechanism is mandated to monitor, document, report and address the six grave child rights violations. These are the following: killing and maiming of children; recruitment or use of child soldiers; attacks on schools and hospitals; rape and other forms of sexual violence against children; abduction of children; and denial of humanitarian access. These child rights violations warrant both international and national attention because these pose serious consequences to the lives and well-being of children. These child rights violations need to be addressed as they are prohibited under international human rights law and domestic policies.

Definition of the Child Rights Violation	Relevant Human Rights Standards	Moro Islamic Liberation Front Policy General Order No. 2 – An Order amending articles 34 and 36 of the code of conduct of the Bangsamoro Islamic Armed Forces and for other purposes	Examples of Violations
Killing and Maiming of Children <ul style="list-style-type: none"> • Killing is defined as any action that results in the death of one or more children. • Maiming is the intentional cause of 	International Covenant on Civil and Political Rights (ICCPR) Art. 6 – “Every human being has the inherent right to life. This right shall be protected by law. No one shall be arbitrarily deprived of his life.”	Art. 34(2) – “Object of the fight – It is directed only against fighting troops and not to non-fighting personnel (Al-Baqarah: 190).” Art. 34(3) – “Civilian	In 8 September 2008, at Barangay Tee, Datu Piang, Maguindanao, the motorized boat of the Manunggal family was bombed by OV-10 fighter planes killing four

<p>permanent or disabling injury, scarring and/or defacing, or mutilation to one or more children.</p> <ul style="list-style-type: none"> • Maiming results to injuries due to conduct of armed encounters or cross-fire and landmine explosion. 	<p>Art. 7 – “No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment. In particular, no one shall be subjected without his free consent to medical or scientific experimentation.”</p> <p>Convention on the Rights of the Child (CRC)</p> <p>Art. 37(a) – “No child shall be subjected to torture or other cruel, inhuman or degrading treatment or punishment. Neither capital punishment nor life imprisonment without possibility of release shall be imposed for offences committed by persons below eighteen years of age.”</p>	<p>people – Old people, children; and women shall not be harmed or killed, and those people in convents (Al-Hadith).”</p>	<p>children aged between 6 to 2 to 13 years old, and an 8-month pregnant woman.</p> <p>Source: Institute of Bangsamoro Studies, 2008. Bangsamoro Children in Conflict Situation, 31 December 2008.</p>
<p>Recruitment or use of child soldiers</p> <ul style="list-style-type: none"> • It refers to the compulsory, forced or voluntary conscription or enlistment of children into any armed force or any organized armed group. • According to the 1997 Capetown Principles, a child soldier refers to any person under 18 years of age who is part of any kind of regular or irregular 	<p>Optional Protocol to the Convention on the Rights of the Child on the Involvement of Children in Armed Conflict</p> <p>Art. 1 – “States Parties shall take all feasible measures to ensure that members of their armed forces who have not attained the age of 18 years do not take a direct part in hostilities.”</p> <p>Art. 2 – “States Parties shall ensure that persons who have not attained the age of</p>	<p>Art. 36(1) – Recruitment for regular membership in the BIAF, preference shall be given to those who possess Islamic values and morality, good morale, physically and mentally fit, matured and above eighteen (18) years of age at the time of his admission.”</p> <p>Art. 36(3) – “No child shall be admitted into the BIAF.”</p>	<p>A15-year-old boy from Quezon Province was taken into custody by the military without the knowledge of his parents and trained as a member of Citizen’s Armed Force Geographic Unit (CAFGU). It was reported that the boy was forcibly recruited to disprove the military’s allegations that his family is a supporter of the</p>

<p>armed force or armed group in any capacity, including but not limited to cooks, porters, messengers and anyone accompanying such groups, other than family members. The definition includes girls recruited for sexual purposes and for forced marriage. It does not, therefore, only refer to a child who is carrying or has carried arms.</p>	<p>18 years are not compulsorily recruited into their armed forces.” Art. 4 – “Armed groups that are distinct from the armed forces of a State should not, under any circumstances, recruit or use in hostilities persons under the age of 18 years.”</p>		<p>New People's Army. Through the efforts of the boy's parents, the Commission on Human Rights of the Philippines and local human rights organizations, the boys were traced to a military camp in Rizal Province and were subsequently reunited with their families.</p> <p>Source: United Nations, 2008. Report of the Secretary-General on Children and Armed Conflict in the Philippines (S/2008/272).</p>
<p>Attacks on schools and hospitals</p> <ul style="list-style-type: none"> • It includes the occupation, shelling, targeting for propaganda of, or otherwise cause of harm to schools or hospitals or its personnel. • It causes the total or partial physical destruction of such facility, the incidental death or injury to civilians, and the reasonable fear among a civilian population • The term “school” refers to any recognizable education facilities and learning sites 	<p>Convention on the Rights of the Child (CRC) Art. 24 – “States Parties recognize the right of the child to the enjoyment of the highest attainable standard of health and to facilities for the treatment of illness and rehabilitation of health. States Parties shall strive to ensure that no child is deprived of his or her right of access to such health care services.” Art. 28 – “States Parties recognize the right of the child to education...”</p>	<p>Art. 34(2) – “Object of the fight – It is directed only against fighting troops and not to non-fighting personnel (Al-Baqarah: 190).”</p> <p>Art. 34(3) – “Civilian people – Old people, children; and women shall not be harmed or killed, and those people in convents (Al-Hadith).”</p> <p>Art. 34(7) – “Medical or distinctive signs – Respect personnel and facilities or persons bearing an object marked with the signs as Red Cross or Red</p>	<p>In the Province of Bukidnon, a teacher was killed on 16 February 2006 when a vigilante group called Alamara fired at a group of pupils and their teacher gathering root crops for a school activity. The teacher was accused of being an NPA member.</p> <p>The occupation of a health centre by the Armed Forces of the Philippines occurred in Sulu Province during military operations against the Abu Sayyaf Group in</p>

<p>recognized and known by the community as a learning space and marked by visible boundaries.</p> <ul style="list-style-type: none"> • The term “hospital” denotes any health facility or place where the sick and wounded are collected and /or provided with health care services. 	<p>International Covenant on Economic, Social and Cultural Rights (ICESCR)</p> <p>Art. 12 – “The States Parties to the present Covenant recognize the right of everyone to the enjoyment of the highest attainable standard of physical and mental health.”</p> <p>Art. 13 – “The States Parties to the present Covenant recognize the right of everyone to education. They agree that education shall be directed to the full development of the human personality and the sense of its dignity, and shall strengthen the respect for human rights and fundamental freedoms.”</p>	<p>Crescent, including religious persons, military or civilians carrying white flag used for negotiations, truce or surrender.”</p>	<p>August 2007. Source: United Nations, 2008. Report of the Secretary-General on Children and Armed Conflict in the Philippines (S/2008/272).</p>
<p>Rape or other forms of sexual violence against children</p> <ul style="list-style-type: none"> • This includes any violent act that is sexual in nature that causes mental or physical suffering to a child. It shall include instances of rape, other sexual violence, sexual slavery, enforced prostitution, forced marriage/ pregnancy, or enforced sterilization. 	<p>International Covenant on Civil and Political Rights (ICCPR)</p> <p>Art. 2 – “Each State... undertakes to respect and to ensure to all individuals...the rights recognized in the present Covenant, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or</p>	<p>Art. 34(3) – “Civilian people – Old people, children; and women shall not be harmed or killed, and those people in convents (Al-Hadith).”</p>	<p>A 15-year-old girl from Maguindanao Province, North Cotabato, who was sexually assaulted by a soldier on 19 September 2006. The soldier’s army unit negotiated an out-of-court settlement and reportedly paid 120,000 Philippine pesos (around \$3,000) as “diyat” or blood money.</p>

	<p>social origin, property, birth or other status.”</p> <p>Art. 3 – “The States Parties...undertake to ensure the equal right of men and women to the enjoyment of all civil and political rights set forth in the present Covenant.”</p> <p>Convention on the Rights of the Child (CRC)</p> <p>Art. 34 – “States Parties undertake to protect the child from all forms of sexual exploitation and sexual abuse. For these purposes, States Parties shall in particular take all appropriate national, bilateral and multilateral measures to prevent: (a) The inducement or coercion of a child to engage in any unlawful sexual activity; (b) The exploitative use of children in prostitution or other unlawful sexual practices; (c) The exploitative use of children in pornographic performances and materials.”</p> <p>International Covenant on Civil and Political Rights (ICCPR)</p>		<p>Source: United Nations, 2008. Report of the Secretary-General on Children and Armed Conflict in the Philippines (S/2008/272).</p>
<p>Abduction of children</p> <ul style="list-style-type: none"> • This refers to the seizure, 	<p>Art. 9 – “Everyone has the right to liberty and security of person. No one shall be subjected to arbitrary</p>	<p>Art. 34(3) – “Civilian people – Old people, children; and women shall not be harmed or killed, and those</p>	<p>In March 2009, three displaced children ages 10 to 14 from Datu Piang, Maguindanao were</p>

<p>apprehension, taking, taking custody, detention or capture of a child either temporarily or permanently by force, threat of force or coercion, or deception for the purpose of any form of exploitation of such child.</p> <ul style="list-style-type: none"> If a child is recruited by force from an armed force or group, this is considered as two separate violations, i.e. abduction of children and recruitment of child soldiers. 	<p>arrest or detention. No one shall be deprived of his liberty except on such grounds and in accordance with such procedure as are established by law.”</p>	<p>people in convents (Al-Hadith).”</p> <p>Art. 36(4) – “The General Staff of the Bangsamoro Islamic Armed Forces shall take feasible measures to ensure protection and care of children who are affected by the armed conflict.”</p>	<p>arrested and detained by members of the Armed Forces of the Philippines. They were accused by the military as members of the MILF’s 105 Base Command under Ameril Umbra Kato. The 14-year old boy reported that he was tied, blindfolded and slapped while being forced to admit that his was a member of the MILF.</p> <p>Source: “Soldiers accused of mauling 3 children,” accessed 31 October 2009 in http://mindanaotolongbakwet.blogspot.com/2009/03/3-children-25-year-old-complain-of.html.</p>
<p>Denial of humanitarian access</p> <ul style="list-style-type: none"> This refers to the intentional barring by physical force or administrative barriers of the unhindered and safe movement of personnel and humanitarian material into and out of the affected area to enable the timely delivery of humanitarian assistance to persons in need. Humanitarian assistance includes all acts, activities, and the 	<p>Convention on the Rights of the Child (CRC)</p> <p>Art. 8 – “States Parties undertake to respect the right of the child to preserve his or her identity, including nationality, name and family relations as recognized by law without unlawful interference.”</p> <p>Art. 35 – “States Parties shall take all appropriate national, bilateral and multilateral measures to prevent the abduction of, the sale of or traffic in children for any purpose or in any form.”</p>	<p>Art. 34(7) – “Medical or distinctive signs – Respect personnel and facilities or persons bearing an object marked with the signs as Red Cross or Red Crescent, including religious persons, military or civilians carrying white flag used for negotiations, truce or surrender.”</p> <p>Art. 36(4) – “The General Staff of the Bangsamoro Islamic Armed Forces shall take feasible measures to ensure protection and care of children who are affected by the armed conflict.”</p>	

<p>human and material resources for the provision of goods and services indispensable for the survival and the fulfillment of essential needs of conflict-affected persons.</p>	<p>Art. 37 – “States Parties shall ensure that: (a) No child shall be subjected to torture or other cruel, inhuman or degrading treatment or punishment... (b) No child shall be deprived of his or her liberty unlawfully or arbitrarily. The arrest, detention or imprisonment of a child shall be in conformity with the law and shall be used only as a measure of last resort and for the shortest appropriate period of time...”</p> <p>Convention on the Rights of the Child (CRC) Art. 6 – “States Parties recognize that every child has the inherent right to life. States Parties shall ensure to the maximum extent possible the survival and development of the child.” Art. 24 – “States Parties recognize the right of the child to the enjoyment of the highest attainable standard of health and to facilities for the treatment of illness and rehabilitation of health. States Parties shall strive to ensure that no child is deprived of his or her right of access to such health care services.” Art. 27 – “States Parties recognize the right of every child to a standard of living adequate for the child’s physical, mental, spiritual, moral and social development.”</p>		
---	--	--	--

Components of the MRM

At the national level, the MRM is being implemented by the Country Task Force on Monitoring and Reporting (CTFMR). The CTFMR is composed of UN agencies such as UNICEF, UNDP, UNHCR, ILO and non-governmental organizations. The CTFMR is tasked to guide data collection, review and verify information and produce reports. The CTFMR is also responsible in planning and initiating response to address the situations of victims of child rights violations covered by the MRM.

At the international level, the MRM is being led by a Steering Committee composed of UN agencies. The Steering Committee is co-chaired by the Office of the Special Representative of the Secretary General for Children and Armed Conflict (OSRSG-CAAC) and UNICEF. The Steering Committee is based in UN Headquarters in New York and meets once per month. The Steering Committee is responsible in reviewing the reports of the MRM produced by the CTFMR. It is also responsible in developing and implementing the various action plans developed by the MRM and parties to armed conflict. The Steering Committee is also responsible in preparing reports that are submitted to the Security Council and/or to the Security Council Working Group on Children and Armed Conflict.

What types of reports will be prepared by the MRM?

- *Secretary General Annual Country Report* – These reports contain information covering the six grave child rights violations covered by the MRM and recommendations to address these violations. This report is prepared by the Secretary General taking into full consideration the information gathered by the CTFMR. The report is submitted to the UN Security Council Working Group and serves as the basis for the issuance of recommendations. This report is the only way to make public the information gathered by the MRM.
- *Bi-monthly Horizontal Notes* – These reports serve as an additional avenue for the information gathered by the CTFMR to be submitted to the Security Council Working Group. These reports are prepared by the OSRSG-CAAC and are submitted to the Security Council Working Group. These Horizontal Notes are not made public. The Security Council Working Group is not obliged to issue recommendations or conclusions based on the Horizontal Notes.

Also at the international level, the UN Security Council Working group serves as an integral part of the MRM structure. The UN Security Council Working Group is composed of all members of the Security Council and is responsible in reviewing reports of the MRM; review progress in the developments and implementation of action plans; make recommendations to the Security Council on possible measures to address the situation of children in armed conflict situations; and address requests to the other bodies within the UN system for action to support the implementation of UNSCR 1612.

Responses of Triggered by the MRM to address child rights violations

At the individual level, the information gathered by the MRM will be used as a basis to ensure protection of the rights of victims and enhance their access to programmes to guarantee their security and welfare. The MRM can facilitate the tracing of child's family, the release of children from armed forces or armed groups, and the provision of access to education and health services.

At the national level, the information gathered by the MRM can be used to develop policies aimed at protecting rights of children in conflict situations, enhance the design of programmes, and mobilize resources to support implementation of programmes for children in armed conflict situations.

At the international level, through the MRM, the UN Security Council will issue recommendations for action which would include letters directed to governments, issuance of demarches addressed to parties to armed conflict, and issue sanctions and other targeted measures. In 2006, the UN Security Council issued a resolution (UNSCR 1698) applying sanctions in the Democratic Republic of Congo such as a ban on provision of military assistance, including financial assistance for military activities, and supply of arms towards political and military leaders recruiting and using children in armed conflict in the Democratic Republic of Congo.

Sources

Barnett, K & Jefferys, A., 2008. Full of promise: How the UN's monitoring and Reporting Mechanism can better protect children. Network Paper, 62. Humanitarian Practice Network, London.

Southeast Asia Coalition to Stop the Use of Child Soldiers (SEASUCS), 2008. Children as zones of peace: Mainstreaming the OPCRC-AC in the Southeast Asian Region. SEASUCS, Manila.

United Nations Security Council 1612 (S/Res/1612/2005), <http://daccessdds.un.org/doc/UNDOC/GEN/N05/439/59/PDF/N0543959.pdf?OpenElement>

Watchlist on Children and Armed Conflict, 2008. Getting it done and doing it right: A global study on the United Nations-led monitoring and reporting mechanism on children and armed conflict. Watchlist on Children and Armed Conflict, New York.

ANNEX E

Organization of the Islamic Conference (OIC) Covenant on the Rights of the Child in Islam

The OIC Covenant on the Rights of the Child in Islam was adopted during the 32nd Islamic Conference of Foreign Ministers in June 2005 during its meeting in Sana'a, Republic of Yemen.

The covenant serves as the first comprehensive treaty that covers the rights guaranteed to all children in OIC member countries.

The covenant recognizes that children suffer from abuse, exploitation and violence and are made vulnerable as a result of armed conflicts, natural disasters and poverty. It recognizes the important role of children as the vanguards and as the future of the Ummah.

The covenant affirms the rights of children stipulated in the provisions of the Islamic Shari'a and the various domestic laws of member states of the OIC. It identifies the obligations of states to enforce the rights of children at the domestic level, including the obligation to support the roles of parents, legal guardians and others legally responsible to protect the child. The covenant also calls member states to end actions based on customs and traditions that contradict with the rights guaranteed in the covenant.

The States Parties to this Covenant,

Believing that the values and principles constitute the patterns of behavior of Muslim society in such a way as to realize security, stability, development and progress for society within the family environment, which is the cornerstone of the social edifice,

Proceeding from Islamic efforts on issues of childhood, which contributed to the development of the 1989 United Nations Convention on the Rights of the Child,

Cognizant of the objectives of the Organization of Islamic Conference enshrined in its Charter and its Summit and Ministerial Conferences resolutions and of international conventions signed by its Member States;

Affirming the principles contained in the Dhaka Declaration on Human Rights in Islam adopted by the 14th Islamic Conference of Foreign Ministers in December 1983 and the Cairo Declaration on Human Rights in Islam adopted by the 14th ICFM under resolution No.49/19-P (1990) and in the Declaration on the Rights and Care of the Child in Islam adopted by the Seventh Islamic Summit Conference under resolution No. 16/7-C (1994),

Affirming the civilisational and historic role of the Islamic Ummah and in contributing to the international efforts on human rights,

Believing that basic rights and public freedoms in Islam are an integral part thereof that no one has a prerogative to interrupt, violate, or disregard,

Aware of the enormous responsibility towards the Child in particular as the vanguard and maker of the future of the Ummah;

Seeking to enhance Islamic performance in the Child sector so as to adopt frameworks and mechanisms to face the ever-accelerating changes and transformation and their repercussions on that sector;

Realizing that the first order of serious work is to gain a conscious insight into the accumulating and expected challenges facing the Ummah, particularly the adverse effects of economic and social transformation, the waning role of the family, the weakening feeling of belonging, the breaking-down

of family-ties, the decline of values and ideals, the diminishing health and educational services, the growing illiteracy rate, as well as the effects of the accelerating advances in sciences and fields of knowledge and the information revolution in addition to the continuing persistence of negative and old-fashioned cultural models;

Considering that children, as part of the vulnerable sector of society, bear the burden of the greater suffering as a result of natural and man-made disasters leading to tragic consequences, such as orphanage, homelessness, and exploitation of children in military, harsh, hazardous, or illegitimate labor, and considering also the suffering of refugee children and those living under the yoke of occupation or languishing or displaced as a result of armed conflicts and famines thus fostering the spread of violence among children and increasing the number of physically, mentally, and socially disabled children;

Believing that the situation requires a stand that establishes a commitment to the Rights of the Child and confirms the determination to continue the efforts to activate these rights and overcome the obstacles standing in the way of the Ummah;

Confident that the Ummah has sufficient capabilities and resources to ensure a victory over the hurdles facing it, building on the lofty religious ideals and social values with the family enjoying pride of place on the basis of love and mercy as well as human and material resources which afford it a real opportunity for comprehensive and sustainable development;

Recognizing the Child's right to grow up within a family environment governed by established values, love, and understanding so as to enable him to exercise his rights without discrimination;

Supporting the plans, programs and project aimed at improving the conditions of childhood in the Islamic world, including the elaboration of national legislations or regimes ensuring the child's exercise of his full rights;

Considering that the present Covenant affirms the rights of the child in the provisions of the Islamic Shari'a, taking into account the domestic laws of states and the rights of child of minorities and non-Muslim communities, in affirmation of the human rights shared by the Muslim and non-Muslim child,

Have agreed as follows:

Article 1 - Definition of the Child

For the purposes of the present Covenant, a child means every human being who, according to the law applicable to him/her, has not attained maturity.

Article 2 - Objectives

This Covenant seeks to realize the following objectives:

1. To care for the family, strengthen its capabilities, and extend to it the necessary support to prevent the deterioration of its economic, social, or health conditions, and to habilitate the husband and wife to ensure their fulfillment of their role of raising children physically, psychologically, and behaviorally.
2. To ensure a balance and safe childhood and ensure the raising of generations of Muslim children who believe in their creator, adhere to their faith, are loyal to their country, committed to the principles of truth and goodness in thoughts and in deeds, and to sense of belonging to the Islamic civilization.
3. To generalize and deepen interest in the phases of childhood and adolescence and to provide full care for them so as to raise worthy generations for society.

4. To provide free, compulsory primary and secondary education for all children irrespective of gender, color, nationality, religion, birth, or any other consideration, to develop education through enhancement of school curricula, training of teachers, and providing opportunities for vocational training.
5. To provide opportunities for the child to discover his/her talents and to recognize his/her importance and place in the society through the family and relevant institutions, and to encourage children to participate in the cultural life of society.
6. To provide the necessary care for children with special needs and for those who live in difficult conditions as well as address the causes that lead to such conditions.
7. To provide all possible assistance and support for Muslim children in all parts of the world in coordination with governments or through international mechanisms.

Article 3 - Principles

To achieve the objectives contained in Article Two it is incumbent to:

1. Respect the provisions of the Islamic Shari'a, and observe the domestic legislations of the Member States.
2. Respect the objectives and principles of the Organizations of the Islamic Conference.
3. Attach high priority to the rights, interests, protection, and development of children.
4. Ensure equality in care, rights, and duties for all children.
5. Observe non-interference in the internal affairs of any State.
6. Observe the cultural and civilizational constants of the Islamic Ummah.

Article 4 - Obligations of States

States Parties to this Covenant shall observe the following:

1. Respect the rights stipulated in the Covenant, and take the necessary steps to enforce it in accordance with their domestic regulations.
2. Respect the responsibilities and duties of parents, legal guardians, or other persons that are legally responsible for the child in accordance with existing domestic regulations as required by the child's interest.
3. End action based on customs, traditions or practices that are in conflict with the rights and duties stipulated in this Covenant.

Article 5 - Equality

States Parties shall guarantee equality of all children as required by law to enjoy their rights and freedoms stipulated in this Covenant regardless of sex, birth, race, religion, language, political affiliation, or any other consideration affective the right of the child, the family, or his/her representative under the law of Shari'a.

Article 6 - The Right to Life

1. The child shall have the right to life from when he is a fetus in his/her mother's womb or in the case of his/her mother's death; abortion should be prohibited except under necessity warranted by the interest of the mother, the fetus, or both of them. The child shall have the right to descent, ownership, inheritance, and child support.

2. States Parties to the Covenant shall guarantee the basics necessity for the survival and development of the child and for his/her protection from violence, abused, exploitation, and deterioration of his/her living and health conditions.

Article 7 - Identity

1. A child shall, from birth, have the right to a good name, to be registered with authorities concerned, to have his nationality determined and to know his/her parents, all his/her relatives and foster mother.
2. States Parties to the present Covenant shall safeguard the elements of the child's identity, including his/her name, nationality, and family relations in accordance with their domestic laws and shall make every effort to resolve the issue of statelessness for any child born on their territories or to any of their citizens outside their territory.
3. The child of unknown descent or who is legally assimilated to this status shall have the right to guardianship and care but without adoption. He shall have a right to a name, title and nationality.

Article 8 - Family's Cohesion

1. States Parties shall protect the family from causes of weakness and disintegration and shall work, within their available resources, to care for the family members and cause cohesion and balance among them.
2. No child shall be separated from his/her parents against their will and parents shall not have their guardianship revoked save under extreme necessity, in the interest of the child and with a legal justification, in accordance with domestic procedures, and subject to judicial rules where the opportunity is provided for both the child, one or both parents, or a family member to make their views known.
3. States Parties shall take into account in their social policies the child's best interests and if separation from his/her or her parents is necessary, no child shall be deprived of mainstreaming relations with them.
4. The child shall be permitted to leave his/her state to stay with his/her parents/ or with either of them in another country provided his is not separated from them in accordance with Paragraph 2 of this Article, or his/her leaving does not violate the restrictions imposed by virtue of applicable procedures in the state concerned.

Article 9 - Personal Freedom

1. Every child capable of forming his/her own personal views, according to his/her age and maturity, shall have the right to express them freely in all matters affective him/her either orally, in writing, or through any other lawful means in a manner not contradictory to the Shari'a and ethics.
2. Every child is entitled to the respect of his/her personal life. Nevertheless the parents or legal representative are entitled to exercise Islamic and humane supervision over the conduct of the child who shall not be subject to any restrictions other than those imposed in conformity with law and are necessary for the protection of public order, public security, public morals, public health, or the protection of the fundamental rights and freedoms of others.

Article 10 - Freedom of Assembly

Every child shall have the right to form and join any peaceful, civilian gathering in accordance with legal and statutory provisions in his/her society and in a way that is compatible with his/her age and does not affect his/her behavior, health or heritage.

Article 11 - Upbringing

1. A sound upbringing is a right of the child and shall be the responsibility of his/her parents or legal guardian, as the case may be, and in which the institutions of the state, within their means, shall assist them.
2. The upbringing of the child shall aim at the following objectives:
 - a. To develop the personality, religious and moral value, and sense of citizenship and Islamic and human solidarity of the child and to instill in him/her a spirit of understanding, dialogue, tolerance, and friendship among peoples.
 - ii. To encourage the child to acquire skills and capabilities to face new situations and overcome negative customs, and to grow up grounded in scientific and objective reasoning.

Article 12 - Education and Culture

1. Every child has a right to free compulsory basic education by learning the principles of Islamic education (as well as belief and Shari'a according to the situation) and to the provision of the necessary means to develop his/her mental, psychological and physical abilities, to allow him/her to be open to the common standards of human culture.
2. States Parties to the present Covenant shall provide:
 - i. Compulsory, free primary education for all children on an equal footing.
 - ii. Free and compulsory secondary education on a progressive basis so that, within ten years, it is made available to all children.
 - iii. Higher education, while observing the capability and interest of each child, in accordance with the education system in each State.
 - iv. The right of every child to wear clothes "compatible with her beliefs", while complying with Islamic Shari'a, public etiquette and modesty.
 - v. Effective treatment of the problem of illiteracy, drop-outs and those who miss basic education.
 - vi. Taking care of outstanding and gifted students in all stages of education.
 - vii. Producing and publishing children's books, setting up children's libraries, and making use of the mass media in propagating cultural, social and artistic materials relating to children and encouraging children education.
3. For the right of the child approaching puberty to receive proper sex education distinguishing between the lawful and unlawful.
4. The provisions of this Article and Article 11 immediately preceding it shall not be in conflict with the freedom of the Muslim child to joint private educational institutions, provided that such institutions respect the provisions of the Islamic Shari'a and that the education given in such institutions observe the rules laid down by the State.

Article 13 - Rest and Activity Times

1. This child is entitled to times for rest and play, and to exercise legitimate activities that are suitable to his/her age during his/her free time.
2. The child is entitled to participate in cultural, artistic and social spheres.
3. Parents of the one legally responsible for the child, have the right to oversee the child while exercising the activities he desires in accordance with this Article in the framework of the educational, religious and moral controls.

Article 14 - Social Living Standard

1. Every child is entitled to custody and maintenance in order to save him/her from perishing due to his/her inability to preserve and maintain himself/herself.
2. States parties shall recognize the right of every child to benefit from social security in accordance with their national laws.
3. States parties shall be obliged to reduce the prices of services and exempt children from tariffs and taxes.
4. Every child is entitled to a living standard suitable to his/her mental, psychological, physical and social development.
5. The States Parties shall guarantee for the child mandatory measures to compel his/her parents or legal guardian under Shari's law to offer him/her support according to their abilities.

Article 15 - Child Health

The child is entitled to physical and psychological care. This shall be realized through:

1. Providing care for the mother since the onset of pregnancy and during natural nursing either by the mother or someone else if the mother is unable to suckle the baby.
2. The right of the child to mitigate some Shari'a and judicial rules in favour of his/her legitimate wet-nurse under Shari'a law, and to postpone some punishments given against her as well as lessening the work assignments of a nursing and pregnant women and reduce their working hours.
3. His/her right to necessary measures to reduce infant and child mortality rates.
4. A compulsory medical examination for prospective couples in order to ensure the absence or causes of hereditary or contagious diseases which portend danger for the child.
5. The right a male child to circumcision.
6. Non-interference of both parents or others in medically altering the colour, shape, features or sex of the fetus except for medical necessities.
7. Providing preventive medical care, disease and malnutrition control, as well as providing the necessary health care for him/her and for his/her mother.
8. The right of the child from the State and society to extend medical information and services for mothers in order to raise awareness and help them improve the health of their children.
9. Guaranteeing the right of the child to be protected from narcotics, intoxicants and other harmful substances as well as from infectious and endemic diseases.

Article 16 – Disabled Children and Children with Special Needs

1. A disabled child, or one with special needs, is entitled to receive a special care that guarantees his/her full rights and is commensurate with his/her case and the conditions of his/her parents or of the one responsible for him/her, as well as with available capacities; the services should, as much as possible, be provided free of charge or with nominal fees.
2. The objectives of care for a disabled child, or one with special needs are education, rehabilitation and training; providing appropriate mobility means (medical, psychological, social, educational, professional, and entertainment services); to enable him/her to be integrated into society.

Article 17 - Child Protection

States Parties shall take necessary measures to protect the child from:

1. Illegal use of drugs, intoxicants and harmful substances, or participation in their production, promotion, or trafficking.
2. All forms of torture or inhumane or humiliating treatment in all circumstances and conditions, or his/her smuggling, kidnapping, or trafficking in him/her.
3. All forms of abuse, particularly sexual abuse.
4. Cultural, ideological, information and communication invasion which contradicts the Islamic Shari'a or the national interests of states parties.
5. To protect children by not involving them in armed conflicts of wars.

Article 18 - Child Labour

1. No child shall exercise any risky work, or work which obstructs his/her education or which is at the expense of his/her health as well as physical or spiritual growth.
2. Domestic regulations of every State shall fix a minimum working age, as well as working conditions and hours. Sanctions shall be imposed against those who contravene these regulations.

Article 19 - Justice

1. Each child shall be deprived of his/her freedom, save in accordance with the law and for a reasonable and a specific period.
2. A child deprived of his/her freedom shall be treated in a way consistent with dignity, respect for human rights and basic freedoms. Needs of persons of his/her age shall be observed.
3. States Parties to the Covenant shall observe the following:
 - a. A child deprived of his/her freedom shall be separated from adults in special places for delinquent children.
 - b. A child shall be informed immediately and directly about the charges against him/her upon his/her summoning or apprehension, and his/her parents, guardian or lawyer shall be invited to be present with him/her.
 - c. The child shall be provided with legal and humanitarian assistance where needed including access to a lawyer and an interpreter if necessary.

- d. Expeditious consideration of the case by a specialized juvenile court, with the possibility of the judgment being contested by a higher court, once the child is convicted.
- e. No child shall be compelled to plead guilty or to offer testimony.
- f. Punishment shall be considered as a means of reform and care in order to rehabilitate the child and reintegrate him/her into the society.
- g. A minimum age under which the child may not be tried shall be determined.
- h. Respect for the child's privacy during all stages of the lawsuit shall be ensured.

Article 20 - Parents Responsibility and Protection from Detrimental Practices

1. Parents or the one legally responsible shall be obliged to provide good education and upbringing for the child.
2. Parents or the one legally responsible and States Parties to the Covenant shall protect the child from practices and traditions which as socially or culturally detrimental or harmful to the health, and from practices which have negative effects on his/her welfare, dignity or growth, as well as those leading to discrimination between children on basis of sex or other grounds in accordance with the regulation and without prejudice to Islamic Shari'a.

Article 21 - Child Refugees

States parties to this Covenant shall ensure, as much as possible, that refugee children, or those legally assimilated to this status, enjoy the rights provided for in this Covenant within their national legislation.

Article 22 - Signing, ratification and or accession to the Covenant

1. The present Covenant shall be open for signature by all Member States of the Organisation of the Islamic Conference.
2. The present Covenant shall be open for ratification and/or accession by all Member States.
3. The instruments of ratification shall be deposited with the Secretary General of the Organization of Islamic Conference.

Article 23 - The Covenant's Entry into Force

1. The present Covenant shall enter into force on the thirtieth days following the date of deposit with the Secretary General of the Organization of the Islamic Conference of the twentieth instrument of ratification.
2. For each State acceding to this Covenant, the Covenant shall enter into force on the thirtieth day after the deposit by such State of its instrument of accession.

Article 24 - Implementation Mechanism of the Covenant

1. States Parties to the present Covenant agree to establish an Islamic Committee on the Rights of the Child. The Committee shall be composed of the representatives of all the States Parties to the present Covenant and shall meet every two years, starting from the date of entry into force of this Covenant, at the headquarters of the Organization of the Islamic Conference, to examine the progress made in the implementation of this Covenant.

2. The proceedings of the meeting, for which two thirds of the States parties to the present Covenant shall constitute a quorum, shall be governed by the rules of procedure for the meeting of the conferences of the Organization of the Islamic Conference.

Article 25 - Reservation, withdrawal and amendment

1. Member States shall be the right to make reservation on some sections of this Covenant or to withdraw their reservation after notifying the Secretary General.
2. Every Member State shall have the right to withdraw from this Covenant whenever they so wish. The withdrawal shall become effective on the thirtieth day following the Secretary General's receipt of the notice.
3. Any state party may present a request to amend this Covenant through a written notice; the amendment will only enter into force with the approval of two-thirds of the OIC Member States.

Article 26 - Official Languages

The present Covenant has been done in the Arabic, English, and French languages, all of which are equally authentic.

ANNEX F

Advocacy

The monitoring and documentation of human rights violations are necessary to inform and guide the process of organized efforts and actions that help address a situation where there is a gap between standards and the existing realities surfaced by the monitoring and documentation initiatives. These organized efforts and actions consist of what is known as advocacy.

Advocacy – in general, is defined as any activity intended to raise public consciousness among decision-makers and the general public about an issue or a disadvantaged group, with a view to bring about changes in policy and improvements in their situation.

Human Rights Advocacy – is defined as a process which intends to bring about change leading to addressing the gap between the existing human rights situation where violations are present towards an environment where human rights standards are protected, respected and fulfilled. These processes should be anchored on the human rights principles of universality, equality and non-discrimination, indivisibility and interrelatedness.

Aims of Human Rights Advocacy

Human rights advocacy should bring to public attention issues which have not been focused on, influence policies, decision-makers, and resource allocation. Further, human rights advocacy should bring about change on the levels of personal actions and attitudes, public and political discussions, institutions and legal structures,

Results of Human Rights Advocacy

Human rights advocacy efforts & actions are undertaken towards an environment where human rights are protected, respected, promoted and fulfilled.

Cohen listed some purposeful results of advocacy as:

- Enable social justice to gain access and voice in the decision making of relevant institutions;
- Change the power relationships between these institutions and the people affected by their decisions, thereby changing the institutions themselves;
- Make a clear improvement in people's lives

Steps in Human Rights Advocacy

Human Rights Situational Analysis - based on accurate information and in-depth understanding, of identifying human rights issues which affect people's lives. This process involves among others, identifying the human rights situation (what rights are being fulfilled and what rights are being violated), the legal and policy environment, and the prevailing attitudes. Developing a human rights situation analysis should involve the community affected by the issue.

Planning - involves the systematic establishment of time-bound goals, objectives and procedures, identification and assignment of tasks and resources necessary. Planning may either be tactical (short-term) or strategic (long-term). Planning should be participative involving the organization and affected community.

Advocacy Actions Implementation – translating advocacy plans to action

Monitoring - is the way by which the extent of performance and accomplishment of the campaign is assessed against defined indicators according to specific stages specified in the plan. It is an ongoing process that may be undertaken as the campaign proceeds. It aims not only to track performance but, more importantly, to update and alert the organization as to whether planned results are being achieved.

Evaluation - verifies whether the campaign objectives have been met and is usually done occasionally, but should be ensured that is done all throughout the advocacy cycle. Evaluation also uses indicators in order to come up with results. Evaluation is concerned with questions on relevance, effectiveness, efficiency, impact, or sustainability.

Some Forms of Human Rights Advocacy

1. **Human Rights Educations and Awareness Raising** – according to the UN Decade for Human Rights Education, human rights education, training and public information are essential to the promotion and achievement of stable and harmonious relations among communities and for fostering mutual understanding, tolerance and peace.
Equitas defines HRE as “the exploration of human rights principles and instruments and the promotion of critical reflection and inquiry.” The process seeks to “inspire individuals to take control of their own lives and decisions that affect their lives.”
For people and communities to be able identify violations of, and directly link these violations to their rights, human rights education is a very important advocacy.
2. **Organizing and Networking** – This aims to consolidate efforts existing efforts, broaden the advocacy base, and reach the widest audience possible. These gives more strength to an advocacy The usual results of organizing are networks, coalitions, alliances, task forces and councils.
3. **Lobbying and Political Pressure** – are actions and initiatives directed at influencing decision-makers, crafting and/or reforming laws, policies, and the practice environment to align them with existing human rights standards, both international and local.
4. **Social Mobilization and Direct Action** – are organized actions participated in and supported by the people and communities which aim to bring attention to their collective advocacies. Meanwhile, direct actions address immediate needs.
5. **Media Advocacy** – as media is a powerful structure for an advocacy to reach and generate support from the widest audience possible, and influence decision-making, media advocacy and support is important. Some forms of media advocacy would include, among others, letters to the editors, press conferences, blogs and other internet-based medium.

References

Andag, Roel. Managing Advocacy for Social Transformation. National Secretariat for Social Action, 2001.

Canadian Human Rights Foundation, Human Rights Monitoring and Advocacy Workshop May 5-9, Jakarta, Indonesia quoting Black, M. (2002). A Handbook on Advocacy – Child Domestic Workers: Finding a Voice. Anti- Slavery International. Sussex, UK: The Printed Word.

Cohen, D., de la Vega, R., & Watson, G. (2001). Advocacy for Social Justice: A Global Action and Reflection Guide. Bloomfield, CT: Kumarian Press.

Philippine Human Rights Information Center (PhilRights). Karapatang Pantao at Pagmimina: Mga Modyul sa Pagsubaybay at Pagdudukomento ng mga Paglabag sa Karapatang Pantao, January 2007.

ANNEX G

Monitoring and Documentation

At present, even as there are various instruments both internationally and locally which spells out human rights standards and protection, there still exists a wide gap between the policy and practice environment in relation to fulfillment and protection of human rights. There is a disconnect between the standards and the realities as underlined by the presence of various human rights violations. These violations happen at both the civil and political, and the economic, social and cultural fronts.

These situations make it important to monitor and document human rights to see whether there are gaps between human rights standards and norms and how they are met in reality.

Human rights monitoring and documentation is undertaken not only as an intellectual or pure research initiative, but with the intention of pinpointing what is wrong in a particular situation or a case, and taking steps to respond to these situations with the purpose of making it better. Monitoring and documentation is also undertaken to evaluate whether the initiatives taken to respond to a particular situation are effective.

Human rights monitoring is meant to exact compliance of governments and other authorities to their human rights obligations. Such monitoring also helps concerned groups undertake actions like denunciations and publicity campaigns that are aimed at action—either to pressure governments, corporations and other entities to meet human rights standards, or to enhance public awareness of human rights.

Human rights monitoring and documentation often have urgent and specific aims including putting an immediate stop to violations (i.e. ending the imprisonment and torture of a person, providing immediate assistance, and helping victims gain justice by collecting the information needed for legal actions.)

Monitoring is also meant to make long term changes, including exposing human rights situations that have been neglected or silenced, identifying unintended impacts of laws, policies and practices on human rights—and even influencing the scrapping or changing of these offensive policies.

Guides and Principles in Human Rights Monitoring and Documentation

Human rights monitoring and documentation should be anchored on the basic human rights principles of universality, which states that all persons have equal rights regardless of sex, creed, belief or race; of indivisibility, or the fact that all human rights are intertwined and the absence of one right negates the presence of the other; and the interdependence and inter-relatedness of rights.

Monitoring and documentation of human rights should be undertaken with various principles in mind. The foremost of these principles are accuracy, impartiality and confidentiality.

Enduring changes to public opinion and view, and to the behavior and attitudes of authorities is more possible if the push came from accurate and unbiased research, thus, monitors must not give the impression that they are on the side of one political party or group, apart from those who are victims of human rights violations.

Impartiality also means treating victims equally, regardless of political affiliation, nationality, religion, gender, ethnic group or class. All violations should be reported, regardless of who committed them.

Monitors should undertake all efforts at serious analysis and verification of data, and make use of the widest possible number of information sources in order to cross check the veracity of data. They must try to make the clearest distinctions between facts, allegations, hearsay, rumors. Findings must be backed with evidence.

Confidentiality is also extremely important in order to protect the people who have furnished information on human rights abuses. Even merely publishing anonymous information should be done with the agreement of the person who furnished it.

Monitors should carefully assess particular situations and security risks before they go public.

Gender-sensitivity is also another important principle that should be practiced in the course of monitoring human rights violations, especially when these violations have been against women and children. Monitors should adopt and promote a gender-sensitive language, and in fact-finding, should actively seek out the women and ensure the presence of women delegates.

The Basics of Human Rights Monitoring

- **Monitoring**, in general, is defined as the “close observation of a situation or an individual case carried out so as to determine whether further action needs to be taken” (Guzman & Verstappen, 2003).
- **Human rights monitoring** is done to see whether international human rights norms and standards are embodied in domestic legislations and whether these norms and standards are satisfied at the domestic level.
- **Monitoring** is characterized by the following:
 - a) Is carried out over an extended period of time;
 - b) Involves collecting or receiving large quantity of data;
 - c) There is constant or periodic examination/investigation and documentation of developments;
 - d) Uses standards or norms as references to objectively assess a situation;
 - e) Uses tools/instruments to identify how a situation compares with established standards or norms.

Aims of Monitoring

- a. Assist governments in domestic application of international human right standards
- b. Compel governments to adopt and implement international human rights standards
- c. Inform actions including but not limited to legal acts and campaigns with the intent of either pressuring governments and/or increase public awareness
- d. To assist victims of violations
- e. And as an early warning device (as in trends)

Kinds of Monitoring

- **Situation monitoring** is focused on the human rights situation of a country in general. This can involve monitoring of human rights violations, monitoring the drafting and passing of legislation, monitoring the implementation of laws and policies and monitoring the establishment and progress of human rights institutions.
- **Case monitoring** is more focused and victim-oriented. It is undertaken on behalf of an individual or a group of individuals to pursue justice or seek assistance. Case monitoring can involve monitoring the legal process undergone by a case, monitoring relief and rehabilitation services provided to a client, and monitoring other forms of intervention in a case

Methods of Monitoring

1. **Fact-finding** - the process of gathering information to identify human rights violations. It is done by undertaking interviews and collecting other sources of information on specific cases of human rights violations.

Interviewing, ocular inspection, process observation, collection of relevant documents, taking pictures, recording through audio and video, and forensic examination are some of the key activities done in a fact-finding mission.

A. *On-site fact-finding*- When investigations are done in the actual site of an alleged violation, this is an. Here, the site itself may yield relevant pieces of information about the event, such as bombs and bullet shells.

B. *Off-site fact-finding* is conducted somewhere else. On the other hand, when security and other considerations merit it. An example would be an interview held in the office of a human rights organization.

Some of documents that have to be collected are death certificates, land titles, medical certificates, legal briefs and motions, court decisions and press reports.

2. **Surveys** - is defined as the collection of similar kinds of data and information from a target number of respondents in order to come up with a comprehensive view and analysis of a situation. Survey usually combines interviewing and use of standard recording tools.
3. **Creating databases** and using standard formats and controlled vocabularies are also other methods that human rights monitors have to employ. Using *standard formats* and a system of *controlled vocabularies*, and creating *databases*, helps organize human rights information in a manner that can be easily shared, understood and used by other human rights groups and bodies that may assist in stopping violations.

Products of Monitoring

Reports are the main products of monitoring work. The most common form is the *situation analysis report*. Situation analysis reports should not only report on violations, but provide contextual information. This way, the report can present a comprehensive picture of a particular human rights situation.

The contextual information may include historical contexts, economic indicators like growth rate, unemployment, nature of economic policies, military expenditures; social indicators such as access to health care and education, malnutrition rates, access to land, working conditions, labor unrest; demographic data such as size and age structure of population, population growth rate, ethnic and regional make-up, and internally displaced populations.

A special kind of report is the alternative or *shadow report* prepared by human rights groups to "provide an alternative view and analysis (thus, a shadow) to the government human rights reports that they submit to the United Nations on the implementation of international human rights instruments.

Expected Results

Reports alone are not the end goals of human rights monitoring. The expected results are more concrete actions including provision of immediate assistance to victims, pursuing justice for them, providing relief to victims and helping them rehabilitate themselves, and making legal action available to them.

Human rights monitoring aims to bring redress to victims. This includes accountability, just compensation for victims, reconciliation, healing and corrective actions done by the state, including legislative changes. Public education in human rights work and the changing of public attitudes and behaviors is the long-term goal.

BASICS OF HUMAN RIGHTS DOCUMENTATION

Documentation is an important and integral aspect of monitoring work. Since monitoring, in general constitutes “the repeated collection of a large quantity of information,” it necessitates investigation and documentation work.

Documentation is a process consisting of several activities which include the following:

- a) **determining the needed information** and establishing ways for gathering these information
- b) **recording of the discovered information** and storage of the same, or
- c) **collecting already existing documents** which has the needed information
- d) **organizing these information** to make them more accessible
- e) and **providing and making available** these documents to users

Human Rights Documentation - denotes the recording of facts as borne out of an investigation (fact finding) and producing documents in the process, usually as a means to bring new and unpublished information to the sphere of public knowledge. Systematic documentation is necessary for easy retrieval of recorded facts for purposes of comparing the present and previous situations.

Human rights documentation (as an integral component of monitoring) denotes a system of immediate recording, classifying and protecting the information, facts and other information collected as a result of an investigation, examination, inquiry, research among other activities.

In the case of human rights monitoring, investigation is used interchangeably with fact finding. The fact-finding is the most common form of documentation.

Documenting human rights situations also demands the ability to wade through voluminous data, and to identify patterns. These patterns/trends may be in the themes of identities of victims, the location of violations, in the methods used to commit violations, in the circumstances of violations, in the alleged perpetrators and in official responses to the abuses.

Aims of Human Rights Documentation

- a) **human rights education** – information contained in human rights instruments and covenants, text of national legislations and alternative/shadow reports are of extreme importance to Human Rights Education.
- b) **standard setting** – standard setting can be done through examination of human rights instruments, campaigning for adoption thereof at the national level (in cases where applicable), examination of provisions of domestic laws, and monitoring government compliance thereof.
- c) **direct assistance to victims** – a clear presentation of the information and facts surrounding actual events of human rights violations feed into provision of direct assistance to victims. Direct assistance involves, among others, medical, legal, and psychosocial.
- d) **pursuit of justice** – documentation can also help in the pursuit of justice for the

victims of human rights violation as documentation can record the hard facts and evidences surrounding a violation. Justice could include release of an arbitrarily detained person, and when violators are held accountable.

- e) **establishment of historical records** – this helps build up a “memory” of violations which happened in the past.

Data Organization

Standard formats, case sheets, controlled vocabularies and databases are some information tools that help organize human rights and other information and to do these, various information tools can be used:

These include surveys, interview schedules or questionnaires prepared beforehand can help organize both the data gathered from interviews, and the process of interviewing itself.

Reference materials about applicable human rights norms are indispensable to the evaluation and analysis of information gathered.

In the field, information can be stored in the free text format if this is faster and more convenient, but later, information is best recorded in standard formats, and stored in databases.

Standard Formats

Events standard formats are used to organize information about events where human rights violations may occur. They are used to contain information about the events and the people involved, and the information that points to the actual documents about the events. By using such standard formats, documentors can organize both the information and the documents themselves. Their completion leads to the creation of a *database* that facilitates easier data analysis, the tracing of records and the transfer of information.

A **database** is a collection of records, organized through the use of standard formats, to facilitate the search for a particular record or a set of records, or of particular data contained in those records. A good database allows users to produce various different outputs, in terms of contents (from minimal to comprehensive data) and in terms of presentation.

Using **controlled vocabularies** also makes data retrieval easier, and makes it easier to generate statistics. *Case sheets*, for them to be of optimum usability, should be updated often and regularly.

A **documentation and database system** for human rights, using case sheets, events standard formats and controlled vocabularies, has been developed and is being promoted by HURIDOCS, and will be discussed latter.

This system also involves the use of *thesauri/micro-thesauri* which make it easier to create precisely categorized information, store and retrieve information easily, and run these through statistical analysis.

Sources

Manuel Guzman and Verstappen, Bert, “What is Monitoring?”. Human Rights Monitoring and Documentation Series (Volume 1). HURIDOCS 2003.

Manuel Guzman and Verstappen, Bert, “What is Documentation?”. Human Rights Monitoring and Documentation Series (Volume 2). HURIDOCS 2003.



ABOUT THE Center for Muslim Youth Studies, Inc.

Door 6, Kadir Daud Bldg., Campo Muslim, Cotabato City
EMAIL cmysi@yahoo.com

PROFILE

In 1996, a group of concerned youth leaders met in Cotabato city and formed the Young Muslim Professionals, Inc. (YMP). Its main objective was to unify the youth in Cotabato city and nearby provinces to serve as a venue in advancing the sentiments and interests of the youth. From that year, YMP had sponsored trainings on basic journalism so that the voice of the youth will be heard through writings, speeches and radio programs. Along with it, YMP also conducted various leadership trainings for the youth in a number of colleges and universities in Mindanao for a couple of years. Finally, YMP general assembly formally changed its name from YMP to Center for Muslim Youth Studies, Inc. (CMYSI) in 2003 and decided to register with the Securities and Exchange Commission (SEC) to avail of resources from agencies which recognize only organizations with juridical personalities.

The CMYSI is a non-stock, non-profit non-government organization registered with the Securities and Exchange Commission (SEC) under Company Registration No. CN200316973 on August 25, 2003. Its office address is at Door 6, Kadir Daud Bldg., Campo Muslim, Cotabato City, with email address cmysi@yahoo.com.

The CMYSI serves as center for:

1. coordination and harmonization of Muslim youth ideals and actions towards peace and development in Mindanao;
2. campus and community organizing;
3. community and institutional development;
4. health and nutrition;
5. leadership;
6. journalism;
7. capability building;
8. entrepreneurship and self-reliance;
9. humanitarian relief and rehabilitation center of the Muslim youth in the Mindanao conflict-affected areas;
10. research, documentary and publishing center for studies on the Mindanao youth;
11. research and action center on
 - education,
 - information and policy advocacy,
 - conflict resolution,
 - crisis management,
 - human rights,
 - peace negotiations,
 - peace and development management,
 - women and gender sensitivity,
 - economic development,
 - science and technology,
 - environment and natural resources protection,
 - indigenous peoples, and
 - interfaith dialogue.

The CMYSI also sponsored the following activities in partnership and/or cooperation with the Southeast Asian Coalition to Stop the Use of Child Soldiers (SEASUCS), Geneva Call, Institute of Bangsamoro Studies (IBS), International Committee of the Red Cross (ICRC), Philippine National Red Cross (PNRC), Bangsamoro Development Agency (BDA), and the Moro Islamic Liberation Front (MILF) as well:

- YOUNG MUSLIM WRITERS' TRAINING WORKSHOP
- VALUES TRANSFORMATION, GENDER SENSITIVITY AND COMMUNITY ORGANIZING SEMINAR-WORKSHOP
- TRAINOR'S TRAINING ON HUMAN RIGHTS AND INTERNATIONAL HUMANITARIAN LAW FOR BANGSAMORO YOUTH
- MODULE WRITING WORKSHOP ON HUMAN RIGHTS AND INTERNATIONAL HUMANITARIAN LAW FOR BANGSAMORO YOUTH
- MODULE ON HUMAN RIGHTS AND CHILDREN'S RIGHTS FOR BANGSAMORO YOUTH

The CMYSI continues to work with its partners to fully equip, strengthen and empower the Bangsamoro Youth towards the Moro nation's peaceful struggle for self-determination recognized under international law and human rights instruments.



**ABOUT THE
Southeast Asia Coalition to Stop
the Use of Child Soldiers (SEASUCS)**

Established in 2002, SEASUCS is a network of national and regional human rights, child-focused and humanitarian organizations working in Burma/Myanmar, Indonesia and the Philippines, that is proactively advocating the protection of children who are involved in armed conflicts in the Southeast Asian region.

SEASUCS works to ensure that communities, governments, and non-state armed groups in the region respect and implement relevant human rights instruments to end, to prevent the recruitment and involvement of children in armed conflict, and to ensure their effective demobilization and reintegration.

SEASUCS seeks to develop a community of young people in the Southeast Asian region sharing common values and ideals on peace, respect for human rights, and sense of solidarity to support the aspirations of other young people affected by armed conflict.

SEASUCS is being led by a steering committee composed of the following organizations:

- Human Rights Education Institute of Burma (HREIB)
- Yayasan KKSP Center for Child Rights Education and Information (KKSP)
- Balay Integrated Rehabilitation Center for Total Human Development (BirthDev)
- Psychosocial Support and Children's Rights Resource Center (PST-CRRC)
- Philippine Human Rights Information Center (Philrights)
- Amnesty International Pilipinas (AIP)
- Asia Pacific Regional Resource Center for Human Rights Education (ARRC)
- Child Workers in Asia (CWA)

**The Officers and Staff of the
Southeast Asia Coalition to Stop the Use of Child Soldiers**

BOARD OF TRUSTEES

Mr. Muhammed Jailani, Chairperson
Ms. Agnes Zenaida Camacho, Vice-Chairperson
Ms. Cristina Lomoljo, Secretary
Mr. Marco Puzon, Treasurer
Mr. Aung Myo Min, Member
Ms. Theresa Limpin, Member

SECRETARIAT STAFF

Mr. Ryan Silverio, Regional Coordinator

CONTACT DETAILS Southeast Asia Coalition to Stop the Use of Child Soldiers (SEASUCS)
c/o PST CRRC 15/F Future Point Plaza I
112 Panay Avenue, Quezon City, Philippines
TELEFAX +632-376-6388
EMAIL seacoordinatorchildsoldiers@yahoo.com



Southeast Asia Coalition to
Stop the Use of Child Soldiers



Center for Muslim Youth
Studies, Inc.