THE BANGSAMORO SOCIAL ENTERPRISE ADVOCATES
AUTHORS

PROMOTING SOCIAL ENTERPRISE IN ARMM:
A STRATEGIC ADVOCACY PAPER

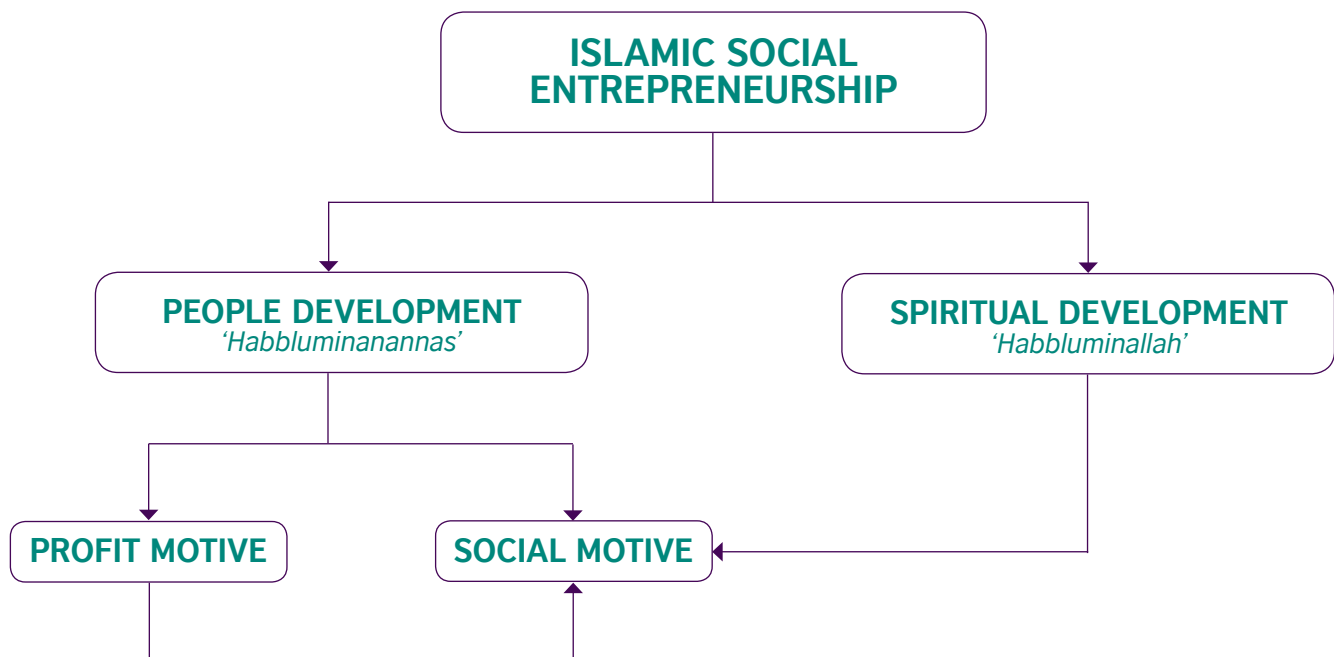```
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**Figure 1**: The conceptual framework of Islamic Social Entrepreneurship adopted from Hendrati Dwi Mulyaningsih Veland Ramadani, authors of the book Entrepreneurship and Management in an Islamic Context

## THE ARMM AT A GLANCE

Established in 1989, the Autonomous Region in Muslim Mindanao was created as a way of the government to address the decades-old conflict prompted by social injustices against the Bangsamoro. Years of its establishment, peace and development seemed to be impossible as the region lags behind in almost all development index and the number of conflicts that took place has left scars and deep wounds to its people. However, recently, there is a renewed hope in the region. The installment of peace and order, infrastructure development, robust business sector and good governance could transform the region from being the poorest into one of the country's pride.

ARMM is covered with vast land and rich natural resources where majority of it are untapped and not well-developed due to various factors. This is evident in the region's slow economic growth which usually posted a dismal negative 0.04 growth rate recorded in 2015 and years before it.

The major culprit could be pinned down to decades-old armed conflict and poverty, which go hand in hand. A hungry person may easily be persuaded to join in a private army that promises monetary gains and protection. On the other hand, armed conflicts cause severe economic and social displacement. This situation in turn results in long-term poverty and deprivation from essentail social services such as adequate schooling and healthcare and drives the population to sell their valuables or go into deeper debt to meet basic needs.

In the past years, many areas in the region have unpaved roads, no electricity, and lacks clean water for drinking. Infrastructures were built in slower phase and some claims that materials used were substandard. For decades, the people in the region have suffered from hig cost of transactions and transportation due to the poor state of infra.

As a result of these, the region is still the poorest in the country with poverty incidence of 53.4% in 2015. Investment was low due to its poor peace and infrastructure development.

And recently, extremists have corrupted some fraction of the population especially the minds of the young ones. Radicalization has taken root in the most impoverished communities capitalizing on the situation and form powerful narratives of social injustice which encouraged violence as a form of justice. This is well displayed in the recently concluded Marawi siege where young people led the revolution for aspiring to cleanse the hypocrites of the land and intends to put up a new society that aligns to their ideology.

Many displaced invididuals have shared shocking stories. At the dawn of the siege, they saw young men carrying guns and imposing authority to the mass, inviting them to be on their side in creating an Islamic State. When did our society became so disenfranchised and deeply divided that it could actually undermine the majority's safety and security?

This new challenge is a reflection of how the state lost its significance due to the overwhelming unaddressed needs of the people. In the Marawi context, Lanao del Sur is ranked the poorest province in the country with more than 70% poverty incidence rate. Politics, narco-politicians, corruption, vote buying and many issues have been a dismal that a small group, a political one, backed with radical points of view, have made the unthinkable.

For the rest of the region, the situation may seem to be fragile and susceptible. And the demand to find a better solution is never been so needed as now.

While things are quite heartbreaking, there is a need to point out that the current dynamics in the region has given new paradigm. Unexpectedly, there seem to be a glimpse of hope that the ARMM has ceased to continuously sink and gradually lift itself high above.

The average population is very young at age 18 which means it has lots of potentials and skills to be developed to contribute to its economic rejuvenation. But this can also make or break the region. Youth are no longer spectators of scoieties but are important agents which could lead us to development or disaster. Definitely, excluding them may result to the proliferation of radical ideologies. While engaging and empowering them will make them the solution makers we all hope to see.

The over-all improvement of the peace and order in the region since the Bangsamoro Basic Law was crafted has created snowball effect where improved confidence among investors especially in the BIMP-EAGA area translated into actual investment and belief in the potentials of the region.

The improved fiscal budget allocated to ARMM which started to double during the Aquino Administration from the usual P10-14 billion to P25 – P35 billion. This increased in budget has allowed the government to build infrastructures and softwares crucial to the revitalization of the social and economic fabrics. True to it, in the first quarter of 2018, the regiona has experienced the unthinkable – a growth rathe of 7.3%, the sixth in the country and higher than the national.

The next phase therefore is how to sustain this growth and ensure that its inclusive enough to cover the marginalzied and vulnerable sectors in the region. Apparently, many communities in ARMM are still living below the poverty line. With 5 out of 10 families still living below a daily income of P200.00 for an average of five members.

**Amidst this vulnerable state, we ask the question, is there a better approach to address all of these social issues?** Perhaps, what is needed is to rethink about the problem that the society faces. That these social issues are based not just on choices but on our ability/ capacity to act upon it.

For the most part, the **ARMM has looked at solutions in terms of government programs, donations from international and UN agencies**. Enormous innovation, energy, and talent have been mobilized through this structure in dealing with all of these challenges. And yet, the awkward reality is that we're not making fast enough progress. The problems still seem to be very daunting and very intractable, and our solutions are achieving are incremental progress.

And from these, it seems that the solutions we have been using are designed externally. Ideas are conceived outside the frames and intricacies of the region. Programs are fashioned in models that do not sit well with the real needs of the people. And people are considered to be beneficiaries, untapped in the whole process. For instance, many barangay development councils in the 2,456 barangays of ARMM have not truly drafted the barangay development plan in accordance to the needs and context of their barangay. People are not consulted or given the space to freely share their ideas or even asked for their recommendations.

The sad part is that many of the Barangay Development Plans are just rehash of previous ones – a copy and paste in the real sense, and written by technical people who have an automatic sense of things using secondary data. The need to prepare a Barangay Development Plan (BDP) is in accordance with the budgeting principle that "local government budgets shall operationalize the approved local development plans'' as mandated under Sec. 305 of R.A. No. 7160. Without the priority programs and projects embodied in the plan, there is no basis for the programming of funds and therefore no basis for budgeting.

People participation is critical in all aspect. And this is an area the region needs to improve as displayed in the way BDPs are formulated. With the rushing in of overseas

development assistance, communities have become dependent and acquired the dole-out attitude. For instance, when The Moropreneur Inc started engaging communities in Maguindanao Province for its intervention, majority of the people at the beginning immediately asked about what they could get from the intervention. Some expressed sentiments that informations they share do not translate to any form of assistance.

Looking at the programs and projects implemented, there seem to be a common trend. Once the project ends, people participation ends. It is therefore a question of how we design interventions to be more sustainable and also how people view their role in the whole process.

**The most logical steps then in finding a better solution is to engage the public, the marginalized and the vulnerable ones in designing their future.** And this is where the need to think beyond the usual is a must. The solutions of the past have not produced sound results and therefore new ideas, new approaches must be explored.

The civil society organisations/non-government organisations are recognized sector that are more responsive to the needs of communities and are quite innovative in engaging the public. On top of it, many have no political agenda which is essential in making a durable solution.

The ARMM may have one of the highest existing number of CSOs/NGOs in the country such that UN agencies take their offices in ARMM's seat - in Cotabato City. NGOs provide one of the most critical voices of government aid agendas and give a broader range of knowledge about life in the communities.

Unfortunately, CSOs/NGOs have  meager resources compared to the government and international agencies. This relative meager resources means NGOs can only do a limited amount compared to bigger, official aid agencies. Programs resources are limited that it doesn't transform into industrialization or robust economic growth.

And then we have the private sector, businesses that are up to provide the needed resources of the region. But with the state of peace and order as well as infrastructure, ARMM has still lots to catch-up in becoming business-friendly.

The lack of innovative approaches and competitive environment made many think the business sector to be part of the problems in many of the social challenges that the region it is facing. It is not seen as the solution because in many instances there's a lot of unfortunate incidents and experiences that made the problem worse.

Furthermore, the concept of profit in the conventional way is based on interest which doesn't sit well to the Islamic faith which most population in ARMM adhere. The neoliberal capitalist model of doing business may have improved the macroeconomic status of the region but whether its benefit truly trickles down to the poor remains to be a question.

Hence, there is a growing concern among various sectors to find better means of driving sustainable peace and development in a more creative and meaningful ways. Perhaps, the direction is to build on the concept of innovation in a social solution that creates social values where people, especially the vulnerable ones, play vital roles.

## PARTICIPATION OF THE VULNERABLE PEOPLE IS A RIGHT-BASED APPROACH TO DEVELOPMENT

Participation of key stakeholder especially the vulnerable people is an instrumental principle that makes governance and the development processes more effective and responsive to human rights. And admittedly, it is the bias of developmental programs to focus on those who are most vulnerable, excluded or discriminated against. For instance, in the case of The Moropreneur Inc (TMI), it works with the women, children, persons with disabilities, Indigenous People, people who are affected by conflict and disasters in the fields of sustainable development. Oftentimes, TMI performs an analysis of gender and social exclusion enabling it to prioritize the most marginalized and susceptible sectors in a certain community.

This approach views poverty and other social issues as human rights issue. It emphasizes the need to address the various causes of exclusion, discrimination and inequality for every issue such as peace, security, violent extremism, and the lack of opportunities.

It is therefore the role of the institutions such as government, CSOs and private sector to create an enabling environment where marginalized or vulnerable peoples can freely exercise to live the lives they value and encourage their active participation in nation- building.

And then again, these institutions are marred with huge challenge such as meager resources, weak administrative capacities to sustain any development efforts, and the business as usual mindset.

But what if we do things the way differently? What if instead of the hierarchical approaches where policies and programs are developed at the higher level, the pyramid will be inverted.

One interesting phenomenon that is changing the way things are run is the idea of entrepreneurship with social mission. These are businesses that generate profit and yet creating social values that addresses social and economic challenges or largely known as 'social enterprise.' And most of these social enterprises are run by or intended for the marginalized sectors of a society.

In this emerging global wave of concern about the daunting problems that have surfaced within the 21st century, and the perceived inefficacy of modernization and dependency approaches to reduce persistent poverty, prevent or counter violent extremism, social entrepreneurship has emerged as a possible alternative solution.

## SOCIAL ENTERPRISES AS SOCIAL AND ECONOMIC SOLUTIONS

The ARMM context is quite complex that having one solution won't solve its social divides. The government, CSOs/NGOs and the private sector should continue to implement programs that alleviate poverty, build peace, strengthen resilience and improve social cohesion. In addition to it, people-led solutions through social enterprise must be supported and strengthened.

As pointed out earlier, what needs to be changed is the way solutions is being regarded as a charity. The collective aim should be about serving to build local sustainable self-reliance which call for more significant role of the marginalized or vulnerable groups of people to design and manage their own solutions through social enterprise.

Amartya Sen (1983, 1985) argued that the economic wellbeing of the poor was best understood through their capabilities rather than through more traditional economic concepts, such as income, choice and desire fulfillment. As the poor acquire and develop more capabilities, they may be able to take advantage of economic and social opportunities. But instead of individual capability, the concept of social capital is favored especially in the Islamic context.

In Islam, there is a concept called fardduh kifayyah (collective obligation). Defines a communal obligation that must be discharged by the Muslim community as a whole. If enough members in the Muslim community discharge the obligation, the remaining Muslims are freed from the responsibility before God. However, if a communal obligation is not sufficiently discharged, then every individual Muslim must act to address the deficiency. In recent Islamic literature, this terminology is used to discuss social responsibility, such as feeding the hungry, commanding good, and forbidding evil.

Given this, social capital is a necessary ingredient for community development and may provide the necessary bridge between the poor and the resources available through external groups or institutions.

Through this, community resources are effectively allocated as children, the elderly, and the ill are collectively cared for and gifts and loans of food, land, and livestock are distributed among the needy. This culture of reciprocity rooted in social capital ensures collective insurance and creates a social safety net for community members. While social capital is particularly important for the day-to-day survival of a poor community (Moser, 1996; Narayan, 1995), it can also help address challenges faced by the community over time. For example, strong community relationships can help resolve future disputes since established norms of trust and respect allow for better communication and coordination within a group. Additionally, social cohesion helps communities collectively take advantage of new opportunities by encouraging collaborations based on reciprocity, while simultaneously reducing the opportunity for opportunism and corruption (Isham, 1999).

In essence, sustainable peace and development can occur only when business and government include communities as equal partners within a collaborative process of co-creation.

## WILL SOCIAL ENTERPRISE WORK IN ARMM?

In the economic and peacebulding initiatives, is SE a viable option in the ARMM context? Here's a thought on why it is viable.

Since ARMM is predominantly a Muslim population, it is but logical to see how Islam takes on economic empowerment specifically on entrepreneurship.

Entrepreneurship in the Islamic economics domain is a prominent part and has blended between entrepreneurial activities and religion. The basic concept of entrepreneurship in Islam stands on a mutual relationship (partnership and participation), altruism and good will. Its concept is grounded on the objectives of Islam on unity (tauhid), trusteeship (khilafah) and worship (ibadah) which will be implemented for social justice and public interest.

Human being is Allah's khalifah (vicegerent) and has a duty to create prosperity and usefulness of the Earth (QS. Al-an'am: 165). Human's role in economy is to achieve economic prosperity together. They work not just for personal gains or self-interests but also for the common good so that it will give rise to mutual independence in the community. Islam is not a religion that denies the human desire for being prosperous and wealth. Nevertheless, Islam also accentuates humanity to manage their wealth, which should be managed prudentially as what has been principled in al-Qur'an and al-Hadiths. Therefore, every activity related to creating prosperity (profit motives) should also be balanced with usefulness and value to others (social motive).

As the person on duty of Allah, every Muslim entrepreneur should manage their activities into two roleplays. First, people development (habblu minan nas) suggests that Muslim entrepreneurs have to accentuate a dual-construct motive in every activity related to human being. Allah command to care to each other (QS 5:2, 48:29, 24:22, 90:17, 2:254, 3:92, 14:31, 32:16, 35:29, 42:38) and doing good to each other (QS 2:177, 59:9, 3:92, 3:134, 7:85, 11:84, 11:85, 17:35, 26:181).

Second, spiritual development (habblu minallah) suggests that human was created by Allah to serve and ordered to worship only to Allah. Every good deed to human beings is supposed to carry out Allah's commands and for having a good relation to Allah. In other words, habluminannas is taken in order to habluminallah. Both are in line and not to be disputed.

Furthermore, Islam has taught people to care about others, especially to the poor (Mustahiq) with an instrument so-called "Zakat", one of basic Islamic pillars that must be met by every Muslim. It may bridge between wealthy people (Muzzaki) and the poor (Mustahiq). Zakat in this term has a dimension of worship that synergizes between a duty towards their Lord (Hablunmin Allah) and a liability against their society (Hablun min annas). Such an Islamic almsgiving in Muslim countries, which has reached about USD250 billion to USD1 trillion fiscal flow in a year, may be one of prominent tools to eradicate poverty and reducing unequal income distributions. Besides, it has long been stated by some experts such as Umar Chapra, Ziauddin Ahmad, Munawar Iqbal, abu al-Hasan Sade, etc., whose writings on Zakat offer it as a potential instrument of fiscal policy and a potential tool for poverty eradication and income distribution.

Taking off from these, there is a huge potential for the ARMM social entrepreneurs and enterprises to grow and be the next business model of today's time. In a sense,

there is a need for the people in ARMM to start to believe on their capacity and utilize both the natural and human resources to become self-reliant. With this, the needed solutions are assured to be owned, designed and managed by the ARMM poeople to the best of their ability.

## IN TERMS OF PEACEBUILDING, HOW DO WE SEE SE AS A PATHWAY?

Baporikar (2016) states that social entrepreneurship has three components: (I) identification of an unjust equilibrium that perpetuates exclusion, marginalisation and the suffering of people, (ii) opportunity identification and innovatively challenging the status quo to add social value and (iii) provision of a better future for the marginalised through creating a new and stable alternative equilibrium. Dees (2001:4) as cited by Naidoo (2016) defines a social entrepreneur as a change agent bound on creating social value.

In the case of peacebuilding such an agent directs their efforts towards disrupting the hegemony that perpetuates socioeconomic inequality. Social entrepreneurs focus on the social return of investment rather than the economic profit of the enterprise they are running (Baporikar, 2016; Musarurwa, 2014). They are able to channel their energy on amplifying the operations that are multiplying the social value they are creating. At the end of the day the main beneficiaries are the community members as a whole, as opposed to an individual or external shareholder. Social entrepreneurship can thus get community buy in and support once it proves how it will help address inequalities, close the access gap and create social values.

Providing conflict-affected communities, women, youth and vulnerable groups to radicalization with peacebulding initiatives such as dialogues, livelihood, civic or peace education can effectively address social inequality and structural violence when combined with social entrepreneurship support. This is because SE capacitate the marginalized and vulneeable sectors to be independent decision-maker that will not be easily swayed into violence. Therefore, the future direction that peacebuilding can take is the adoption of social entrepreneurship as a tool that addresses the challenges faced by the sectors who are at risk of perpetrating violence.

In a general sense, SE also resonates to the revolutionary groups, i.e. MILF and MNLF, in ther call for self-determination. Specifically, SEs recognise and utilise indigenous and cultural knowledge which can strengthen customary law, create employment and introduce new

knowledge, skills and partnerships, and market opportunities to the Bangsamoro communities while at the same time protecting the inalienable rights, culture and enviornment. In doing this process, the BMs are looking to define and control their own livelihoods and futures. Hence, SEs can contribute in enhancing socials capitals which are asset that can encourage labour and investment.

Harnessing these potentials is the program co-implemented by the British Council and the European Union. The **Strengthening Civil Society's Participation in Social Enterprise Education and Development (CSO-SEED)**.

The CSO-SEED aims to improve civil society participation in policy reforms to develop an environment conducive to decent work, job creation and SME development. The project will realize this goal by using social enterprise as a development pathway.

Furthermore, it aims to build a stronger SME sector through the promotion of social enterprise, considered a sub-category of SME. The focus on social enterprise development will in turn deliver an innovative approach to the areas of decent work and job creation.

The approach offers a sustainable and empowering way to support inclusive economic development, reducing barriers to economic security, particularly for vulnerable groups.

CSO–SEED will mobilize the project through a consortium with Balay Mindanaw Foundation Inc. (BMFI), the Foundation for a Sustainable Society Inc. (FSSI), the Philippine Social Enterprise Network (PhilSEN) and the British Council. The consortium will closely work with the Department of Trade and Industry in the ARMM in the implementation of the project, focusing on three interlinked components:

### 1. COALITION BUILDING AND POLICY ENGAGEMENT
Recognizing the role of social enterprises in the development of an inclusive SME sector to offer decent work to a large number of people, this component aims to establish an enabling environment for social enterprises to flourish. CSO–SEED will accomplish this by identifying 20 advocacy-oriented CSOs in the trade and labour industry, and provide them with skills, knowledge and networks to support this agenda. Also a part of the project engagement, CSO-SEED will conduct four local and one national policy dialogues.

### 2. CAPACITY BUILDING FOR SOCIAL ENTERPRISE SUPPORT SERVICES
Our consortium will create a movement by assisting social enterprise leaders, capacity building CSOs, social enterprise interest groups and intermediaries, government agencies, financial institutions and private/business by enhancing their capacity to tackle issues around decent work, job creation and SME development. This will be done through a bespoke leadership programme (for individuals) called Active Citizens and a business and investment readiness programme (for organisations).

### 3. SMALL-SCALE SUPPORT SERVICES (SEED FUND)
To ensure CSOs are empowered and own the delivery of the project, a grant process will be implemented to support components 1 and 2. The first element of the SEED fund focuses on advocacy, awareness raising and strategic partnerships. The second element of the SEED fund is on business and investment readiness designed to strengthen intermediaries and business support CSOs to deliver support to social enterprises to grow and scale their impact

What's in it for the region? The CSO-SEED is a vehicle for the government, private sector and CSOs/NGOs to collaborate in attaining sustainable peace and development in the region.

### CONCLUSION
Social enterprises are instruments to provide real answers to the significant social and environmental problems during a time of public sector austerity and globally networked markets. Studies show that social enterprises have higher start-up rates, grow faster, and create more jobs than standard businesses. These are enough reason for ARMM to integrate SE in its peace and development agenda.

Social enterprises are defined as those driven by a public or community cause (be it social, environmental, cultural or economic), derives most of its income from trade (not donations or grants), and uses the majority (at least 50%) of profits to work towards its social mission. There have been numerous inspiring examples, including those dedicated to helping refugees, violence survivors and addressing recycling.

A well-known example of social enterprise is the Grameen Bank introduced by Nobel Laureate of Bangladesh

Professor Muhammad Yunus who coined the concept of social entrepreneurship commonly defined as "entrepreneurial activities with an embedded social purpose" (Austin et al., 2006), that has later become an important economic phenomenon worldwide (Mair and Marti, 2006), where 82% of their clients are poor women entrepreneurs in Africa, Asia, Eastern Europe, Latin America, and the Middle East (Balogun and Yusuf, 2011).

These social enterprises bring together the entrepreneurial skills of the private sector with the ethos and values of public service.

A closer look at how these enterprises operate, it seems that the common goals of social enterprises are to: a) Empower marginalized sector of the community; b) Assist people into employment; and, c) Improve the environment.

It is because of these agenda that allow the SEs to be accepted and flourished even in a fragile state. And more importantly, its role in influencing policy agenda, creating a platform to build peace and positive communities are the reason why social enterprises are held to be valuable in almost all economies.

### 4. Private Sectors
- Provide for the necessary funding for innovation, transition and early stage enterprises

## D. ALLIES/ PARTNERS

Forming a strategic alliance among key individuals or organization from the government, private sector and CSOs to work together to figure out what works, learn from one another, undertake activities jointly, and pool limited human and financial resources to achieve greater impact.

## E. ACTIVITIES AND OUTPUTS

### 1. Fostering an enterprising culture in ARMM to raise the profile of social enterprise and the opportunity it presents

Raising awareness and understanding of the diversity of business models and how they are positively impacting upon our social and economic challenges, is critical to opening SE into the ARMM markets. Some of the proposed activities include the following:

a. Conduct of an industry-led research, benchmarking and impact measurement to inform more effective public policy, design appropriate solutions and ensure the right areas of the sector are being targeted.

**Outputs:**
- Evidence-based SE Advocacy and Development Agenda
- Inventory and profiling of SEs, SMES, Cooperatives and CSOs in ARMM

b. Improve SE branding and packaging through series of capacity building, benchmarking, and other creative IEC materials

**Outputs:**
- Developed localized key messages and communication materials to promote understanding on SE specifically maximizing the results of the research undertaken into the SE sector in the ARMM
- Organized activities which generate support and integration of information on SEs in various platforms through non-media such as community focused activities and media campaigns such as through media engagement and social media
- Number of individuals and organizations reached and appreciated the SE framework

c. Strengthening the role of Bangsamoro SE Advocate

- Formulated Terms of Responsibilities/ Roles
- Developed Advocacy Toolkits
- Established Advocacy Funds
- Implemented the Advocacy Plan

### 2. Promote establishment of an ecosystem that enable funding, generation of innovative ideas, finance and investment across the business cycle.

Social enterprises require a diverse range of support including technical, legal o policy, finance and investment mechanisms depending upon size, risk profile and stage of business growth. There are considerable gaps in the finance and investment landscape, especially in regard to funding for innovation, transition and early stage enterprises. Therefore, this specific objective aims to build an ecosystem that will allow thriving of SEs in AMM. The activities and outputs are:

a. Establish a Regional SE Forum that will lead in the formulation of policy, supportive framework and mechanism, programs and projects that will encourage proliferation of SEs

**Outputs:**
- Policy paper
- Law/ EO/ AOs on SEs

- Manifesto of Support
- List of Approved Programs and Projects on SE
- Funds to support SE

b. Establish SE innovation hubs in strategic areas

- Identification of consolidators, innovators and mentors;
- Start-up funds

## F. KEY MESSAGES

The Qur'an's teachings chime with the objectives of the worldwide social enterprise movement and thus it will be an effective key messaging to promotes SE such as:

1. "Social Enterprise is halal!"

2. "Social Enterprise help ends porverty."

3. "SE help builds a stronger Bangsamoro community."

4. "SE promotes peace and cultural integration."

## G. TIMELINE

## H. ROLES AND RESPONSIBILITIES

## I. BUDGET

## J. MONITORING AND EVALUATION

## K. IMPLEMENTATION FRAMEWORK

"We can build on this Advocacy work plan."

| PHASE | POINT OF INQUIRY | OBJECTIVE | LINK TO COMPONENT | INDICATIVE ACTIVITIES | OUTPUTS |
|---|---|---|---|---|---|
| Knowing the audience | What do men and women think and say about social enterprises? | Determine current perceptions about social enterprises. | Place of social enterprise | • Quick feedback survey | Survey results |
| Re-positioning social enterprise advocates | What does social enterprise advocates want to tell its audiences? | Identify what SE Advocates wish to communicate to its audiences. | All | • SWOT analysis<br>• Branding | Revised primer on Social Enterprise Advocate Brand, applications |
| Gathering the stories | What are the evidences that show SE as an effective strategy on poverty alleviation, peacebuilding and sustainable development? | Document good stories about SE successes in local and international settings. | Face of SE | • Story conference<br>• Documentation (photos, videos, stories, case studies) | List of suggested stories<br><br>Image database<br><br>Story database |
| Maximizing social media and radio | How can social media and radio programmes become the main communication vehicles? | Re-design 'Voice of SE' radio programme | Voice of SE | • Design workshop<br>• Write-shop of episodes<br>• Launch of pilot broadcast | Radio design<br><br>Episode line-up, scripts<br><br>Launch event |

| PHASE | POINT OF INQUIRY | OBJECTIVE | LINK TO COMPONENT | INDICATIVE ACTIVITIES | OUTPUTS |
|---|---|---|---|---|---|
| Generating buzz on health services and events | What are the feature interventions and how will these interventions be communicated? | Identify SE advocates' niche projects.<br><br>Promote the niche projects (radio, print, TV, online media) | Place of SE<br><br>Voice of SE<br><br>Health<br><br>Touch of SE | • Roadshow<br>• SE events<br>• Congratulatory packages<br>• TV spots<br>• Bloggers<br>• Facebook page | Work plan<br><br>Publicity |
| Working with partners | How can SE Advocates build a core of strategic partners? | Identify core partners from Muslim religious leaders and other key stakeholders | Allies of SE | • Profiling and scanning | Profile database<br><br>Work plan |
| Widening reach | How can SE Advocates spread its image nationwide? | Identify possible nominations into recognition bodies | Face of SE | • Nomination conference<br>• Publicity | Publicity plan |

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