Philippine Youth Leadership Program:
Building a New Generation of Citizens as Catalysts for Social Change
April 14 – May 16, 2012

TRAINING MANUAL

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Northern Illinois University
DeKalb, Illinois, U.S.A.
Philippine Youth Leadership Program: 
Building a New Generation of Citizens as Catalysts for Social Change
April 14-May 16, 2012

A Training Manual 
on Youth Leadership Transformation & Civic Engagement: 
Principles, Tools, and Strategies 

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Northern Illinois University
DeKalb, Illinois, U.S.A.


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Note
This training manual is a collection of essays, lecture notes, and workshop procedures for the “Philippine Youth Leadership Program (PYLP): Engaging a New Generation in the Southern Philippines in Inter-Ethnic Dialogue and Conflict Resolution.” This program is an exchange program model that enables young people (ages 15 to 17) and adult educators to participate in intensive, thematic, month-long projects in the United States. Our resource persons provided these materials for the program, conducted from April to May, 2012 at Northern Illinois University. All submissions are the intellectual property of the original writers. The International Training Office and the Center for Southeast Asian Studies of NIU implement the program, which is funded by a grant from the U.S. Department of State. Please note that the ideas presented here must not be mechanically applied to your context back home. Remember to contextualize your instructional and learning strategies to fit local needs. Please let us know of errors and omissions.

### People in the Program

#### Program Planning and Administration

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<td>Leslie Shive</td>
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| Part-Time Training Assistants                 | Haala Hweio, Saima Newaz |
| Intern                                        | Maria Ahmad           |

#### Events Planners and Coordinators* (Subject to Change)

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*Events Planners and Coordinators are subject to change. Please refer to the program for the most current information.*

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**Patrick Asinero** is a Mentor at Oxfam International Youth Partnerships. As a fellow of Atlas Corp, a nonprofit organization, he is currently in Washington, D.C. Metro Area. International Centre for Missing and Exploited Children hosts Patrick’s fellowship. Patrick has six years of experience in the nonprofit sector. He earned a Bachelor’s degree in History from the Mindanao State University in 2004. Patrick participated in the VSO and British Council’s Global Xchange Program in 2006 for a year of cultural exchange and volunteering in Mindanao and the United Kingdom under the theme "Peace and Development." Together with other youth volunteers of the team, he was awarded the "Millennium Volunteer Award of Excellence" by the UK Secretary of State for Education and Skills. Prior to this experience, Patrick was an Oxfam International Youth Partnerships Action Partner from 2004-2007, where he received capacity-building training, online peer mentoring, and support for his community project. In 2003, he received the national "13 UNEP-Bayer Young Environmental Envoy Award" for his community project on reforestation. Currently, he is the Provincial Education Officer in Mindanao for World Vision Philippines’ Child Labor Education Project, an initiative that uses education and policy advocacy to strengthen social structures and alternative livelihood as a means to combat child labor in the Philippines. He also volunteers as coordinator for the Mindanao Young Leaders Parliament, a network of youth social activists from Mindanao, and as an "Oxfam Youth Mentor and Motivator" for the new participants of the 2010-2013 Oxfam Action Partners cohort. Patrick belongs to the Bukidnons, one of the indigenous tribes of Mindanao.

**Reema Ahmad** is the Government Affairs Coordinator at Council on American-Islamic Relations (CAIR) Chicago. She majored in Economics and International Affairs at Marquette University in Milwaukee, Wisconsin. At Marquette, Reema held executive board positions in multiple student groups and was a member of the Diversity Commission, an advisory board for Student Government. Under her leadership, the Arab Student Association received the Spirit of Marquette Award, the highest honor a student group can achieve for meaningful programming and activism. Reema worked with numerous activist groups in the Milwaukee area including Peace Action Wisconsin, the American Arab Anti-Discrimination Committee, and the Muslim American Society. She interned with a rising leader in the U.S. House of Representatives, Congresswoman Gwen Moore. As a McNair Research Scholar, Reema was invited to present her work at the National Conference on Undergraduate Research for two consecutive years.

**Chris Birks** worked as a journalist for nearly 20 years before becoming a teacher. Currently he is an adjunct instructor in the Communication Department at NIU where he teaches speech, page design and web design. Chris has over a decade of public speaking experience, mostly leading discussions on the role of the media in society.

**Stanley Campbell** is a Vietnam War veteran. He is chair of the Peace and Justice group in Rockford. He is a long-time community activist. He has traveled to Colombia, Iran, and Nicaragua. He brings an entertaining discussion of organizing. Stan works with the Rockford Urban Ministries. He conducts workshops for the whole region.

Dr. **Lina Davide-Ong**, Director of the International Training Office, is an alumna of the University of the Philippines in Diliman, and a former member of the faculty of UP College-Cebu. Dr. Ong has more than a decade of experience in developing international training programs that are appropriate to learners from diverse cultural backgrounds. Dr. Ong served as the administrative director of the ACCESS-Philippine Youth Leadership Programs (2004-2010), the ARMM Philippines Majority-Minority Program (2005), the Cultural Citizens Program (2008), and the Fulbright American Studies Summer Institute on Contemporary American Literature (2002 – 2004). Dr. Ong obtained her Doctor of Education degree in 1995 from Northern Illinois University in DeKalb, Illinois.

Dr. **Janice Hamlet** is an Associate Professor of Communication at Northern Illinois University. She received her Ph.D. from Ohio State University. Her specialty includes Intercultural/multicultural Communication; rhetorical studies; womanist epistemology and methodology; communication and spirituality; and nonverbal communication.

Gerald Hankerson is CAIR-Chicago’s Outreach Coordinator. Gerald recruits and coordinates CAIR-Chicago interns, externs, and volunteers. A native of the Oakland and Hyde Park neighborhoods, he is a graduating President's Scholar of the University of Illinois at Chicago (UIC) and is currently completing a Bachelor's degree in Communications with a minor in Theater. Gerald is a freelance journalist, author, writer, actor, debater, instructor, and performer. He also serves as the New Program Development Coordinator for the National Association for Urban Debate Leagues (NAUDL), in collaboration with Chicago Public Schools. Gerald also served as an UIC Ambassador through the African American Action Network (AAAN), a member of the Black Student Union, and was inducted into the National Society of Collegiate Scholars. Gerald is committed to bringing his experiences with mentoring youth, volunteerism, research and social critiques to bridging gaps between interfaith and diverse communities.

Social activist Cele Meyer has long been engaged in activities challenging unjust customs and policies of our society and our government. Having grown up in the South and serving in the U.S. Marine Corps during World War II, she received her Master's in Social work at Columbia University and subsequently worked as a family and psychiatric social worker in Atlanta, Chicago, and in Gainesville, FL, where she began her activities challenging segregation of the races.

After moving with her husband Axel and two children o Oak Ridge TN in 1959, Cele became increasingly involved in the civil rights struggle and was instrumental in forming the Oak Ridge Federation for Equal Public Services. The group's successes in challenging many of the community's discriminatory policies attracted the attention of the Ku Klux Klan, which had also happened during the family's stay in Gainesville. This caused Axel to announce prior to their move to DeKalb in 1967 that he was "not stopping anywhere south of the Mason Dixon line with Cele again".

Cele was employed as a school social worker in DeKalb for 21 years prior to retirement in 1988, while her husband Axel was on the Physics faculty at NIU for 25 years before his retirement several years later. Having helped organize the DeKalb Interfaith Network for Peace & Justice in 1986, Cele devotes her time to efforts to educate and mobilize our community in support of peace & justice. She is most proud of two arrests at peace demonstrations and being part of a group which sat in at Congressman Hastert's office prior to the Iraq War, until subsequently hauled out by the police.

In six visits to Nicaragua, Cele got to know a number of self-help groups in that 2nd poorest nation in the hemisphere. She helped form the Central American Fund for Human Development, a 501c.3 sister group, which raises and funnels over $100,000 a year to these vital projects.

Asad Jafri is the Director of Arts and Culture at the Inner-city Muslim Action Network (IMAN), a Chicago-based community organization that works for social justice, provides direct services, and cultivates the arts in urban communities. In working with IMAN since 2003, Asad has been able to create spaces that bring together thousands of leaders, artists, and community members to collectively celebrate and engage in diverse and creative artistic expression. Asad presents artists mainly through IMAN’s Community Cafè and Takin’ It to the Streets festival and cultivates IMAN’s artist network through an annual Artist Retreat. These spaces also allow IMAN to utilize the arts as a tool for cross-cultural communication, spiritual expression, civic engagement and social change.

As a multidisciplinary artist, Asad has created, curated, and presented original productions across many genres of music, theater, visual art, and dance. Asad also DJs under the moniker Man-o-Wax and has played at venues across the country, blending music from all over the world. One of Asad’s DJ projects is Turntable Dhikr, a fusion of traditional and contemporary music dedicated to the praise of the Most High using turntables as the vehicle.

Asad’s fusion of art and social change through innovative mediums has been recognized throughout the country and around the globe. As a result, Asad is engaged in several US State Department activities. In 2010, Asad travelled to North Africa as a Cultural Envoy to perform, work with youth, and network with established artists. He is a member of the State Department’s Generation Change, a cohort of young Muslim leaders. Asad is also an advisor for Center Stage – an international exchange program that will bring performing artists from Pakistan, Indonesia, and Haiti to tour throughout the U.S. in 2012.

Dan Kenney is a 4th Grade Teacher/Energy Manager and Educator at DeKalb School District 428. He obtained his degree from Northern Illinois University. He lives in DeKalb, Illinois, is married to Maylan Dunn-Kenney and is from Galva, Illinois.

Lisa King is the Associate Director of the Deacon Davis CHANCE Program of Northern Illinois University. Lisa is a graduate of NIU. She earned her Bachelor of Arts degree in Political Science with an emphasis in Public Law and her Master Philippine Youth Leadership Program Training Manual. (2012). DeKalb: Northern Illinois 12 University International Training Office.
of S. ED in Counseling. Lisa does lots of work within the DeKalb community. She works with the City of DeKalb and the DeKalb County School District #428.

Dr. Alison Milofsky is a Senior Program Officer in the Education and Training Center/Domestic where she focuses on secondary education. Milofsky facilitates workshops for educators domestically and internationally to assist them in integrating peace education, particularly social justice principles, into their classrooms. Most recently she has worked with educators from Southeast Asia, the Middle East, Central Asia, South Asia and South Africa. Before joining USIP, Milofsky was associate director of the Anti-Defamation League in Washington, D.C., regional office, where she designed and implemented anti-bias education programs at the secondary level and trained law enforcement personnel on hate crimes and extremism. Previously, she was a teacher trainer in the Slovak Republic while in the Peace Corps and taught English as a Second Language at the University of Maryland and Georgetown University. Milofsky holds a B.A. from McGill University and a Ph.D. in education policy from the University of Maryland.

Dr. Timothy Paquette is a licensed psychologist and the Assistant Director of NIU’s Counseling & Student Development Center. He completed his Ph.D. in counseling psychology from Purdue University in West Lafayette, Indiana and has worked at NIU since 2004. When he was six years old, his family adopted his sister who was born in Seoul, South Korea. This event had a significant impact on Dr. Paquette and it provided the foundation for his interest in multicultural and cross-cultural issues. His other areas of professional specialization include relationship concerns, conflict management, and college student development. Dr. Paquette has been a PYLP presenter for many years and he had the honor of traveling to Cebu City, Philippines in August 2011 for the PYLP Year 8 Follow-On Program.

Dr. Deborah Pierce is Associate Provost for International Programs and Adjunct Assistant Professor of French at Northern Illinois University, where she is also a faculty associate of the Title VI funded Center for Southeast Asian Studies. Previously she served as Assistant Professor of Linguistics and Director of International Affairs at Loyola University Chicago. She earned the Ph.D. in Linguistics from the University of Michigan and has worked in international education for over twenty years. Her primary professional interests are curriculum internationalization, conflict transformation, leadership training, and Southeast Asian studies. She chaired the 2010 Annual Conference Committee of NAFSA: Association of International Educators and has also served on the national boards of the Association of International Education Administrators and Phi Beta Delta Honor Society.

Rev. Primo Racimo is from Jones, Isabela, Philippines. He is associated with Saint Margaret's Church in Chicago with the role of Pastor. Father Racimo is actively involved in fighting against racism in the U.S.A. In addition, he links up with people connected with social movements who work for social justice and peace.

Rita Reynolds is a mixed blood Dakota elder, who has followed Native ways, traditions and history for many years. Before retirement, she was faculty advisor to the Native American group at Northern Illinois University and their powwow organizer for twelve years. She now coordinated the powwow at Aurora University for four years and help with their Native American Student group, Dream Catchers. She is a member of Midwest Soaring, the Native American Awareness Committee at the Burpee Museum in Rockford, Illinois and the Native American Center in Chicago and help with their powwows. Rita and her husband, Terry have raised seven children and presently have eleven grand children. She decided to return to school while she was still working, to get a degree so that she could help people in education understand the needs of Native American people. She is presently finishing up her Master’s degree in Counseling and has been working on a second masters in Higher Education.

Dr. Susan Russell is a Professor of Anthropology and the former Director of the Center for Southeast Asian Studies at Northern Illinois University. She has over eight years of experience doing research and teaching in the Philippines, focusing on the ritual and economic anthropology in the Luzon highlands; the maritime labor organization of small purse seine fishers in Batangas; and the problems facing slum dwellers in Manila. Her publications include Changing Lives, Changing Rites: Ritual and Social Dynamics in Philippine and Indonesian Uplands (with Clark Cunningham), 1989; Ritual, Power and Economy: Upland-Lowland Contrasts in Mainland Southeast Asia, 1989; and Structuralism’s Transformations: Order and Revision in Indonesian and Malaysian Societies (with Clark Cunningham), 1999, along with over 25 articles. She has been project director of the ACCESS Philippines project since 2003, and was project director of the recent grant, The Autonomous


**Lakhi Siap**, a native of Cebu City went to a pre school and elementary in a school specializing in the arts, was awarded a full scholarship to the Philippine High School for the Arts in Mt. Makiling, where he majored in Theater. He wrote, directed and acted in numerous plays with the Cultural Center of the Philippines and has conducted theater workshops in Luzon and Visayas. Currently, he gives youth workshops and teaches theater with CIRCA PINTIG, a Chicago theater group. He coordinated a major event for the City of Chicago called Passport to the Philippines at the Chicago Children’s Museum. He is production manager for various entertainment groups such as Sama-Sama Project Pinoy for the Chicago World Music Festival. He has lead workshops in national conferences such as Filipino Americans Coming Together at the University of Illinois at Urbana-Champaign, and Mid-West Association of Filipino Americans at the University of Illinois at Chicago. He works towards promoting cultural awareness in the Asian American community, and encourages them to be involved in the community. Lakhi is creator of *Ascene Chicago* the first Asian-American online magazine featuring the latest happenings in the Asian American communities in the Midwest and the United States.

**Dr. Rey Ty** received his doctorate degree from Northern Illinois University. The title of his dissertation was “Human rights, conflict transformation, and peace building: The state, NGOs, social movements, and civil society—the struggle for power, social justice and social change.” His first M.A. was from the University of California at Berkeley; his second M.A. from Northern Illinois University. Dr. Ty taught Political Science at the University of the Philippines from 1986 to 1996 where he also served as Assistant Chair of the Department of Political Science. He was actively struggling against the Marcos dictatorship and was involved in human rights and peace work, both with governmental organizations (GOs) and non-governmental organizations (NGOs). He was the Special Projects Coordinator, Technical Consultant, and later the first Director of the Public Information and Education Services of the Presidential Committee of Human Rights under President Corazon Aquino. During this time, he was a member of a core group that developed the strategic plan of the Commission on Human Rights and engaged in the organizational development of Amnesty International (AI) Philippines. Dr. Ty served as Vice-Chair of Amnesty International Philippines, Citizens Alliance for Consumer Protection (CACP), Defense for Children International Philippines (DCI), Ecumenical Movement for Justice and Peace, and Philippine Alliance of Human Rights Advocates (PAHRA). He also served as Director of the Human Rights Institute of the Task Force Detainees of the Philippines (TFDP). The United Nations invited him to be a “non-governmental individual” (NGI) in several international conferences held in Montreal, Canada (UNESCO), Bangkok, Thailand (U.N. Economic and Social Commission for Asia and the Pacific), Vienna, Austria (U.N. World Conference on Human Rights), and Kathmandu, Nepal (Human Rights Training for Public Offices and NGOs, organized by the International Institute of Human Rights, Environment and Development). Dr Ty was also a member of an international teaching team for the *Centre international de formation pour l'enseignement des droits de l'homme et de la paix* (International Training Centre for Human Rights and Peace Teaching) in Geneva, Switzerland, where he used English, French, and Spanish as the medium of instruction, to teach international human rights, international humanitarian law, and peace to teachers from all over the world. His education also includes certificate courses at the University of Paris, Sorbonne and International Institute of Human Rights, Strasbourg, France.

**Mrs. Ellen White** is a teacher at Rochelle High School. She is the Social Science Chair. She teaches World History. She is the faculty adviser of the International Club of Rochelle Township High School. Mrs. White mobilizes the school, faculty, and staff of Rochelle High School to be more exposed to diversity and internationalism. She has been very active in organizing interactions among high school schools across religions, cultures, and countries.
CHAPTER 1: INTERCULTURAL COMMUNICATION
Inter-Cultural and Cross-Cultural Relations
Rey Ty

According to Lanier (2000), there is a distinction between intercultural relationship and cross-cultural relationship. Intercultural relationship is the relationship between and among people with different cultural practices which are totally alien to one another, while cross-cultural relationship is the relationship among people with cultural practices which are similar or the same. Based on Lanier’s typology, the Philippines belongs to the hot-climate region of the world and the U.S. to the cold-climate region. However, Southern U.S. is a hot-climate region “of its own kind,” with its “southern brand of hospitality.” Although this essay presents intercultural hot-versus-cold caricatures, there are in fact cross-cultural similarities between the hot and cold climate cultures. Also, there are hot and cold climate regions, say, within the generally cold-climate country, such as the cold-climate northern and hot-climate southern states of the U.S.

This essay is based on the book Sarah A. Lanier (2000) wrote titled Foreign to Familiar: A Guide to Understanding Hot and Cold-Climate Cultures. There are seven distinctions between hot- and cold-climate cultures. They are the following. (1) relationship versus task orientation; (2) direct versus indirect communication; (3) individualism versus group identity; (4) inclusion versus privacy; (5) different concepts of hospitality; (6) high-context versus low-context cultures; and, (7) different concepts of time and planning.

Hot-Climate People versus Cold-Climate People

Hot-climate cultures are relationship-based. Communications need to build up a “feel-good” atmosphere in society, although this may not be the case for individuals. Human beings take precedence over efficiency and time. Furthermore, it is rude to “talk business” immediately upon arrival at a business meeting or to make a business phone call upon arrival at the same meeting. On the other hand, cold-climate cultures are task-oriented. Communications need to furnish accurate and precise information. The society is logic-oriented, although individuals may be otherwise. Efficiency and time are high priorities and taking them seriously shows respect for others.

In hot-climate cultures, communications are indirect, as a show of respect. Questions are raised indirectly so as not to offend others. Usually, one needs to talk to a third party in order to get a direct answer, because it is considered impolite to provide some direct answers. For instance, one is considered boastful to say how skilled one is, how rich one is, how experienced one is. A yes may mean yes, no, maybe or I don’t know, as it is impolite to disagree with whom one converses. One is rude if one embarrasses other people. On the other hand, in cold-climate cultures, communications are direct. One is respectful if one asks short, direct questions, as everyone else is busy and has no time to beat around the bush. A yes is a yes. People do not hesitate to say no and it is not offensive to say no. One offers a direct answer as factual information and it is proper to do so. One can nicely give both positive and negative critique and it is not taken personally.

Hot-climate cultures are group-oriented. One person’s identity is tied to the group identity, such as the family, clan, village, or ethnicity. Usually, the leaders and elders take the initiative, not the younger members of the community. In regular and difficult times, the group supports the individual, as the individual is an integral part of the whole community. A person must behave properly, because one’s fault or mistake is considered the group’s fault and shame. Cold-climate cultures, on the other hand, are individualistic. Each person has an individual identity which must be respected. Everyone is expected to have an opinion, to take initiative, and to decide for oneself. One’s behavior reflects oneself and nobody else.

In hot-climate cultures, everything belongs to everyone. For instance, food, things, and conversations belong to everyone. Keeping things private and not including others in our meals, activities or discussions are rude. In cold-climate cultures, privacy and private property are sacred. We are doing alright to arrange for private moments, private space, private conversations, and private appointments, which other people must respect. Not respecting one’s privacy is rude.

Misunderstandings may arise due to different perceptions, including hospitality. Hot-climate people freely give hospitality 24/7 to anyone, anytime, anywhere, including doing business, meeting strangers, and exchanging gifts. Cold-climate people, however, also give hospitality, but are planned, announced, and of limited duration. When a cold-climate

person invites someone to dinner, each person is expected to pay one’s own meal, except if the host announces ahead of time that s/he will pay.

Hot-climate people are from high-context societies where everything matters. For instances, one’s personal background and personal connections are important. People ask you who your parents are, who your relatives are, with whom you work, and the like. One is expected to behave politely, dress properly, respect the rules, and follow protocols strictly. But cold-climate people are from low-context societies. It means just “be yourself,” as long as you act appropriately. What are important are not your personal or professional connections, but your personal knowledge and skills. One is casual and dresses informally in general.

**Critique of the False Dichotomy**

For beginners, the categorization of people into cold-climate and hot-climate people sounds good. However, there are many problems in this scheme of things. One, these binary caricatures are extremes. A novice who does not know the nuances in people’s cultures around the world—especially one who has not traveled abroad—could easily make arguments that border on stereotyping. Two, not all people in cold-climate countries have the same culture. The same argument goes for people in hot-climate countries. For instance, putting aside Islamic practices, a Muslim Egyptian, a Muslim Iranian, a Muslim Kazakh, a Muslim Hui from China, a Muslim Azeri, and a Muslim Indonesian do not have the same cultural practices. Three, are cultural differences really critically based on the temperatures of one’s country? I really doubt it. The more important variables are the type and level of economic development. People in post-industrial societies tend to care about the environment and the world in general. People in advanced capitalist countries tend to have individualistic cultures. People in backward and feudal economies tend to have more collectivistic cultures, due to poverty and the need for community and collective support and assistance. Four, people within a country can also have different cultures due to their economic and ideological differences. While rich people in general can have different cultures from the poor, a peasant, for example, can be collectivist, another peasant can be individualistic; a free-market business entrepreneur can be individualistic, yet another social-democratic businessperson can be collectivistic. The rich people of today in hot-climate countries prefer privacy to communitarian living: many of the children of rich families in the hot-climate countries have their own rooms furnished with all the latest technological amenities, each one with one’s own private bathroom, television set, sound system, computer, and electronic games. Thus, the temperature of one’s country of origin is not the key variable in explaining one’s culture. The list of criticism of Lanier’s framework can go on and on. The readers are warned to be critical of gross generalizations, name calling, and stereotyping. I challenge the readers to come up with their own framework on how to view similarities and differences among people of different cultures.

**Cultural Types**

People can react to another culture in one of three ways. Cultural ethnocentrists are those who reject anything foreign and insist that the only way to do things is how it is done in their home country. They will definitely have a bad time abroad. Cultural romantics are those who accept everything foreign to the extent of rejecting everything that comes from their country of origin. These persons will enjoy traveling and living abroad but will reject and criticize everything that comes from their country of birth. Both cultural ethnocentrists and cultural romantics are extremes and do not have a balanced view of different cultures. They praise one culture and criticize the other cultures. Lastly, cultural cosmopolitans are those who both love their own cultures as well as the cultures of others, including especially the culture of the country to which they travel. However, unlike the cultural ethnocentrists, cultural cosmopolitans find fault with their own culture but embrace their own culture with all its strengths and recognize its weaknesses as well. Unlike the cultural romantics, cultural cosmopolitans do not only enjoy foreign cultures but also recognize the demerits of foreign cultures. Thus, cultural cosmopolitans neither hate or romanticize their own cultures nor hate or romanticize the cultures of others. Taking into account the strong points and limitations of each culture, they are comfortable accepting their own culture as their foundation, but learn to adapt to the cultures of others.

**Reference**


Intercultural Orientation:
Sun People Cultures vis-à-vis White Anglo-Saxon Protestant European-American Dominant Cultures
Rey Ty

**Objectives:** To understand the different cultural behavioral patterns in the U.S.

**Procedures:**
1. Organize into five groups. Read and internalize your characteristics listed below.
2. Read and internalize the characteristics of your people.
3. Disperse. Go around the room. Think of yourself as going to a social gathering with people of different backgrounds. Form into a new group of 5 persons—each one must be from a different cultural group.
4. Bearing in mind your people’s characteristics, engage in a lively conversation with each other and act accordingly. Discuss around the following points: greet each other, your likes, your dislikes, your hobbies, skills & talents, music you like, and many others
5. Go back to the plenary session for debriefing.
   a. Each group will explain who they are.
   b. Q & A

<table>
<thead>
<tr>
<th>Sun People</th>
<th>Ice People</th>
<th>GI</th>
<th>Silent Generation</th>
<th>Baby Boomers</th>
<th>Generation X</th>
<th>Generation Y or Millennials</th>
</tr>
</thead>
<tbody>
<tr>
<td>I greet people by saying politely “How are you?”</td>
<td>My hand shake is very firm.</td>
<td>I am a veteran of World War I or have lived through it.</td>
<td>I am a traditionalist.</td>
<td>I was born sometime between 1946 &amp; 1964 in the U.S.</td>
<td>I was born between 1965 &amp; 1980 in the U.S.</td>
<td>I was born between 1981 &amp; 1991 in the U.S.</td>
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<tr>
<td>My hand shake is very soft.</td>
<td>My heritage is European American.</td>
<td>I was born from around 1901 - 1924</td>
<td>I was born from around 1925 – 1942.</td>
<td>I am individualistic but also a team player.</td>
<td>Famous people in my age group are Robert Downey, Jr., Alanis Morissette, &amp; Drew Barymore.</td>
<td>I greet people by saying “Whassup, dude?” or “Give me five!”</td>
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<tr>
<td>I am from a traditional society.</td>
<td>I always have eye contact with everyone with whom I speak.</td>
<td>I grew up during the Depression.</td>
<td>I am a veteran of World War II or have lived through it.</td>
<td>I work hard.</td>
<td>I drink Starbucks coffee.</td>
<td>I out of 5 of my friends has immigrant parents.</td>
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<tr>
<td>No eye contact when talking to someone who is older to you or to someone of high social status</td>
<td>If I disagree, I say “no.”</td>
<td>Most families at the time of the Depression had very little food to eat.</td>
<td>I enjoyed the post-war boom in the economy.</td>
<td>I am loyal to the company for which I work.</td>
<td>I have some ears or tongue or nose piercings.</td>
<td>I out of 10 of my friends has non-citizen parents.</td>
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<td>I don’t say “no,” even if I disagree, because it is rude to do so.</td>
<td>Individualistic</td>
<td>I overwork to enjoy material things that I can buy with my hard-earned money</td>
<td>I want to control my own time.</td>
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<tr>
<th>Orientation</th>
<th>Personal Values</th>
<th>Technology Preferences</th>
<th>Important Values</th>
</tr>
</thead>
<tbody>
<tr>
<td>Group oriented</td>
<td>I was rebellious when I was young.</td>
<td>MP3 players, GPS, cellphones, etc.</td>
<td>Open communication is very important to me.</td>
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<td>My values are different from my parents’ traditional values.</td>
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<tr>
<td>Interdependent</td>
<td>Famous people in my age group are Bruce Springsteen, Howard Stern, Janis Joplin, &amp; Bill Gates.</td>
<td>I enjoy my freedom.</td>
<td>I’m a “new traditionalist” &amp; accept my parents’ values.</td>
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<tr>
<td></td>
<td>I enjoy my freedom.</td>
<td></td>
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<tr>
<td>Duties to the community</td>
<td>Interdependent Guided by my own needs, preferences</td>
<td>I don’t think a 9-to-5 regular work hours make sense, as I am not input oriented.</td>
<td>I use google, hi5, facebook, gmail, myspace, yahoo, hotmail…</td>
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<tr>
<td>are important</td>
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<tr>
<td></td>
<td>Individual rights are important.</td>
<td>I don’t think a 9-to-5 regular work hours make sense, as I am not input oriented.</td>
<td>I burn my own CDs &amp; DVDs.</td>
</tr>
<tr>
<td>Communal sharing</td>
<td>Almost all of my friends are also European Americans.</td>
<td>I prefer to have flexi-time in my job.</td>
<td>I like MTV, camera phone, instant messaging, chat online, sending text mail, make phone calls online (Voice Over Internet Protocol— VOIP), &amp; other hi-technology items.</td>
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<tr>
<td>When someone has a</td>
<td>When someone has a problem, the whole community helps.</td>
<td>I don’t know much about cultures which are not European American.</td>
<td>I burn my own CDs &amp; DVDs.</td>
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<tr>
<td>problem, the whole</td>
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<tr>
<td></td>
<td></td>
<td>I prefer to have flexi-time in my job.</td>
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<tr>
<td></td>
<td></td>
<td>I don’t work regular hours, I am more productive using my time flexibly &amp; I produce great outputs in my work.</td>
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<td></td>
<td>I burn my own CDs &amp; DVDs.</td>
<td>I have a hi-tech camera &amp; have paperless photos only. I shop online.</td>
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<td></td>
<td>I don’t think a 9-to-5 regular work hours make sense, as I am not input oriented.</td>
<td>I don’t think a 9-to-5 regular work hours make sense, as I am not input oriented.</td>
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<tr>
<td></td>
<td>I don’t know much about cultures which are not European American.</td>
<td>I don’t think a 9-to-5 regular work hours make sense, as I am not input oriented.</td>
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<tr>
<td>Respect elders and</td>
<td>My private property is important to me: don’t touch them without my permission.</td>
<td>I am not a good team player, as I prefer to work alone.</td>
<td>I have a hi-tech camera &amp; have paperless photos only. I shop online.</td>
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<td>people who have high</td>
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<td>position or rank in</td>
<td>My privacy is important: don’t ask about my personal and private life.</td>
<td>I care about open communication but I don’t care about titles or positions.</td>
<td>My friends are African-, Latinos, European-, &amp; Native-Americans.</td>
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<tr>
<td>society</td>
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<td>I have to respect the</td>
<td>My privacy is important: don’t ask about my personal and private life.</td>
<td>I care about open communication but I don’t care about titles or positions.</td>
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<td>decision of the</td>
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<td>community, even if I</td>
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<td>disagree with it.</td>
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<td>I avoid conflicts, I</td>
<td>Respect everyone,</td>
<td>I call everyone by their first</td>
<td>I don’t care about job</td>
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<tr>
<td>always agree publicly, even if I really disagree.</td>
<td>regardless of age, sex, or rank.</td>
<td>names or nicknames.</td>
<td>titles—I care about job fulfillment.</td>
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<tr>
<td>I call everyone formally by their titles &amp; positions (Dr., Chief, Sir, Madame)</td>
<td>I make appointments to see my parents, relatives &amp; friends.</td>
<td>I am cynical about authority.</td>
<td>I am good at multitasking.</td>
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<tr>
<td>I call everyone informally as my aunt, uncle, sister, and brother</td>
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<tr>
<td>I am married with many children.</td>
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<td>I visit my relatives and friends without telling them—I just appear in their residences.</td>
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<td>I have “water logic.” Nothing is cut and dry. Nothing is certain. It always depends.</td>
<td>I have “rock logic.” When I mean yes, I say yes. When I mean no, I say no.</td>
<td>I don’t care about getting married.</td>
<td>I enjoy material things but I prefer to have less stress, even if it means earning less money.</td>
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<td>I don’t care about traditional values.</td>
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<tr>
<td>I grew up in the Bill Clinton years.</td>
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The Dominant Culture and Subcultures
Rey Ty

I. The Dominant Culture: White Anglo-Saxon Protestant

II. Jus Sanguinis Subcultures: Non-White, Color-Based, and Ethnicity-Based Subcultures
   A. Native American
   B. African American
   C. Latino
   D. Asian American
   E. Pacific Islander

III. Jus Soli Subcultures: Land-of-Birth Based Subcultures
   A. U.S. Born
   B. Non-U.S. Born

IV. Economic-Based Subcultures
   A. Upper Class Subculture
   B. Middle Class Subculture
   C. Working Class Subculture
   D. Lower Class Subculture

V. Neighborhood Subcultures
   A. Blue Blood Estates
   B. Towns and Gowns
      1. University Towns
      2. High Asian Concentration
   C. Hispanic Mix

VI. Overlapping Clothing Subcultures
   A. Conservative: 35-55 years old
   B. Traditional: 25-29 years old
   C. Update: 25-49 years old

VII. Urban Tribe Subculture
   A. Hip hop and rap subcultures
   B. French Cinéma Enthusiast Subculture
   C. Punk Subculture
   D. Goth Subculture
   E. Counter Culture
   F. Alternative Cultures

VIII. Other Subcultures
   A. Feminist Subcultures
   B. LGBT Subculture
   C. Anti-Consumerist Subculture
   D. Green Subculture
   E. Artsy Subculture

IX. Other Subcultures Too Many to List
Tipping Guide
Source: http://www.onthegopublishing.com/hotel.shtml

Who do you tip and how much is a perennial question. Tipping is a custom that's been around for at least 100 years. Meaning "To Insure Promptness," it started as a way to get better, faster service.

Whether the service you receive merits a tip remains a personal issue and choice. Tipping is voluntary, but often expected, regardless of the quality of service. As a gesture of protest, some people will not leave a tip when they receive poor service. This handy chart can serve as a tip guideline.

In many countries, certain service providers (waiters, doormen, bellhops, and room service staff) assume they'll be receiving tips. Tips to them are as serious as your paycheck is to you. In some countries, a service charge is automatically added to hotel and restaurant bills. Check your bill carefully. Ask if you are not sure. The key is fairness, both to you and the person serving you.

Lastly, tip women the same way you would men—with cash. Flowers or perfume are no longer appropriate.

Most Customers Tip:

- Restaurants and coffee shop servers 15 percent
- Baggage handlers at airport curbside check-ins $1 per bag
- Taxi drivers ten to 15 percent
- Parking valets from $1 to $2. Where hotel valet parking is the rule, leave a single tip in an envelope at the end of each day for all to share. Include your business card and room number. Figure on a few dollars a day.
- Hotel doormen $1 to $2 per visit and porters $1 per bag. Tip the doorman if your luggage is brought to the reception desk.
- Room Service -- check your bill to see if a service fee is included. Some hotels are generous with your money and automatically add as much as 17 percent. If no service fee is on the bill, tip 10 to 15 percent of the bill.
- Sommelier 10 to 15 percent of the bottle price.
- Restaurant Captains five percent of the total bill.
- Maitre d' -- tip on special occasions when you want a special service like a table when you have no reservation and the restaurant is crowded. $5 or $10 for a table for two. For extraordinary help, like a table for six at an expensive restaurant, consider $50 or more.

Most Cruise Passengers Tip:

- Cabin stewards and waiters $3 to $4 per day, depending on cruise line suggestions
- Bus boys or assistant waiters $2 per day, depending on cruise line suggestions.

Most Travelers Tip:

- Private-car drivers $5 to $6 per day
- Tour guides $1 to $2 per day; Tour bus drivers $1 to $2 per day

Some Travelers Tip:

- Hotel housekeepers $1 to $2 per day
- Airport limos and van drivers $1 per trip
- In Europe, most hotels and restaurants automatically add a "service" charge to the bill. Even so, many Americans still leave a ten to 15 percent tip.
- Europeans generally tip less, leaving the small change from their bill or no more than five percent.
- Throughout Western Europe, tips are expected in theaters, opera houses, first-run cinemas in some countries, when an usher escorts you to your seat. The equivalent of a dollar is in order. Often a small black purse opened in front of you makes that quite clear.
- In European washrooms, leave the equivalent of 50 cents to $1 for the attendant.
- Though many taxicabs in Europe are operated by owner-drivers, add 10 percent to the metered fare.

CHAPTER 2: CURRICULUM, LEARNING MISSION, CONTRACT & STRATEGIES

Best Learning Experience
Rey Ty

Indigenous-Muslim-Christian-Atheist Pair Learning Strategies

1. Work with 1 other person from a different province, age, gender, ethnicity & religion.
2. Describe your best learning experience. Take turns.
3. Explain why it is the best.
4. What can you do to make sure you have the best learning experience here.

Name __________________________  Name __________________________

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Indigenous-Muslim-Christian-Atheist Pair

1. Work with another person from another province, age, gender, ethnicity & religion.

2. Describe your worst learning experience. Take turns.

3. Explain why it is the worst.

4. What can you do to avoid having the worst learning experience here.

Name ___________________________  Name ___________________________

© 2011 Rey Ty
Indigenous-Muslim-Christian-Atheist Pair

Learning Strategies

1. Work with another other person from another province, age, gender, ethnicity & religion.

2. Identify & describe an event during which you felt so bad, out of place, & extremely uncomfortable, because you were “different” (color, ethnicity, gender, religion, etc.). Take turns.

   Explain.

3. If you were to organize such an event in the future, how would you organize it differently so that no one would feel bad, the way you did?

   Name ___________________        Name ___________________

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Ground Rules: Pledge of Mutual Respect

1. We create a Safe Zone. Don’t harm anyone verbally, emotionally, or physically.
2. Not bonding, but bridging. Work with people from another province, religion, ethnicity, class, gender & other differences.
4. Don’t judge. Ask.
5. Don’t discriminate, belittle, tease, humiliate, insult, talk down, bully, name-call, put down, verbal abuse, & physical attacks. Don’t laugh at others, just because they are different (action, height, age, social status, income, religion, ethnicity, color, height, gender, weight, size, nationality). Don’t be petty & laugh at others’ posture, wrong pronunciation, grammar or spelling.
6. When talking, no grandstanding, ‘ping pong’ or ‘pop corn.’
7. Mutual respect & tolerance. Do not cross ethical boundaries; do not convert someone from one religion to another. © 2011 Rey Ty
# Personal Learning Mission

Rey Ty

<table>
<thead>
<tr>
<th>Last Name</th>
<th>First Name</th>
<th>Response</th>
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</table>
Think Pair & Share Pair
Work Sheet

Knowledge

What Do You Expect Will be Taught Here?

Knowledge

Skills

Attitudes

Name __________________________ Name __________________________

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**Program Goals**
The Philippine Youth Leadership Program (PYLP) Year 9 will build upon the activities of previous years and will again focus on creating a cadre of leaders with a strong sense of civic responsibility and commitment to community development. To do so, Northern Illinois University (NIU), through its International Training Office (ITO) and its partner institution in the Philippines – the International Visitors Program-Philippines Alumni Foundation, Inc. (IVP-PHILS) – will recruit and select 24 participants, deliver an intensive five-week U.S. exchange program focusing on the central themes of civic education, leadership development, respect for diversity, and community activism, and facilitate the cooperative implementation of service projects in Mindanao. PYLP Year 9 provides new knowledge and experience for the participants (20 youth and 4 adult leaders) and prepares them for a lifetime of leadership and community service.

NIU has successfully implemented seven ECA-funded exchange programs to create a new generation of empowered youth leaders from all faiths and ethnic groups in the southern Philippines to contribute toward peace building efforts in Mindanao. We are currently in the midst of the eighth Philippine Youth Leadership Program.

PYLP Year 9 is envisioned to (1) advance a dialogue and promote greater mutual understanding and respect between Muslim and non-Muslim youth from the ARMM and surrounding provinces; (2) create, educate, and empower a new generation of young leaders with a strong sense of civic responsibility and commitment to social change and community development; and (3) promote a better understanding of the United States—its people, culture, values, and civic institutions.

**Program Objectives**
The specific objectives of this program are to: (1) unleash the potential of youth to engage and work together as catalysts for positive change in their communities; (2) sharpen participants’ skills in leadership, civic education, community activism, and respect for diversity; (3) enhance participants’ appreciation of their similarities and differences through various interactive activities that will improve mutual understanding and respect; (4) provide participants with tools for working collaboratively across ethnic and religious lines for future community projects; (5) develop in the participants an appreciation and understanding of the cultural, gender, ethnic, and religious diversity of America; (6) provide them ample opportunities for interaction with their American peers and opportunities to volunteer in community service programs in DeKalb and suburban Chicago that will provide experience in civic participation.

**Outcomes**
The following outcomes are envisioned: (1) the foundation will be laid for an expanded and committed generation of youth leaders and activists who will initiate sustainable social changes in the ARMM and surrounding provinces; (2) increased knowledge and skills in leadership, civic responsibility, community activism, and respect for diversity; (3) appreciation of the value of community service as evidenced by increased levels of participation in volunteer work; (4) deeper understanding of the causes of inter-religious and inter-ethnic conflicts in Mindanao; (5) better appreciation of similarities and differences between U.S. and Philippine cultures; (6) new knowledge and skills in action plan development and coalition-building; (7) established networking and collaboration among alumni in developing and implementing community service projects and the modeling of positive cooperation among ethnic, religious, and socio-economic groups; and (8) enhanced understanding of Asian cultures among NIU faculty, staff, and students.
<table>
<thead>
<tr>
<th>No.</th>
<th>Questions</th>
<th>True</th>
<th>False</th>
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<tr>
<td>1</td>
<td>Rhetoric includes persuasive public speaking and persuasive writing.</td>
<td></td>
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<td>2</td>
<td>Rhetoric is better than dialogue, because rhetoric can be used to convince many people and dialogue involves two or more persons only.</td>
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<td>3</td>
<td>Cite an example.</td>
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<td>4</td>
<td>Persons who can publicly display how good they are in public speaking or writing are the best public speakers and writers.</td>
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<td>5</td>
<td>Cite an example.</td>
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<td>6</td>
<td>If you can persuade the people about your cause or concerns, then you are the best public speaker or writer.</td>
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<td>7</td>
<td>Cite an example.</td>
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<td>8</td>
<td>Whether you know what you are talking or writing about is irrelevant. What is important is that you are great in publicly displaying your abilities in speaking or writing.</td>
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<td>9</td>
<td>Cite an example.</td>
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<td>10</td>
<td>Whether you know what you are talking about is irrelevant. What is important is that you are able to convince others about your cause or concerns.</td>
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<td>11</td>
<td>Cite an example.</td>
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<td>12</td>
<td>A great lawyer is an excellent public speaker who is a very persuasive speaker, able to set the guilty free.</td>
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<td>13</td>
<td>Cite an example.</td>
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<td>14</td>
<td>Powerful people correctly use rhetoric to convince the people about how good the former’s intentions and actions are.</td>
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<td>Cite an example.</td>
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<td>16</td>
<td>Other comments.</td>
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Matching Game

**Objective:** To learn first-hand what are the goals, objectives, outcomes, and outputs of the program

**Materials:** Work sheet & pen

**Procedure:**
1. Work in a group
2. Fill in the blanks. Use additional sheets, if necessary.
3. Write key words only.
4. When done, post on the wall.
5. Plenary discussion.

<table>
<thead>
<tr>
<th>Goals</th>
<th>Teaching Modules</th>
<th>Specific Sessions</th>
<th>Specific Objectives</th>
<th>Learning Outcomes</th>
<th>Project Outputs</th>
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### Share Pair: Name__________ ___ Name__________________

#### Goals, Objectives, Outcomes & Outputs...

<table>
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<tr>
<th>Goals (For all: Key words only)</th>
<th>Facilitators</th>
<th>Specific Sessions</th>
<th>Specific Objectives</th>
<th>Learning Outcomes</th>
<th>Project Outputs</th>
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<tr>
<td>The program goals are</td>
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<td>The outcomes are</td>
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I will actively participate; write my critical reflection essay daily; & not just copy but appropriately apply what I will have learned here in my community. I will prepare & implement a community-based project. Signed: ___________________________ Date: ___________________________

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Leaders of the Day: Who’s Got the Power to Review, View, and Preview?
Rey Ty

As part of your leadership training, each participant will be delegated powers and duties which you will perform on a daily basis. They include, among others, the following:

1. Assist in **setting up** and **storing** A/V and sound system before and after each day’s session, respectively.
2. Start with a **integrated single interfaith invocation**, followed by an **energizer**.
3. **REVIEW:** Prepare a 3-minute **critical reflection of the previous day’s sessions**.
   a. **Note:** Do not read. Share your thoughts from your heart. Do not mention trivial matters such as what time the session started or ended—those pieces of information are available in the program calendar. Be **creative**, colorful and inspirational: You can use music, original poem, dance, or drawing to supplement your critical essay.
   b. Present a short summary of a **world news** item. You can read world news online to prepare for your news item.
   c. **Satisfaction:** To what extent were you satisfied with the previous day’s activities? Explain.
   d. **Participatory Evaluation:** To what extent did you participate in the previous day’s activities? Explain.
   e. **Short summary** of the content or substance of the lectures: new knowledge, new skills, and new attitudes you have learned. Use key words only.
   f. **Personal Impact:** How did the previous day affected you personally?
   g. **Social Impact and Applicability** of the content of the presentations in your local context: **How you can apply** what you have learned in your own local context when you go back home.
   h. **Empowerment Evaluation:** To what extent were you empowered?
      1) **Cognitive Empowerment:** After gaining new knowledge, do you now feel empowered? Explain.
      2) **Psychological Empowerment:** After attending the previous day’s sessions, do you now feel empowered? Explain.
      3) **Economic Empowerment:** Are you able to connect with human resources or gather material resources to implement an action plan (such as conduct a leadership workshop addressing the topic discussed the previous day)? Explain.
      4) **Political Empowerment:** After attending the previous day’s session, are you now able to take decision and do things differently in order to bring about change and just peace?
4. “**Job Well Done!**” Recognize, thank and congratulate the participant who had been delegated powers and responsibilities for the previous day.
5. **VIEW**
   a. You will describe the program for the whole day.
   b. Then, **adult leaders** will **introduce the guest speaker** and the topic of each session. A short biography of each resource person is in your handbook. A copy of their full-length resumes will be available for your perusal. You can also easily find their professional resumes online.
6. Prepare some **energizers**, **action songs**, or other forms of **ice breakers**. You will present them before each session starts in the morning and in the afternoon as well as after the break during each session, and a last one to end each half day’s activities. Thus, these activities will be **Openers, Breakers, and Closers**. Thus, you need to have a total of at least six activities a day. If we are on bus trips, you will do your presentation of your critical reflection and energizers on the bus.
7. Announce and remind everyone to engage in **5-minute critical reflection and writing exercise** after each session ends (morning, afternoon, and evening as well as during off-campus and out-of-town trips).
8. Take official candid photographs of participants in action, all art work & workshop outputs of the day; take training supplies available, set up, monitor, trouble-shoot, secure equipment, clean up, and pack up. Lock the door during lunch break and end of the day.
9. Submit online your notes as the **Official Journal of the Day**, including interfaith invocation.
10. Make announcements, including keeping time and reminding those who don’t have all their e-journals & other submissions online.
11. Monitor daily submission of online requirements: journal, pre- and post-test essays, art work, photos, and **ACTION PLANS**. Announce and give list of delinquents to Kuya Rey Ty.
12. **PREVIEW:** At the end of the day, **announce the following day’s schedule**, speakers, topics & place.
13. You will be the **mentors** of the Leaders of the Day for the following day. Others as may be identified.
Critical Writing Exercises: Good Writing vs. Bad Writing
Rey Ty

I. Participation in Activities
   A. Engage in Active Listening
   B. Identify problem, focus, themes, objectives
   C. Participate in activities
   D. Take notes
   E. Interact
   F. Resource person as coach, not just a lecturer
   G. Writing is a process, not a product
   H. Remember to have the title, your name, and date on top of the first page of each written work you submit

II. Functions of Writing
   A. Conceptual: Remember important concepts
   B. Meta-Cognitive: reflect on your thinking process
   C. Procedural: record how things are done

III. Bad Writing: Simply Informative
   A. Chronological writing: “And then, and then, and then…”
   B. Detailed summary: “The author said…, and said…, and said…”
   C. Data Dump writing: “Azeri identified five elements of… Bandura examined twelve factors…
   Xander analyzed all variables… Zanzibar enumerated six criteria…”

IV. Good Writing: Critical
   A. Cognitive Dissonance: reflect on paradox; “Mindanao has abundant natural resources. But why do the minorities have no access to economic wealth?”
   B. Dialogic: explore different points of view regarding a topic
   C. Active Problem Solving: not just talk or theorize, but seek concrete solutions and take small steps to confront challenges and change the situation for the better

V. Assignments
   A. Each Participant
      1. Submit your In-Class 5-Minute Writing Exercise AM and PM that you finish after each session, whether on campus or out of town, and other written work, such as reflection on volunteer community work, etc.
      2. Submit to your online folders right after class when on campus
      3. When out of town, submit all piled up assignments before the following day’s session begins
   B. Leaders of the Day
      1. Submit online your integrated interfaith invocation
      2. Submit online your summary of and reflection on previous day’s session
      3. Submit online your Energizer or Ice Breaker: (1) title, (2) objectives and (3) procedures
      4. Submit online lyrics, titles, composers, etc. of the unity or harmony songs you use
      5. AM and PM Preview
         a. Introduce Resource Person and Topic
         b. Announce Break Time and Resumption of Session
         c. 5-Minute Summary and Reflection Paper after the session ends AM & PM
         d. One-hour computer lab time after PM class to submit written work online
         e. Announce trips, programs, meeting time, etc.

VI. Traditional But Critical Writing
   A. Types
      1. Pre-Test, Midterm Reflection, and Final Reflection
      2. Daily Reflections and Journal
      4. Induction: Thesis-Seeking Essay

5. Debate

B. Tips
1. Provide the following
   a. Identifying Data on top of the first page: Your Name, Your Title, Resource Person, Topic, Date
   b. Themes
   c. Summary
   d. Your Opinions
2. If You Disagree, then offer an alternative view
3. Link discussions to and share your experience
4. Suggest small steps and concrete actions for social change

VII. Creative Writing
A. Slogans
B. Poem
C. Drawing
D. Group Mural
E. Short stories
F. Theatrical skit

VIII. Reflection Paper
A. Identifying Data: Title, Resource Persons
B. Themes
C. Summary
D. Give your Opinions
E. If You Disagree, then offer an alternative view
F. Share your experience

IX. Saving Your Files for Easy Reference

<table>
<thead>
<tr>
<th>Type of Submission</th>
<th>Example (Date refers to the Calendar of Activities, not when you submitted your work)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>I. Individual Participants</strong></td>
<td><strong>I. Individual Online Folder</strong></td>
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<tr>
<td>AM &amp; PM Journal</td>
<td>2011-04-09-AMPM-Ty-Rey</td>
</tr>
<tr>
<td>AM &amp; PM Journal</td>
<td>2011-04-10-AMPM1-Ty-Rey</td>
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<tr>
<td>AM, PM &amp; Night Journal</td>
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<td>2011-04-11-AMPoem-Ty-Rey</td>
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<tr>
<td>Poem</td>
<td>2011-04-11-PM-Slogan-Ty-Rey</td>
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<td><strong>II. Leaders of the Day</strong></td>
<td><strong>II. One Leaders of the Day Online Folder for All Days!</strong></td>
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<td>Summary &amp; Reflection</td>
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<td>Unity Song</td>
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</tbody>
</table>
Application of Abstract Learning to Real Life Pie Chart
Rey Ty

5. Community Results?

4. Organizational Results?

3. Personal Behavior?

2. Satisfied?

1. Short Summary

© 2011 Rey Ty

Critical Reflections on Learning and Transformation  
Rey Ty

<table>
<thead>
<tr>
<th>Name of Resource Person or Activity</th>
<th>(One Work Sheet per resource person or activity)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Title of the Session</td>
<td></td>
</tr>
<tr>
<td>Your Name</td>
<td></td>
</tr>
<tr>
<td>Date</td>
<td></td>
</tr>
</tbody>
</table>

1. **Satisfaction**: Am I satisfied with the session?

2. **Participation**: To what extent did I actively participate & collaborate in learning?

3a. **Knowledge**: What new knowledge did I learn?
   
b. **Skills**: What new skills did I learn?
   
c. **Forming, Reforming & Transforming Values**: What new values did I learn? Did I form new values? Did I have to reform my old values? Did I have to transform my values completely?

4. **Individual Change**: To what extent did I experience personal transformation?

5. **Social Capital**:
   
a. To what extent was I able to have access to actual or potential human & material **resources & commons** from the program?
   
b. To what extent was I able to be a part of a formal or informal **social group** & develop ties or a social network with others from the program?
   
c. To what extent was I able to build **trust** & shared values with others from the program?
   
d. To what extent was I able to engage in **communication** & information exchange with others from the program?
   
e. To what extent was I able to have **interaction**, mutual help, and connection with other people so that I can tap them in future activities involving collection action?

6. **Social Change**: How will I apply what I have learned back in my community so that I can bring about social transformation?

7. **Empowerment**: To what extent am I empowered?
   
a. **Cognitive Empowerment**: I am now powerful, after gaining new knowledge.
   
b. **Psychological Empowerment**: I feel powerful after attending the program.
   
c. **Economic Empowerment**: I am able to gather resources to implement an action plan (such as conduct a leadership workshop addressing the topic we have discussed).
   
d. **Political Empowerment**: I am able to take decision and do things differently in order to bring about change and just peace.
**Sample Daily Journal in Chart Format:**

**Three Things I Learned Today**

Rey Ty

---

**Date:** ____________________________

<table>
<thead>
<tr>
<th>SOCIAL DISEQUILIBRIUM</th>
<th>PERSONAL TRANSFORMATION</th>
<th>SOCIAL TRANSFORMATION &amp; NEW SOCIAL DYNAMICS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowledge before Attending the Program</td>
<td>New Knowledge I Learned Today at NIU</td>
<td>Apply in My Home Context</td>
</tr>
<tr>
<td>1. I did not know anything about diversity</td>
<td>1. After listening to Phinette Maszka, I have learned about differences in gender, religion, ethnicity, class, and abilities. She told us that we must learn to respect each other and each other’s differences.</td>
<td>1. In my school, I now come to realize that I have classmates who are very different from me because of their cultural, religious, gender, and economic backgrounds. I learn that differences is not a barrier to mutual respect.</td>
</tr>
<tr>
<td>2. I have heard about interfaith dialogue before. But that’s about it: nothing more than that.</td>
<td>2. Although I have heard about interfaith dialogue before, I did not know much about it. Now, after attending the lecture of Dr. Todd Yeary, I learned the elements required for a successful interfaith dialogue.</td>
<td>2. I will share my knowledge about interfaith dialogue with the student organization to which I belong in my community back home so that we can avoid committing mistakes unwittingly.</td>
</tr>
<tr>
<td>3. 33333</td>
<td>3. 33333</td>
<td>3. 33333</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Skills before Attending the Program</th>
<th>New Skills I Learned Today at NIU</th>
<th>Apply in My Home Context</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I did not know how to deal with people of different ethnicity.</td>
<td>1. After being actively involved in the workshop session of Kuya Rey, I learned how to speak respectfully with people of other ethnicities.</td>
<td>1. I will suggest to my teachers that I will initiate an inter-ethnic workshop in my school. If approved, I will conduct it and share with you my photo documentation of the event and upload them online.</td>
</tr>
<tr>
<td>2. I had no clue as to what is an action plan.</td>
<td>2. After taking part in the workshop of Dr. Wei Zheng, I now know how to prepare an action plan systematically.</td>
<td>3. I will prepare a simple but doable action plan for my family members to work together to improve our relations with people of other ethnic backgrounds in our neighborhood.</td>
</tr>
<tr>
<td>3. 33333</td>
<td>3. 3333</td>
<td>3. 3333</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Social Capital Before</th>
<th>Social Capital I Have Accumulated by Attending the NIU Program</th>
<th>Apply in My Home Context</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. At home, we only talked with people whose religion is like ours.</td>
<td>1. At NIU, I have ample opportunities to speak with people who are not only indigenous, Muslims, and Christians, but also native Americans, Hindus, and atheists.</td>
<td>1. When I return home, I will continue my contacts with people of diverse backgrounds whom I have met in the U.S.—both Philippine- and U.S.-based.</td>
</tr>
<tr>
<td>2. xxx</td>
<td>2. xxx</td>
<td>2. xxx</td>
</tr>
<tr>
<td>3. xxx</td>
<td>3. xxx</td>
<td>3. xxx</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Attitudes before Attending the Program</th>
<th>New Attitudes I Have Adopted Today at NIU</th>
<th>Apply in My Home Context</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I am a product of my family, community, &amp; school. I came to</td>
<td>1. After visiting the DeKalb mosque today, I now have a better</td>
<td>1. When I return home, I pledge I will never have prejudices against</td>
</tr>
</tbody>
</table>

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discriminate against xxx and consider them as yyy.

appreciation of people of other religions and ethnicity. All the Muslims I met there came from different parts of the world and they were all very nice. I now adopt a non-discriminatory attitude towards zzz because I am deeply touched by what happened in DeKalb when …

aaa because I now realize that my bigotry was purely based on stereotypes and do not reflect reality.

<table>
<thead>
<tr>
<th>Learning Style</th>
<th>Inclinations</th>
<th>Illustrations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Converger</td>
<td>Rational &amp; concrete thinking</td>
<td>Develop and defend a perspective</td>
</tr>
<tr>
<td>2. Diverger</td>
<td>Intuitive</td>
<td>Take part in a role play with a specific perspective</td>
</tr>
</tbody>
</table>
| 3. Assimilator | Theory development | -Read, analyze, & explain materials with different perspectives & create an original perspective  
-Engage in a dialogue about a contentious issue |
| 4. Accommodator | To be fully involved in new experiences | -Asking questions, getting answers, giving answers, engage in lively online chat about serious issues of common concern |

Please Write Other Comments Inside the Box Below:

### Gagné's Nine Stages of Effective Learning

<table>
<thead>
<tr>
<th>Event</th>
<th>Objective</th>
<th>Technique</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Get attention</td>
<td>Start the learning process</td>
<td>Energizer or action song</td>
</tr>
<tr>
<td>2. Let the participants know the objectives</td>
<td>Set learning expectations</td>
<td>Agenda setting workshops &amp; discussion</td>
</tr>
<tr>
<td>3. Rouse recollection of prior learning</td>
<td>Help participants compare new learning with prior learning &amp; to link new learning with prior learning in long-term memory</td>
<td>Interactive daily synthesis (ask questions; discussion)</td>
</tr>
<tr>
<td>4. Present the content in an appropriate way</td>
<td>Interactively share new knowledge</td>
<td>Interactive instructional and learning strategies</td>
</tr>
<tr>
<td>5. Supply learning guidance</td>
<td>Assist in transferring new learning into long-term memory</td>
<td>Give examples</td>
</tr>
<tr>
<td>6. Draw out learning performance or practice</td>
<td>Help participants confirm their understanding</td>
<td>Participants practice the new knowledge &amp; skills &amp; apply to their own contexts</td>
</tr>
<tr>
<td>7. Provide feedback</td>
<td>Assist the participants in finding out if they have absorbed new learning</td>
<td>Feedback needs to be immediate and specific from either the facilitator or colleagues</td>
</tr>
<tr>
<td>8. Assess learning performance</td>
<td>Help participants to find out if they have mastered the subject</td>
<td>Critical reflection in the form of daily electronic journals; pre-program, mid-term, and post-program essays</td>
</tr>
<tr>
<td>9. Enhance retention and transfer to their context</td>
<td>Help to make sure that learning is found to be successful</td>
<td>Templates, project plans, implementation of community projects, follow-on meeting, discussion of best practices and lessons learned</td>
</tr>
</tbody>
</table>

### Learning Environments
(Jonassen & Land, 2001)

<table>
<thead>
<tr>
<th>Instructor-Centered Learning Environments</th>
<th>Learner-Centered Learning Environments</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transmission, Acquisition</td>
<td>Interpretation, Construction</td>
</tr>
<tr>
<td>Mastery, Performance</td>
<td>Meaning Making</td>
</tr>
<tr>
<td>External Reality</td>
<td>Internal Reality</td>
</tr>
<tr>
<td>Dualism, Absolutism</td>
<td>Cultural Relativism</td>
</tr>
<tr>
<td>Abstract, Symbolic</td>
<td>Contextualize, Authentic Experiential</td>
</tr>
<tr>
<td>Individually Interpreted</td>
<td>Socially Negotiated</td>
</tr>
<tr>
<td>Encoding, Retention, Retrieval</td>
<td>Articulation and Reflection</td>
</tr>
<tr>
<td>Psychology</td>
<td>Anthropology, Sociology, Ethnography</td>
</tr>
<tr>
<td>Well-structure</td>
<td>Ill-structure</td>
</tr>
</tbody>
</table>

### Elements of Successful Learning

| 1. Content                                | Authoritative                          |
| 2. Instructional Strategies               | Appropriate and best design            |
| 3. Learners                               | Independent, motivated, and open-minded to learn and use technology |
| 4. Technology                             | Reliable                               |
| 5. Instructional Professionals            | Knowledgeable and skillful facilitators |
## Overview of the Learning Experience: Steps, Definition, Tasks, and Outputs

<table>
<thead>
<tr>
<th>Step</th>
<th>Definition</th>
<th>Illustrative Tasks</th>
<th>Concrete Outputs</th>
</tr>
</thead>
</table>
| 1. **Analysis of the Context** | Clarifying what needs to be learned | - Social Analysis and Situationer  
- Problem Identification  
- Needs assessment  
- Task Analysis | - Learner profile and characteristics  
- Definition of limitations  
- Context, issues, needs statement  
- Instructional and learning content areas |
| 2. **Design** | Specifying how it is to be learned | - Expectation Check  
- Objective Setting  
- Evaluative Instruments  
- Instructional Plan  
- Identify Resources | - Measurable objectives  
- Instructional strategies  
- Prototype specifications |
| 3. **Development of Hardcopy and A/V Materials** | Writing and producing the materials | - Work with Curriculum Developers  
- Work with Program Developers  
- Work with Project Managers | - Agenda  
- Customized Training Manual  
- Outlines  
- PowerPoint files  
- Summaries  
- Academic essays  
- Online resources |
| 4. **Implementation and Utilization of Learning Activities** | Putting the project in the real-world context | - Training  
- Pilot Test  
- Diffusion of innovation (organizational change) | - Comments & feedback  
- Data  
- Degrees of buy-in |
| 5. **Evaluation** | Determining the adequacy of instruction | - Performance assessment  
- Concrete & abstract (values & attitudes)  
- Data recording  
- Results interpretation  
- Survey  
- Revision | - Online evaluation & survey questionnaire  
- Interpretation  
- Recommendations  
- Project Report  
- Return on Investment  
- Actual Revision  
- Performance Improvement (social change in the actual work or community context) |
Kirkpatrick’s Four Levels of Evaluation

<table>
<thead>
<tr>
<th>Level</th>
<th>Questions</th>
<th>Place</th>
<th>Manner</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Reaction</td>
<td>Are you satisfied with the venue, learning content, instructional strategies, and room temperature?</td>
<td>Mid-term and final evaluation at the learning site</td>
<td>Online Questionnaire</td>
</tr>
<tr>
<td>2. Learning</td>
<td>Did you learn new knowledge, skills, and values taught to you?</td>
<td>Daily, diagnostic midterm, and final evaluation at the learning site</td>
<td>Critical-reflection essay submitted as online journal</td>
</tr>
<tr>
<td>3. Behavior</td>
<td>Did you, will you, and how would you use what you have learned?</td>
<td>After the program ends, assessment in the social or work context</td>
<td>- Online dialogue after the program ends on what occurred in the work or community context</td>
</tr>
<tr>
<td>4. Results</td>
<td>What impact has your new learning from the training program had on you, your organization, and your community?</td>
<td>Get information about the organizational performance as baseline data; pre-test and post-test</td>
<td>- Online submission of Photo Essay (which is a critical reflection of the implementation of community projects) - After the implementation of a social intervention activity (such as community projects), have a follow-on meeting to find out if the performance (community project implementation) led to social change</td>
</tr>
</tbody>
</table>

Different Ways of Learning

<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Informal Learning</td>
<td>Learners refer to reading materials or custom-made training manuals on their own at a time convenient to them.</td>
</tr>
<tr>
<td>3. Self-Paced Individualized Instruction</td>
<td>Homework assignments, such as critical reflection in the form of an essay which gives learners to analyze, assess and integrate their new learning</td>
</tr>
<tr>
<td>4. Performance Support</td>
<td>Online resources are available: electronic group; electronic blackboard; book; online chat; video clips</td>
</tr>
<tr>
<td>5. Mentoring</td>
<td>Participants with special needs meet with experts on site one on one</td>
</tr>
</tbody>
</table>

Instructional and Learning Strategies

<table>
<thead>
<tr>
<th>Hands-on activity</th>
<th>Lecture</th>
<th>Case studies</th>
<th>Reading</th>
</tr>
</thead>
<tbody>
<tr>
<td>Scavenger hunt</td>
<td>Discussion</td>
<td>Group work</td>
<td>Movie or video clips</td>
</tr>
<tr>
<td>Seminar</td>
<td>Music</td>
<td>Email</td>
<td>Online group</td>
</tr>
<tr>
<td>Q &amp; A</td>
<td>Brainstorming</td>
<td>Game</td>
<td>Guided research</td>
</tr>
<tr>
<td>Art</td>
<td>Theater</td>
<td>Action Plan</td>
<td>Critical-reflection journals</td>
</tr>
</tbody>
</table>

### Bloom’s Six Types of Learning

<table>
<thead>
<tr>
<th>Type of Learning</th>
<th>Elements</th>
<th>Illustration</th>
</tr>
</thead>
</table>
| 1. Knowledge     | Recall ideas, facts, methods | - What did you do yesterday?  
- What did you learn yesterday?  
- Identify the 4 elements of the concept of peace. |
| 2. Comprehension | Show understanding by summarizing or explaining the content | Describe the office of the women’s organization in the Kandahar Village. |
| 3. Application   | Use what has been learned in a different context | Having learned about the issues of gender, race, and ethnicity in the U.S. today, how would you characterize these issues in the Mindanao context? |
| 4. Analysis      | Determine the relationships between parts | - How does gender affect social change?  
- What are the causes of conflict in Mindanao? |
| 5. Synthesis     | Create new patterns or structures | - Re-conceptualize the notion of development, adding the elements of gender and critical theory.  
- What are your recommendations for the resolution of the conflict in Mindanao? |
| 6. Evaluation    | Judge the value of the content | Compare and contrast the use of critical theory in Western Europe, the U.S. and non-Western societies. |

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**Bloom’s Revised Taxonomy**

Source: [http://coe.sdsu.edu/eet/Articles/bloomrev/index.htm](http://coe.sdsu.edu/eet/Articles/bloomrev/index.htm)

**Table 1: Two-Dimensional Cross-Classification of Types of Knowledge by Cognitive Processing Skill**

<table>
<thead>
<tr>
<th>Knowledge Dimension</th>
<th>Cognitive Processes Dimension</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Remember</td>
</tr>
<tr>
<td>Factual</td>
<td></td>
</tr>
<tr>
<td>Conceptual</td>
<td></td>
</tr>
<tr>
<td>Procedural</td>
<td></td>
</tr>
<tr>
<td>Meta-cognitive</td>
<td></td>
</tr>
</tbody>
</table>

(Anderson, Krathwohl et al. 2001)

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Bloom’s Old & New Taxonomy

Old Version

New Version

The Best Way to Learn

Learning Perspectives and Objectives: Levels, Types and Depth of Learning
Rey Ty

A. Assumptions
   A. Knowledge Retention
   B. Application outside the learning program
   C. Creation and implementation of a project in your own community and context

B. Learning Perspectives
   A. Cognition
      1. Explains causally related mental constructs such as motivations, traits, memories, beliefs, and emotions;
      2. Explains how information is perceived, processed, stored, retrieved, and forgotten
      3. Students learn to solve problems by assigning and mapping them to a schema retrieved from long-term memory
   
   B. Behavioralism: Tangible reward for learning with praise, stars, etc.
   C. Self-Determination: Criticizes rewards as undermining intrinsic motivation

   D. Social Cognition (Bandura)
      1. Merger of behavioral, cognitive and social factors
      2. Observational learning: change one’s behavior based on observing others’ behavior and its consequences

E. Constructivism
   1. Focus on agency and prior knowledge on the social and cultural determinants of the learning process
   2. Individual constructivism
   3. Social constructivism
      a. Behavior, skills, attitudes, and beliefs are situated and bound to a specific sociocultural setting
      b. Learner is enculturated through social interactions within a community of practice

C. Cognitive Objectives
   A. Types or Knowledge Dimension
      1. Factual Knowledge
      2. Conceptual Knowledge
      3. Procedural Knowledge
      4. Meta-Cognitive Knowledge (knowing about knowing or not knowing). For example:
         a. I don’t remember.
         b. I understand that pretty well.
         c. I can’t solve that problem right now.
         d. I need to have some music on so that I don’t fall asleep.
         e. I can’t remember who you are.
         f. Have we really met before?

   B. Levels of Cognitive Domain, Learning Skills & Intellectual Abilities
      1. Knowledge
         a. “What is…?”
         b. “What is globalization?” “What is peace?” “What is conflict resolution?” “What is youth leadership?”
         c. “Define…”
         d. “What happened on…?”
         e. “Justify the use of …?”

      2. Comprehension
         a. “Compare and contrast…”
         b. “Compare globalization and localization.” “How different is leadership in general from youth leadership in particular?” “Compare and contrast advocacy work and development work.”
         c. “Develop a pie chart about the concept…”
         d. “Produce a graph showing the concepts…”

      3. Application

a. “Use theory on … and apply it to the … situation”
b. “How does globalization apply to the Philippines?” “Apply the different theories of youth leadership to the Mindanao situation.”
c. “Develop a pie chart about the current…”
d. “Produce a graph showing the actual demand for and supply of…”
e. “Organize… to show…”
f. “How does the … Policy on… apply to…?

4. Analysis
a. “What are the minimum elements of…?”
b. “What are the indicators of globalization?” “What are the factors involved in youth leadership?”
c. “What are the elements of…?”
d. “Identify and explain the economic structure of…”
e. “What cause…?”
f. “What are the five functions of …?”
g. “Develop a concept map of…”
h. “Produce a flowchart of…”
i. “Classify…”

5. Synthesis
a. “Summarize the causes of…”
b. “Explain the impact of globalization on Philippine economy.”
c. “In a few words, explain the effects of…”
d. “How would you put together all the…?”
e. “Explain the relationship between…”

6. Evaluation
a. “Do you agree with…?”
b. “Do you think globalization has a positive impact on the Philippine economy? Why?” “Do you think Dr. Katnip’s session gives you insights on how to deal with people of other ethnic groups in your school? How?” “Do you think your participation in the youth leadership program at NIU will help your work to improve the peace situation in your community in Mindanao?”
c. “Critique the book…”
d. “Why do you disagree with…?”
e. “In your opinion, why does…”

7. Creation
a. “Make a crossword puzzle using key words related to inter-ethnic dialogue”
b. “Formulate a new peace plan reflecting your values.”
c. “If you were to establish an inter-ethnic organization, how would your strategic plan look like?” “After going through and understanding the workshop on community development, produce an original workshop that specifically caters to and meet the needs of the conflict-ridden village in Barangay Sulaiman.” “If you were the President of the World Bank, what would you propose to promote both economic development and economic equality in the world?”
d. “Develop a project…”
e. “Visualize…”
f. “What do see yourself doing five years from now?”

C. Depth
1. Low
2. Intermediate
3. Deep

D. Learning Pyramid
1. Traditional Lecture
2. Reading
3. Audio-Visual
4. Demonstration
5. Discussion Group
6. Practice by Doing
7. Teach Others

D. Psycho-Motor Objectives
   A. Imitation
   B. Manipulation
   C. Precision
   D. Articulation
   E. Naturalization

E. Affective Objectives
   A. Receive
   B. Respond
   C. Value
   D. Organize
   E. Internalize

Reference:
William Perry’s Scheme of Intellectual and Ethical Development
http://www.cse.buffalo.edu/~rapaport/perry.positions.html

I. Dualism
A. Premises
1. All knowledge is known. There are right and wrong answers fixed once and for all.
2. Students rely on external authorities for the correct answers.
B. Basic Dualism
1. All problems can be solved
2. Only teachers and authorities know the answers.
3. Students need to learn the correct solutions.
C. Full Dualism
1. Experts (in the same fields, literature and philosophy) disagree
2. Experts (in the same fields, sciences and mathematics) agree
3. There are correct solutions
4. Learners need to learn the correct solutions.

II. Multiplicity (Subjective Knowledge): Think for Yourself
A. Premises
1. There are conflicting answers.
2. We do not rely on an external authority.
3. We rely on our inner voice.
B. Early Multiplicity: Most knowledge is known. There are right and wrong ways to find answers.
1. There are two types of problems
   a. Problems whose solutions we know.
   b. Problems whose solutions we do not know yet.
2. Learners need to learn how to learn and to find out what are the right solutions.
C. Late Multiplicity: Most knowledge is not known. Students learn to think for themselves.
1. Most problems are not fundamental. Thus, we all have the right to our own opinion.
2. Some problems cannot be solved. So, you can choose your own solution.
3. “Give the teachers what they want,” even if I disagree with what I wrote.

III. Relativism
A. Premise
1. All knowledge is contextual within which there are right and wrong answers.
2. Students must study different contexts and listen to different perspectives.
B. Contextual Relativism
1. Knowledge is discipline based and therefore different techniques are used for different disciplines.
2. Knowledge is based on history, society, culture, perceptions, personal opinion, and other factors.
C. Pre-Commitment
1. Students understand the need to make choices.
2. Students understand the need to be committed to a solution.

IV. Commitment
A. Commitment: Students make a commitment.
B. Challenges to Commitment
1. Students experience the impact of commitment.
2. Students explore issues of responsibility.
C. Post-Commitment: Students realize commitment is a continuing process.

Reference:
**Learning Circle: Asking Questions to Review New Knowledge, Values & Skills Gained**

*Rey Ty*

**Objective:** To review critically what you have learned from the training program.

**Procedures:** Write down legibly one question on each sheet of paper. Raise only the most important questions or points that you think you must remember or apply when you go home. Do not formulate questions that require extensive memorization. Please write at least one question each for each category. You will have a total of at least six questions. Please fold each sheet of paper separately. The Leaders of the Day will collect your questions. All questions will be put in a “learning bowl” from which questions will be raised in succession.

<table>
<thead>
<tr>
<th><strong>Bloom’s Taxonomy: Six Levels of Learning</strong></th>
<th><strong>Write Down Your Questions Below</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>I. Knowledge: (Lowest Level)</strong></td>
<td><strong>Remember:</strong></td>
</tr>
<tr>
<td>Remembering previously learned material, such as concepts, definitions, principles, &amp; recalling information</td>
<td>What new knowledge did you receive? Factual, Conceptual, Procedural, &amp; Meta-Cognitive Knowledge</td>
</tr>
<tr>
<td>1. Describe, Identify, Name, True or False</td>
<td></td>
</tr>
<tr>
<td>2. Define, State, Label, Recite</td>
<td></td>
</tr>
<tr>
<td>3. Enumerate, List</td>
<td></td>
</tr>
</tbody>
</table>

| **II. Comprehension:**                     | **Understand:**                     |
| Understanding the Meaning of remembered material, demonstrated by explaining in one’s own words or citing examples, translating, interpreting, and extrapolating | How do you respond to the new knowledge? |
| 1. State, Match, In Your Own Words…        |                                     |
| 2. Summarize, Illustrate, Paraphrase       |                                     |
| 3. Outline, Express, Restate               |                                     |
| 4. Demonstrate                             |                                     |
| 5. Explain, Interpret                      |                                     |

| **III. Application:**                     | **Apply:**                         |
| Selecting and using known information to solve a problem, to answer a question, or to perform another task. The information may be rules, principles, formulas, theories, concepts, or procedures | If you value some new knowledge, how would you use it in your own context? |
| 1. Classify, Apply, Change, Employ, Use    |                                     |
| 2. Prove, Justify, Manipulate, Solve       |                                     |
| 3. Illustrate, Show                        |                                     |
| 4. Comment, Modify                         |                                     |

| **IV. Analysis:**                         | **Analyze:**                       |
| Breaking down a piece into its parts and explaining the relationship between the parts | How do you organize the new idea into different parts? |
| 1. Analyze, Examine, What are the elements of… |                                     |
| 2. Compare and contrast, Differentiate, Chart, Categorize |                                     |
| 3. Argue, Discuss, Subdivide, Break down, Diagram |                                     |

| **V. Synthesis:**                         | **Create:**                        |
| Producing something original after having broken the material down into its components | How do you show that you have internalized the new knowledge? |
| 1. Synthesize, Design, Formulate, Invent, Device, Create, Formulate, Perform a Skit… |                                     |
| 2. Develop, Construct, Produce, Predict, Compose |                                     |

| **VI. Evaluation: (Highest Level)**       | **Evaluate:**                       |
| Using a set of criteria to arrive at a reasoned judgment | Why do you accept the new knowledge? |
| 1. Review, Assess, Weigh, Recommend       |                                     |
2. Evaluate, Respond, Appraise, Critique, Judge

<table>
<thead>
<tr>
<th>Tacit knowledge</th>
<th>Explicit knowledge</th>
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<tbody>
<tr>
<td>Socialization</td>
<td>Externalization</td>
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<tr>
<td>Internalization</td>
<td>Combination</td>
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</tbody>
</table>

**Knowledge Formation**

Source: [http://www.hcklab.org/research/knowledgemanagement/tacit-explicit-knowledge.htm](http://www.hcklab.org/research/knowledgemanagement/tacit-explicit-knowledge.htm)

Source: [http://pages.cpsc.ucalgary.ca/~gaines/reports/KM/OKA/F3.png](http://pages.cpsc.ucalgary.ca/~gaines/reports/KM/OKA/F3.png)

**Passive**
- Experience
- Information
- Data

**Active**
- Skill
- Know-how
- Capability

`'sticky' knowledge` | `transmitable knowledge`

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CHAPTER 3: MINDANAO SITUATION

Key Historical Events in Mindanao Workshop
Rey Ty

Indigenous, Muslim, & Christian Team Up

Key Historical Events in Mindanao

Name _________  Name _________  Name _________  © 2011 Rey Ty

The Philippines is an archipelago of more than 7,000 islands. There are three main island groups: the Visayas; Luzon; and Mindanao.

Mindanao is populated by three main groups: eighteen ethnically distinct groups of Indigenous peoples known collectively as Lumads; the Moros, who are indigenous tribes that embraced Islam in the fourteenth century; and the Christian Filipino settlers1.

Although armed conflict has been going on in Mindanao for decades, the causes of these conflicts are not generally well understood. When we read in the media of communist insurgency, terrorism and Muslim separatism, it is not easy to distinguish between the conflicts and to see the relationships between them. Over the years, the conflicts have become very complex. What is clear is that thousands of innocent people continue to suffer violence, displacement and poverty because of these conflicts.

This backgrounder will focus on the Moro peoples’ aspirations for self-determination as the key to understanding the on-going conflict in Mindanao, and on inter-religious efforts to build a just peace.

1. Roots of the Mindanao Insurgency

The Office of the Presidential Advisor on the Peace Process notes that five major causes of the armed conflicts in Mindanao were identified by a consultation undertaken by the National Unification Commission in 1992. They were:

- massive poverty
- poor governance
- injustice and abuse of power
- control by a few of political power, and
- exploitation of cultural communities and lack of recognition of their ancestral domain.2

Abhoud Syed M. Lingga, Chairman of the Bangsamoro People’s Consultative Assembly takes a different approach, identifying the ‘core issue’ in the following way:

As a mode of self-determination, independence occupies, and will always occupy, space in the discourse of the Bangsamoro civil society because it is the core issue of the Mindanao Problem.3

Archbishop Orlando Quevedo, who is President of the Catholic Bishops Conference of the Philippines and Archbishop of Cotabato, in Mindanao, agrees that the root cause of the conflict is the injustice done to the Bangsamoro (from bangsa, nation and Moro):

“the various campaigns, military and otherwise, by Spanish, American, and Filipino Governments to subjugate, assimilate and integrate the Bangsamoro into the mainstream body politic, apparently without regards to their historical and cultural make-up, is an injustice to the Bangsamoro’s religious, cultural and political identity”.4

He believes that this injustice to the Bangsamoro is the root cause of the insurgency in the south. The other causes of conflict can all be traced back to this root cause.

To understand the claim of the Moro people to exercise the right to self-determination, it is necessary to reflect on the history of the Philippines.

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1 For more information about Mindanao’s ‘tri-peoples’ see [http://www.mindanao.com/kalinaw/people/people.htm](http://www.mindanao.com/kalinaw/people/people.htm)
3 Lingga, A.S.M., Understanding Bangsamoro Independence as a Mode of Self-Determination, address at the University of the Philippines in Mindanao, undated, www.mindanao.com/kalinaw/peaceproc/bmoroindpendence.htm
2. **Historical Perspective on Moro Sovereignty**

Archeological evidence suggests that the Philippines have been inhabited for at least 30,000 and perhaps even 50,000 years⁵. Despite several periods of foreign occupation, between 12 and 15 million of the total population of 70 million today are Indigenous people and about 60% of them live on the southern island of Mindanao⁶.

The Spanish occupied the Philippines for nearly four hundred years stretching from the sixteenth to the nineteenth centuries. They came to the islands for trade purposes and to ‘Christianize the natives’. An example of the mixed motives of the colonizers can be seen in the instructions given by King Philip II of Spain to Miguel Lopez de Legazpi, which instructed him in part:

*To bring to the inhabitants of those places our holy Catholic Faith and to discover the return route to New Spain to the credit and patrimony of the Royal Crown of Castile, through trade and barter and through other legitimate ways, which with a clear conscience should be carried on to bring back some spices and some of the wealth found in those places.*⁷

Early attempts by the Spanish to occupy the Philippines were successfully repelled, and resistance continued throughout the Spanish period. In fact, Spain was never able to exercise political control over the whole archipelago and there were numerous local revolts⁸.

Arab traders had already introduced Islam to the inhabitants of Mindanao and Sulu in the fourteenth century and by the middle of the fifteenth century a Muslim Sultanate had been established in Sulu. Sultanates were later established in Lanao and Cotabato, and by the end of the fifteenth century, Islam had reached the north: Muslim Rajahs ruled over the area known today as Manila.

The Muslim communities, or Moros, had their own social structures based on their faith, and political structures based on territorial sultanates. They staunchly resisted the Spaniards political and religious systems⁹.

As Abhoud Syed M. Lingga explains:

> The historical experience of the Bangsamoro people in statehood and governance started as early as the middle of the 15th century when Sultan Sharif ul-Hashim established the Sulu Sultanate. This was followed by the establishment of the Magindanaw Sultanate in the early part of the 16th century by Sharif Muhammad Kabungsuwan. The Sultanate of Buayan and the Pat a Pangampong ko Ranao (Confederation of the Four Lake-based Emirates) and other political subdivisions were later organized.

By the time the Spanish colonists arrived in the Philippines, the Muslims of Mindanao, Sulu-Tawi-Tawi archipelago and the islands of Basilan and Palawan had already established their own states and governments with diplomatic and trade relations with other countries including China. Administrative and political systems based on the realities of the time existed in those states. In fact it was on account of the existence of the well-organized administrative and political system that the Bangsamoro people managed to survive the military campaign against them by Western colonial powers for several centuries and preserve their identity as a political and social organization.

For centuries the Spanish colonial government attempted to conquer the Muslim states to subjugate their political existence and to add the territory to the Spanish colonies in the Philippine Islands but history tells us that it never succeeded. The Bangsamoro states with their organized maritime forces and armies succeeded in defending the Bangsamoro territories thus preserving the continuity of their independence.

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⁷ Quoted in Arcilla, *op. cit.*, p 7.

⁸ Arcilla, *op. cit.*, chapters 1 – 11.

⁹ Quevedo, *op. cit.*, pp 2 – 3.

That is why it is being argued, based on the logic that you cannot sell something you do not possess, that the Bangsamoro territories are not part of what were ceded by Spain to the United States in the Treaty of Paris of 1898 because Spain has never exercised sovereignty over these areas.\textsuperscript{10}

When the Spanish ceded the Philippines to the USA in 1898, and the USA subsequently sought to take control of the islands, they too met with armed resistance, especially from the Moros in the south.

The Moros saw themselves as being separate and distinct from the Spaniards and Christian ‘Indios’. They had a sense of sovereignty which they never ceded. By the nineteenth century they saw themselves as a separate nation – a Bangsamoro.

Christian ‘Indios’ had also begun to see themselves as Filipinos, and asserted their nationhood when the revolution against Spain began in 1896.

While a sense of Filipino nationhood grew under the American rule, Muslim leaders resisted attempts to put them under Filipino rule.

The Kiram-Bates Treaty was negotiated in 1899 between Brigadier General John C Bates and Sultan Jamalul Kiran II of Sulu. There were also informal agreements with other Moro leaders in Mindanao. The treaty recognized Moro religion, customs and traditions but its content on the question of sovereignty is ambiguous. Archbishop Quevedo notes that while the English version says:

“The sovereignty of the United States over the archipelago of Jolo and its dependencies is declared and acknowledged”

the Moro version says:

“The support, the aid and the protection of the Sulu Island and archipelago are in the American nation”.

There were many Moro uprisings against the Americans but gradually the American government gained \textit{de facto} sovereignty over the Moro people\textsuperscript{11}.

In 1912 the introduction of Christian settlers to Mindanao began. Eventually the Moro population became a marginalized minority, having lost much of their land. The development of the Moro people was neglected and they lagged behind the Filipino community in terms of most socio-economic indicators.

As moves towards independence from the United States got under way, the Bangsamoro opposed integration into a Philippine Republic:

In a petition to the President of the United States dated June 9, 1921, the people of Sulu archipelago said that they would prefer being part of the United States rather than be included in an independent Philippine nation.

In the Declaration of Rights and Purposes, the Bangsamoro leaders’ meeting in Zamboanga on February 1, 1924, proposed that the “Islands of Mindanao and Sulu, and the Island of Palawan be made an unorganized territory of the United States of America” in anticipation that in the event the US will decolonize its colonies and other non-self governing territories, the Bangsamoro homeland would be granted separate independence. Had it happened, the Bangsamoro would have regained by now their independence under the UN Declaration on Decolonization. Their other proposal was that if independence had to be granted including the Bangsamoro territories, 50 years after Philippine independence, a plebiscite be held in Mindanao, Sulu and Palawan to decide by vote whether the territory would be incorporated in the government of the Islands of Luzon and Visayas, remain a territory of the United States, or become independent.\textsuperscript{12}

In 1942 Japan invaded the Philippines and Japanese forces occupied the Philippines until they were driven out by US forces in 1945. In 1946 the Philippines gained its independence from the USA. The Muslim communities now found themselves under a Christian Filipino central government.

\begin{itemize}
\item \textsuperscript{10} Lingga, \textit{op. cit.}
\item \textsuperscript{11} Quevedo, \textit{op. cit.}, pp 3 – 5.
\item \textsuperscript{12} Lingga, \textit{op. cit.}
\end{itemize}

Congressman Ombra Amilbangsa filed House Bill No. 5682 during the fourth session of the Fourth Congress seeking the granting and recognition of the independence of Sulu, and on 1 May 1968 Governor Datu Udtog Matalam of Cotabato issued the Mindanao Independence Movement manifesto. The manifesto called for the independence of Mindanao and Sulu.

The continuing marginalization of the Moro people and the failure of attempts to secure independence through parliamentary means led to armed resistance in the late 1960s and early 1970s. The armed struggle of the Moro National Liberation Front against the Government of the Republic of the Philippines was one of the reasons cited by President Marcos for declaring martial law in 1972.

3. Self Determination in International Human Rights Law

In identical wording the first article of both the International Covenant on Civil and Political Rights and the International Covenant on Economic, Social and Cultural Rights affirms the right of peoples to self-determination:

1. All peoples have the right of self-determination. By virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development.
2. All peoples may, for their own ends, freely dispose of their natural wealth and resources without prejudice to any obligations arising out of international economic cooperation, based upon the principle of mutual benefit, and international law. In no case may a people be deprived of its own means of subsistence.
3. The States Parties to the present Covenant, including those having responsibility for the administration of Non-Self Governing and Trust Territories, shall promote the realization of the right of self-determination, and shall respect that right, in conformity with the provisions of the Charter of the United Nations.13

A people may “demand and pursue within the nation state more political power, active participation in the decision making and administration of government affairs, equitable redistribution of economic benefits, and appropriate ways of preserving and protecting their culture and way of life” – that is, they may opt for a degree of autonomy within a nation state. On the other hand, a people may choose to exercise their self-determination through a separate, independent state.

As Cornish has noted:

The right of peoples to self-determination is well established at international law in relation to peoples under colonial rule, peoples in non-autonomous territories, and peoples living under racist regimes. In other States however, the right of peoples to self-determination can enter into conflict with the legal principle of the sovereignty of the State. …

If different peoples live within a State, how can they all exercise their right to self-determination? How are such peoples to be represented within the State? Must each separate people have its own sovereign Nation-State?15

In the case of a desire for an independent Islamic state, the question of the right to religious liberty of non-Muslims living within the state arises.

It is sometimes argued that past policies of dispersal, dispossession, assimilation and even attempts at genocide, have left most indigenous peoples without adequate social organization or territorial concentration on a sufficiently large scale to effectively claim nationhood or statehood16. While the Bangsamoro, have disputed these arguments in relation to their claims to independence, it seems that the Moro Islamic Liberation Front leadership has recently accepted that historical developments that have restricted Moro territory can no longer be reversed.

Another approach is to use a federal structure in which all provinces or regions that are part of the state enjoy a high degree of autonomy. The federal structure of Malaysia is seen as an example. There have been a number of

14 Lingaa, op.cit.
16 Ibid

proposals for the Philippines to become a federal state, and Senator Aquilino Pimentel from Mindanao is a prominent proponent of this approach. This, however, would require significant changes to the Philippine Constitution.

4. Self-Determination & Catholic Social Teaching

It is an enduring principle of Catholic Social Teaching that persons and communities have a right and a duty to participate in the decisions that affect their lives whether they be in the political, economic, social or cultural sphere. This ‘right to participation’ can be made more concrete and specific by the application of the ‘principle of subsidiarity’. According to the principle of subsidiarity, decisions should be made as close as possible to the grassroots, by those most directly affected. Only where it is necessary in order to harmonize needs and aspirations of different groups under the common good should larger or more encompassing entities intervene.

During the 1980’s and 1990’s Pope John Paul II visited and addressed indigenous peoples in a number of different countries. In his early addresses he spoke of indigenous peoples’ right to “a just and equitable measure of self-determination”, and of “self-governing”. In later addresses he moves away from these terms which have specific technical meanings at international law in favour of speaking more directly about the principle of participation. As Cornish observes:

Speaking at Latacunga, for example, John Paul II used neither term but rather affirmed the people’s desire to be ‘the administrators and artisans’ of their own progress without interference from those who would provoke violent reactions or keep the people ‘in situations of intolerable injustice’. At Santa Teresita Mission, he referred to the people’s desire to be the agents of their own development and to have their freely made decisions respected.

It is a matter of contingent judgment whether or not, in any given set of circumstances, the common good requires indigenous peoples to exercise their right to self-determination within the context of a nation state rather than opting for independence. This sort of practical and concrete moral judgment is not seen by the Catholic tradition as the preserve of the Pope and the universal teachings, but rather it is the responsibility of the local Bishop to help the people to understand the meaning of Church teaching in relation to the actual issues that they face.

Archbishop Quevedo favours a degree of autonomy for the Bangsamoro within the Philippine nation state, but a more enhanced autonomy than is envisioned by the 1996 agreement with the MNLF. The catholic Bishops Conference of the Philippines does not have an official position on this question.

5. Some Key Players

The Moro National Liberation Front
In the late 1960s and early 1970s Muslim armed resistance to the Central Government was spearheaded by the Moro National Liberation Front (MNLF). The MNLF claimed fourteen provinces in Mindanao which it wished to make into a separate Muslim state.

In 1976, with the Libyan Government acting as an intermediary, the Tripoli ceasefire negotiated an end to the MNLF/Government hostilities.

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20 Pope John Paul II, *Address to natives at the airport in Latacunga*, n 111.3 quoted in Cornish, *op. cit*.
21; see *Messaggio radiotelevisivo*, the address to natives at Latacunga airport, and the address to the natives at *Santa Teresita Mission*, n 5., quoted in Cornish *op. cit.*, pp 27 – 28
24 Private communication.

The MNLF rejected the offer of an autonomous Muslim region but none the less a referendum to form an Autonomous Region of Muslim Mindanao was held. In 1990 the ARMM was proclaimed. It now contains five of the fourteen provinces originally claimed by the MNLF.

A Final Peace Agreement was reached between the MNLF and the Government on 2 September 1996.

Under the current peace process, the MNLF and the Government are negotiating on the modalities of implementing the Tripoli Agreement in letter and spirit25.

**Moro Islamic Liberation Front**
The Moro Islamic Liberation Front (MILF) broke away from the MNLF when the MNLF accepted autonomy within the framework of Philippine nation state. The MILF continued the fight for independence through an armed struggle against the Government.

In May 2003 the Permanent Council of the Catholic Bishops Conference of the Philippines (CBCP) wrote an open letter to President Macapagal-Arroyo and Hashim Salamat, the Chairman of the MILF, urging a ceasefire, the resumption of negotiations, and the return of evacuees to their homes.

With the CBCP acting as a go-between, it became clear that the MILF and the government desired a peaceful solution by way of a negotiated political settlement and that both parties wanted the evacuees to be able to return to their homes.

Archbishop Quevedo notes that three key elements of Chairman Hashim Salamat’s vision opened up new possibilities for peace:

1. his renunciation of terrorism
2. his realization that the historical circumstances that have substantially constricted the territory of the Bangsamoro can no longer be overturned
3. his declaration that the final solution is by way of negotiated peace settlement26.

The death of Hashim Salamat in July 2003 leaves some question as to whether this path will be pursued by the MILF.

Talking points for the MILF and the Government under the current peace process include the resumption of discussions on the Tripoli Agreement; safe return and rehabilitation of refugees to their places of origin in Mindanao, Sulu and Palawan; cessation of hostilities and provocative acts during the peace talks process; and other matters that may contribute in arriving at a just and peaceful social, economic and political solution to the problems in the Southern Philippines particularly the issue of ancestral domain27.

**The Communist Party of the Philippines/New Peoples Army/National Democratic Front**
The Communist Party of the Philippines and its armed wing, the New Peoples Army, along with associated group, the National Democratic Front, have also been involved in an armed insurgency in Mindanao. Their objective is to overthrow the Government and establish a socialist state.

The National Democratic Front and the Government agreed in The Hague Joint Declaration to discuss human rights and international humanitarian law; political and constitutional reforms; social and economic reforms; and an end to hostilities and disposition of forces28.

**Rebolusyonaryong Alyansang Makabansa/Kawal ng Sambayanang Pilipino/Young Officers Union/Alyansang Tapat sa Sambayanan**
These groups are composed of soldiers who have staged various coup d’etat attempts especially during the presidential term on Corazon Aquino and continue to pose a threat whenever some social unrest emerges. Their perspectives and objectives differ.

27 OPAPP, *op. cit.*, p 12

Talks with the Government are focusing on reforms to ensure clean, honest, orderly and free elections; negotiations by the government with all social and political forces; establishment of a competent, honest and nationalist-oriented government towards national renewal and reconciliation; the implementation of a nationalist economy; the adoption of a program for social justice to address the problems of poverty, unemployment and criminality; and addressing the needs for national defense and security.

Other Rebel Groups
The Abu Sayyaf Group and the Pentagon Gang are essentially criminal groups, but are believed to have links to terrorist groups in and beyond the region.

6. Peace Negotiations

Many efforts to bring about peace in Mindanao have been undertaken over the years from the Tripoli Agreement in 1976, to a series of ceasefires and negotiations; mediation by the Organization of Islamic Countries and the Muslim World League; the establishment of a National Unification Commission; talks in Libya, and Jakarta, where an Interim Agreement was signed; the establishment of the Southern Philippines Zone of Peace and Development; and the signing of a Final Peace Agreement between the Government and Moro National Liberation Front (MNLF) on 2 September 1996.

But still the violence continued.

Formal peace talks between the Government and the Moro Islamic Liberation Front (MILF) began, broke down, recommenced and were then suspended. In June 2001 an Agreement on Peace was signed in Tripoli by the MILF and the Government. A series of talks in Malaysia led to the signing of an Agreement on the General Framework for Unity, (7 August 2001); a Joint Communique and Implementing Guidelines on the Security Aspect of the GRP-MILF Tripoli Agreement of Peace of 2001 (7 August 2001); and a Manual of Instructions for Coordinating Committees on the Cessation of hostilities and Local Monitoring Teams (18 October 2001).

Nonetheless skirmishes continued and formal peace talks were again suspended in March 2002.

On 7 May 2002, the Government and MILF, again meeting in Malaysia, signed Implementing Guidelines on the Humanitarian, Rehabilitation and Development Aspects of the GRP-MILF Tripoli Agreement on Peace of 2001. On 28 March 2003, the Government and MILF signed a Joint Statement affirming their commitment to resume formal peace talks and to honour and implement past agreements.

The violence continued and president Aroyo warned the MILF that she would recommend that the USA put the MILF on their list of terrorist organizations if attacks on civilians did not end by 1 June 2003.

On 28 May 2003 the MILF declared a unilateral ten day ceasefire, in response particularly to the Bishops’ Open Letter. According to the military, it was almost immediately violated. The MILF say that the ‘violation’ took place before its troops could be informed. The ceasefire was extended for another ten days on 12 June and on 22 June 2003 the ceasefire was extended indefinitely. A matching gesture from the military was requested.

Around the world the ‘war on terror’ has encouraged prejudice and discrimination against Muslim communities who are labeled as terrorists. This dynamic has affected the Muslim community in the Philippines, and the increased hostility and discrimination are not helping the peace process.

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29 Ibid., p 13.  
30 The text of the Tripoli Agreement can be found at http://www.c-r.org/accord/min/accord6/tripoli.shtml  
31 The text of the Agreement is available at http://www.c-r.org/accord/min/accord6/peace.shtml  
32 The text is available at http://www.c-r.org/accord/min/accord6/repub.shtml  
33 The text is available at http://www.c-r.org/accord/min/accord6/tripoliagree.shtml  
34 The text of the Guidelines can be found at http://www.c-r.org/accord/min/accord6/humanrehab.shtml  
35 The full text is available at http://www.c-r.org/accord/min/accord6/jointstatement.shtml  
36 http://www.c-r.org/accord/min/accord6/chrono.shtml  

7. The Comprehensive Peace Process

Work for peace requires more than peace negotiations between parties engaged in armed combat. Peace negotiations are just one of six ‘paths to peace’ spelt out under the Government’s Comprehensive Peace Process.

Current efforts for peace are led on the Government’s side by the Office of the Presidential Adviser on the Peace Process (OPAPP). The OPAPP is charged with the management and supervision of the comprehensive peace process. Its role is to:

1. Advise and assist the President in the management, direction and supervision of the comprehensive peace process;
2. Recommend policies, programs and actions to implement the comprehensive peace process;
3. Report on the implementation of the comprehensive peace process;
4. Supervise the government agencies and instrumentalities, to include their programs and activities, purposely created for the implementation of the various components of the comprehensive peace process, such as the Government peace negotiating panels and the National Program for Unification and Development;
5. Coordinate with other government agencies involved in the implementation of the comprehensive peace process, including the National Amnesty Commission and the National Anti-Poverty Commission, as well as the various departments and instrumentalities which should participate or provide support to the overall effort; and
6. Conduct regular dialogues with peace partners to seek relevant information, comments and recommendations as well as to render appropriate and timely reports on the progress of the comprehensive peace process.

The peace process consists of six sets of programs, or ‘Paths to Peace’:

Path 1: Pursuit of social, economic and political reforms
   - Policy advocacy and coordination with government agencies for the delivery of basic services and for socio-economic activities
   - Support for the implementation of the Indigenous Peoples' Rights Act (IPRA) which guarantees the integration of indigenous peoples into mainstream society

Path 2: Consensus-building and empowerment for peace
   - National peace constituency-building (expansion of partners of Government in building)
   - Support for the formulation of area-based peace and development agenda and related programs, e.g. Integrated Culture of Peace Program for the Cordillera

Path 3: Peace negotiations
   - Peace talks with rebel groups (CPP-NPA-NDF and MILF)
   - Implementation of existing peace agreement (GRP-MNLF Final Peace Agreement, 1995 Agreement with the Military Rebels, Peace Agreement with the Cordillera People’s Liberation Army)

Path 4: Reintegration and rehabilitation of former rebels
   - Provision of emergency assistance, livelihood loan assistance, capacity-building assistance and scholarship programs through the National Program for Unification and Development (NPUD)
   - Amnesty for former rebels in coordination with the National Amnesty Commission

Path 5: Addressing concerns arising from continuing armed hostilities/assistance to communities affected by armed conflict
   - Quick-response interventions in areas with on-going hostilities

37 http://www.opapp.gov.ph/opap.html
Path 6: Nurturing and building a climate for peace

- National and area-based peace education programs (development and implementation of education and training programs, curricula and modules for peace)
- Various peace advocacy activities, including interfaith solidarity conferences, Muslim Leaders’ Peace Summit, tribal peace initiatives, program for children in armed conflict

8. The Religious Dimension

The conflict in Mindanao is not a religious war. Both Islam and Christianity, rightly understood, are religions of peace. It is true, however, that religion is an important element of the distinctive Moro identity and culture. When lines of religion, culture, politics and resource conflicts intersect, there is rich potential for the abuse of religious sentiments. Religious differences can be misused to justify discriminatory and even violent behaviour towards minority groups or to justify armed struggle against the majority. As the Bishops-Ulama Forum (later renamed the Bishops-Ulama Conference) said in 2000:

This is not a religious war between Christian and Muslim communities. It is an armed confrontation between the Philippine military and the MILF. Both Christian and Muslim religious leaders recognize and respect the values for justice, peace and compassion in each others' religious traditions. We condemn the formation of any extremist vigilante groups, which will only polarize cultural communities.

Recognizing the religious dimension of the conflict in Mindanao, the Mindanao Bishops and Ulamas (Muslim leaders) came together to seek the ‘soul of comprehensive development by pursuing peace in the common search for a unifying ground of their religious aspirations and experiences through dialogue’. The Bishops and Ulama focus on the spiritual bases for peace from their respective religious traditions, grounded in the belief in one God, a common origin, and a common destiny for all. The Bishops and Ulama focus on the "missing component in many failed peace efforts — an affirmation of the convergent spiritual and cultural bases for peace.”

The Bishops-Ulama Conference (BUC) brings together Catholic bishops from Mindanao, Mindanao members of the Ulama League of the Philippines, and Mindanao Protestant Bishops/Pastors of the National Council of Churches of the Philippines.

Bishops and Ulama have been holding dialogues on a quarterly basis, on areas of common concern to promote a culture of peace since 1996. Members of the BUC also initiate and support regional dialogue fora in key cities and areas to address local issues of peace and order and inter-cultural solidarity. These include religious leaders of the Indigenous Peoples (Lumad). They also join forces with peace centers, schools and NGO’s in conducting community-based culture of peace workshops and introducing peace education in the school curriculum. All of these activities are geared towards the promotion of mutual understanding, peace and reconciliation among Muslims, Christians and Lumads in Mindanao.

The Presidential Adviser on the Peace Process recently stressed the following roles of the Bishops-Ulama Conference in the promotion of peace in Mindanao:

- Moral and spiritual authorities able to influence parties involved in the conflict;
- Community elders who can be channels for correct information and educators on the peace process;
- Stakeholders who have an obligation to ensure stability on the ground, for instance by joining Local Monitoring Teams;
- Keen observers of the peace negotiations who can provide inputs to the Government and MILF panels through separate meetings.

9. The Mindanao Week of Peace

The Bishops-Ulama Conference coordinates the celebration of the Mindanao Week of Peace, which is observed from the last Thursday in November up to the first Wednesday of December each year. They do this in partnership with the Office of the Presidential Adviser on the Peace Process.

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38 Ibid.
39 Bitiara Newsletter, No 3, Series of 2000, p 1.

The Mindanao Week of Peace has the following objectives:

1. To elicit an appreciation of religious diversity within a common cultural heritage as a base for unity in the advocacy for peace.
2. To assess and broaden the gains of the peace process through a sharing of perspectives on local peace initiatives.
3. To involve various sectors of the local community in the conduct of the special week long activities for peace.
4. To provide a venue for the expression of peace aspirations through various forms: mass media, art, academic, professional etc.
5. To serve as a converging point of the various peace initiatives in Mindanao.

The theme chosen for the observance of the Mindanao week of Peace in 2003 was “Healing Through Forgiveness: Key to Total Human Development.”

The BUC issued a statement calling on all Mindanaoans to celebrate the Mindanao Week of Peace and a Primer was prepared by the Peace Advocates of Zamboanga and the Catholic Relief Services-Mindanao, explaining the objectives and activities of the celebration.

As well as region-wide activities, each BUC province/diocese/sectoral area also has its own Mindanao Week of Peace Activities.

Activities in 2003 included: a region-wide Muslim-Christian-Indigenous People’s Youth Peace Camp; a fast for peace; film shows and photographic exhibitions; a choral festival; a peace walk; schools essay and poster competitions; story telling; prayer for peace and various religious ceremonies; and a history and culture congress.

10. The Mindanao Peacebuilding Institute

Since 2000, Catholic Relief Services, the Mennonite Central Committee and the Catholic Agency for Overseas Development have joined efforts and resources to bring together peacebuilders and practitioners from seventeen countries for the annual Mindanao Peacebuilding Institute.

The Mindanao Peacebuilding Institute provides a unique experience, bringing together a wide range of people with vast experience, knowledge and skills in peace-related work. The intensive training in areas such as religious peacebuilding, conflict transformation, community-based peacebuilding and other themes increases participants’ skills, drawing on the shared knowledge of both the participants and the facilitators. At the heart of the learning and sharing, the Institute has been able to build upon peoples commitment and strengthen their capacity, and hence that of their organizations, to build a more peaceful and just world.

Over 450 peace builders have participated in the past three Institutes (2000, 2001, 2002) coming from areas rife with conflict and division in Bangladesh, Bulgaria, Croatia, East Timor, India, Indonesia, Kosovo, Myanmar, Pakistan, Sri Lanka, Vietnam, Yugoslavia, and the Philippines. Participants and facilitators represented local and international humanitarian organizations, local NGOs, youth groups, church-based organizations, people’s organizations, local and international networks, corporate foundations, academic institutions, women’s groups, and socio-civic groups.

11. Conclusion

The legitimate aspirations of the Moro people for self determination must be addressed if there is to be a just and lasting peace in Mindanao. Other sources of conflict such as poverty, abuse of power, and poor governance will also need to be addressed.

Wider appreciation of the Moro peoples history, culture and religion can contribute to the negotiation of a just solution, especially in the current context in which fear and ignorance, encouraged by the rhetoric of the ‘war against terror’, frequently see Muslim communities inaccurately labeled terrorists.

It is our hope that this background paper will make some modest contribution to this effort.

---

http://www.mindanews.com/ads/mpi/mpi.html

12. Further Information

**The Bishops-Ulama Conference**
The website of the Bishops-Ulama Conference carries a primer on the organization, information about the officers of the BUC, its directory, notes on each of the dialogues, and a series of reflections on peace. It can be viewed at [http://www.mindanao.com/kalinaw/buf/buf.htm](http://www.mindanao.com/kalinaw/buf/buf.htm)

**Mindanews**
The Mindanews is a publication of the Mindanao News and Information Cooperative Center. It provides reliable news about Mindanao from a Mindanao perspective. [http://www.mindanews.com/](http://www.mindanews.com/)

**The Accord Programme**
Working collaboratively with locally-based organizations, the Accord Programme of Conciliation Resources [http://www.c-r.org/accord/index.shtml](http://www.c-r.org/accord/index.shtml) aims to:

- Document peace processes and initiatives and the sources and dynamics of particular conflicts;
- Increase public access, both locally and internationally to the understanding of peace processes and peace agreements;
- Promote learning, domestically and internationally from past and comparable peace making experiences.

The Accord programme has made the key texts on the Mindanao peace process are available at [http://www.c-r.org/accord/min/accord6/textsmenu.shtml](http://www.c-r.org/accord/min/accord6/textsmenu.shtml)

A chronology of events can be viewed at [http://www.c-r.org/accord/min/accord6/chrono.shtml](http://www.c-r.org/accord/min/accord6/chrono.shtml)

A reading list from Accord is available at [http://www.c-r.org/accord/min/accord6/biblio.shtml](http://www.c-r.org/accord/min/accord6/biblio.shtml)

**Office of the Presidential Advisor on the Peace Process**

**Recommended Reading**
*Under the Crescent Moon: Rebellion in Mindanao* was written by journalists Marites Danguilan and Glenda M. Gloria. It was published by the Ateneo Center for Social Policy & Public Affairs and the Institute for Popular Democracy. It is widely considered to be one of the most detailed and comprehensive accounts of the conflicts in Mindanao.

*Interreligious Stories and Experiences* was compiled and edited by Leonardo N. Mercado and published by Logos Publications. It adopts the approach of the parables by providing simple stories of real life experiences shared by Muslims, Buddhists and Christians.

Asian Center for the Progress of Peoples

15 December 2003

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## Mindanao Situation and People’s Response

Rey Ty

### I. Socio-Economic Profile

**Geographic Origins:**

**Date and Time:**

**Group composition:**

**Number of persons:**

### II. Title of Intervention

Mindanao Situation and People’s Response

### III. Educational Objectives

- Understand the historical and recent historical causes of the “Mindanao Problem”
- Experience the human dimension of Indigenous Peoples (Lumad), Muslim, & Christian Filipinos of various ethnicities in Mindanao through an empathic view of local stories;
- Express and discuss your own ideas of what is local and international peace

### IV. Contents

#### A. History

- History of Mindanao and the role of trade, colonialism and independence.
- Mindanao through the 20th century.
- MNLF struggles

#### B. The country and Mindanao today

- The Philippines today
- Women situation in the country
- Mindanao today
- Women situation in Mindanao

#### C. Peace here and now.

- Everyone’s idea of country.
- Everyone’s idea of Mindanao
- Daily and international peace; Their relations;
- How can you “build” peace? Is it possible? What can we do?
- Peace and human rights;

### V. Educational Tools

- Empathetic atmosphere;
- Engaging story narration;
- Physical expression;
- Open discussion;
- Human stories with pictures;

### VI. Concrete materials

- Flipcharts
- Colored Markers
- Projector
- Laptop
- Newspaper articles
- Scissors
- Tape
- Music

### VII. Timetable

<table>
<thead>
<tr>
<th>Sequence</th>
<th>Minutes</th>
<th>Content</th>
<th>VIII. Development of the Activity</th>
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<tbody>
<tr>
<td>1</td>
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<td>Introduction</td>
<td>Focus Group, Pen &amp; Paper, Post Output on the Wall, Plenary Sharing, Discussion &amp; Q&amp;A</td>
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<tr>
<td>2</td>
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<td>3</td>
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<td>Current Situation</td>
<td>Points of Agreement</td>
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<td>30</td>
<td>Listening &amp; Learning</td>
<td>Points of Disagreement, Tensions &amp; Contradictions</td>
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<td>Synthesis</td>
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### VIII. Activity Evaluation

- Points of Agreement
- Points of Disagreement, Tensions & Contradictions
- Critique & Resolution of Contradictions
- New Position?
### Fact Sheet

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**Summary:**

Name ___________  Name ___________ © 2011 Rey Ty

Sample Review Questions Regarding the Mindanao Conflict
Rey Ty

I. Knowledge
A. Identify and describe the indigenous peoples of Mindanao.
B. Define transformational leadership.

II. Comprehend
A. Enumerate the major indigenous peoples’ groups in Mindanao.
B. Outline the Bangsa Moro people’s struggle.
C. Summarize the peace efforts between the government and the MNLF.
D. Demonstrate the role the Council of Elders play in conflict resolution.
E. Explain the efforts of the National Council of Churches of the Philippines towards conflict resolution.
F. In your own words, explain the steps the Roman Catholic Church has undertaken in the peace negotiations between the government and the Communist Party of the Philippines.

III. Application
A. Classify the different types of conflict resolution models.
B. Prove that the coalition model is far more effective than the minimalist model of conflict resolution.
C. Illustrate how the social transformation model can work in your community.
D. Comment the usefulness of the negotiation approach to conflict resolution.

IV. Analysis
A. Analyze the United Nations approach to peace.
B. Compare and contrast the reactive and pro-active approaches to conflict resolution.
C. Explain the pros and cons of the charismatic leadership model. What is your verdict? Why?

V. Synthesis
A. In one word, tell us what is the most important lesson you learned from the NIU program.
B. Summarize the main points of Galtung regarding violence.
C. Develop your plan to create conditions conducive to peace in your neighborhood. Discuss.

VI. Evaluation
A. Review the contributions and challenges of Gandhi’s non-violence model.
B. Respond to the claims of political conservatives that peace is just impossible, as human nature is naturally evil.
C. Assess the gains and setbacks of the peace movement in the Philippines.
D. Critique the direction of the peace talks between the government and the different rebel groups
People’s History of Mindanao

Name ___________  Name ___________  Name ___________

© 2011 Rey Ty
One Each Muslim, Christian & Indigenous Person Team Up
Key Historical Events Leading to Today’s Mindanao Conflict

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## Concept Inventory of the Causes and Effects of and Solutions for the Conflict in Mindanao

Rey Ty

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<tr>
<th>Causes</th>
<th>Conflict in Mindanao</th>
<th>Effects</th>
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Think Pair & Share Pair Work Sheet

Causes of Mindanao Conflict

Historical

Economic

Political

Legal

Cultural

Religious

Social

© 2011 Rey Ty

## Causes of Mindanao Conflict

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Quad Work Sheet:

Problems & Solutions

Who
What
When
Why

Who
What
When
Why

END RESULT

Peace based on Justice

© 2011 Rey Ty
## Problems and Concrete Solutions to Bring about Social Change: Plenary Discussion

**Rey Ty**

<table>
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Art Therapy and Poster Making: Societal Problems in Mindanao
Rey Ty

Session Objective: At the end of the day, the participants will be able to:
1. make a simple poster
2. critically think about, identify, and write down in the poster three major societal problems affecting people in Mindanao, regardless of their difference in ethnicity, age, sex, religion, and others
3. express their feelings through simple art work
4. share it with others so that they can empathize with each community’s problems and experiences

Materials:
Regular sized 8” x 11” bond paper, felt pens, crayons, pastel, and other art supplies

Procedure:
1. In the plenary session, the participants will be told to think of three major social, economic, political, and cultural problems that affect people in Mindanao taken as a whole, regardless of their ethnicity, sex, religion, or other characteristics. Tell the participants that if their community does not have any problems, they can think about problems in Mindanao as a whole or problems in certain communities in particular. For example, these problems could include issues related to land reform, poverty, unemployment, inter-ethnic discrimination and armed conflict.
2. The facilitator can decide on how the posters will be made. For example, it could be an individual project. It could also be a group project. Groups can be organized based on participants’ geographic origin in order to highlight regional particularities; after group presentations, the plenum can work together to compare and contrast problems across different regions. However, groups can also be organized randomly with participants from all the different regions so that members can identify similarities and differences in their discussions. Artistic individuals must be allowed to bloom and highlight their talents in poster making.
3. Distribute one sheet of 8” x 11” sheets of white paper. Have the participants sit comfortably anywhere as they wish. Make sure the art materials are readily available and within their reach.
4. Rules in poster making: keep it simple and use few images and if necessary, few large words.
5. Assure the participants that they do not have to be great artists for this exercise and that the purpose is for them to put into an art form their knowledge and feelings about societal problems in Mindanao. Stick drawings are fine.
6. Tell the participants to put their names and dates on the lower right bottom part of their drawings.
7. After everyone has finished, gather everyone into the plenary session again. Ask for volunteers to come up, show their drawings, and share their experiences. It is not necessary that everyone comes up.
8. The facilitator then sums up some of the key themes that have come up.
9. Inform the participants that their illustrations will be kept on file and perhaps used for dissemination and educational purposes at a future date. Keep the drawings in a folder neatly as they can be used for framing and exhibition. They will be scanned, compiled into an electronic book (e-book), and uploaded to an online web-based group so that participants can download and print the e-book as a tool for disseminating information about peace.
Art Therapy and Poster Making: Aspirations for Our Common Future in a Just and Peaceful Mindanao  
Rey Ty

**Session Objective:** At the end of the day, the participants will be able to:

1. make a simple poster
2. critically think about, identify, and write down in the poster three major solutions to the three major societal problems affecting people in Mindanao, regardless of their difference in ethnicity, age, sex, religion, and others
3. express their feelings through simple art work
4. share it with others so that they can empathize with each community’s problems and experiences

**Materials:**
Regular sized 8” x 11” bond paper, felt pens, crayons, pastel, and other art supplies

**Procedure:**

5. In the plenary session, the participants will be told to think of three major solutions to three major social, economic, political, and cultural problems they have identified earlier that affect people in Mindanao taken as a whole, regardless of their ethnicity, sex, religion, or other characteristics. For example, solutions can be land reform, people-centered industrialization, and just settlement of the armed conflict.
6. The facilitator can decide on how the posters will be made. For example, it could be an individual project. It could also be a group project. Groups can be organized based on participants’ geographic origin in order to highlight regional particularities; after group presentations, the plenum can work together to compare and contrast problems across different regions. However, groups can also be organized randomly with participants from all the different regions so that members can identify similarities and differences in their discussions. Artistic individuals must be allowed to bloom and highlight their talents in poster making.
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Critical Incident Stress Debriefing (CISD):
Dealing with Post-Traumatic Stress Disorder (PTSD)
Rey Ty

Session Objectives:
1. To identify traumatic stress one experienced based on discrimination of any kind
2. To share with others how you reacted to the stressful situation at that given moment
3. To share with others how right now you cope with and manage that stressful experience in the past so that you can help others

Resources:
1. Soft background music, optional
2. Paper
3. Marker pens

Procedure:
1. Play soft background music to provide a relaxing ambiance
2. Form groups of about five persons, ensuring distribution across age, gender, religions, and geographic origins
3. Consensually select a moderator, secretary/scribe, and rapporteur
   a. The moderator will chair the meeting and make sure everyone has equal time in speaking up
   b. The secretary or scribe collects and takes down notes and will submit the summary online within the day.
   c. The rapporteur will present the group report
4. Ask the following questions and go around everyone
   a. Have you experienced discrimination before because of your sex, gender, religion, beliefs, income, or other social status? Or did you have a shocking experience that you will never forget (such as death in the family or witnessing the armed combat between rebel forces and government troops)?
   b. How did you react at that given moment? What did you do, think, feel, and say?
   c. How do you cope now with that experience?
   d. Explain in detail but write down only the key words on a sheet of paper.
   e. Optionally, you can do a multimedia creative presentation (song, dance, drawing, theater, etc.).
5. Go back to the plenary session.
6. Ask for groups to volunteer to present their findings.
7. The overall facilitator summarizes everything in a few words and leave with a positive thought about what can be done, coping, and the healing process.
CHAPTER 4: LEADERSHIP

Workshop on Types of Leadership
Rey Ty

I. Ice Breaker: Toss the ball.

II. Leadership is _______________________________?

III. Machiavelli: “Is it better to be loved or to be feared?”

IV. What’s the difference between a leader and a manager?

V. Idealist View of Leadership.

VI. Materialist View of Leadership.

VII. Construct the tallest building using “Type A blocks.” Work with another partner of a different background (province, age group, ethnicity, gender, religion, etc.).

VIII. If you were an animal, what would you be: eagle, lion, rabbit or turtle?

IX. List down names of five 100% best leaders. Work with a partner of a different background (province, age group, ethnicity, gender, religion, etc.).

X. Construct another building using “type B blocks.” Construct the tallest building. Work with another partner of a different background (province, age group, ethnicity, gender, religion, etc.).

XI. How do you solve conflicts: as a lion, zebra, chameleon or dolphin?

XII. What type of a leader are you: work alone, team, vote, or consult the grassroots?

XIII. Debriefing and Closure: Pass on the yarn ball.

Leadership

I. Leadership
   A. Traits versus Process Leadership
   B. Assigned versus Emergent Leadership
   C. Leadership and Power
   D. Leadership and Management

II. Traits Approach
   A. Intelligence
   B. Self-Confidence
   C. Determination
   D. Integrity
   E. Sociability

III. Style Approach

IV. Situational Approach

V. Contingency Theory

VI. Path-Goal Theory: Leader Behavior
   A. Directive Leadership
   B. Supportive Leadership
   C. Participative Leadership
   D. Achievement-Oriented Leadership

VII. Leader-Member Exchange Theory

VIII. Transformational Leadership

IX. Team Leadership

X. Psychodynamic Approach
   A. Motivation or Individualism
   B. Dependence and Independence
   C. Repression and the Shadow Self
   D. Relational Analysis

XI. Women and Leadership

XII. Leadership Ethics
   A. Respect Others
   B. Serve Others
   C. Just
   D. Honest
   E. Build Community
1. Hi, Rey! Let's talk about dialogue & rhetoric in general as well as Gorgian & Socratic rhetoric. Socrates, through Plato's writings, talked about 2 types of rhetoric.

2. One is base rhetoric with which noble rhetoric is confronted. Plato's book, *Gorgias*, is a treatise on rhetoric but with which Socrates, through Plato, dealt dialogically.

3. Gorgias, Polus & Callicles represent base rhetoric. Socrates represents noble rhetoric. For Socrates, noble rhetoric deals with the application of justice in rhetoric.

4. But Socrates said that dialogue is better than rhetoric. For Socrates, rhetoric at best was just an art for public display. For Gorgias who was a sophist, rhetoric was persuasion.

5. For Gorgias, rhetoric is for the purpose of display, whether 1 knows the subject matter or not. 1 can talk about justice without knowing justice. A good orator sets the guilty free & imprison the innocent. Socrates said Gorgian rhetoric is like the ignorant teaching the ignorant.

6. For Callicles, the aim of rhetoric was pleasure. The strong, powerful & rich use rhetoric to advance their pleasure.

7. Socrates said that Callicle' rhetoric is like filling a leaky vessel which will never be saturated & does not lead to true happiness.

8. Polus said that the truly powerful person can use rhetoric to confiscate, arrest, banish & kill. Socrates confronted Polus, saying that it is better to be wronged than to do wrong.

9. The noble rhetoric of Socrates is an art that focuses on justice. Base rhetoric is vulgar as it focuses only on display, pleasure & power. But dialogue is superior to rhetoric. Bye!

Watch the animated cartoon video of this dialogue at [http://www.youtube.com/watch?v=mMmc3tzT9bM&feature=related](http://www.youtube.com/watch?v=mMmc3tzT9bM&feature=related)
The Human Rights Based Approach to Development
Source: http://www.righttowater.info/code/HR_approach.asp

The human rights approach to development is one that is simultaneously:

- **a tool for analysis** which focuses attention on the underlying inequalities and discrimination faced by people living in poverty and social isolation, which impede their development and deny them the opportunity to raise themselves out of poverty
- **a foundation** for a people-centred approach to development, based on a coherent framework of binding legal norms and accountability
- **a process** which is holistic, participatory, inclusive, and multi-sectoral, and
- **an outcome** - the empowerment of individuals to achieve their full potential, and the freedom to take up opportunities.

In summary, a human rights approach to development is one which:

- puts people first and promotes human-centred development
- stresses liberty, equality and empowerment
- recognises the inherent dignity of every human being without distinction
- recognises and promotes equality between women and men, between minority and majority
- promotes equal opportunities and choices for all so that everyone can develop their unique potential and have a chance to contribute to development and society
- promotes national and international systems based on economic equity, equitable access to public resources, and social justice
- promotes mutual respect between peoples as a basis for justice and conflict prevention and resolution.

Many grassroots organisations have long been using human rights to challenge the economic and social injustice they face, particularly indigenous peoples, women’s groups, children’s advocates, and the disability movement. It is an approach that is increasingly being adopted by UN agencies, bi-lateral donors, and development NGOs. It is an approach that is likely to be welcomed by Southern partners, many of whom have long been advocating for greater attention to be paid to economic, social and cultural rights, and to the implementation of the right to development.

Adopting a human rights approach to water and sanitation would force us to ask specific questions about access, such as which individuals within communities have disadvantaged or no access to those services which are provided? And, why do certain communities not have access to any services? Such an approach would identify the plight of people with disabilities unable to collect their own water or access public sanitation facilities. It would highlight the problems facing the elderly, particularly widowers and widows. It will also point to the fact that poor people who have lost their families, whether through conflict or natural disaster, are particularly vulnerable in urban areas where they may be unable to rely on the kind of community support more usual in rural areas.

We believe that water and sanitation make a vital contribution to poverty elimination. Although human rights and development theories have had different roots, over the last decade there has been a gradual convergence of analysis. The human rights community speaks of all rights as being indivisible. They are inter-related. A lack of water and sanitation clearly has an impact on the enjoyment of other human rights, such as the rights to education, health and work, which form such an essential basis for poverty elimination and human development.

There is an emerging international consensus on the issues of water management including agreement that:

- Water is key to development
- Water is a key social and economic resource for any nation
- The right to water must be protected for equity as well as sustainable development
- Water is key to improved health, improved nutrition and quality of live
- The private – public partnership is essential for development of the water resources
- Community based management is essential to conserve, properly utilise and develop water resources
- Sustainable water resource development is possible only through an integrated approach to soil, water, forest and livestock. (Source: Integrated Water Resource Management: A Rights-based Community Approach Towards Sustainable Development by Gourisanka Ghosh and Sadig Rasheed, 1998.)

This final point of sustainability is also important in the context of protecting the rights of future generations to sustainability of the world’s water resources and to inherit a clean and healthy environment.

Finally, it is increasingly being recognised that water and sanitation management requires effective government at the national and local levels. Issues of good governance - which are traditionally perceived as part of the human rights agenda - are therefore particularly pertinent to the water sector. These include the necessity for transparency, the elimination of corruption, and a strengthening of democratic participation at all levels of national and municipal government.

Value Added of Using the Right to Water and Sanitation as a Basis for Advocacy

Some of the arguments for utilising the right to water as a basis for advocacy work include:

- “To pave the way for translating this right into specific national and international legal obligations and responsibilities
- To make the state of water management all over the world a focus of attention
- To cause the identification of minimum water requirements and allocations for all individuals, communities and nations, which will in turn help to focus attention on resolutions of international watershed disputes and conflicts over the use of shared water
- To help set priorities for water policy so that to satisfy the right to water, meeting the basic water requirement for all humans, would take precedence over other water management and investment decisions (Gleick 1999)
- To catalyse international agreement on the issue
- To emphasise governments’ obligations to ensure access as well as their obligations to provide international and national support towards efforts to give and protect access to clean water (Jolly 1998, quoted in Gleick, op.cit”).

It is essential that far attention is given to ensuring enjoyment of the right of everyone to access to water and sanitation, and that a far higher proportion of national and international resources are put to this effect. In our common attempts to create the political will to make this a reality, a partnership between the human rights community and the water sector would provide a firm foundation for renewed commitment and action.

The adoption of the human rights approach to development with its emphasis on social sector investment and a pro-poor priority is likely in the longer term to lead to more sustainable development - both human and economic and to contribute to the prevention of conflict. A human rights approach to water and sanitation provides the legal framework and ethical and moral imperative of ensuring universal access and equity. Ensuring enjoyment of human rights is not optional; governments are under a legal obligation to take action to ensure that every man, woman and child has access to the requirements of life in accordance with their human rights and dignity. This obligation can be used in advocacy to strengthen the political will and resource allocation necessary.
A Human Rights Approach to Development Programming:  
Basic Needs Approaches vs. a Human Rights Approach  
by Urban Jonsson (UNICEF)

Most UN development agencies have been pursuing a “basic needs” approach; that is, an approach based on identifying the basic requirements of human development and advocating within societies in favour of their fulfilment. Although human rights are need-based claims, a human rights approach to programming differs sharply from the basic needs approach. Most importantly, the basic needs approach does not imply the existence of a duty-bearer. When demands for meeting needs have no “object,” nobody has a clear-cut duty to meet needs, and rights are vulnerable to ongoing violation.

In the rights approach, subjects of rights claim their rights from duty-bearers, and thus must be capable of claiming the right. However, if a subject is unable to claim the right this does not mean that he or she loses the right, because human rights are universal, inviolable, and inalienable. Solidarity and empowerment mean helping people to claim their rights. If no one protests the denial of a right, or if an individual fails to make use of his or her right, the fulfilment of this right will be compromised, but not lost.

The basic needs approach often aims to obtain additional resources to help a marginalised group obtain access to services. A human rights approach, in contrast, calls for existing community resources to be shared more equally, so that everyone has access to the same services. Assisting people to assert their rights, therefore, often means involvement in political debate. While a basic needs approach does not necessarily recognise willful or historical marginalisation, a human rights approach aims directly at overcoming such marginalisation.

The second important difference between the two approaches pertains to motivation. Basic needs can, in principle, be met through benevolent or charitable actions. Actions based on a human rights approach are based on legal and moral obligations to carry out a duty that will permit a subject to enjoy her or his right. As noted earlier, accountability for such a duty depends partly on the duty-bearer’s acceptance of responsibility. Charity negates such acceptance, as it does not take rights and responsibilities into consideration. In a rights approach, compassion and solidarity replace charity. A requirement of the human rights approach, then, is that insofar as possible, everybody must have a human rights “heart,” reflected through decisions and actions. Decisions and actions must be taken in recognition that every human being is a subject of human rights, not an object of charity or benevolence. While charity often disempowers the poor and other vulnerable people, creating dependence, solidarity empowers people and enhances their capacity to improve the quality of their lives.
Outline of Presentation

Ice Breakers will kick off our time together, and there will be

I. Muslim Youth Leadership Symposium (MYLS)
   A. What is MYLS? The core mission of the Muslim Youth Leadership Symposium (MYLS):
      1. provide American Muslim youth with a proactive agenda for positive activism;
      2. empower them to guide their communities from the margin to the mainstream; and
      3. foster a healthy American Muslim identity that fits comfortably within pluralistic American society while true to its faith values.
   B. Why is MYLS important to Muslim American community?
      1. Citizenship is a Full-Time Job
      2. Self-definition and Value-based activism
      3. Self-Expression: Muslims Vis-A-Vis Pop Culture
      4. American-Muslim Identity
      5. Network of diverse opportunities
      6. Increased positive exposure
   C. What does MYLS program do?
      1. Promote the mission of MYLS through service based community projects with our youth
      2. Leadership conferences for education, motivation, and development.
      3. Expand experiences by meeting people learning different fields, and exploring places
      4. Assist with resources: time, supplies, effort, guidance, mentorship and love
   D. What's the impact of MYLS?
      1. Raising your awareness
      2. Exposing yourself to different fields, skill sets, ideas and opportunities
      3. Living your faith, creed and dreams
      4. Serving community and those in need
      5. Networking with like-minded thinkers and doers in your town, state and nation
      6. Improving your future and, in turn the lives of others

II. Exploring identity
   A. Exercise #1: Self Awareness—Personality Traits
   B. What defines identity?
      1. Sex and Gender
      2. Nationality, Ethnicity, Residence
      3. Culture: Traditions and History
      4. Family: Lineage, Health, Values
      5. Community: Issues, Institutions, Roles
      6. Faith, Philosophy, Creed
      7. Education and Work
      8. Activities and Interests
      9. Success and Adversity
      10. Individuality and Society
   C. Exercise #2: Self Awareness—Values
   D. How does identity affect your life?
      1. Dealing with personal growth—both successes and errors
      2. Paving your path future—how it’s influenced by your life experiences
      3. Defining your role in family and community
      4. Influencing your world view by learning, sharing and defending beliefs and insight

III. Service and Activism
   A. Exercise #3: Self Reflection and Sharing Personal Narrative
B. Service and Activism (Define)
1. Defining the importance of service and activism
2. Changing our environment and perspectives
3. Providing crucial services
4. Advocating for the common good for everyone
5. Creating a cohesive community
6. Evaluating the importance to the individual
   - Development and maturation of your entire well being
   - Molding motivations and influence future actions
   - Opportunity to break from your normal expectations
   - Contribution that has short and long term benefits to all

C. Things to consider when considering service and activism
1. Who do we help?
2. How do we help?
3. Respect for cultural and community differences
4. Having a vision
   - Creating goals and objectives
   - Assessing resources
5. Organizing support
   - Citizens, organizations, government, etc…
   - Capital, facilities, materials, etc…

D. What Is Leadership?
1. Responsibility
2. Setting the Vision
3. Assigning roles
4. Organizing and motivating
5. Mentoring
6. Communication
7. Teamwork
8. Accountability
9. Assessment
10. Influencing popular opinion
11. Planning for short and long term

E. The Benefits of Youth Leadership
1. Teaching responsibility and accountability
2. Gaining useful skills
3. Learning about strengths and weaknesses
4. Stimulating creativity
5. Empowerment and self-respect
6. Changing the landscape
7. Creating a pedigree of success and learning

F. Exercise #4: Team Project—Social and Leadership Development

IV. Conclusion
A. Lesson to Learn
1. Purpose of knowing yourself and committing to service for others
   - Motivation
   - Inspiration
   - Vision
   - Justification
2. What’s next:
   - Interfaith work
   - Cooperation
   - Understanding
   - Lessons learned
   - Present and Future

B. Things to Remember
1. Identity and Culture
2. Faith and Perspective
3. Service/Activism
4. Leadership and Teamwork
5. Youth Involvement

Public Speaking: Rubric for Oral Presentations
Rey Ty

Name of Public Speaker: _____________________________________________

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<tr>
<th>Standard Measures</th>
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<td>Clear Main Themes</td>
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<td>Analysis (anticipated areas of concern about the project)</td>
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<td>Discussion (what strategies, techniques, processes all team members should use)</td>
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<td>Conclusion (what should happen, overall--goals)</td>
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<td>Recommendation to Team (what your team, specifically, should do to be successful)</td>
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<td><strong>IV. Scores</strong></td>
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SUBTOTAL SCORES

FINAL TOTAL SCORE

Return this sheet to Kuya Rey when you submit your revised draft. Thank you.
Presentation Skills
Chris Birks

What do these people have in common?

Mother Teresa  Dr. Martin Luther King, Jr.  H.M. the Dalai Lama

Answer - You've probably heard of them

Great ideas need to be shared to truly bring about change.

Effective Communication for Community Organizing
or
Public speaking to bring about change

Chris Birks
Benedictine University
cbirks@ben.edu

Public speaking anxiety
Public speaking #2 on the list of things we are afraid of

Guess what #1 is: Snakes!!!

Attributes of an effective speaker:

1. Confidence / Passion
   Talk about things you care about

2. Skill / Organization
   Learn the rules to break the rules

Public speaking pointers:

1. Be prepared and to the point
2. Have an effective delivery

Don't just read a speech.
Deliver it!!

Preparing the presentation

1. Intro
2. Body
3. Conclusion

The Introduction

1. Get attention and interest
2. Reveal the topic
3. Establish credibility
4. Preview the body of the presentation

Tip: In a 10 minute presentation, this should take 2-3 minutes.
The Body
This is the bulk of what you are talking about. It's the most important part.

Organize the body around main points.

Example: "Today I'm here to talk about the Philippine Youth Leadership program. First I'll talk about the activities, then I'll speak about the participants and I'll conclude by discussing what we learned."

Main points:
1. Activities
2. Participants
3. What was learned

Two popular ways of structuring main points in the body:

1. Chronological
   The main points follow a time pattern.
   Example: My trip to Haiti
   1. Preparing for the journey
   2. Arriving in Haiti
   3. Exploring Haiti
   4. Leaving to come home

2. Topical
   The main points are divided in a logical and consistent way.
   Example: Different baseball teams
   1. Chicago Cubs
   2. Detroit Tigers
   3. Los Angeles Dodgers

The Conclusion
1. Signal the end
2. Reinforce the central idea
3. Finish with a good ending

Tip: In a 10 minute presentation, this should take 1-2 minutes.

Simple outline for speech:

Introduction (transition)
Main Point 1 (transition)
Main Point 2 (transition)
Main Point 3 (signal) Conclusion

Let's build a speech

Topic: A meaningful event in your life

Basic speech structure:

<table>
<thead>
<tr>
<th>Main Point 1</th>
<th>Main Point 2</th>
<th>Main Point 3</th>
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<td>(transition)</td>
<td>(transition)</td>
<td>(signal)</td>
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</table>

Write an outline for a 2-5 minute speech (which you will deliver in small groups to your fellow program participants)

Remember: Keep speeches fun

Pointers

1. Rehearse your presentation 2-3 times and time it.
   Never just wing it or try to public speak without rehearsing.

2. Don't try to cover everything you know, only the stuff you find interesting.
   "Sorry about the length of my speech, I didn't have time to make it shorter."
Let’s take some time to write a speech outline

**Intro:**
1. After 20 years, I needed a change
2. Left my job to get M.A.

**Transition:** I knew I wanted to be a teacher

**Body:**
1. Life as a journalist
   1. What I did
   2. Why I decided to leave
2. Life as a teacher
   1. First time teaching
   2. Future plans

**Signal:** In conclusion, I’m happy to be a teacher

**Conclusion:**
1. Restate two reasons - main points
2. Teaching story

---

**Delivery**

**Extemporaneous Speech**

A carefully prepared and rehearsed speech that is presented from a brief set of notes.

The speech is presented in a lively way; not rigid.

**Visual aids**

Visual aids (like this PowerPoint presentation) help a lot

Showing photos and/or videos also effective

- Always
  - Have a backup plan in case visuals don’t work

---

Pointers
1. Think of yourself as a teacher when presenting.
   Self confidence is the number one way to improve your public speaking.

2. Keep your speech short and to the point.
   Be mindful of rambling on.

Tips for good delivery
1. Use eye contact.
2. Use gestures that you are comfortable with.
3. Remember it's a speech, not a "chat." Err on the side of formality.
4. Talk from speaking outline, don't read word-for-word.
5. The biggest helper – rehearse your presentation.

Conclusion
1. Deliver your speech, don’t read it.
2. Organize the presentation with an introduction, body (with main points) and conclusion.
3. Rehearse speech before presenting.

Workshop
1. Rehearsal time
   Find somewhere to rehearse speech - 10 minutes.

2. Speech delivery
   Break into 5 groups (4 people in each group) and deliver your speech.
CHAPTER 5: INTER-ETHNIC, INTERFAITH, INTRA-FAITH, & INTERGENERATIONAL DIALOGUE

Defining and Celebrating our Similarities and Differences
Janice Hamlet

Defining & Celebrating Our Similarities & Differences

- We are more alike than different, but our differences make a difference (which can be perceived as a positive or a negative).

Circles of my Multicultural Self

Multiculturalism

- The active, purposeful and consistent valuing, respecting, and inclusion of people who come from different backgrounds and experiences.
- The active, purposeful and consistent valuing and respecting of different experiences and perspectives.

OUR MULTI-IDENTITIES

- ETHNIC IDENTITY
  - Ancestral links
- SOCIAL AND CULTURAL IDENTITY
  - Gender
  - Age
  - Nationality
  - Spirituality/Religion
  - Class
  - Politics
- PERSONAL IDENTITY
  - That which makes you UNIQUE!

DIVERSITY

- Refers to the variety of expressions and perspectives, which arise from differences in race, culture, religion, mental or physical abilities, heritage, age, gender, sexual orientation, and other characteristics.

Diversity

- Is a significant component of multiculturalism.

Barriers to Diversity

- Ethnocentrism
- Stereotyping
- Prejudice
- Discrimination
- Hatred

HOW DO WE LEARN TO HATE?

WHY DO WE HATE?

Video Presentation
“The Shadow of Hate: A History of Hate in America”

- It recognizes the contributions that a variety of individuals and groups can make.

Why Should We Value Diversity?

- It generates different ideas and viewpoints.
- It leads to more creative and efficient problem solving.
- It fosters an understanding and acceptance of individuals from different backgrounds, interests, beliefs, values, etc.

EQUITY

- Equity means justice, giving everyone what belongs to them, and recognizing the specific conditions or characteristics of each person or group based on race, ethnicity, sex, gender, class, religion, age, disability, etc.
Equity is the recognition of diversity without these characteristics providing reasons for discrimination.

A Place at the Table

What will you bring to the table to promote diversity, equity, justice, and peace?

What skills and talents do you have to make your environment a better place?

They All Have to Learn to Live in the Same Box.

We could learn a lot from a Box of Crayons:

- Some are Sharp
- Some are Pretty
- Some are Dull
- Some have Weird Names
- And all are Different Colors

BUT..................
TOLERANCE

- The capacity for or the practice of recognizing and respecting the beliefs and practices of others.

- Do you have family and friends who do hurtful things to others who are outside of their cultural group?
- What do you do?
- What can you do?

- Do you have family and friends who say embarrassing and hurtful things about people outside of your cultural group?
- How does it make you feel?
- Do you join in?

YOU BE THE CHANGE YOU WISH TO SEE IN THE WORLD.

Mahatma Gandhi
What Are Misconceptions about Indigenous People?
What Are Misconceptions about Muslims?

Quad Work Sheet

Muslim Group

What are Christians’ Misconceptions about Muslims?

© 2011 Rey Ty

What Are Misconceptions about Muslims?

Quad Work Sheet  Christian Group

What are Muslims’ Misconceptions about Christians?

© 2011 Rey Ty
## Misconceptions about Indigenous Peoples, Muslims, Christians & Atheists

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<thead>
<tr>
<th></th>
<th>Indigenous Peoples</th>
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<th>Christians</th>
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© 2011 Rey Ty
Islam Fact Sheet
Compiled by Talia Yousuf

- Islam’s followers are called Muslims
- Islam is 1428 years old
- Islam comes from the root word ‘Salaam’ which means peace and is also part of the universal greeting used by all Muslims.
- Islam is not just a religion but is a system of living, and includes intricate detail in all aspects of life.
- Muslims believe in one and only one God. Muslims name for God is ‘Allah’.
- Prophet Muhammad was chosen by ‘Allah’ to deliver his message of peace, namely Islam. Just as Prophet Jesus was chosen to receive the revelation of the Bible.
- The revelation sent to Prophet Muhammad is called ‘Quran’. The holy book of Muslims.
- Prophet Mohammad is believed by the Muslims to be the very last prophet of God to mankind, and is considered the culmination of all the prophets and messengers that came before him.
- The Legal sources representing Islam are the Quran and the ‘Hadith’. The Quran has the exact words of God and the ‘Hadith’, is the report of the sayings, deeds and approvals of the prophet Muhammad.
- Beliefs as the foundation of Islam:
  - Allah, as the one and true God.
  - Belief in all Prophets and Messengers.
  - Guidance from Allah- Quran.
  - The Angels.
  - Belief in the Day of Judgment.
  - Belief in life after death
  - Destiny and Decree.
- Five acts of worship, which has two aspects, love and obedience. Also widely known as the five pillars of Islam.
  - ‘Shahadah’- Witnessing, which is the pledge one takes and it translates to ‘there is no deity but Allah and Muhammad (pbuh) is his messenger.
  - ‘Salah’- Prescribed prayers. Prayers are said five times a day and follow the rhythm of the day. During prayers a person addresses Allah directly.
  - ‘Zakah’- Wealth Tax. Which is basically all individuals capable of sparing 2.5% of their wealth must spend in Allah’s cause in helping others in need or investing in something that will help bringing about good, for the poor and the needy.
  - ‘Sawm’- Fasting during the month of Ramadan, this is the ninth month in the Islamic lunar calendar. During this month, Muslims are required to abstain from eating drinking fluids, smoking (basically can’t take anything external in). All individuals need to implement the moral code very strictly (no lying, backbiting etc.)
  - ‘Haj’- Pilgrimage. Mandatory to all those who are financially able and have no debt to their name.
- Muslims are strictly prohibited from eating pork and drinking alcohol.
Concept Inventories: MIS-conceptions about Indigenous Peoples, Muslims, and Christians

Indigenous Peoples are…

Muslims are…

Christians are…
### Are We Different and Similar at the Same Time?

**Objective**
To learn about each other

**Materials Needed**
Pen & fill-in-the-blanks work sheet

**Procedure**
1. Work with someone different (place of origin, sex, age, religion, etc.)
2. Introduce yourselves to one another.
3. Fill out the work sheet
4. Identify similarities & differences

**Critical Reflection**
5. Discuss implications of similarities & differences.

**Synthesis**
6. Plenary Discussion.

<table>
<thead>
<tr>
<th>Items</th>
<th>Person A</th>
<th>Person B</th>
</tr>
</thead>
<tbody>
<tr>
<td>Names</td>
<td></td>
<td></td>
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<tr>
<td>Religion</td>
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<tr>
<td>Ethnicity</td>
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<td>Sex</td>
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<td>Height</td>
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<td>Number of Sisters</td>
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<tr>
<td>Number of Brothers</td>
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<tr>
<td>Mother’s Profession</td>
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<tr>
<td>Father’s Profession</td>
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<tr>
<td>Birth Month</td>
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<td>Birth Day</td>
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<td>Birth Year</td>
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<tr>
<td>Province of Birth</td>
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<td>City of Birth</td>
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<td>Skills</td>
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<td>Hobbies</td>
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<td>Skills</td>
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<tr>
<td>Career Plans</td>
<td></td>
<td></td>
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<tr>
<td>Dream: I wish…</td>
<td></td>
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<tr>
<td>Favorite Heroine</td>
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<tr>
<td>Favorite Hero</td>
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<tr>
<td>Favorite Subject</td>
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<tr>
<td>Subject You Like the Least</td>
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<tr>
<td>Favorite Author</td>
<td></td>
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<tr>
<td>Favorite Book</td>
<td></td>
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<tr>
<td>Favorite Color</td>
<td></td>
<td></td>
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<tr>
<td>Favorite Clothing</td>
<td></td>
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<tr>
<td>Favorite Drinks</td>
<td></td>
<td></td>
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<tr>
<td>Favorite Food</td>
<td></td>
<td></td>
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<tr>
<td>Favorite Genre of Music</td>
<td></td>
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<tr>
<td>Favorite Music</td>
<td></td>
<td></td>
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<tr>
<td>Favorite Political Figures</td>
<td></td>
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<tr>
<td>Favorite Singer</td>
<td></td>
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<tr>
<td>Favorite Song</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Best Experience</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Worst Experience</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other Important Issues?</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
We Might be Different, But in Some Ways We are Similar
Rey Ty

| Objective       | 1. To engage in interpersonal and intercultural dialogue  
|                 | 2. To recognize and accept differences  
|                 | 3. To discover that despite differences, there are similarities among people of different identities |

| Materials       | 1. Colored Pens  
|                 | 2. Paper  
|                 | 3. Transparent or masking tape  
|                 | 4. Wall, Flipchart or Board on which to post the workshop output |

| Procedure       | 1. Share Pair between two persons of different identities (religion, ethnicity, sex, etc.)  
|                 | 2. Each person lists down (a) their identities, such as place of residence, sex, religion and ethnicity and (b) all their personal likes, such as; skills, hobbies, career plans, favorite heroes, political figures, books, food, drinks, clothing, color, music, bands, singers, movies  
|                 | 3. When both have finished writing their lists, they share with each other their findings.  
|                 | On a sheet of paper, draw two intersecting circles.  
|                 | 4. Person A writes her/his list, which is completely different from Person B’s, on the left circle.  
|                 | 5. In the intersection between the two circles, list down everything that is common between Person A & Person B.  
|                 | 6. Person B writes her/his list, which is completely different from Person A’s, on the left circle.  
|                 | 7. When done, post your outputs on the wall or board. |

| Critical Reflection | 1. If there is not enough time, everyone can go around the room for a “Gallery Visit” on one’s own.  
|                    | 2. Depending on how much time is left, a certain number of volunteers will be able to share their findings in the plenary session |

| Synthesis         | 1. What did you learn from this workshop?  
|                  | 2. How does this workshop affect your relations with people of other cultures in the immediate future?  
|                  | 3. Share with us one concrete thing that you will do differently in relation to people of other identities in the immediate future. |
Defining & Celebrating Our Similarities & Differences & Learning to Work Collaboratively Across Ethnic & Religious Lines

Rey Ty

I Am
Rey Ty

Objectives: To be mindful of your own culture and to share your culture with others

Procedure:
1. After you finish your poem, give an original title.
2. Each verse begins with “I am.”
3. You finish each verse by giving vivid & striking details of what you reminisce most about your heritage, culture, religion, ethnicity, gender and other traits unique to you.
4. There are four stanzas, each of which is a group of verses, focusing on different themes. You can have as many verses per stanza as you wish.
5. The first stanza mentions the physical places from your early years; the second stanza, food eaten by your family; the third stanza, people who shaped your personality & character; and lastly, family sayings.
6. Avoid using “too” specific references, such as pork, beef, and the like, as they conjure different perceptions (sometimes negative) for different cultures & religions.
7. Find a partner. Share your poems. Time permitting, some volunteers will share their poems during the plenary session.

Old Chinatown, New Chinatown
I am cobblestone roads full of jeepneys & horse-drawn carriages with oil lamps.
I am European priests, standard curriculum in the morning, & Chinese curriculum in the afternoon.
I am Binondo Church, Crusaders, St. Jude, Xavier, Greenhills, Banawe, Paris, Strasbourg, France, Berkeley, California, Harvard.
I am weekends full of unexpected Chinese & Filipino guests and extended family members with lots of food my mom lovingly prepare.
I am incense, Confucian altar, candles & kowtow.
I am typhoon, playing in the rain.
I am ylang-ylang, champaca, dama de noche, rosal, & gatherings for viewing midnight succulent blossoms.

Fern Salad & Century Eggs
I am dumplings, dimsum, moon cake, Chinese New Year’s rice cake, jasmine tea, & bitter ceremonial tea.
I am kilaw, guinataan, paksiw, sinigang, lapu-lapu, and milkfish.
I am guava, mango, aratilis, atis, jackfruit, mangosteen, persimmon, star apple, & señorita bananas.
I am sago, gulaman, fried bananas, kakanin, sapin-sapin, biko, mais con hielo, puto, suman, biko, maja blanca, kuchinta, kalamay, tamales, palitaw, puto bumbong, espasol, & ensaymada.

Great Old Books, Great New Books
I am a Chinese jeweler who left Fuzhou on a boat with gold bars wrapped around my waistline.
I am a Waray daughter of landlords who consolidated & distributed lands to my brothers and sisters.
I am an Austrian Jesuit priest who said that we live in a world where the rich gets richer and the poor stays affixed in poverty.
I am an Ancient Greek, a Chinese philosopher, German dialecticians, French existentialists, a Russian leader, Andres Bonifacio, Edward Said, and Frantz Fanon.
I am peace, social justice, and human rights.

Be Kind, Do Good
I am “treat everyone humanely and justly.”
I am “eat up every grain of rice on your plate, as the farmers worked on the land under the intense heat of the sun for four months to make sure the stalks grow tall and healthy.”
I am “be kind to everyone.”
I am “your life is more important than any material possession.”
I am “share with others.”
I am compassion, justice, humanity, equality, love, respect & forgiveness.
I am good health, happiness, and peace.
Interaction with Peers: Getting to Know You
Rey Ty

Session Objective: At the end of the activity, the participants will be able to know something about their working partners

Procedure: Work with your partner or group. Make sure you have different ethno-linguistic & other cultural characteristics.

If you do not feel safe to answer any question/s, you can choose not to answer them. Use separate sheets, if necessary.

Name________________________________________________________________________________________
What does your name mean?____________________________________________________________________
Nickname, if any..............................................................................................................................
How did you get your nickname?________________________________________________________________
Emails________________________________________________________________________________________
Chat accounts________________________________________________________________________________
Hobbies_______________________________________________________________________________________
Likes_________________________________________________________________________________________
Dislikes_______________________________________________________________________________________
Skills_________________________________________________________________________________________
What is your cultural background?________________________________________________________________
Share with me some thing/s about your culture ..............................................................................
Is there anything in your culture that can/will have a shock effect on me?__
If so, what is it? ______________________________________________________________________________
Success means _________________________________________________________________________________
Say something about your mom____________________________________________________________________
Say something about your dad_____________________________________________________________________
Say something about your school_________________________________________________________________
Say something about your brother/s sister/s________________________________________________________
Favorite Type/s of Music_______________________________________________________________
Favorite Music Groups_______________________________________________________________
Is there an important event that happened in your life that you can never forget?_____________________
What are the advantages of your being a (sex) ___________________ , (ethnicity) ________________________,
(religion) ________________________ ? Details________________________________________________________________________
Have you ever experienced discrimination because you are (sex) ________________________ ,
(ethnicity) ________________________ , (religion) ________________________ ? Details____________________
If so, what was it? ______________________________________________________________________________
What do you want to be when you “grow up”? ______________________________________________________
Why? ________________________________________________________________________________________
What do you want to do when you “grow up”? ______________________________________________________
Why? ________________________________________________________________________________________
What do you want to have when you “grow up”? _____________________________________________________
Why? ________________________________________________________________________________________
What other things about yourself do you want to tell me? _______________________________________________
Despite our differences, let’s review what we have in common… List them down on a separate sheet.
Other matters discussed: __________________________________________________________________________
**Interaction with Diverse Students**

Rey Ty

Below are Discussion Questions for all the students to respond to in a small group.
You can answer in any order. Please use another sheet of paper to jot down your answers.
Note: This is a “Safe Zone,” if you don’t feel comfortable discussing any issue, skip it.

<table>
<thead>
<tr>
<th>Factors</th>
<th>Questions</th>
<th>Answers</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self</td>
<td>What is your name? What does it mean? How old are you? How do you usually celebrate your birthday?</td>
<td></td>
</tr>
<tr>
<td></td>
<td>If possible, could you give me your email address now, please?</td>
<td></td>
</tr>
<tr>
<td>Age</td>
<td>How old are you? What do people of your age in your country typically do in a day?</td>
<td></td>
</tr>
<tr>
<td></td>
<td>How do you treat children? Elderly? Let’s “compare notes.” Do people your age work for an income in your country? If so, like what? If not, why not?</td>
<td></td>
</tr>
<tr>
<td>Family</td>
<td>What is a typical family of your country like? What is your family like?</td>
<td></td>
</tr>
<tr>
<td>Religion</td>
<td>What is the dominant religion in your country? What is your religion? What holidays do you celebrate? How do you celebrate them? How are the relationships among people of different religions?</td>
<td></td>
</tr>
<tr>
<td>Gender &amp; Orientation</td>
<td>What are the roles of most of the women and men like in your country? How are gender relations? How are gays &amp; lesbians viewed &amp; treated in your country? In your community?</td>
<td></td>
</tr>
<tr>
<td>Ethnicity</td>
<td>What is the dominant ethnic group in your country? Say something about your ethnic heritage. What are ethnic (or race) relations like in your country?</td>
<td></td>
</tr>
<tr>
<td>Identity</td>
<td>What 3 words would you use to describe your country or culture? Why did you choose them?</td>
<td></td>
</tr>
<tr>
<td>Language</td>
<td>What language is spoken where you live? How many languages do you speak? What are they?</td>
<td></td>
</tr>
<tr>
<td>School</td>
<td>What is the educational system like? At what age do you go to what level of education?</td>
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</tr>
<tr>
<td>Fun</td>
<td>What are your talents &amp; skills? What do you do for fun? What are your hobbies? What’s your favorite type of music? Band? Group? Songs? What are your favorite sports &amp; games? Who are your favorite authors? What are the titles of your favorite books? Why?</td>
<td></td>
</tr>
<tr>
<td>Food</td>
<td>What are the basic or staple foods in your country? What do you eat for breakfast, lunch, snack, and dinner? What are your favorite foods? What are the “must-eat” foods from your heritage or country? Among the dishes in your heritage that you like, which are “yucky” for people from other cultures that they must avoid—why?</td>
<td></td>
</tr>
<tr>
<td>Technology</td>
<td>What kind of technological devices do you like to use or use regularly?</td>
<td></td>
</tr>
<tr>
<td>Visitor</td>
<td>What are your stereotypes of my country? I will respond to your stereotypes. If a visitor came to your country, what would you want them to understand about it or show them? Why? What would you find embarrassing for them to know about your culture?</td>
<td></td>
</tr>
<tr>
<td>Economy</td>
<td>How is the economic situation in your country as a whole? In your community?</td>
<td></td>
</tr>
<tr>
<td>Class</td>
<td>What percentages of the people are rich? Middle class? Poor? How are the living conditions of the poor people in the villages and in the cities? What about poor children?</td>
<td></td>
</tr>
<tr>
<td>Politics</td>
<td>How is politics like in your country? In simple words, what is the political situation like in your country today? (Names and details are not important.) What is your view? What are your suggestions to improve the situation?</td>
<td></td>
</tr>
<tr>
<td>Values</td>
<td>What is your motto in life? What do you value most in your life? Why?</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Love means… Success means… Happiness means… Peace means…</td>
<td></td>
</tr>
<tr>
<td></td>
<td>If you could invite 3 famous people to dinner (dead or alive), who will they be? Why?</td>
<td></td>
</tr>
<tr>
<td>Issues</td>
<td>Name three major problems in your country—they can be economic, social, political, or cultural. What injustices exist in your country? Explain.</td>
<td></td>
</tr>
<tr>
<td>Future</td>
<td>How do you see yourself in five years’ time? What is your career choice? Why do you want to do that?</td>
<td></td>
</tr>
</tbody>
</table>
Intra-Faith & Intra-Group Dialogue

Rey Ty

Questions
- Discuss & use flipcharts, please.
- What are core values common to all members of the subgroup?
- What is unique in each person’s ethnicity and religious practices?
- What are stark differences in the values & practices of members of the subgroup? Gender, religious practices, etc.

Group Drawing
- Illustrate your vision of a community where you celebrate both differences and similarities among people of different religions, ethnicities, values & practices.

Critical Reflection
1. What did you learn from this exercise?
2. What stereotypes about your own subgroup are wrong?
3. What stereotypes about the other subgroups are wrong?
Let’s Write a Poem, a Cheer, or a Slogan Together!
Rey Ty

<table>
<thead>
<tr>
<th>Your Name in Print</th>
<th>Email</th>
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</thead>
<tbody>
<tr>
<td>1.</td>
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<tr>
<td>2.</td>
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<tr>
<td>3.</td>
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<tr>
<td>4.</td>
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<tr>
<td>5.</td>
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<tr>
<td>6.</td>
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<th>P</th>
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</thead>
<tbody>
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<tr>
<td>A</td>
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<td>C</td>
<td></td>
</tr>
<tr>
<td>E</td>
<td></td>
</tr>
</tbody>
</table>
Session Objective: At the end of the session, the participants will realize that despite their differences, they share some common experiences.

Resources:
Big space for moving around, preferably outdoors

Procedure:
1. The facilitator will identify and tell everyone where the green line is located. The green line could either be imaginary or actually marked with something green, such as green electrical tape or green chalk.
2. One set of participants (hosts) will stand at least 10 feet away from the left side of the green line.
3. Another set of participants (guests) will stand at least 10 feet away from the right side of the green line.
4. There are no right or wrong answers. Your answers depend on your self-image and perception.
5. If you do NOT feel safe or comfortable at any one cue, do not move at that given cue.
6. *Note: the positive/negative components change, depending on religion, culture, society…
7. Tell them that they will move to the green line, if the statement refers to them.
8. Note that each identity or action has a different meeting in different historical or social context. For instance, middle-class and rich families in the Philippines send their children to school either in their own car or school bus.
9. Start the workshop, by going through the list:

<table>
<thead>
<tr>
<th>Move to the Green Line If You… Are/Have…</th>
</tr>
</thead>
<tbody>
<tr>
<td>Take the bus to go to school</td>
</tr>
<tr>
<td>Have been humiliated</td>
</tr>
<tr>
<td>Have humiliated somebody</td>
</tr>
<tr>
<td>Have shouted at somebody</td>
</tr>
<tr>
<td>Have been shouted at</td>
</tr>
<tr>
<td>Work</td>
</tr>
<tr>
<td>Cook your own meal at home</td>
</tr>
<tr>
<td>Skip at least one meal a day</td>
</tr>
<tr>
<td>Been in crossfire</td>
</tr>
<tr>
<td>Don’t own a car</td>
</tr>
<tr>
<td>Don’t have a summer vacation</td>
</tr>
<tr>
<td>Drive your own car</td>
</tr>
<tr>
<td>Male</td>
</tr>
<tr>
<td>Heterosexual/straight</td>
</tr>
<tr>
<td>Fair/light skin</td>
</tr>
<tr>
<td>You grew up with your biological parents</td>
</tr>
<tr>
<td>Parents are married</td>
</tr>
<tr>
<td>Female</td>
</tr>
<tr>
<td>Homosexual/gay/lesbian/bisexual</td>
</tr>
<tr>
<td>Dark skin</td>
</tr>
<tr>
<td>You did not grow up with your biological parents</td>
</tr>
<tr>
<td>Parents are not married</td>
</tr>
</tbody>
</table>
**My Points of Departure**

Rey Ty

**Session Objective:** At the end of the session, the participants will be able to realize that each one has his/her own share of privileges and deprivations

**Resources:**
Big space for moving around, preferably outdoors (participants will potentially move about 30 steps backwards and forward)

**Procedure:**
1. The facilitator asks all the participants to form one straight line, metaphorically the starting line of their life.
2. Now, everyone, “right face!” Face the facilitator/instructor.
3. There are no right or wrong answers. Your answers depend on your self-image and perception.
4. If you do NOT feel safe or comfortable at any one cue, do not move at that given cue.
5. *Note: the positive/negative components change, depending on religion, culture, society…*
6. Tell them that they will move one step forward (+) or backward (-), as directed, if the statement the facilitator makes depicts their situation.
7. Start the workshop, by going through the list:

<table>
<thead>
<tr>
<th>Move One Step Forward (+) If You Are/Have…</th>
<th>Move One Step Backward (-) If Are/Have…</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>Female</td>
</tr>
<tr>
<td>Heterosexual/straight</td>
<td>Homosexual/gay/lesbian/bisexual</td>
</tr>
<tr>
<td>Fair/light skin</td>
<td>Dark skin</td>
</tr>
<tr>
<td>You grew up with your biological parents</td>
<td>You did not grow up with your biological parents</td>
</tr>
<tr>
<td>Parents are married</td>
<td>Parents are not married</td>
</tr>
<tr>
<td>Parents are living together</td>
<td>Parents are divorced/separated</td>
</tr>
<tr>
<td>Both parents are living with you</td>
<td>At least 1 parent is working abroad</td>
</tr>
<tr>
<td>Both parents are alive</td>
<td>At least 1 parent is dead</td>
</tr>
<tr>
<td>At least 1 parent has college degree</td>
<td>No parent has a college degree</td>
</tr>
<tr>
<td>All brothers/sisters are in school</td>
<td>At least 1 brother/sister stopped schooling due to financial problem</td>
</tr>
<tr>
<td>Your family earns enough income so that you do not get any support from the government</td>
<td>Your family does not earn enough income so that you have to get government support</td>
</tr>
<tr>
<td>Your family owns your own home</td>
<td>Your family does not own a home</td>
</tr>
<tr>
<td>Your family has at least one vehicle</td>
<td>Your family does not have a vehicle</td>
</tr>
<tr>
<td>You are the only child</td>
<td>You have at least 1 brother or sister</td>
</tr>
<tr>
<td>You have only 1 or 2 brothers/sisters</td>
<td>You have 4 or more brothers/sisters</td>
</tr>
<tr>
<td>You are Christian</td>
<td>You are not Christian</td>
</tr>
<tr>
<td>You are a Roman Catholic</td>
<td>You are a Protestant</td>
</tr>
<tr>
<td>Your family pays for your schooling with no problem</td>
<td>Your family has to look for money with difficulty to let you go to school</td>
</tr>
<tr>
<td>Have no dependents/children</td>
<td>Have dependents/children</td>
</tr>
<tr>
<td>You attended a private elementary school</td>
<td>You went to a public elementary school</td>
</tr>
<tr>
<td>You attended a private high school</td>
<td>You went to a public high school</td>
</tr>
<tr>
<td>Your family goes to see the doctor and dentist regularly, every time you need to</td>
<td>You do not always go to see the doctor and dentist regularly, even if you have to, because of financial problems</td>
</tr>
<tr>
<td>Tagalog is your first language &amp; English is your second language</td>
<td>Tagalog is your second language, and English is your third language</td>
</tr>
<tr>
<td>You always have enough food to eat</td>
<td>You have gone hungry some time in your life</td>
</tr>
<tr>
<td>You have felt discriminated against because you are a woman or gay/lesbian/bisexual</td>
<td>You have felt discriminated against because you are not Roman Catholic</td>
</tr>
<tr>
<td>You have family vacation when it’s vacation time</td>
<td>You have to work when it’s vacation time</td>
</tr>
</tbody>
</table>

After going through this list, ask participants to look around, noting where they ended up and where others ended up.

Form a big circle for debriefing. Participants will inevitably ask questions, so be prepared to explain. Among the expected questions are the following:

Why do Muslims have to step backward? Explain that in the Philippines, which is a predominantly Christian country, Muslims are a minority. Explain that in a predominantly Muslim country, such as Pakistan or Saudi Arabia, the situation will be reverse.

Other similar questions will be raised about other minorities, such as Protestant Christians (as opposed to Roman Catholic Christians), women, etc. Explain that minorities in general are at a disadvantage and that society as a whole has to work towards social equality of everyone.

Ask the following questions:

How did you feel about yourself, after the exercise?
What impressions did you have of others, after all the questions were asked?
How did you feel when you stepped forward and backward?
When were the times when you felt unsure whether to take a step?
Were there moments when you were happy or sad to see others doing the same or opposite steps that you took? Why?

Debriefing: talk about stereotypes in society.
Question: How can we break stereotypes?

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A Bag of Tricks: Dialogue and Community-Building Activities
Rey Ty

1. Interactive Strategies
   a. Bingo
   b. Blindfold; Trust & Drop
   c. Concentric Circles
   d. Dacum Process
   e. Fashion Show; Demo & Use: How Do You Wear a Malong? What are the Uses of the Tubao?
   f. Buzz Words
   g. Community Singing
   h. Forming a Circles & Eliminating Based on…
   i. Massage, Meditation, Breathing, Tai Qi, Exercise
   j. Say “Hi! My Name is…” and Pass the Ball; Call the Next Speaker: Toss a Ball, Call a Name
   k. Introduce Yourself and Make an Original Noise
   l. Matching Name Badges
   m. Groups by: Age, Alphabet, Birthday, Gender, Combination
   n. Groups: Peers, Partners (Share Pair), Subgroups
   o. Group-to-Group Exchange
   p. Stand Up If You Are…; Take One Step to the Left/Right If You…
   q. Participants’ Case Studies, Skit, Storytelling
   r. Stars and Dots
   s. Make a slogan, write a poem, or compose a song/cheer/team theme, create a logo
   t. String Ceremony
   u. Use One Word to Describe…
   v. Fishbowl Discussion
   w. Poster Making: Creating a Diverse (such as Inter-Ethnic or Interfaith Community)
   x. Critique What You See or Hear in the Mass Media and Advertising
   y. Make a TV Commercial
   z. Snap Polls
   aa. True or False; Agree, Disagree, Not Sure; Questions, Role Reversal Questions, Exchanging Viewpoint
   bb. Scavenger Hunt
   cc. Role Play, Reverse Role Play
   dd. Shout Out!; Active Observation & Feedback
   ee. Greeting Cards

2. Dialogue
   a. Group résumé
   b. Five Years from Now
   c. Find out as many features, experiences, or things you have in common with your dialogue partners
   d. Learning Something Positive from the Other Culture/s; Positive Role Model from the Other Community/ies
   e. If You Were a Non-Human Animal
   f. Diversity: What is Unique in Your Own Culture/Community?
   g. Unity in Diversity: What are Common to Both/All Communities?
   h. Open Letter, Letter to the Editor, Letter to the President
   i. Qualifications for a Job Posting for the Position of the President
   j. 5 People & Things You Like & Admire from a Different Community; Famous People You Will Invite for Dinner
   k. Creative Problem Solving: Critique an idea that does not make sense to you; argue with a person who suggests an idea with which you disagree; complain about the practicality of an idea: “we’ve tried that before”
      1) Declaration Making
      2) Pledge of Commitment
      3) Town Meeting
   l. Panel Discussion, Point-Counterpoint Debates

3. Other Activities
   a. Learning Circle
   b. Fish Bowl
   c. Team Quiz
   d. Review Scrabble

e. Jeopardy Review
f. Participant Recap
g. Crossword Puzzle
h. One Thing I Am Taking Away from This Program is ____________________________

Stand Up If…
Rey Ty

Stand up if…

1. You are
   a. A student
   b. An adult
   c. Not religious
   d. An indigenous person
   e. Muslim
   f. Christian
   g. Left handed

2. You
   a. Work
   b. Have attended a peace-related workshop or program before
   c. Have organized or helped organized a peace-related program before
   d. Write poems

3. You
   a. Can cook
   b. Like to have soup for lunch or dinner
   c. Can play the piano
   d. Can play the guitar
   e. Can sing
   f. Can perform traditional dance
   g. Like dancing and going to dance parties

4. You
   a. Prefer talking with your friends face to face than emails
   b. Prefer emails to telephone
   c. Prefer telephone to emails
**Participatory Learning about Unity in Diversity**  
**Rey Ty**

**Session Objective:** At the end of the activity, the participants will be able to play a game, meet as many diverse people as possible with whom you hitherto have not interacted, and have fun at the same time.

**Resources:** Pens, Activity Sheet

**Procedure:**

1. Distribute this Activity Sheet to everyone. Make sure they have a pen.
2. Ask them to go around and ask people to put their initials on the appropriate boxes. For instance, Rey Ty’s initials are “RT.”
3. Each person can only fill out one box. Please feel safe, no one will force you in your answers.
4. When done, each individual shouts “GOTCHA!” “EUREKA!” “YAHOO!” “I’M COOL!”…
5. Spend some time to share your feelings after going through this game.

<table>
<thead>
<tr>
<th>I speak 2 languages fluently</th>
<th>I am an indigenous person</th>
<th>I am Muslim</th>
<th>I am Christian</th>
<th>Someone told me we cannot prove God’s existence</th>
</tr>
</thead>
<tbody>
<tr>
<td>Say something about Africa</td>
<td>Say something about Latin America</td>
<td>Say something about Europe</td>
<td>Say something about the Middle East</td>
<td>Say something about Asia</td>
</tr>
<tr>
<td>I want to have fun</td>
<td>I want to be happy</td>
<td>I seek wisdom</td>
<td>I want to be powerful</td>
<td>I want to be rich</td>
</tr>
<tr>
<td>I live in the south</td>
<td>I live in the north</td>
<td>I am not European</td>
<td>I am not American</td>
<td>I have never been to the U.S. before</td>
</tr>
<tr>
<td>I am a member of an organization</td>
<td>I like poetry</td>
<td>I enjoy reading novels</td>
<td>I like to try new things</td>
<td>I am open-minded</td>
</tr>
<tr>
<td>I enjoy meeting new friends</td>
<td>I am kinda shy</td>
<td>I sing well</td>
<td>I like to dance</td>
<td>I am not religious</td>
</tr>
<tr>
<td>I am very religious</td>
<td>I support the poor people’s struggle for economic rights</td>
<td>I am straight &amp; I respect gays &amp; lesbians</td>
<td>I enjoy being with my family &amp; clan members</td>
<td>I enjoy my independence</td>
</tr>
<tr>
<td>I am not Christian and I am not Muslim</td>
<td>I am of mixed heritage</td>
<td>I am a man but I support women’s rights</td>
<td>I support labor and peasants’ rights</td>
<td>I respect everyone, regardless of their ethnicity</td>
</tr>
</tbody>
</table>
Writing Bio-Poems

Line 1: First name ______________________________________________________________

Line 2: Four traits that describe character __________________________________________

Line 3: Relative of (brother of, sister of, and so on) _________________________________

Line 4: Lover of ________________________________________________________________ (list three things or people)

Line 5: Who feels ______________________________________________________________ (three items)

Line 6: Who needs _____________________________________________________________ (three items)

Line 7: Who fears _____________________________________________________________ (three items)

Line 8: Who gives _____________________________________________________________ (three items)

Line 9: Who would like to ______________________________________________________ (three items)

Line 10: Resident of _________________________________________________________________________

Line 11: Last name
Personality Types and Communications

Extraversion Items

• I am the life of the party.
• I don’t mind being the center of attention.
• I feel comfortable around people.
• I start conversations.
• I talk to a lot of different people at parties.
• I am quiet around strangers. (reversed)
• I don’t like to draw attention to myself. (reversed)
• I don’t talk a lot. (reversed)
• I have little to say. (reversed)
• I keep in the background. (reversed)

Agreeableness Items

• I am interested in people.
• I feel others’ emotions.
• I have a soft heart.
• I make people feel at ease.
• I sympathize with others’ feelings.
• I take time out for others.
• I am not interested in other people’s problems. (reversed)
• I am not really interested in others. (reversed)
• I feel little concern for others. (reversed)
• I insult people. (reversed)

Conscientiousness Items

• I am always prepared.
• I am exacting in my work.
• I follow a schedule.
• I get chores done right away.
• I like order.
• I pay attention to details.
• I leave my belongings around. (reversed)
• I make a mess of things. (reversed)
• I often forget to put things back in their proper place. (reversed)
• I shirk my duties. (reversed)

Neuroticism Items

• I am easily disturbed.
• I change my mood a lot.
• I get irritated easily.
• I get stressed out easily.
• I get upset easily.
• I have frequent mood swings.
• I often feel blue.
• I worry about things.
• I am relaxed most of the time. (reversed)
• I seldom feel blue. (reversed)
Openness Items

- I am full of ideas.
- I am quick to understand things.
- I have a rich vocabulary.
- I have a vivid imagination.
- I have excellent ideas.
- I spend time reflecting on things.
- I use difficult words.
- I am not interested in abstract ideas. (reversed)
- I do not have a good imagination. (reversed)
- I have difficulty understanding abstract ideas. (reversed)

References


Shadow of Hate: U.S. and Philippines Compared & Contrasted  
Rey Ty

Objectives:
1. To reflect on the problems in the U.S.
2. To reflect on the problems in the Philippines
3. To compare and contrast the situation in the U.S. and in the Philippines

Resources: “Shadow of Hate” video, activity sheet, marker pens

Procedure:
1. Watch a documentary film.
2. Reflect.
3. Form into groups and brainstorm to arrive at your answers.
   a. What are the main issues discussed in the film?
   b. If you were to make a film about the Philippines, what issues would you include?
4. Write key words only. Feel free to draw on separate sheets of paper.
5. Post your answers on the wall.
6. Go back to the plenum to present.
7. Debrief.

<table>
<thead>
<tr>
<th>Analogy between the U.S. and the Philippines</th>
</tr>
</thead>
<tbody>
<tr>
<td>Issues in the U.S.</td>
</tr>
<tr>
<td>---------------------</td>
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<td></td>
</tr>
</tbody>
</table>
My Name is

_____________________________________

What I Bring to the Table are the following:
Concentric Circles
Rey Ty

Session Objective: At the end of the session, the participants will be able to talk and be acquainted with practically everyone who are members of their subgroup

Resources:
Name tags, enough chairs for everyone

Procedure:
1. Organize chairs in two concentric circles, facing each other
2. Request participants to sit down in either the inner or outer circles, facing one another
3. The facilitator then gives a series of simple questions that guide partners facing each other in their conversations, such as hobby, favorite food, favorite drink, favorite book, favorite author, favorite color, preferred weather, favorite place, present interest/s, dream/ambition, yourself in 5 years/10 years, etc. Each pair will have a dialogue on only one issue.
4. Tell the participants to make sure they introduce themselves and note the names of their constantly moving partners.
5. People sitting in the outer circle move clockwise on cue from the facilitator.
6. After that, move the chairs to form two separate circles. This second part of the exercise ensures that everyone has a chance to talk with everyone else.
7. People in the outer circle form a circle. People in the inner circle form another group. Make sure you introduce yourselves. Talk as a group about a couple of the topics above.
8. End the session by forming one big group in a circle and thank everyone for taking part in this activity.
Sensitivity to Diversity: Empathizing with the Others
Rey Ty

Session Objective:

1. To try to understand how it is like to be “the others” through role-playing
2. To be aware that prejudices and discrimination exist
3. To learn about the privileges and benefits that “the others” have
4. To comprehend the problems and challenges that “the others” have
5. To discover the similarities and differences between “us” and “the others”
6. To realize that there are potential misunderstandings or misconception between “us” and “the others”

Procedure:

1. Have the following statement written on the board: “Imagine what would your life be like if you had a different status. Visualize that you (are/have)… ”
2. Divide the participants into share-pairs
3. Either assign the following status or let the participants choose a status that they do NOT have, make sure you have a fair amount of diversity of statuses:
   a. Ignore everyone completely. Think of a valid reason why you ignore others, but do not tell them why. You will have to explain why you ignored others (other than that being the instruction).
   b. Black, Brown, White, native American
   c. Very dark skinned, very fair skinned
   d. Indigenous person, urbaine/city dweller, rural/village folk
   e. Male, female
   f. Lack one arm, lack one leg, lack one finger, lack one ear, have 6 fingers per hand
   g. Speak with a very strong accent, speak English badly
   h. Christian, Muslim, Jew, Buddhist, Hindu, Parsi, atheist, agnostic, follow an indigenous religion
   i. You never go to the mosque/temple/church/synagogue, you always go to your place of worship regularly
   j. Straight, gay, lesbian, bisexual
   k. Very fat, very thin
   l. Single, old but a never married male, old but a never married female, divorced, widow/widower
   m. A ten-year old child, old, very old
   n. Blind, mute, deaf, cannot see at all without eyeglasses
   o. You stutter when you speak, you speak too fast, you speak too slowly
   p. You move very, very slowly because you have a minor paralysis in some parts of your body, you have to be in a wheelchair always
   q. Have a permanent big scar on your face, big mole on your face
   r. Have very thick lips
   s. Have flat nose, have sharp nose, have crooked nose
   t. Your family is very rich, extremely poor
   u. Very tall, very short
   v. Have skin disease, no skin pigmentation, cancer
   w. Homeless
   x. Do not have to work to go to school, you are a working student and have to work in order to have money to go to school
   y. Your family owns a big house, lives in a squatter area/in the inner city, only has a rusty tin roof with holes on your head, live with your aunt/uncle’s family, live in a small makeshift house with 20 members of your immediate and extended family
   z. Always hungry (no money to buy food), waste food (can afford to buy any food you want, get big portions, do not eat everything you get, and regularly throw away food)
   aa. Orphan, without a dad, without a mom, never met your dad/mom
   bb. Divorced parents, live with your step mom, live with your step dad
   cc. Your mother was married/separated/divorced twice, your father was married/separated/divorced twice/thrice
   dd. You never eat out, always eat out
   ee. Have thick and kinky hair, have very thin and straight hair, bald, balding, partially bald (male or female)

You do not eat meat, you only eat meat
Have never traveled 1 mile out of your hometown
A Catholic priest with a wife and children but constantly asks the Pope for dispensation
Only buy clothes/shoes with famous brand names, refuse to buy clothes/shoes with famous brand names
Only buy locally made goods/food, only buy imported goods/food
Buy brand-name products (detergent, shampoo, pop soda…), buy generic products only and refuse to buy brand-name products
You always bring your own lunch, you always eat out for lunch
From Alabama, Texas, Manila, New York, Hong Kong, Spain, Mexico, Canada, Cebu, Paris, California; Australia, China, Cuba, Japan, Switzerland
A single mom
A man with very long hair, a woman with very short hair
Once married but now a religious (imam, pastor, priest, rabbi)
You always talk, you almost never volunteer to talk and only answer briefly when someone asks you a question
Only drink bottled water and never from the tap, only drink tap water and never bottled water
Participants can think of, suggest, and assume other possible statuses not identified here

4. Visualize yourself as having the status assigned to you in order to feel and act the role assigned to you. What do people assume because of your status? Which assumptions are right and which are wrong? What are the prejudices and discrimination that “the others” have against you? What do you normally do? How do you normally think and feel based on your status? What are the possible misunderstandings and wrong impressions that “the others” have about you? What are your privileges and benefits in your status? What are the problems and challenges that you have? What are similarities and differences between you and “the others”?

5. Their answers must be contextualized in the community or society where they live.

6. Go back to the plenary session and ask volunteers to share their answers, feelings, and thoughts.

7. The facilitator ends by summarizing key points as well as calling everyone to understand and respect differences and diversity amidst our common humanity and empathize with “the others.”
If You Were a Non-Human Animal, What Would You Be?
Rey Ty

Session Objective: At the end of the day, the participants will be able to:
1. realize that there are different kinds of leadership styles and qualities
2. identify their own strengths and weaknesses as leaders

Materials: Large sheets of newsprint paper, felt pens

Procedure:
1. In the plenary session, ask participants to read and think about the following question: “If you were a non-human animal, what would you be?” Tell the participants that they can only choose from among the following answers: rabbit, eagle, lion, and turtle.
2. Assure the participants that there is no right or wrong answer.
3. After they had enough time to think, ask those who think they would rather be rabbits to raise their hands. Tell them to stay in one corner of the room. Repeat the process.
4. Discuss the positive and negative qualities of the animal of their choice
5. Write the type of animal and the qualities on a large sheet of newsprint paper. For example:

<table>
<thead>
<tr>
<th>Non-Human Animal:</th>
<th>Group Members:</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>POSITIVE QUALITIES</td>
</tr>
<tr>
<td>1.</td>
<td>1.</td>
</tr>
<tr>
<td>2.</td>
<td>2.</td>
</tr>
<tr>
<td>3.</td>
<td>3.</td>
</tr>
<tr>
<td>4.</td>
<td>4.</td>
</tr>
<tr>
<td>5.</td>
<td>5.</td>
</tr>
</tbody>
</table>

6. When everyone is done, ask all groups to go back and form the plenary group again.
7. Ask a group to volunteer to present their findings.
8. The group posts its output on the wall for everyone to see.
9. Give other groups a chance to ask questions.
10. Repeat the process.
11. To close the session, the facilitator explains that each animal represents us. Each is different, but all animals have something to offer. Each has a role to play. We should learn to work with others, accepting their strengths, and recognizing their weaknesses.
Session Objectives: A leader must learn
1. To realize that each person has a combination of different identities that affects their standing in society
2. To realize that each society in different historic period has a preference for different identities
3. To treat each person with utmost dignity and respect, regardless of their status

Procedure:
1. Organize yourselves into manageable groups, answer the questions, and share the reasons for which you answered the way you do. If you feel uncomfortable discussing any issue, you are not obliged to discuss those issues. You have a few minutes to discuss.

<table>
<thead>
<tr>
<th>Social Group</th>
<th>Your Membership</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gender</td>
<td></td>
</tr>
<tr>
<td>Ethnicity, Heritage</td>
<td></td>
</tr>
<tr>
<td>Class</td>
<td></td>
</tr>
<tr>
<td>Dis/Ability Status</td>
<td></td>
</tr>
<tr>
<td>Religion</td>
<td></td>
</tr>
<tr>
<td>Age</td>
<td></td>
</tr>
<tr>
<td>Sexual Orientation</td>
<td></td>
</tr>
<tr>
<td>Others</td>
<td></td>
</tr>
</tbody>
</table>

2. Answer the following guide questions.
   a. The membership/s, which you think of the most often.
   b. The membership/s you think of the least.
   c. The membership that gives you the most benefits/privileges
   d. The membership that hurt your options, access, and/or rewards the most
   e. The membership that you know least about BUT want to know more
   f. The membership that makes you feel most at ease
   g. The membership that have the strongest effect on your self-image
   h. The membership that have the greatest effect, positively, on how others see you
   i. The membership that have the greatest effect, negatively, on how others see you
   j. Plenary Session
Misunderstanding and Hurting
Rey Ty

**Session Objective:** At the end of the session, the participants will be able to understand how people of other ethnicities and religions feel.

**Materials:**
Flipchart, marker pens

**Procedure:**
1. Form into groups of 5. Make sure you have people of different ethnicities (e.g. Maranao, Ilocano, Subanon, Fujianese, Tausug, Cebuano) and religions (e.g. Sunni Islam, Roman Catholic Christianity, Buddhism, Protestant Christianity).
2. Decide on who will speak first. Actively listen to the person who speaks.
3. Answer the following questions:
   a. What do you hear other people say about people of your ethnicity or religion that clearly is wrong, which reflects a misunderstanding? Explain your side. What do you suggest people should do to correct the misunderstanding?
   b. What hurt you the most when you hear people say things about people of your ethnicity and religion? Explain your side. What do you suggest people should do to stop hurting people of your ethnicity and religion?
4. Others may ask questions for clarification.
5. Take turns. Let another person speak up.
6. Debrief.
**Session Objective:** At the end of the session, the participants will be able to learn a lesson on “unity in diversity”

**Materials:**
- Enough supply of self-adhesive stars in different colors

**Procedure:**
1. Participants form a circle.
2. The facilitator requests all participants to shut their eyes for a while.
3. The facilitator puts a colored star of different colors on the forehead of each participant.
4. When done, the facilitator asks the participants to open their eyes.
5. After that, the participants are asked to form their own group/s, as they see it fit. This will take a few minutes, depending on the dynamics of the group.
6. The facilitator asks the participants why they formed the groups the way they did. Participants of each group (if there is more than one group) explain.
7. At the end of the discussion, the facilitator explains that we are all human beings, belonging to the one and only human race, but with different colors. We all belong to one big group called humanity, an all-inclusive group with people of all ethnicities, colors, religions, and gender.
Session Objective: At the end of each day, the participants will be able to understand the values of different virtues

Resources: Different Virtues written in 8” x 11” sheets of paper

Procedure:
1. Form into groups of five.
2. Depending on how many groups there are, the facilitator hands out randomly as few or as many 8” x 11” sheets of paper with the following words, written in English and Chinese, Arabic, Turkish, Greek or in your local languages, if any: happiness, beauty, youth, success, wealth, tranquility, smile, long life, enjoyment, fame, etc.
3. Each group will show everyone what “virtue” they have.
4. Each group will then discuss the merits and demerits of having their “virtue.”
   a. Why as a group they want to keep their virtue or exchange their virtue with another one.
   b. If they decide to exchange, the group members now ask the other group which has the virtue of their choice to exchange virtues with them.
   c. The first group has to explain their choice.
5. The facilitator will ask one group to speak up first. Then, the process continues with this second group now taking the lead whether to keep or trade virtues.
   a. The exercise can go on and on, depending on the time constraint. But as a minimum, make sure each group has a chance to keep or exchange virtues at least once.
   b. The facilitator ends by explaining that all virtues are important. However, sometimes we cannot “win” them all and have to make choices as to which virtues are more important for us than others. Philosophers from the ancient times to the present have been debating as to what is or are the best virtue/s.
Session Objectives: At the end of the session, the participants will be able to

1. learn on your own about the different types of human rights
2. understand the importance of different rights

Resources: Different Rights written in 8” x 11” sheets of paper

Procedure:
1. Form into groups of five.

3. Depending on how many groups there are, the facilitator hands out randomly as few or as many 8” x 11” sheets of paper with the following words in front: economic rights (Articles 23-24), social rights (Art. 25), cultural rights, civil rights (Arts. 4-20), and political rights (Art. 21).

4. On another sheet of paper, the participants will enumerate all the specific rights related to these more general rights, citing such sources as the Universal Declaration of Human Rights. Write down key words only, such as “no slavery,” “no torture,” and “employment.” The facilitator will guide the groups on this.

5. Each group will show everyone what “rights” they have.

6. Each group will then discuss the merits and demerits of having their “rights.”

7. The facilitator will ask one group to speak up first.
   c. First, they share with everyone what are the specific rights embodied in the “right” they possess. They teach each other about rights, while playing a game.
   d. Why as a group they want to keep their “right” or exchange their “right” with another one. If they decide to exchange, the group members now ask the other group which has the “right” of their choice to exchange “rights” with them.
   e. The first group has to explain their choice.

8. Then, the process continues with this second group now taking the lead whether to keep or trade “rights.”

9. The exercise can go on and on, depending on the time constraint. But as a minimum, make sure each group has a chance to keep or exchange virtues at least once.

10. The facilitator ends by explaining that all rights are important. However, sometimes we cannot have them all and we need to make choices as to which rights are more important for us than others. That is when problems arise. Governments in the different parts of the world are debating as to what is or are the most important right/s.
**Stereotypes: The Past**  
Rey Ty

**Session Objective:** At the end of the session, the participants will be able to: realize the impact of stereotypes on both the one who is labeled and one who labels

**Resources:**  
Chairs formed in a circle

**Procedure:**

1. The facilitator informs the participants that they will be engaged in role playing. Each participant will be given a label. These labels include: arrogant, artistic, atheist, athletic, banker, billionaire, bright, center-of-attraction, cheap, childish, classy, clean, creative, cute, dirty, dishonest, elegant, emotional, executive, exotic, expensive clothes, forgetful, gay/lesbian, good-for-nothing, gossipy, helpless, honest, ignored, insecure, jealous, lazy, liar, loud, materialistic, millionaire, modest, muscular, musical, noisy, optimistic, overweight, paralyzed left leg, pessimistic, poor, popular, precious, quiet, rich, Roman Catholic, self-righteous, showy, shy, soft-spoken, special, strong, Sunni Muslim, talented, thin, tired, tropical, ugly, valedictorian, violent, weak, and factory worker.

2. Once everyone is given a label, placed where the recipient cannot see it.

3. Each participant will now stand up and move around the room as though in a social gathering where they are expected to engage in small talk with each and everyone.

4. Each participant will treat the others based on their labels.

5. After exhausting the opportunity to chitchat with one another in the allotted time, participants go back in the plenum, sitting in the formation of the big circle, for debriefing.

6. The facilitator tells the participants in the plenary session that the role play is over and ask the following questions:

   a. Was the label given you a good description of who you are?
   b. How did you feel being treated the way you were treated?
   c. Was it easy to treat others based on the labels they carry?
   d. Was the stereotype on others’ labels confirmed?
   e. Did you start to act the way you were labeled?
   f. Did participants with related labels cluster together?
Session Objective: At the end of the session, the participants will be able to identify both the positive and negative stereotypes each religious group has of the other groups.

Resources:
- paper and different colored pens

Procedure:
1. Ask participants from the same religious groups to form a group. For instance, Muslims form one group. Roman Catholics form one group. Indigenous persons with an indigenous faith system form one group. If, for instance, there is only one indigenous person, make sure that at least one youth leader joins that person to form a group.

2. Each group picks (1) a facilitator, who makes sure that everyone has an equal chance of sharing their ideas, (2) a scribe, who takes down notes and makes sure that the notes reflect the sentiment of the whole group, and (3) a rapporteur, who will present the group report to the plenum.

3. Brainstorm and write down on a sheet of paper both the positive and negative stereotypes on two separate columns that other religious groups have about your group. For instance, the Roman Catholic group will jot down all the stereotypes that Muslims, Buddhists, and Jews have about them.

4. Put a check mark in one color on the stereotypes which are correct.

5. Put an “x” mark in another color on the stereotypes which are wrong.

6. Brainstorm on the ways by which these wrong stereotypes can be corrected.

7. Post the Graffiti on the Wall all around the session hall.
Magnifying Glass: The Present
Rey Ty

Session Objective: At the end of the session, the participants will be able to:

1. Pinpoint the correct generalizable images of one’s group
2. Correct the wrong images that the other groups have of one’s group

Resources:
If sitting on the floor, please make sure it is clean. Otherwise, clean it and put a mat.

Procedure:
1. Ask all participants to form a big circle and sit on the floor or chair.
2. Ask one religious group to volunteer to go inside the circle. They are the fish in the bowl. Attention is directed towards them.
3. The first group will share their feelings about the stereotypes others have of people in their religion. Members take turns in sharing their positive and negative experiences and suggest ways to break negative stereotypes.
4. Participants in the big circle ask the “fish” questions as well as answer questions raised by the “fish.”
5. The facilitator thanks the first group of “fish.”
6. The facilitator asks for another group to volunteer to be the “fish” for the second round, third round… Repeat the process.
7. Finally, all participants go back to form one big circle.
8. The facilitator asks participants to summarize the activities as a whole.

Diversity and Essential Values of One’s Faith
Rey Ty

Session Objective: At the end of the session, the participants will be able to identify the basic values in your religions (Islam, indigenous religions, Christianity, etc.)

Resources:
Paper and different colored pens

Procedure:
1. Ask participants from the same religious groups to form a group. For instance, Muslims form one group.
2. List down the key values in your faith system. Use key words only.
Present your work creatively and colorfully.
Unity of Religions and Interfaith Core Values
Rey Ty

Session Objective: At the end of the session, the participants will be able to identify the basic values common to all religions (Islam, indigenous religions, Christianity, etc.)

Resources: Paper and different colored pens

Procedure:
1. Ask participants from different religious groups to form a group. For instance, Muslims, indigenous believers, and Christians form one group. Repeat and form different groups.
2. List down the fundamental values common to all religions. Use key words only.
3. Present your work creatively and colorfully to the plenary group.
4. The facilitator closes the session by telling participants that they have realized that despite their differences, they have found a lot of common grounds among them. The facilitator tells the participants to appreciate unity in diversity.

Unity Wall: The Future
Rey Ty

Session Objective: At the end of the session, the participants will be able to come up with a common agenda for peace that binds everyone together

Materials: Large sheets of newsprint, felt pens

Procedure:
1. On a large sheet of newsprint, write the words “Unity Wall” on the top center area
2. Request participants to express their ideas on how to bring about peace. Discuss to reach consensus. Resolve any differences.
3. Ask participants to come up front to write down key words and/or make simple illustrations. Optionally, they can also do creative presentations.
See Me, Hear Me: I Am What I Am!
Rey Ty

Session Objective: At the end of the session, the participants will be able to:

1. showcase one’s own culture to other participants
2. learn something about other cultures
3. appreciate each other’s cultures

Materials:
Cassette, CD, or MP3 player, etc.

Procedure:
1. Form a circle, sitting on the floor could be a good idea. Weather permitting, this activity could be done outdoors. Alternatively, this fun activity can be organized as an informal “cultural night” or “jam session”.

2. The facilitator ask volunteers to present their cultural presentations, which can be in any form, such as song, poetry, dance, theater, drawing, ritual, sharing of food, and others.

3. One participant comes to the center of the circle and does a presentation. Then, other participants follow, one after the other.

4. The facilitator asks the participants what they have learned from this activity, getting as many responses as possible. The facilitator concludes the session by summarizing what have been presented and thank all volunteer performers.

5. Alternatively, this fun activity can be organized as an informal “cultural night” or “jam session”. If you choose to do so, then reserve an auditorium. Ask for volunteers to do the lights, sounds, taking digital photos, taking digital video clips, and other audio-visual needs.
Circles of My Multicultural Self: Examining Stereotypes

This activity requires 20-30 minutes.

**Session Objective:** This activity engages participants in a process of identifying what they consider to be the most important dimensions of their own identity. Stereotypes are examined as participants share stories about when they were proud to be part of a particular group and when it was especially hurtful to be associated with a particular group.

**Resources:** Make copies of circle handout and distribute to each participant.

**Procedures:** Ask participants to pair up with somebody they do not know very well. Invite them to introduce each other, then follow these steps:

1. Ask participants to write their names in the center circle. They should then fill in each satellite circle with a dimension of their identity they consider to be among the most important in defining themselves. Give them several examples of dimensions that might fit into the satellite circles: female, athlete, Jewish, brother, educator, Asian American, middle class, etc.
2. In their pairs, have participants share two stories with each other. First, they should share stories about when they felt especially proud to be associated with one of the identifiers they selected. Next, they should share a story about a time it was particularly painful to be associated with one of the identity dimensions they chose.
3. The third step will be for participants to share a stereotype they have heard about one dimension of their identity that fails to describe them accurately. Ask them to complete the sentence at the bottom of the handout by filling in the blanks: "I am (a/an) ____________ but I am NOT (a/an) _____________." Provide your own example, such as "I am a Christian, but I am NOT a radical right Republican." Instructions for steps 1, 2, and 3 should be given at once. Allow 8-10 minutes for participants to complete all three steps, but remind them with 2 minutes remaining that they must fill in the stereotype sentence.
4. Probe the group for reactions to each other's stories. Ask whether anyone heard a story she or he would like to share with the group. (Make sure the person who originally told the story has granted permission to share it with the entire group.)
5. Advise participants that the next step will involve individuals standing up and reading their stereotype statement. You can either simply go around the room in some order or have people randomly stand up and read their statements. Make sure that participants are respectful and listening actively for this step, as individuals are making themselves vulnerable by participating. Start by reading your own statement. This part of the activity can be extremely powerful if you introduce it energetically. It may take a few moments to start the flow of sharing; so allow for silent moments.
6. Several questions can be used to process this activity:
   1. How do the dimensions of your identity that you chose as important differ from the dimensions other people use to make judgments about you?
   2. Did anybody hear somebody challenge a stereotype that you once bought into? If so, what?
   3. How did it feel to be able to stand up and challenge your stereotype?
   4. Where do stereotypes come from?
   5. How can we eliminate them?

**Facilitator Notes:**
The key to this activity is the process of examining one's own identity and the stereotypes associated with that identity, then having one's own stereotypes challenged through others' stories and stereotype challenges. Encourage participants to think about the stereotypes they apply to people and to make a conscious effort to think more deeply about them, eventually eliminating them.
Circles of My Multicultural Self

This activity highlights the multiple dimensions of our identities. It addresses the importance of individuals self-defining their identities and challenging stereotypes.

Place your name in the center circle of the structure below. Write an important aspect of your identity in each of the satellite circles -- an identifier or descriptor that you feel is important in defining you. This can include anything: female, mother, athlete, educator, scientist, or any descriptor with which you identify.

1. Share a story about a time you were proud to identify yourself with one of the descriptors you used above.
2. Share a story about a time it was especially painful to be identified with one of your identifiers or descriptors.
3. Name a stereotype associated with one of the groups with which you identify that is not consistent with who you are. Fill in the following sentence:

   I am (a/an) ___________________ but I am NOT (a/an) ___________________ .
Acknowledgments

I acknowledge with thanks the support of my husband, Terry, who has helped me on my journey in locating myself and the joy of my Native American heritage, which might have easily been lost.

I want to also thank the students in the English Poetry Workshop for their criticism and Dr. Amy Newman for her part in making these works possible.

Editor’s Note: Below is a list of Rita Reynolds’ poems.

1. Seven Directions
2. Pawn for a Nakota
3. Powwow Dancing
4. Native American Awareness
5. Aubade Response to Mascots
6. Mascot Awareness
7. Teaching

Seven Directions (as I have been taught, through Fool’s Crow’s Eyes)

Rita Reynolds

West
Black
Power of Life
Where Thunder Beings come from
Where life begins

* * * * * * *

North
Red
Power of endurance
Where winter comes from
Color of the blood of life

* * * * * * *

East
Yellow
Where the sun comes from
Direction of knowledge
Helps us to learn
Where spirits reside

* * * * * * *

South
White
Where we go to when we become spirits
End of the circle of life
No beginning, No end
A good place where all things grow to maturity

* * * * * * *

Sky
Blue
Where the Creator resides
Where the birds fly
Where we want to be

* * * * * * *

Earth
Green
Our Mother
On whose back we stand
Turtle Island
North America

* * * * * * *

Ourselves
Purple
Us
For without us, none of the others would be.

**Pawn for a Nakota**
Rita Reynolds

The sky stones, kissed by the Creator,
Fancy, silver, cast from slugs, cold chiseled.
Tediously made into sheets, soldering,
Melting the metal for casting

Heavy silver and large stones
The first stones came from near Santa Fe
A place called Cerillos
Native Americans mined in ancient times and

The Spanish dug it out
Pueblos use it for beads and other ornaments
Zunies use rice size pieces
Dine’ use it for large wearable art

As the eagle bone whistle
Sings to the Creator
Old pawn, dead pawn made for oneself,
A relative, or other Indian – especially

Well made – spiritual because present
At Native American Ceremonies
Carefully guarded by the people
Carefully guarded by families
My piece represents the seven directions
Seven stones on each side
Seven stones in the horseshoe
Four beads between each bezel

Lots of silver
Lots of sky stone
Kissed by
The Creator.

**Powwow Dancing**
Rita Reynolds

Powwow dancing is a beautiful sight
The meeting of relatives in the good times
Coming into the circle to spread their light
Dancers, drummers, veterans sharing their culture
Powwows are events on Indian time
Powwow dancing is a beautiful sight
The spirit moves us to share our lives with family and friends
The style of dancing depends on the spirit and ancestors
Coming into the circle to spread the light
The brain of many colors dancing their culture
The meeting of friends and relatives in good time
Powwow dancing is a beautiful sight
Creation through singing, drumming brings spirit
Of the things that Indians share by mime
Coming into the circle to spread the light
Giving all of themselves by sharing sight
The audience joins in the dancing in synchronized time
Coming into the circle to spread the light
Powwow dancing is a beautiful sight.

**Native American Awareness**
Rita Reynolds

1. Because many Indian people live close to nature, they tend to be healthier than non-Indians.

2. Most Indians are proud of being Indian.

3. Most Indians men do not need to shave.

4. Most Indians don’t have to pay for hospitalization.

5. Because of past treaties, Indian people do not have to register for the Armed Forces.

6. Indian people have the highest suicide rate of any group in the country.

All Indians have wings hidden under their arms.

8. Most Indian people do not pay taxes.

9. Many Indian men still refer to their wives as squaws.

10. The majority of all Indian families carry water one mile or more to their homes.

11. Indian tribes are culturally deprived in some parts of the country.

12. On the majority of reservations, Indian people need permission to leave.

13. Under Indian feet, you can see Pueblos.

14. Most Indian children attend Bureau of Indian Affairs schools.

15. Most Indians are free and happy people.

16. Most Indians have high cheekbones.

17. Some Indians are still Indian givers.

18. Twenty percent of Indian families have no houses of their own.

19. Because of conflicting values, Indian people tend to have a high rate of failure in business.

20. Indians are usually good hunters.

21. The academic achievement levels of most Indian children is below that of white children.

22. Because of their sense of direction, Indian people who come to the city can find their way around.

23. Indian people tend to be good farmers because of their reverence for the land.

24. In the last hundred years, Indians have lost 40 percent of their land.

25. Indian athletes then to be long-distance runners rather than sprinters.

26. Most Indian tribes still have chiefs.

27. A person who is 1/5 Indian is called “half-breed.”

28. Indians tend to die younger than non-Indians.

29. A plains Indian man received a war bonnet when he became a chief.

30. The majority of Indian youth drop out of school.

31. Because of genetic factors, many Indian people are alcoholics.

32. Some Indians get funds from the United States government for living on the reservation.

33. Fewer than 5 percent of Indian children have an Indian teacher.

34. Many Indian men make good auto mechanics because of their experience with arts and crafts.

35. Indians comprise less than 1 percent of the total population of the United States.

36. There are laws that prevent Indian people from drinking alcoholic beverages.

37. “Over the past 500 years, the indigenous people of the Americas have been invaded, conquered, converted, enslaved, diseased, robbed, removed, confined, massacred, and/or assimilated to the brink of extinction.”

New York Times Upon the Dedication of the Native American Museum in Washington, D.C.

Aubade Response to Mascots
Rita Reynolds

Through history Native Americans do not trust dominant culture to do what is best and fair Americans have dressed up and played Indian since the Boston Tea Party. Those who have dressed up feel that anything they do with a good in their hearts is not offensive.

Indian logos and nicknames create, support and maintain Stereotypes. This cultural abuse supported by institutions constitutes institutional racism. Public schools may be the vehicle of institutional racism. These abuses marginalize, confuse, intimidate and harm Native American children.

This has significant impact on their emotional, spiritual, physical, and intellectual development throughout there school experience. As long as logos remain, both Native American and non-Indian children are learning to tolerate racism in our schools.

Mascot Awareness
Rita Reynolds

1. We have always been proud of our “Indians”

2. We are honoring Indians; you should feel honored.

3. Why is the term “Indian” offensive?

4. Why is an attractive depiction of an Indian warrior just as offensive as an ugly caricature?

5. We never intended to logo to cause harm.

6. We are paying tribute to the Indians.

7. Aren’t you proud of your warriors?

8. This is not an important issue.

9. What if we drop the derogatory comments and clip art and adopt pieces of REAL Indian ceremony, like Powwow and sacred songs?

10. We are helping to preserve your culture.

11. This logo issue is just about political correctness.

12. What do you mean there is hypocrisy involved in retaining an “Indian” logo.

13. Why don’t community members understand the need to change, isn’t it a simple matter of respect?
Teaching

As the journey through life begins
how happy we are to accept
new ones into our fold

As these little ones grow what
do we teach them. What is the
most important thing we can give them?

Love, dreams, laughter, persistence, protection,
power, prestige, respect, honesty, security,
responsibility, boldness, making your Mom proud.

All these things we teach as we make
these steps through our journey of life
but the one we wish you to have most is being a self-starter.

Because, each journey begins with the first step
we hope, as you look to the future that we will be part of your choices,
part of your learning, part of your growing.

But more importantly, we love your choices
we love your learning, we love your mistakes,
so we can correct, so we can be part of your thinking.

When we are no longer a part of your life
hopefully, we will still be part of your journey
always there, always whispering in your ear,
always the good spirit helping to direct you.
INTRODUCTION

“All My Relations” is the translation of a common Lakota blessing. It is meant to remind us that all people and life are interconnected. This conference explores the myriad of ways modern society can benefit from indigenous views and reconnect to one another. Speakers at this conference present Native American views on topics such as spirituality, politics, environmentalism and education. Sessions are either in a panel format and individual format. Various group events, such as dancing and singing, talking circles and celebration ceremonies will take place throughout the weekend.

Possible topics for sessions include: sacred sites and objects, Native Americans in curriculum, Native Americans in modern institutions, indigenous insights for a modern world, craft workshops and traditional storytelling.

This event is an extension of NIU’s former Native American Colloquium. The colloquium ran for ten years and was held at the Lorado Taft Campus in Oregon, IL. NATIONS, the Native American student organization of NIU has moved this event to the main NIU campus and is refocusing the event to be more inclusive, serving both students, area educators, and interested community members. Only when we take the time to listen to the past will we know our purpose for the future.

PURPOSE

The purpose of this conference is to share Native American cultural information, to make available credit for learning this information through CPDU’s and most importantly to help with personal growth through knowledge to accomplish this goal.

A needs survey was not necessary, since this program was already existing. The change was to move it from Lorado Taft, where it had been held for the previous ten years, to NIU’s main campus. At Lorado Taft, approximately 150 people attended this event. To move it to main campus meant that more people could attend, since the facilities are larger and for the most part could be expanded to whatever the need required.

With all these things to accomplish the main issue of things to be done was to set up a way to let future teachers understand that Native Americans have a different value system and to understand that value system, we have to look at the things that are valued. This does not make the value system that is used at this time better, it is just different. One of the main reasons for setting up this conference was to help more people understand these basic values and there differences to the things they believe or have been taught. It is difficult to be the one who is different, but it becomes easier if others understand the way we think or act.

PLAN CONTENT

The flyer for this program is attached in Appendix A. This is the instrument that was used for people to sign up for this event. The program for this event, including session outline, presenter bios and session descriptions and panel descriptions is attached in Appendix B.

Costs for this program includes honorariums for Native American presenters, costs for telephone, copies, curriculum materials such as folders, name tags, meal tickets, evaluation forms, paper, pencils and pens, and use of computers. Gifts and prizes selected for participants, some made by the committee. Student organization available subsidy for events offered on campus for students. Auxiliary sales included sales of Native American T-shirts and leftovers from other events sponsored by the Native American student group on campus. Profits from the educational unit were not included in total information and the selection of staff for this portion of the event was not included in total operating costs.

Room, meal and snack charges were also incorporated in the budget for this event. See Appendix C through E for this budgetary information for this event.

The most important part of the plan to make this event successful was the marketing plan. This plan included brochures (Appendix A), flyers, news releases for local papers, radio and television, direct mail to teachers who have previously attended the event at Lorado Taft, computer access to NATIONS online web site, radio interviews, TV interviews, videotapes, news conferences, press kits, public gatherings, public service announcements, feature articles, interviews, listing on the speakers bureau, need for volunteers to help with the event, special advertising through exhibits, displays, lectures, parades, receptions, seminars and workshops and advertising this event whenever possible.

Additional information was available for all participants. See Appendix F. This sheet helped participants understand some of the reason that the event was scheduled for so many hours – first to have enough time for the CPDU to be worth thirteen, and second for make the event worth one credit hour. If the event was less time, it would not be long enough to be worth the full credit.

Networking information was asked from each participant. This information was posted for all to see and share. Later, these forms were collected for future use by the NATIONS group for future reference and assessment. See Appendix G.

After each session and at the final session the conference evaluation form was used to collect information about the sessions and about the total conference. See Appendix H.
The planning of this event took at least six months, but to be more realistic it took approximately one year to make sure all the ends were tied up and ran smoothly. It seemed to get easier to run each time the event happened. For the last three years at Lorado Taft, the NATIONS group ran the event, so moving it to campus seemed like a good alternative to help to increase attendance and to help make the event more available to students on campus, since the event would draw more people at NIU than at Lorado Taft. The last year at Lorado Taft, only 68 people attended. The first attendance at this conference was 163. This was substantially larger and the majority of people who attended were students, more than 100.

One of the major goals of this conference was to help with the revision of teacher classes to include information by Native Americans and to alter the understanding of present and future teachers in the presentation of Native American materials. Reading lists and other materials concerning teaching about Native Americans were also included in the materials. The ideal situation would be to help teachers understand the true history of the United States by perhaps reading and using the original information into their teaching. Christopher Columbus’ Journal of the First Voyage to America brings a different understanding to participants and helps them to see how Native Americans were perceived and treated by the supposed person who found them. Since this is a journal in Columbus’s own words, it is very powerful in changing the mindset of people who look at Columbus as a hero. “Through critical exploration of Native American identity the cycle can be broken.” (Writer, 2001) Since teachers fall back on what they learned when they were in grade school to teach their classes, it is vitally important to make sure they are taught that Native Americans are culturally different. They believe in a tribal culture. They value the group and not personal achievement. They sometimes practice a different kind of spirituality that is connected to the Creator in a different way.

CONCLUSION

In recent days I have had two individuals from different organizations approach me to again do this conference, or to help them set up a conference similar to this once successful conference. I am not sure how I feel about this. I have had a hard time thinking about it and it has caused me to spend a lot of time thinking about this again. The event was wonderful and helped me also to find my path, but I am not sure that I am willing to do the work – with people who do not understand what will be needed. Perhaps after I finish my degree. Right now, there are just to many things I would like to accomplish. I know that giving them the information is not enough to make this conference successful, there is much more to it, as with any program and this program is extremely detailed and needs many things to be done to make it work. There are so many factions of Native Americans and some of the hardest part of this event was bringing them together, to work together to make the conference a success. Teachers were the basis that the conference was built on, and if it is to be successful they would have to be the basis again.

REFERENCES


APPENDIX

A. Sign up Flyer
B. Session Outline, Presenter Bios, Sessions Descriptions, Panel Descriptions
C. Conference Leader Contact Information
D. Conference Leader Pay
E. Budget Information
F. Additional Information for Participants
G. Networking Information
H. Conference Evaluations

Resilience
Rita Reynolds

Abstract. Educational organizations have long noted that Native American college students fail to meet primarily academic goals. This is primarily due to their lack of resilience, which reflects in how this relates to their academic achievements. The author believes that to work on these personal and school related issues would provide comprehensive resiliency in all parts of life. It is believed that if a person’s family, community, and school care deeply about an individual, have high expectations, offer purposeful support and value each person as part of the group the chances for success in all areas of life improves. This paper describes possible ideas that could be used to help Native American students develop and maintain resiliency. It is believed that if a community works together a large number of youth and adult learners can overcome adversity and obtain bright futures.

Overview
At this time resiliency is often problem-focused and is addressed by the needs of students at risk. The focus is on dysfunctional family, and related personal issues including drugs, alcohol, even suicide attempts. Programs are developed to work with Native American populations that are limited to working with their problems. This approach is reactive. It deals with people who are already identified as in trouble. In schools, programs are designed to meet the needs of problems, not to install good skills to avoid problems before they happen. This proactive model would build skills – that is ideal resiliency. The idea is to strengthen the environment, not fix the children would change the focus of education and make it a proactive model.

Native American Learning Environment
The emphasis has been on yearly school improvement and restructuring our schools, which puts lots of pressure on the schools and students to do well on standardized tests. Given the assimilation approach to Indian education, the types and locations of schools and the cultural and linguistic diversity, over 200 languages in over 650 federally and state recognized tribes. The likelihood of success is somewhat minimal. Native American schools on reservations fall below these standards and in large degree it is a never-ending battle.

How to Define Education – for Native Americans
How do we measure hardship and adversity? A look at the history of Native Americans brings up many issues that cause Native Americans to not trust education. Education was used as an assimilation tool. Less than fifty years ago, children were still being taken from their families regularly and sent to boarding schools to be assimilated into the mainstream culture. Many students of the time period were taken away from their families and sent to places to find not only religion but also education. If they rebelled, or did not choose to follow the roads set out for them, they had no place to return to and even if they do return, they have been away for so long they do not understand who they are and where their feet need to be planted to be a good member of their community. There are not jobs for the uneducated. There is nothing to do – no place to be hired. If you do not succeed in school, you loss yourself and respect in many ways.

In oral history, which is how the history of tribes is passed from generation to generation, through stories. Elders tell stories others listen, no matter when these stories are told. This may seem a simple thing, but this is not the way schools teach or help others to learn. The basic concept of not telling a teacher how to teach, the level of acculturation of the individual all make a difference in who will and who will not succeed. Native American values are set up to fail in education.

Successful programs would share one common factor. They would capitalize on the assets and strengths of Native Americans – peer groups, families, schools, or community would help students “find the good path” and lead fulfilling lives. (Bernard, 1997; Bergstrom et al 2002)

“Emic Model of Resiliency for the Transformation of Self” (Trueba, 2002)
This model appears to give significant information on things that might be done to help Native American students become successful. “The six elements of resiliency outlined in the model include: (a) intelligent planning in the pursuit of major goals, delaying gratification for the sake of future rewards; (b) willingness to learn a new language and culture; (c) ability to use multiple personal identities in the process of communicating with others; (d) ability to appreciate and use family support during crises; (e) loyalty to school and family and the wisdom to pursue academic excellence with the love and support of teacher and parents; and (f) spiritual strength based on religious, cultural and linguistic values.” (Trueba, 2002, Fisher et al, 2005)

Definition of Resiliency
One of the things to make a difference in ultimate success in college includes understanding yourself and your place in your community. “Resilience can be operationally defined in at least two ways. First, resilience includes the presence of positive coping attributes, such as an active approach to solving life’s problems, the knowledge that pain accompanies Philippine Youth Leadership Program Training Manual. (2012). DeKalb: Northern Illinois146 University International Training Office.
growth, an ability to find emotional support outside the family, and the ability to use faith to make life meaningful (Warner, 1984, Langehough et al, 1997). Second, resilience might be identified through the absence of lower self-esteem, substance abuse, antisocial behavior and other high-risk behaviors (Benson, 1993)

“What Can Be Done?

• Allow students who are not proficient to get extra help after school or during the summer.
• Allow special testing accommodations for special-needs students.
• Recruit, employ, and retain competent faculty members who reflect the diversity of the student population.
• Provide meaningful professional development opportunities to enable teachers and administrators to work effectively with diverse learners.
• Invite successful minority adults to serve as role models for Native American students.
• Provide data from testing programs that can be used to plan and instruct.
• Embrace the notion that learning must be demonstrated through tasks that are real and not just measured by regurgitating facts.
• Make sure tests matches what is taught in the classroom.
• Always use multiple methods of assessment when making high-stakes decisions (Jones et al 2003, pp.119-121).

What Is Different About Native Americans?

Cultural differences in subtle and non-verbal components of communication serve as another means of impeding communication. A light handshake rather than a firm aggressive one, avoiding direct eye contact, because direct eye contact is considered disrespectful. The expected time pause may be much longer for Native Americans. Most Native Americans believe they take a passive role in education and that teachers should do most of the talking. It can even be considered disrespectful to interrupt or disagree with a teacher. The way that Native people learn their history is by listening and not interrupting when elders tell stories. People who are interested in making sure students succeed often visit a person’s living situation and this shows the level of interest and commitment. Indigenous healers can be very helpful depending on the person’s needs. Despite their needs to become resilient, Native Americans have a need for a harmonious relationship with all of creation, emphasis on spirituality and a holistic approach that brings in the family and community to support the person. Mutual support groups and self-help also help Native Americans.

Conclusion

If we can work with our own resilience and well being, we can engage these qualities in others. If we let go of the tight control and trust the process, this will make students more resilient and schools more successful. It is important to realize that we are making a difference. When we care and embrace others we are creating and build compassion.

References


Why did I come to this topic? When the topic of God and spirituality open Pandora’s box and this paper is so short to cover these issues. Next to this issue would be discussing religion in schools and perhaps why it should or should not be there, especially in public institutions. There have been so many cases and so much law. Alias, since there is case law and it applies to Higher Education, it seems an appropriate topic and I have a vested interested in the outcome. In past years I did not understand some of the problems that can be extended because of mascots and therefore, was not offended. I would probably have said that I am not offended — more to the point I did not understand. Being Native American, I am not sure I am offended even now, but when considering feelings, especially feeling of our children, it leads me to believe it can be a focal issue and so exploring mascots and the case law seemed like a good way to spend my time on this research.

“On April 16, 2001, the U.S. Commission on Civil Rights issued the following statement calling “for an end to the use of Native American images and team names by non-Native schools. The Commission deeply respects the right of all Americans to freedom of expression under the First Amendment and in no way would attempt to prescribe how people can express themselves. However, the Commission believes that the use of Native American images and nicknames in school is insensitive and should be avoided. In addition, some Native American and civil rights advocates maintain that these mascots may violate anti-discrimination laws. These references, whether mascots and their performances, logos, or names, are disrespectful and inappropriate and insensitive in light of the long history of forced assimilation that American Indian people have endured in this country.” The statement goes on to admonish especially the educational institutions that are so influential on our children to reconsider using these images and practices (USCCR, 2001). By using a Native American mascot, these institutions are providing a mechanism for continuing institutional racism.

“The most common argument against Native American mascots is that they represent racist stereotypes of Native Americans” (Davis, 2002). These stereotypes occur throughout our culture, in movies, product symbols, advertisements, government seals, statues and paintings in our homes. “Scholars have observed two main stereotypes: the blood thirsty savage… and the noble savage” (Davis, 2002). It is the first image that causes Native Americans symbols to be used as mascots. Of course this is offensive, that Native Americans are perceived and used as a symbol, in the same way as an animal is used to depicting. “When people believe stereotypes they tend to think that all, or almost all, people who belong to a particular category behave in the same way, and they tend to ignore the wide diversity of behavior exhibited by people within the category” (Davis, 2002). This causes other issues, are we honoring Native Americans or those that subdued Native Americans, by lumping all nations together, we look at Native Americans as one culture, therefore rendering their cultures invisible. “What seems to be creative, cute or comical to some people may be seen as mocking, trivializing, and dehumanizing by others” (Muir, 1999).

“Imagine, if you will, a tall, thin Black man, dressed in Hollywood-inspired African warrior attire, bearing a scowling countenance, and brandishing a spear. Now imagine this character being used as the mascot of a college sports team – the Blackskins. At half time, a White cheerleader dressed in full costume and Blackface, might portray a Blackskin and runs up and down the sidelines high-stepping in a mock African war dance. His antics are imitated by spectators in the stands who stab at the air with their crudely fashioned lances, growling and screaming like fierce animals, then, imagine all of this is broadcast weekly to a nationwide television audience.” (Rodriguez, 1998).

For Native Americans there is nothing imaginary about this. Some universities have changed and dropped their Indian mascots but some institutions still hold out. The problem is that most people know that Indians and whites fought over land, but they do not know that the government also fought to eliminate the Native American culture, religion and languages. Their dances and ceremonies were forbidden until 1934. Certain ceremonies, such as the Sun Dance were not allowed until 1974. So in a country where people came to find religious freedom we stopped the people who lived here previously from having religious freedom. Native Americans had to fight hard to keep their cultures and so it is no wonder “they are offended when non-Native Americans adopt it so lightly for fun and profit” (Olsen, 2004).

“In 2005, the NCAA banned the “hostile” and abusive” use of American Indian nicknames, mascots and logos in postseason events… Illinois (Illini): After losing NCAA appeal, mascot Chief Illiniwek was banned from NCAA postseason events, but this school may kept their Illini and the Fighting Illini mascot” (Tepper, 2006). “University of Illinois won an appeal to keep using the Illini and Fighting Illini nicknames, but lost the appeal to bring Chief Illiniwek mascot to tournament games. Illinois is ineligible unless it does not bring its mascot. Illinois is considering a suit against the NCAA to keep its mascot” (Wolverton, 2006).

three fellow Illinois lawmakers introduced legislation earlier this month to block the NCAA from punishing schools that continue to use names such as Chiefs, Braves, or the Tribe” (Schor, 2006). Hastert’s office does not respond to requests for comments on mascots or Chief Illiniwek. “The bill directly challenges the NCAA’s authority without using the association’s name, asserting that ‘any attempt to impose (the NCAA’s) view of correct social policy’ on colleges or universities ‘is inimical to the traditions of higher education in America’ and ‘detract(s) from the diversity of America’” (Schor, 2006).

Through all this the dialogue goes on, inspiring local activist groups and stirring activists on both sides of the issue.

“It would be the same as a crowd of fans using real saints as mascots or having fans dressed up as the Pope (Lady Pope’s or Nuns) at a New Orleans Saints football game and doing the ‘crucifix chop’ to the musical accompaniment of Gregorian chants while wearing colorful religious attire in the stands. What would the reaction of Catholics around the country be if that happened?” (Pewewardy, 1999). The Frido Bandito and Little Black Sambo have long been gone – but we still hang onto Native American mascots.

The English language includes phrases that relate to Indigenous Peoples to an inferior level: “‘The only Indian is a dead Indian’; “Indian Giver”; “drunken Indians,” “dumb Indians,” and “Redskins.” (Pewewardy, 1999). Downgrading the Native American with these contemporary images and myths of Indigenous Peoples is important for all peoples. “Hollywood screen writers who created the ‘frontier image’ of indigenous people today” (Pewewardy, 1999), have done nothing but to allow Indian mascots to be reinvented in the image of their own era.

“If your team name were the Pittsburgh Negroes, Kansas City Jews, Redding Redskins, Houston Hispanics, Chicago Chicanos, Orlando Orientals, or Washington Whities, and someone from those communities found the invented name, stereotyped labels, and ethnic symbols associated with it offensive and asked that it be changed, would you not change the name? If not, why not? Let us further “honor” these groups with demeaning caricatures of a rabbi in a flowing robe, a Black Sambo image, a mascot who would run around in a Ku Klux Klan outfit. It’s a mix of racism with sports enthusiasm under the guise of team spirit.”

(Pewewardy, 1999)

Elimination of Native American mascots usually begins with grassroots people, mostly Native American parents. Yet these voices speak to deaf ears. Because these messages go ignored, we begin to wonder if there is a hidden agenda. Is the real issue about power and control?

**REFERENCES**


An Authentically Simulated Approach to Disciplinary Literacy Instruction in a Study Strategies Course
Sonya L. Armstrong & Rita Reynolds

NADE Digest
a resource for those who help underprepared students prepare, prepared students advance, and advanced students excel

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An Authentically Simulated Approach to Disciplinary Literacy Instruction in a Study Strategies Course

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The Ambiguous Nature of Bilingualism and Its Ramifications for Writing Instruction

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CINDY MERCER
MARYMOUNT MANHATTAN COLLEGE

Effective Teaching Circles: Support for Math Anxious Students

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Peer Mentoring Roles

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This manuscript describes a first-year college study strategies course designed to introduce students to literacy practices typical in academic settings. Given constraints imposed by institutional requirements on students' schedules during their first year, an authentic course pairing with a content area course is rarely possible; therefore, the study strategies course described in this manuscript is intended as a possible alternative by providing authentically simulated instruction in three disciplines (biology, psychology, and history).

Scholars have increasingly added to the body of literature on disciplinary literacy practices (Hynd, 1999; Hynd, Holschuh, & Hubbard, 2004; Shanahan & Shanahan, 2008). Within this larger body of scholarship, much work has been focused on the field of postsecondary transitional (see Author, 2010 for a discussion of this term) or developmental literacy (Briscoe & LeMaster, 1991; Chase, Gibson, & Carson, 1994; Holschuh, 2003; Nist & Simpson, 2000; Simpson & Nist, 1997). Despite this emphasis on the discipline-specific nature of academic literacy practices within the scholarship, a significant divide remains between what is endorsed in the theoretical literature and what occurs in practice in developmental reading and study strategies classrooms. Notably, many study strategies courses continue to have as their curricular focus a very limiting emphasis on generic strategies or a one-size-fits-all approach (Reynolds & Werner, 2003).

In effective reading and study strategy classrooms, strategy-focused instruction moves beyond the confines of basic procedural aspects of strategic reading and studying (for example, identifying the various steps involved in SQ3R) and delves into issues of...
metacognition and self-monitoring (Simpson & Nist, 2002). What is often lacking has to do with the conditional knowledge (that is, when to use a particular strategy and why) needed for active, effective use of these strategies within authentic academic learning situations (Simpson, Stahl, & Francis, 2004). Within the field of transitional literacy, many have called for a more comprehensive approach to reading and study strategies instruction that emphasizes issues of strategy transfer across disciplines (Simpson & Nist, 2002; Simpson, Stahl, & Francis, 2004). In spite of the urgings of these scholars, discipline-specific literacy practices are typically not taught—at least not explicitly—in most high school or college settings. Beginning college students, being in the midst of a literacy transition, need opportunities for explicit discussion of when, where, and under what conditions particular reading and learning strategies ought to be employed.

Some have argued that an ideal situation for providing students with explicit instruction on discipline-specific literacy practices would involve pairing a reading or study strategies course with a single content course, such as an introductory psychology or humanities course (Commander & Smith, 2003; Hodges & Agee, 2009; Johnson & Carpenter, 2000). However, this is not always possible, especially for first-year students enrolled in developmental courses and programs. This manuscript describes such a situation and outlines one possible alternative: an authentically simulated approach. In the next section, we begin by explaining the context and need for the development of such an alternative approach. Next, the overall structure of the course is explained, followed by a description of the types of assignments and assessments included in the course.

The Need for an Authentically Simulated Approach

While an authentic pairing is desirable, many practical and often institution-specific barriers make scheduling such pairings unlikely or impossible for students enrolled in developmental courses and programs. For example, at Northern Illinois University, students gaining alternative admission through the CHANCE (Counselling, Help, and Assistance Necessary for a College Education) program are usually enrolled in a full load of developmental courses for the first year of their academic careers. Their exact course schedules depend on the outcomes of departmental placement measures, but generally, first-semester students are enrolled in an English composition, a reading or study strategies, a mathematics, and a communications course. This means that very few are enrolled concurrently in a literacy-based study strategies course and a content area course, making an authentic pairing for purposes of disciplinary literacy instruction impossible. Despite these constraints, a need remains for a course that provides students with practice and experiences using study strategies within authentic academic situations, specifically, introductory-level general education courses like those students will be taking following their work in transitional literacy.

In the absence of an authentic course pairing, an alternative was developed by providing authentically simulated instruction in three disciplines. That is, students read and practice strategy applications on whole chapters from actual introductory-level biology, psychology, and history textbooks with the goal of taking discipline-specific exams on the material in these chapters; however, because this authentic reading, strategy-application, and exam-taking occur within the context of a study strategies course, an element of simulation is still involved (hence the term authentically simulated). The purpose of this course is to facilitate the transition to typical college-level literacy practices across the disciplines. The course focuses heavily on procedural, metacognitive, and conditional aspects of strategy usage (Nist & Simpson, 2000; Simpson, Stahl, & Francis, 2004).

The next section will describe the overall structure of the course, followed by a discussion of the specifics of the course, including the assignments and assessments.

Overall Structure of the Course

The course is structured as five modules (see Kellner & Paulson, 2006, for a similar modules-based study strategies course) with each module focusing on a different learning context or situation. The first module is situated within students’ most immediate course context, the study strategies course. In this module, students are introduced to a variety of reading and study strategies with an emphasis on the cognitive and metacognitive
An Authentically Simulated Approach

strategy and explain how, when, where, and why to use it (see also Kellner & Paulson, 2006). This is their opportunity to create a strategy of their own and to explain their rationale for the use of this strategy in an academic situation of their choice. In this module, students teach their colleagues about their self-designed strategy and write a paper explaining their process and decision-making while creating the strategy.

Assignments and Assessments

Within each of the first four modules, students are asked to apply various types of strategies, including course analysis, vocabulary development, active reading, note-taking, and written rehearsal or test-preparation in the context of a particular reading and learning situation.

Course analysis applications. The purpose of the first strategy application is to provide students with practice "reading" various types of syllabi. In the first module, the course syllabus for the study strategies course is analyzed in a brief essay. For Modules 2, 3, and 4, actual course syllabi from representative content-area courses are reviewed and analyzed. This application emphasizes the importance of a course syllabus in general, but also demonstrates for students how to use a syllabus as a tool for success in their other courses. It also provides some experience reading syllabi across disciplines and asks students to infer from each syllabi what the individual course/ professor values.

Active reading applications. Several active reading strategies (e.g., SQ3R, text annotation, comprehension monitoring) are introduced in class and modeled for students over the course of the semester. Students are asked to choose one and apply it to the assigned reading for each module. Following this strategy application, students reflect on their experience with the strategy in that module's particular learning context. This reflection allows students to determine whether the strategy is appropriate for texts typically associated with that discipline, and whether all, part, or none of the process is something they might use again or adapt for another context.

Note-taking applications. Students learn about a variety of note-taking strategies (e.g., Cornell, the outline method, the charting method, split-page notes, T-notes, and formal sentence outlines) and, again, are asked to apply one note-taking strategy to each module's reading before reflecting on their experience. Although issues specific to note-taking during class discussions and lectures are introduced, the focus of the applications is on taking notes while reading a course text.

Written rehearsal/test-preparation applications. Several rehearsal strategies are introduced in the class with the emphasis on written, rather than oral, rehearsal strategies (e.g., concept cards, concept maps, charting, question/answer strategy and timelines). In addition test-preparation strategies, including basic test-wisiness, and creating a study guide, are discussed and practiced.

Strategy-mastery assessments. At the conclusion of each of the first four modules, students demonstrate their mastery of the strategy practice by taking an examination on the material within the textbook reading associated with that module. The first strategy-mastery assessment is a concept-based exam that allows students to demonstrate their understanding of major concepts from their study strategies reading (e.g., metacognition, schema, and Bloom's Taxonomy). The discipline-specific examinations for Modules 2, 3, and 4 are designed by the specific departments and are reflective of the exam format often associated with that discipline (i.e., the biology exam is objective; the psychology exam is mixed format; and the history exam is essay-based). This provides additional authenticity to the structure and content of the exam, and also familiarizes students with what will be expected from them in an actual biology/psychology/history class.

Conclusion

Although a simultaneous, authentic pairing between a study strategies course and an introductory-level content area course may be preferable, it is not always a realistic or practical possibility for first-year students enrolled in multiple developmental courses. However, as isolated, one-size-fits-all, or generic study strategies are shown to be ineffective for students (Reynolds & Werner, 2003), a situated approach that allows students to explore reading and study strategies within particular academic learning contexts
An Authentically Simulated Approach

is essential. The course presented in this manuscript is one possibility for documenting practical issues of scheduling while still maintaining an emphasis on the disciplinary nature of reading and study practices through an authentically simulated approach.

References


<table>
<thead>
<tr>
<th>Powwow Dancers</th>
<th>Introduction</th>
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<td>Rita Reynolds</td>
<td>Types of Powwows</td>
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<td>ETR 525</td>
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<td>Spring 2009</td>
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<th>Vendors and their roles</th>
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<tr>
<td>Rita Reynolds</td>
<td>Eagle Staff</td>
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<tr>
<th>Purpose</th>
<th>Research Questions</th>
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<tr>
<td>The purpose of this study is to explore the motivation for dancing at Native American Powwows in Illinois to examine changes in lifestyle because of dancing, to look for repeated themes and understand the experience and development of the people involved in powwow dancing.</td>
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<td>To examine changes to individuals because of powwow dancing</td>
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<td>To better understand the development people experience when making a decision to powwow dance</td>
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<td>To establish dancer experience</td>
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<td>To look for repeated themes</td>
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<td>Why Interested?</td>
<td>Importance of Study</td>
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<td>-------------------------------------------------------------------------------</td>
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<tr>
<td>• Native American</td>
<td>• Study will help people how are planning Native American events in the Midwest to understand how these events help to build community for Native Americans</td>
</tr>
<tr>
<td>• Attended Native American events for many years and would like to understand how Powwows fit into the mix for Native Americans and others that dance Native American</td>
<td>• Study will help educators to understand Native Americans and how to contact them to strengthen their community</td>
</tr>
<tr>
<td>• How to increase the commitment of Native American people to the survival of their culture and communities</td>
<td>• Study will help educators to understand Native American community and how to help them prosper</td>
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<td>• Run, Danced, Vended, been on committees, and spectator at events – looking for how others feel about these events</td>
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<tr>
<th>Relevant Literature</th>
<th>Key Theories</th>
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<tr>
<td>• Only a few articles in peer reviewed literature. Many articles and brochures on how to run a powwow or how to act when attending a powwow.</td>
<td>• Culture</td>
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<td>• Several books on powwows and powwow trail.</td>
<td>• Motivations</td>
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<td>• Found an book about resilience that uses powwows as a way to build culture and build community</td>
<td>• Individual Theory</td>
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<td>• Cross cultural skills and avenues of growth</td>
<td>• “Good red road”</td>
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<tr>
<th>Key Concepts</th>
<th>Important Study</th>
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<tr>
<td>• Powwows appear to help Native Americans find other Native Americans</td>
<td>• Native Students Speak About Finding the Good Path: The Seventh Generation by Amy Bergstrom, Linda Miller Cleary and Thomas D. Peacock</td>
</tr>
<tr>
<td>• This development of community helps Native Americans find people how are practicing Native American ceremony and traditions</td>
<td>“Most Native kids don’t know any other way to prove who they are, but I go to powwows and dance and stuff. Like, at my age, there is me and maybe two other girls. A lot of my culture is lost, nobody is doing anything to bring it back. Now, there is a drum group in the grade school again. It’s not cool for Native American students to learn about their culture, so they learn about other things like gang activity. Maybe by the time they reach eighth grade, Native students should know where they come from. I think it would help a lot. I think a lot of us are just lost, searching for something to belong to. I used to spend summers up here with my grandpa, and made a dress up myself, and we were always doing a lot of things, but I think my grandma and my grandpa kind of made me realize what I’m doing here. “—J.R. Native American boy from the Seventh Generation”</td>
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<tr>
<td>• Helps people who want to find out about walking “the red road”</td>
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### Important Article

- **Performative Power Native America: Powwow Dancing** By Ann Astmann in *Dancing Research*

  “I dance because my father is with me when I dance. This is who I am. A fancy dancer at that. My father is with me when I dance. And even now, I still feel he is most proud of me. I dance for my father, I dance for my pop, for Gray Fox.”

### Important Article

- **The Contest Powwow versus the Traditional Powwow and the Role of the Native American Community** by Robert DesJaun in *Wicaso Sa Research*

  Spring, 1997 pp. 115-127

  - This article is about the differences between traditional and contest powwows.

### Methods

- **Participants**
  - 5 Men
  - 4 Women

- **Setting**
  - Three events attended
  - Masculine Society Winter Fund Raising Powwow at Aurora High School
  - Hemink Pot Luck at South Elgin Lions Club
  - Joilet Junior College Powwow

- **Data Sources**
  - Transcribed tapes from primary interviews and observation notes
  - Data Collection procedures – interviews with Participants, Research Notes, Handouts, Transcriptions
  - Data Analysis – open coding – searching for themes

### Findings

- **First powwow experience draws individuals to become powwow dancers**

### Findings

**Examples**

- **Dave**
  - “Eastern Kentucky University. Small outdoor powwow in the fall, maybe 20 dancers, 2 drums, and a half dozen vendors, although some of the best Indian faces in the region.”

- **Frank**
  - “United Indian of Milwaukee Intertribal Powwow at the Armory, in 1963. Vendors completely around the outside walls and three rows deep on one end. Drums all down the center, eight or nine. Spectator chairs were three rows deep around the entire arena.”
Examples

- **Liz**

  “I do not remember the whole event, but there are pieces of the experience that never left me. First the drum. I felt it throughout my whole body. I recognized it as something different than how I felt when listening to the radio, the organist at church, or any other musical experience I had. I also had an urge that I just wanted to dance. Second were the dancers. I remember there were a couple that looked and dressed like the ones I had seen at school but most were from the surrounding tribes and many were Ojibeda. I remember the awe I had for their clothes, the workmanship, and the way they danced. I remember the beadwork.”

---

### Jingle Dress – Medicine Dress

### Women’s Fancy

### Men’s Traditional Dancer also Drumming

### Northern Women’s Traditional Cloth
<table>
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<tr>
<th><strong>Women’s Traditional - Leather</strong></th>
<th><strong>Grass Dancers</strong></th>
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<th><strong>Men’s Northern Traditional</strong></th>
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## Conclusion

- Implications
  - Flexibility
  - Motivated to join and maintain attendance
  - Intentional learning
  - Environments
  - Limitations – Insiders perspective

## Powwow Questions
Theater Production
Rey Ty

Objectives: To integrate transformative learning about breaking stereotypes and engaging in inter-ethnic dialogue in a creative format for public viewing

Materials: Use appropriate technology, where available, such as: PowerPoint slides to set the mood by showing the title, main themes, digital images to get a feel of the surroundings, lyric sheets for music, MP3 files, and credits

Procedure:
1. Brainstorm on the concept of your theater production which must have at least three acts to show changes from one stage to another. Give a title to your theatrical performance. Keep your concept simple, for instance, your three or four acts can consist of the following:
   a. Act I: Harmonious Relationship among Indigenous Peoples, Muslims and Traders in the 1500s (perform a combined mini-version of Singkil, La Jota, Tinikling, etc. to show inter-ethnic unity)
   b. Act II: Arrival of Spanish Conquistadores (for example, also perform a group singing of “Pag-Ibig sa Tinubuang Lupa” as a united Filipino stand to end Spanish colonialism)
   c. Act III: Present-Day Conflicts (group singing of “Tatsulok” with MTV projected on the screen)
   d. Act IV: Your Aspirations and Efforts toward Social Transformation for a Just and Peaceful Future (If possible, encourage audience participation at the end, for instance, sing Linkin Park’s “What I’ve Done” with MTV or lyrics or both projected on the screen).
2. Identify, tap, maximize, and integrate the use of existing talents among your group members (singing, dancing, theater, computer skills, poetry, etc.)
3. Volunteer to take responsibilities:
   a. Directing
   b. Narrator? Digitally Pre-Taped Narration?
   c. Lights
   d. Choreography
   e. preparing PowerPoint slides in one integrated file
   f. obtaining music files
   g. Acoustics or Sounds
   h. Minimalist Props
   i. Disk Jockey (DJ)
   j. Photography
   k. Videotaping
4. Use a combination of different cultural forms, such as: Acting (volume, eye contact, enunciation, exaggerated movements), Background music, Playing musical instruments live (jaw’s harp, kulintang, piano, guitar, etc.), Live singing, Poems, Narrator-storyteller, Choreographed movements, Diverse traditional dances, Contemporary dance
5. Rehearse, critique among yourselves, & make changes
6. Rehearse, critique by program staff & resource persons & make changes
7. Rehearse, critique by outsiders & make changes
8. Publicity
   a. Prepare & distribute your own ¼-sheet flyers to invite new U.S.-based acquaintances to attend your actual theater performance; or announce through Facebook, Twitter, etc.
   b. Get firm commitment from your new U.S.-based acquaintances to attend your performance
9. Dress rehearsal
10. Actual Showing of Your Theater Production
11. Photo and Video Documentation
12. You have made it—congratulations!
**Welcome!**

PYLP participants to the seminar workshop on

**Touching HEARTS**
The Integrated Arts approach to PEACE

---

**THEATER AND THE ARTS AS TOOLS FOR CIVIC ENGAGEMENT**

---

**Before we begin...**

- If you have to leave the room, please inform one of the trainers - then hurry back. You don’t want to miss the fun!

- Let’s agree to...
  - **HAVE FUN!**
  - **PARTICIPATE**
  - **WEAR OUR NAMETAGS**

- **SUGGEST! WE’RE OPEN**
- **INTEGRATE**
- **LET THE CHILD EMERGE!**
- **BE TEAM PLAYERS**
- **GET BIGGER THAN LIFE!!!**
Objectives
At the end of the seminar, the participants shall have:

- Learned the Elements of Colorful Communication
- Freed themselves from inhibitions that get in the way of effective information & values dissemination

- Learned stage logistics and common theater jargon
- Experienced different theater activities and workshops to enhance skills in disseminating values of PEACE

• Ready to get on high gear & come up with mini showcases to send the message of PEACE

Art Forms:
- Visual
- Literary
- Music
- Dance
- Drama

Why ARTS for PEACE?

• FUN 😊 The medium for learning
• Basic to human nature
  - Primitive Man: praying for grain to grow through dance
  - Children: role play
Why Art?

- Touches left and right brain hemispheres – logic and emotions
- Soft sell approach – the audience is not on their guard

- Less resistance
- Impacts values and attitudes
- High acceptance – learning is more likely to be applied to life
- Allows you to create high impact teaching & learning

*Medium for bringing forth paradigm shifts

- Multiplier effect - change from small to large scale

*Potent tool for social awareness, social change & PEACE*

WE HAVE THE POWER TO INFLUENCE PEOPLE

COMMUNITY

NATION

WORLD

Get Colorful!!!

Try the Arts! 😊 😞
Elements of Colorful Communication

VOICE PROJECTION
MAKING YOUR VOICE LOUD ENOUGH FOR EVERYBODY TO HEAR
BREATHE AND SPEAK **

ARTICULATION
Open your mouth wide so that the consonants and vowels will come out clearly. *

FACIAL EXPRESSION *

Vocal Variety
Why? * How?
Volume
loud & soft

Pitch
high
low

Enunciation

RATE
fast
slow

Time
Pause to emphasize

TYPES OF VOCAL QUALITY

<table>
<thead>
<tr>
<th><strong>ASPIRATE</strong></th>
<th><strong>OROTUND</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Whisper, vocal chords don’t vibrate</td>
<td>Large full movements of the speech mechanism</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>PECTORAL</strong></th>
<th><strong>ORAL</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Deep and hollow, tone thrown back to pharynx; tongue and lip action reduced</td>
<td>Thin, feeble, high- pitched</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>NASAL</strong></th>
<th><strong>FALSETTO</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Whiny, breath resonated through the nasal quality</td>
<td>Voice thrown to head, high pitch, piercing, shrill</td>
</tr>
</tbody>
</table>
GUTURRAL

Throaty, doglike, tongue pulled back to partially block the opening of the tonal passage. Muscular activity centered in the tongue

NORMAL

Muscular activity centered in lower chest & abdomen, throat is relaxed

4 BASIC EMOTIONS*

EYE CONTACT

YOU SHOULD LOOK AT YOUR AUDIENCE TO GIVE THEM A FEELING OF IMPORTANCE.*

GESTURES
Me Tarzan
King of the Jungle
Me call Lion
Me call Snake
Me call Monkey
Me Tarzan
King of the Jungle

BODY POSITIONS
- Profile
- 3/4th
- Full front
- Upstage hand/foot
- Downstage hand/foot

USE OF MICROPHONE
- Never tap or blow into the microphone
- Say “Mic. Test” or “1 2 3 4”
- Speak directly into the mic do not let it touch your lips
- Determine if it is omni or uni directional
- Do not cup the microphone
- Face away from speakers to avoid feedback
- When in profile or 3/4th use upstage hand
- Make sure it is turned ON

IT’S SHOW TIME!!!
- Theme: Peace
- Methodology: Arts (Music, Dance, Drama, Literary, Visual)
- Length: 5 minutes
- Conflict and Resolution

Put A Little Love In Your Heart
Think of your fellow man
Lend him a helping hand
Put a little love in your heart
You see it’s getting late
Oh please don’t hesitate
Put a little love in your heart

<table>
<thead>
<tr>
<th>And the world will be a better place</th>
<th>Another day goes by</th>
</tr>
</thead>
<tbody>
<tr>
<td>And the world will be a better place</td>
<td>And still the children cry</td>
</tr>
<tr>
<td>For you and me</td>
<td>Put a little love in your heart</td>
</tr>
<tr>
<td>You just wait and see</td>
<td>If you want the world to know</td>
</tr>
<tr>
<td></td>
<td>We won't let hatred grow</td>
</tr>
<tr>
<td></td>
<td>Put a little love in your heart</td>
</tr>
<tr>
<td>And the world will be a better place</td>
<td>Take a good look around</td>
</tr>
<tr>
<td>And the world will be a better place</td>
<td>And if you're lookin' down</td>
</tr>
<tr>
<td>For you and me</td>
<td>Put a little love in your heart</td>
</tr>
<tr>
<td>You just wait and see</td>
<td>I hope when you decide</td>
</tr>
<tr>
<td>Wait and see</td>
<td>Kindness will be your guide</td>
</tr>
<tr>
<td></td>
<td>Put a little love in your heart</td>
</tr>
<tr>
<td>And the world will be a better place</td>
<td>Put a little love in your heart</td>
</tr>
<tr>
<td>And the world will be a better place</td>
<td>Put a little love in your heart</td>
</tr>
<tr>
<td>For you and me</td>
<td>Put a little love in your heart</td>
</tr>
<tr>
<td>You just wait and see</td>
<td>Put a little love in your heart</td>
</tr>
<tr>
<td></td>
<td>Put a little love in your heart...</td>
</tr>
</tbody>
</table>
Commitment to Peace and Planning for the Future:

Loving-Kindness Meditation for Forgiveness and Peace

Rey Ty

Session Objective:
1. To learn one form of meditation
2. To meditate for forgiveness, universal love and peace for all beings

Resources:
1. Meditative music CD or MP3
2. CD or MP3 players
3. Trance-like visualization on an Audio Player projected onto the screen

Procedure:
1. Ask everyone to sit on the floor in a lotus position and form a big circle
2. Ask everyone to hold the hands of the persons sitting on their left and on their right, their cultures permitting; or, pair up with somebody of another ethnic community
3. Ask everyone to close their eyes
4. Ask everyone to repeat after you, when you recite each short segment of the Meditation for Peace
5. This form of meditation can be done walking (walking meditation), sitting (sitting meditation), standing (standing meditation), lying down (lying down meditation), etc.
6. When done, ask the participants to open their eyes and give each other a sign of peace (of your choice)
7. Ask participants to share their feelings, after this meditation.

May all beings capable of pain be free from danger.
May all beings capable of pain be safe.
May all beings capable of pain be protected.
May all beings capable of pain be free from mental suffering.
May all beings capable of pain be happy.
May all beings capable of pain be free from physical suffering.
May all beings capable of pain be healthy.
May all beings capable of pain be able to live in this world happily.
May all beings capable of pain be peaceful.

May all non-human animals be free from danger.
May all non-human animals be safe.
May all non-human animals be protected.
May all non-human animals be free from mental suffering.
May all non-human animals be happy.
May all non-human animals be free from physical suffering.
May all non-human animals be healthy.
May all non-human animals be able to live in this world happily.
May all non-human animals be peaceful.

May all human animals be free from danger.
May all human animals be safe.
May all human animals be protected.
May all human animals be free from mental suffering.
May all human animals be happy.
May all human animals be free from physical suffering.
May all human animals be healthy.
May all human animals be able to live in this world happily.
May all human animals be peaceful.

May all plants be free from danger.
May all plants be safe.

May all plants be protected.
May all plants be free from mental suffering.
May all plants be happy.
May all plants be free from physical suffering.
May all plants be healthy.
May all plants be able to live in this world happily.
May all plants be peaceful.

May all women, men, young, old, straight, and gay be free from danger.
May all women, men, young, old, straight, and gay be safe.
May all women, men, young, old, straight, and gay be protected.
May all women, men, young, old, straight, and gay be free from mental suffering.
May all women, men, young, old, straight, and gay be happy.
May all women, men, young, old, straight, and gay be free from physical suffering.
May all women, men, young, old, straight, and gay be healthy.
May all women, men, young, old, straight, and gay be able to live in this world happily.
May all women, men, young, old, straight, and gay be peaceful.

May all my enemies be free from danger.
May all my enemies be safe.
May all my enemies be protected.
May all my enemies be free from mental suffering.
May all my enemies be happy.
May all my enemies be free from physical suffering.
May all my enemies be healthy.
May all my enemies be able to live in this world happily.
May all my enemies be peaceful.

May all my friends be free from danger.
May all my friends be safe.
May all my friends be protected.
May all my friends be free from mental suffering.
May all my friends be happy.
May all my friends be free from physical suffering.
May all my friends be healthy.
May all my friends be able to live in this world happily.
May all my friends be peaceful.

May you be free from danger.
May you be safe.
May you be protected.
May you be free from mental suffering.
May you be happy.
May you be free from physical suffering.
May you be healthy.
May you be able to live in this world happily.
May you be peaceful.
If I have offended you knowingly or unknowingly, please forgive me.

May I be free from danger.
May I be safe.
May I be protected.
May I be free from mental suffering.
May I be happy.
May I be free from physical suffering.
May I be healthy.
May I be able to live in this world happily.
May I be peaceful.
If you have offended me knowingly or unknowingly, I forgive you.

May we all be happy.
May we all be healthy.
May we all be peaceful.
May we all be safe.
May we all be free from suffering.

String Ceremony
Rey Ty

Session Objective: To introduce participants to the Theravada Buddhist practice of the Bai Sii Ceremony, normally performed by a Thai village Brahmin priest. Note that the practice was adapted from Hinduism. Other Theravada Buddhists in both mainland Southeast Asia (e.g., Laos) and South Asia (Sri Lanka), for instance, also wear these strings.

Materials:
1. enough pre-cut plain white strings long enough to wrap around the wrist for all participants
2. Thai or other Theravada Buddhist music
3. CD or MP3 player

Procedure:
1. Play softly the Theravada Buddhist music in the background
2. Explain in the simplest possible terms Thai Theravada Buddhism and the Bai Sii ceremony
3. Give everyone a string
4. Ask each person to pair up with another person
5. One person will tie the string on the wrist of another person, reciting the Meditation Chant, wishing everyone good and avoiding evil
6. Repeat the process with the other partner
CHAPTER 6: PEACE AND CONFLICT RESOLUTION

Six Dimensions of Peace
University for Peace, United Nations, Costa Rica

Six Dimensions of peace: militarization, structural violence, human rights, inter-cultural solidarity, environmental care, personal peace

(i) Educating for dismantling a culture of “war” (micro/macro levels), which includes problems and issues of direct violence and strategies of active non-violent resolution of such conflicts;
(ii) Educating for living with justice and compassion, which focuses on the realities of structural violence, especially in relation to paradigms of development and globalization, and alternative relationships and structures for local and global justice;
(iii) Educating for human rights and responsibilities, which seeks to deepen the knowledge and skills of promoting human rights;
(iv) Educating for inter-cultural solidarity whereby cultural diversity is respected while the values and principles of a common humanity are fostered;
(v) Educating for environmental care, which recognizes the inter-connectedness of all beings and planet earth, and suggests alternatives to build sustainable futures;
(vi) Educating for personal peace, which highlights the urgent need for nurturing values, principles, and practice of inner/personal growth to complement the tasks of building outer or social peace.

<table>
<thead>
<tr>
<th>Dimensions</th>
<th>Mindanao Situation (Key Words Only)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Revolutionary violence &amp; armed conflict situation</td>
<td></td>
</tr>
<tr>
<td>2. Criminal violence</td>
<td></td>
</tr>
<tr>
<td>3. Structural violence &amp; economic situation</td>
<td></td>
</tr>
<tr>
<td>4. Repression, state violence and human rights situation</td>
<td></td>
</tr>
<tr>
<td>5. Equality, discrimination, &amp; inter-cultural situation</td>
<td></td>
</tr>
<tr>
<td>6. Environmental situation</td>
<td></td>
</tr>
<tr>
<td>7. Individual peace</td>
<td></td>
</tr>
</tbody>
</table>
Critical education and training for social transformation are neither be acontextual nor ahistorical. Rather, they must respond to actual social needs. For real changes at the grassroots level to occur, the learning experience must be participatory. Therefore, workshop activities are great tools by which to provide critical, reflective, and creative thinking that advance both individual and societal transformation as well as emancipation. This chapter is a “tool kit for barefoot facilitators” for conducting training that encourages inter-ethnic dialogue and promotes conflict resolution. Barefoot facilitators are educators and trainers who, depending on the historico-social contexts, use whatever resources and methodologies are available, from chalk talk to high-tech gadgets, and engage in open dialogic exchanges that help individuals and groups raise their consciousness and build structures from below that respond to the problems and needs of the poor, oppressed, deprived and exploited in civil society.” Workshop activities provided here have self-explanatory titles, objectives of each session, a list of resources needed and procedures. Trainers who will use these workshop activities must understand the context within which they conduct their training and modify these activities to suit their specific needs. This chapter identifies and acknowledges the institutions and resource persons who are the source of the workshops. Below is a chart that shows the contending approaches to peace education.

### Multiple Approaches to Peace Education

<table>
<thead>
<tr>
<th>MODEL A</th>
<th>MODEL B</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Assume Harmony</td>
<td>1. Assume Conflict</td>
</tr>
<tr>
<td>2. Individual</td>
<td>2. Community</td>
</tr>
<tr>
<td>2. Psychological</td>
<td>2. Social</td>
</tr>
<tr>
<td>4. Classroom Learning or Workshops Only</td>
<td>4. Practical Field Work</td>
</tr>
<tr>
<td></td>
<td>a. Short-term exposure</td>
</tr>
<tr>
<td></td>
<td>b. Medium-term immersion</td>
</tr>
<tr>
<td>5. Expert Oriented</td>
<td>5. Community Oriented</td>
</tr>
<tr>
<td>7. Individual Empowerment</td>
<td>7. Community Empowerment</td>
</tr>
<tr>
<td>8. Peer Mediation Only</td>
<td>8. Social Transformation</td>
</tr>
<tr>
<td>10. Only “echo” or repeat all the team-building activities, energizers, ice breakers, action songs, and lecture sessions when you go home</td>
<td>10. Hands-on continuing inter-ethnic or inter-communal coalition work promoting social justice that advances the interests of the needsy, deprived, poor and oppressed</td>
</tr>
<tr>
<td>11. Others</td>
<td>11. Others</td>
</tr>
</tbody>
</table>

***************MODEL C—Eclectic Approach***************
**Listening Like a Cow**

Source: http://dialogicmediation.com/2008/10/29/listening-like-a-cow/

Posted on October 29, 2008
An interesting post yesterday on empathy and meditation by guest blogger Martin Golder on the Settle it Now blog. In transformative mediation, we’re trained to develop the skill of ‘listening like a cow’. Read this excerpted passage from Mary Rose O’Reilly, Radical Presence (1998):

Pay attention...Just be there. Don’t be thinking about a solution, or how you should fix it. Just listen hard and try to be present. It’s very bad business to invite heartfelt speech and then not listen...What I’m trying to construct here is a theory of attention that depends little on therapeutic skills and formal training: listening like a cow. Those of you who grew up in the country know that cows are good listeners...We don’t need fixing, most of us, as much as we need a warm space and a good cow. Cows cock their big brown eyes at you and twitch their ears when you talk. This is a great antidote to the critical listening that goes on in academia, where we listen for the mistake, the flaw in the argument. Cows, by contrast, manage at least the appearance of deep, openhearted attention.

**More on ‘Listening like a Cow’**

Source: http://dialogicmediation.com/2009/09/03/more-on-listening-like-a-cow/

Posted on September 3, 2009
I previously posted an excerpt from Mary Rose O’Reilly’s Radical Presence (1998) comparing active non-judgmental listening to ‘listening like a cow’.
I’ve just come across another passage on much the same theme that I wanted to share. It’s from the Italian psychotherapist, Piero Ferrucci’s Survival of the Kindest:
People who are suffering don’t need advice, diagnoses, interpretations and interventions. They need sincere and complete empathy—attention. Once they have the feeling that the other person is putting themselves in their shoes, they are able to let go of their suffering and head down the path of healing. Attention—being completely available—may well be the most coveted gift. We silently hope that someone will want to do that for us. Pure attention is given without judgement and without advice. Attention is a type of friendliness and the lack thereof is the worst kind of rudeness. Attention is the means that allows us to let friendliness flow. Anyone who can’t give others attention, will never be friendly. Attention gives energy, while the lack of attention takes it away.
This is the type of listening that is key to the practice of transformative mediation.
Listening Like a Dog


Posted on December 28, 2011

In transformative mediation circles, we often speak of ‘listening like a cow’. (See my two previous posts on this quality of attention [here](http://dialogicmediation.com/2011/12/28/listening-like-a-dog/) and [here](http://dialogicmediation.com/2011/12/28/listening-like-a-dog/).) In brief, this simile is referring to the type of listening that is non-judgemental while not being internally busy as to what to say in reply to the talker; it’s about presence and attention to whatever it is that the talker is saying, verbally and non-verbally.

Here’s an excerpt of a wonderful story by Diane Levin of what she describes as “one particularly miraculous mediation”:

Just hours before their meeting with me, the wife called to ask if they could bring their dog with them. “He’s very sweet and well-behaved,” she said, “and I think we’d both feel better if he were there with us.” An animal lover myself, I had no objections and encouraged her to bring the dog along. [...] their dog [...] curled up in the corner of my conference room with his head on his paws. He didn’t close his eyes but remained watchful, looking from one of his humans to the next. The mediation began. [...] Not surprisingly, the discussion became emotional. First, the wife raised her voice, pressing her case against the husband’s proposal. The dog suddenly stood up from his corner, strode to the wife’s side, sat down beside her and leaned against her, resting his head in her lap. She stroked the dog’s head, and her voice assumed its normal tone. After a few minutes, the dog returned to his corner. Soon it was the husband’s turn to become agitated, and as the volume of his voice began to rise, the dog once more stood up, came to his side, leaned against him, and rested his head in the husband’s lap.

And so it went. Sensitive issues were raised, one spouse or the other became upset, and time and again, there the dog would be, leaning against the person who needed his comfort most in that moment, the great furry head resting upon a knee. The moment would pass, clarity would come, the anger would evaporate, the discussion would progress, and back the dog would go to his corner.

We took up a particularly difficult issue next.

[...]

As I was about to speak, I felt something warm and heavy lean against me. I looked down, and there was the dog, his head resting in my lap this time, looking up at me with his dark brown eyes. Evidently this time I was the one who needed support, at least in the judgment of this wise dog.

The husband and wife both stopped in mid-sentence, their voices falling silent. In amazement, they gaped at the dog at his head in my lap. Then, tension broken, they each smiled, shaking their heads. In an instant, the moment had changed. They were laughing now. “How about if we…” said one. “Great idea,” said the other, “how about if we also…” A few minutes later, they were standing up and hugging each other, the most difficult issues addressed to their mutual satisfaction. Their dog bounded about the room, his tail wagging.

When seen through the lens of a relational perspective, what happened here was distinctively human. The relational view of human nature sees people balancing needs for individual autonomy with needs for connection to others. The pure act of listening, whether by the trained conflict specialist, or, in this case, the dog, allows the participants to shift from agitation to calmness, to experience differences in how they see themselves and each other. This movement, in turn, allows the participants to move beyond their negative, unproductive interaction to make the decisions they each want to.

You can read Diane’s entire post [here](http://kluwermediationblog.com/2011/12/27/a-dog%E2%80%99s-tale-a-mediation-story-for-the-holiday-season/).
Universal Declaration of Human Rights
Adopted and proclaimed by General Assembly resolution 217 A (III) of 10 December 1948

Preamble
Whereas 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,
Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,
Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,
Whereas it is essential to promote the development of friendly relations between nations,
Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,
Whereas Member States have pledged themselves to achieve, in cooperation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,
Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,
Now, therefore,
The General Assembly,
Proclaims this Universal Declaration of Human Rights as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1
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 2
Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status.
Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.

Article 3
Everyone has the right to life, liberty and security of person.

Article 4
No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.

Article 5
No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

Article 6
Everyone has the right to recognition everywhere as a person before the law.

Article 7
All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this Declaration and against any incitement to such discrimination.

Article 8
Everyone has the right to an effective remedy by the competent national tribunals for acts violating the fundamental rights granted him by the constitution or by law.

Article 9
No one shall be subjected to arbitrary arrest, detention or exile.

Article 10
Everyone is entitled in full equality to a fair and public hearing by an independent and impartial tribunal, in the determination of his rights and obligations and of any criminal charge against him.

Article 11
1. Everyone charged with a penal offence has the right to be presumed innocent until proved guilty according to law in a public trial at which he has had all the guarantees necessary for his defence.
2. No one shall be held guilty of any penal offence on account of any act or omission which did not constitute a penal offence, under national or international law, at the time when it was committed. Nor shall a heavier penalty be imposed than the one that was applicable at the time the penal offence was committed.

Article 12
No one shall be subjected to arbitrary interference with his privacy, family, home or correspondence, nor to attacks upon his honour and reputation. Everyone has the right to the protection of the law against such interference or attacks.

Article 13
1. Everyone has the right to freedom of movement and residence within the borders of each State.
2. Everyone has the right to leave any country, including his own, and to return to his country.

Article 14
1. Everyone has the right to seek and to enjoy in other countries asylum from persecution.
2. This right may not be invoked in the case of prosecutions genuinely arising from non-political crimes or from acts contrary to the purposes and principles of the United Nations.

Article 15
1. Everyone has the right to a nationality.
2. No one shall be arbitrarily deprived of his nationality nor denied the right to change his nationality.

Article 16
1. Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
2. Marriage shall be entered into only with the free and full consent of the intending spouses.
3. The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.

Article 17
1. Everyone has the right to own property alone as well as in association with others.
2. No one shall be arbitrarily deprived of his property.

Article 18
Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.

Article 19
Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.

Article 20
1. Everyone has the right to freedom of peaceful assembly and association.
2. No one may be compelled to belong to an association.

Article 21
1. Everyone has the right to take part in the government of his country, directly or through freely chosen representatives.
2. Everyone has the right to equal access to public service in his country.
3. The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and equal suffrage and shall be held by secret vote or by equivalent free voting procedures.

Article 22
Everyone, as a member of society, has the right to social security and is entitled to realization, through national effort and international co-operation and in accordance with the organization and resources of each State, of the economic, social and cultural rights indispensable for his dignity and the free development of his personality.

Article 23
1. Everyone has the right to work, to free choice of employment, to just and favourable conditions of work and to protection against unemployment.
2. Everyone, without any discrimination, has the right to equal pay for equal work.
3. Everyone who works has the right to just and favourable remuneration ensuring for himself and his family an existence worthy of human dignity, and supplemented, if necessary, by other means of social protection.
4. Everyone has the right to form and to join trade unions for the protection of his interests.

Article 24
Everyone has the right to rest and leisure, including reasonable limitation of working hours and periodic holidays with pay.

Article 25
1. Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.
2. Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.

**Article 26**
1. Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
2. Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
3. Parents have a prior right to choose the kind of education that shall be given to their children.

**Article 27**
1. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.
2. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

**Article 28**
Everyone is entitled to a social and international order in which the rights and freedoms set forth in this Declaration can be fully realized.

**Article 29**
1. Everyone has duties to the community in which alone the free and full development of his personality is possible.
2. In the exercise of his rights and freedoms, everyone shall be subject only to such limitations as are determined by law solely for the purpose of securing due recognition and respect for the rights and freedoms of others and of meeting the just requirements of morality, public order and the general welfare in a democratic society.
3. These rights and freedoms may in no case be exercised contrary to the purposes and principles of the United Nations.

**Article 30**
Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.
Making, Keeping, & Building Peace

Outline

I. Peace
II. NGOs
III. NGOs & Conflict
IV. NGOs & Peace Building
V. Fake NGOs

Interventions to end hostilities & bring about an agreement using diplomatic, political & military means, as necessary.

1. Peace Making

“an operation involving military personnel, but without enforcement powers, undertaken by the UN to help maintain or restore international peace & security in areas of conflict” (1950s to 1990s definition)

2. Peace Keeping

Undertaking programs designed to address the causes of conflict & the grievances of the past & to promote long-term stability & justice

3. Peace Building

activities by humanitarian agencies include non-violent processes (such as advocacy interventions, development programmes & peace projects) which attempt to prevent, mitigate & transform violent conflict, & contribute to building societies in which people have fair access to resources, which are based on social justice, & which respect fundamental human rights recognised under international law.

- rebuilding of benign functional relationships is a vital part of this activity. Such processes should be rooted within the communities affected by the conflict & be sustainable locally.
- usually requires a long-term commitment from local people & outside helpers, & can involve both cross-cutting (integrated into development & relief programmes) & stand alone approaches, & work at community or national levels, or both.
- ‘Negative’ & ‘positive’ peace

Peacebuilding operations must take into consideration the history and culture of the target country and its people.

Peace-builders need to assess more thoroughly the impact of their efforts. Better analysis needs to be done by external actors before embarking on a peacebuilding mission.

The importance of distinguishing among those peacebuilding activities that are short term, those are medium term & long term & recognizing that such tasks will fall into the last category.

Building peace takes the international community into new areas: into violating the sovereignty of other nation, ignoring territorial integrity.
Approaches to Building Peace

Types of Actor
1. Grassroots Leadership (Micro-level)
2. Middle-Range Leadership (Meso-level)
3. Top Leadership (Macro-level)

Approaches to Building Peace
Local peace commissions
Grassroots training
Prejudice reduction
Psychosocial post-trauma work
Problem-solving workshops
Training in conflict resolution
Peacemaking
Insider-participant approach
High-level negotiations
High status & profile mediators

Non-Governmental Organizations

NGOs

1. Deal with economic development, poverty alleviation, & emergency relief
2. Peace building as a natural extension of their work

NGOs

Top Leaders
Middle Range Grassroots Level

NGOs

1. Minimalist
2. Maximalist

1. Minimalists vs. 2. Maximalists

1. Maximalists
   1. Address the underlying causes of conflict
   2. Include developmental & peace-building objectives
   3. Accountable for their actions & impacts

1. Minimalists
   1. “Back to basics”
   2. Humanitarianism
   3. Saving lives first
   4. Neutrality
   5. Impartiality
   6. Do no harm
      (nothing about do good, which corrupts humanitarianism)

---

1. NGOs Around conflict
2. NGOs In conflict
3. NGOs On conflict

2. Working ‘in’ conflict
   - Acknowledge the links between projects & conflict.
   - Minimise risks & dangers so that aid at the least ‘does no harm’.
   - Design more flexible & mobile projects & improve security management.
   - ‘Conflict proof’ programmes by focusing on low profile & quick impact initiatives

3. Working ‘on’ conflict
   - Designing programmes & projects which integrate (mainstream) peace-building.
   - Identify peace constituencies, encourage cross-community dialogue & social harmony initiatives, etc.
Critical Reflection

1. Organize into an inclusive group of 4 diverse members.
2. Discuss the role of one NGO.
3. Explain the type of "peace" work it does.
4. Explain its effectiveness as being minimalist or maximalist.
5. Explain its work around, in or on conflict.

Summary

1. Peace
2. NGOs
3. NGOs & Conflict
4. NGOs & Peace Building
5. Fake NGOs
Theories of the Causes of Conflicts
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Community Relations Theory
- Assumes that conflict is caused by ongoing polarization, mistrust and hostility between different groups within a community.
- The goals of work based on community relations theory:
  1. To improve communication and understanding between conflicting groups
  2. To promote greater tolerance and acceptance of diversity in the community

Human Needs Theory
- Assumes that deep rooted conflict is caused by unmet or frustrated basic human needs – physical, psychological and social. Security, identity, recognition, participation and autonomy are often cited.
- The goals of work based on human needs theory:
  1. To assist conflicting parties to identify and share their unmet needs, and generate options for meeting those needs
  2. For the parties to reach agreements that meet the basic human needs of all the sides

Identity Theory
- Assumes that conflict is caused by feeling of threatened identity, of rooted in unresolved past loss and suffering.
- The goals of work based on identity theory:
  1. Through facilitated workshops and dialogue, for conflicting parties to identify threats and fears they each feel and to build empathy and reconciliation between themselves.
  2. To reach agreements jointly that recognize the core identity needs of all parties

Principled Negotiation Theory
- Assumes that conflict is caused by incompatible positions and a zero-sum view of conflict being adopted by the conflicting parties.
- The goals of work based on principled negotiation theory:
  1. To assist conflicting parties to separate personalities from problems and issues, and to be able to negotiate on the basis of their interests rather than fixed position
  2. To facilitate agreements that offer mutual gain for both or all parties
**Intercultural Miscommunication Theory**

- Assumes that conflict is caused by incompatibilities between different cultural communication styles.
- The goals of work based on intercultural miscommunication theory are:
  1. To increase the conflicting parties’ knowledge of each other’s culture.
  2. To weaken negative stereotypes they have of each other.
  3. Ultimately, to enhance effective intercultural communication.

**Critical Reflection**

1. Organize an inclusive group of 4 diverse persons.
2. Think of a concrete economic, political, or cultural conflict.
3. Use all the theories to explain the conflict.
4. Make a simple drawing & use few key words only.
5. Post your drawing.
6. Plenary presentation or gallery visit.

---

**Summary**

I. Community Relations Theory
II. Principled Negotiation Theory
III. Human Needs Theory
IV. Identity Theory
V. Intercultural Miscommunication Theory

---

**Theories of the Causes of Conflicts**
Solving Conflicts & Violence

Outline

I. Definition
II. Causes
III. Goals & Behavior
IV. Increasing Violence
V. Response to Conflict
VI. Stages of Conflict

Conflict

a relationship between 2 or more parties (individuals or groups) who have, or think they have, incompatible goals

Violence

actions, words, attitudes, structures or systems that cause physical, psychological, social or environmental damage &/or prevent people from reaching their full human potential.
(Fisher et. al. 2005)

Cycle of Violence

Violent Episode

Tension Building

Calm Period

Cycle of Violence

Phase 1: Tension building
Anxiety, blaming, arguing occurs
Incidents are more frequent

Phase 2: Acute Battering
Phase 3: honeymoon
Phase 4: Violent episode

Response to Conflict

Responses to Conflict

1 Conflict Prevention
- prevent the outbreak of violent conflict

2 Conflict Settlement
- end violent behavior by arriving at a peace agreement

3 Conflict Management
- limit & avoid future violence by promoting positive behavior changes in the parties involved

4 Conflict Resolution
- address the cause of conflict & seeks to build new & lasting relationships between hostile groups

5 Conflict Transformation

address the wider social & political sources of a conflict & seeks to transform the negative energy of war into positive social & political change

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Critical Reflection

1. Organize a group composed of 4 persons.
2. Identify a social, economic, or political conflict situation in a community.
3. Use the concepts to discuss the conflict.
4. Make a simple drawing & use few key words only.
5. Post your workshop output.
6. Plenary sharing or gallery walk.

Summary

I. Definition
II. Causes
III. Goals & Behavior
IV. Increasing Violence
V. Response to Conflict
VI. Stages of Conflict

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Conflict Management Strategies
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Outline
I. Activity
II. Discussion
III. Lecture
IV. Q & A
V. Synthesis

Activity

1. I Avoid Dealing with my Enemy.

Go to Placard 1, If You
1. Avoid dealing with your problem head on
2. Prefer to withdraw
3. Don’t care about the other person

Are you a lion, turtle, zebra, chameleon or dolphin? We will find out!
2. I have to win always.

Go to Placard 2, If You
1. Are competitive
2. Are a fighter
3. Want to win always
4. Want the others to lose always

3. I’m fine winning sometimes & also losing sometimes.

Go to Placard 3, If You
1. Prefer to compromise
2. Want to negotiate
3. Say it’s ok to win or lose sometimes
4. Say it’s ok for the others to win lose some other times

4. It’s really ok for me to lose.

Go to Placard 4, If You
1. Prefer to accommodate the others
2. Self-sacrifice
3. Say it’s ok for the others to win
4. Say it’s ok for you to lose
5. I prefer that we both win.

Go to Placard 5, If You
1. Prefer to collaborate
2. Like mutual problem solving
3. Win & the others win too

Discussion
Explain your preferences

Conflict Management Strategies
1. Avoidance
2. Competition
3. Compromise
4. Accommodation
5. Collaboration

Lecturette

Conflict Management Strategies
- Competition (Aggression & Fight: I win, you lose)
- Collaboration (Mutuality: I win, you win)
- Compromise (Negotiate: Sometimes I win, sometimes I lose)
- Avoidance (Passivity; Withdrawal: I don’t care)
- Accommodation (Self-Sacrifice: You win, I lose)
Q&A

Critical Reflection
1. To what extent can conflict be resolved by:
   a. Avoidance?
   b. Competition?
   c. Compromise?
   d. Accommodation?
   e. Collaboration?
3. Which strategies are worst in resolving conflicts? Explain.
4. Which strategies are most realistic?
5. Explain: “Negotiation is death by dialogue.”
6. What about justice?

Know Yourself
1. Be aware of your strengths & limitations in conflict resolution.
2. Open your mind: Be willing to learn & change.

Conflict Management Strategies
1. Avoidance | Lose-Lose
2. Competition | Win-Lose
3. Compromise | Win/Lose- Win/Lose
4. Accommodation | Lose-Win
5. Collaboration | Win-Win
Conflict Resolution Methods

Which One Works Best When?:

Outline

I. Activity
II. Discussion
III. Critical Reflection
IV. Q & A
V. Deepening
VI. Synthesis

Activity
You can move around & go to your final position later.

Go to Placard 1, If You Prefer to talk with the other party directly to work things out

1. I prefer to negotiate directly with my enemy.

2. I prefer to have a third party who will check the facts first.
Go to Placard 2, If You
Prefer to conduct impartial fact finding or investigation first

3
I prefer to have a third person who will mediate.

Go to Placard 3, If You
Prefer to seek a neutral third party who helps out

4
I prefer to have a third party who will conciliate.

Go to Placard 4, If You
Prefer to go a 3rd party who will give a report which recommends action

5
I prefer to have a third person who will arbitrate.
Go to Placard 5, If You

1. Prefer to go to an outside person who solves the problem
2. an ad-hoc arbitration tribunal whose rules, composition & jurisdiction must be accepted

6
I prefer to have a third person who will give a judicial decision.

Go to Placard 6, If You

Prefer to go to a court

7
I prefer to have a regional organization that will give an opinion or decision.

Go to Placard 7, If You

Prefer to use any regional organization, court or mechanism

8
I prefer to have a third party (organization) which will act as good offices.
Go to Placard 7, If You
Prefer to go to a prestigious person of high public position

8
I prefer to have a negotiating panel

Go to Placard 8, If You
Prefer to have a panel composed of prominent members of society to face the adversaries

9
I prefer the International Committee of the Red Cross Model

Go to Placard 9, If You
Prefer to have only the leader of a group who will talk with the other party

Discussion
Explain your preferences
Q&A

Critical Reflection
2. Which methods are worst in resolving conflicts? Explain.
3. Which methods are most realistic? Explain.
4. Explain: “Negotiation is death by dialogue.”
5. What about justice?

Deepening

Conflict Don’ts
• Avoid the conflict, hoping it will disappear.

Mediation Don’ts
1. Avoid the conflict, hoping it will disappear.
2. Meet separately with the people in conflict.
3. Believe that the only people affected by the conflict are the participants

Mediation Do’s
1. Meet with the antagonists together.
2. Ask each side what they want specific actions the other side should take.
3. Have both sides make a commitment.
4. Set a time to review progress.
Third Party Do’s
1. Be willing to intervene appropriately.
2. Be respectful, understanding & commit to action.
3. You must own some of the responsibility.

Know Yourself
1. Be aware of your strengths & limitations in conflict resolution.
2. Open your mind: Be willing to learn & change.

Synthesis

Conflict Management Strategies
1. Negotiation
2. Enquiry
3. Conciliation
4. Arbitration
5. Judicial decision
6. Regional organization
7. Good offices

Key Points

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Communicate</td>
<td>Talk!</td>
</tr>
<tr>
<td>2. Negotiation</td>
<td>Both sides work things out themselves</td>
</tr>
<tr>
<td>3. Mediation</td>
<td>Outsider helps the parties work it out</td>
</tr>
<tr>
<td>4. Arbitration</td>
<td>Outsider solves the problem</td>
</tr>
<tr>
<td>5. Adjudication</td>
<td>Judicial decision; bring to a court of law</td>
</tr>
</tbody>
</table>

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Which One Works Best When?: Conflict Resolution Methods
## Issues in Social Conflict Resolution

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<table>
<thead>
<tr>
<th>Economic, Social &amp; Cultural Disparities</th>
<th>Conflict Resolution</th>
<th>Merits</th>
<th>Demerits</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inequality, discrimination, and stratification based on economic, ethnic, color, social, political, gender, cultural, age, gender, abilities and status or differences, including patriarchy and white privilege</td>
<td>✓ Recognition of the existence of the problem ✓ Use critical lenses to talk with people using age-appropriate language ✓ Address the problem appropriately</td>
<td>✓ Open dialogue ✓ Inculcate higher-order thinking</td>
<td>✓ Some people might just not get it, because they only live and know one reality ✓ Protracted process ✓ Need time ✓ Need consistency</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Civil and Political Discrimination</th>
<th>Conflict Resolution</th>
<th>Merits</th>
<th>Demerits</th>
</tr>
</thead>
<tbody>
<tr>
<td>Name-calling, political dissidents, political blacklisting, illegal arrests, illegal detention, involuntary disappearances, political killings</td>
<td>✓ Legal justice ✓ Indemnification</td>
<td>✓ Reactive redress of grievance</td>
<td>✓ Why should human rights violations happen in the first place? ✓ A survivor of human rights violation will suffer post-traumatic stress disorder for a long time ✓ A person who is politically assassinated will not be brought back to life. ✓ The political killing of a single person is not acceptable at all.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Armed Conflict</th>
<th>Conflict Resolution</th>
<th>Merits</th>
<th>Demerits</th>
</tr>
</thead>
<tbody>
<tr>
<td>✓ Cease fire ✓ Peace talks that address the root causes of the conflict, such as social injustice, to transform society</td>
<td>✓ Time and space for healing ✓ Address structural problems ✓ Lasting peace</td>
<td>✓ Unsure about sincerity ✓ Unsure about hidden agenda</td>
<td></td>
</tr>
</tbody>
</table>
### Issues in Inter-Personal Psychological Conflict Resolution

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<table>
<thead>
<tr>
<th>Inter-Personal Psychological Conflict</th>
<th>Conflict Resolution</th>
<th>Merits</th>
<th>Demerits</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bullying, name-calling, and foul language</td>
<td>✓ For minors, refer to people in position of authority involved in conflict resolution and mediation, such as teacher or counselor ✓ For adults, a neutral third party acts as the mediator ✓ Practice mutual respect</td>
<td>✓ Change will occur</td>
<td>✓ Not let things work out by themselves</td>
</tr>
<tr>
<td>Body language</td>
<td>✓ Be conscious ✓ Communicate and clarify cultural differences during the first day</td>
<td>✓ Know the cultures and contexts ✓ Mutual awareness ✓ Act differently</td>
<td></td>
</tr>
<tr>
<td>Cliques</td>
<td>✓ Organize team-building activities ✓ Constantly re-group people in different activities so that they will interact with others</td>
<td>✓ Issues will surface during the session</td>
<td>✓ What if the issues will not surface?</td>
</tr>
<tr>
<td>Cultural insensitivity, stereotypes, and invisibility of the “others”</td>
<td>✓ Ask peers to share their cultures as well as correct common stereotypes ✓ Integrate cultural sensitivity and intercultural awareness in the curriculum ✓ Organize off-hours workshops or retreats</td>
<td>✓ Integrating into the curriculum involves relatively little extra cost ✓ Ignorance of cultural differences will surfaces, as a result of which, people will learn from one another</td>
<td>✓ Organizing workshops involves extra time input, costs, and fund raising ✓ If learning is optional because it is not integrated in the curriculum, then not everyone will benefit from learning about different cultures, especially for those who really need to learn about them</td>
</tr>
<tr>
<td>Misinterpretations</td>
<td>✓ Suspend judgment ✓ Ask for clarifications ✓ Rephrase ✓ Be aware of gendered and inter-generational communication styles</td>
<td>✓ Good all-around skills that will be useful throughout one’s life ✓ Life-long learning</td>
<td>✓ Easier said than done ✓ Unending battles need to be fought constantly</td>
</tr>
<tr>
<td>Misinterpretation of body language which has double or multiple meanings in different cultures</td>
<td>✓ On the first day, recognize that there are different cultural ways of doing things ✓ Ask for volunteers to share their knowledge, as well as good &amp; bad experiences</td>
<td>✓ Suspend judgment</td>
<td></td>
</tr>
<tr>
<td>Negative language and coming in too strong</td>
<td>✓ Think carefully before you speak ✓ Rephrase and use positive language ✓ Try not to react immediately but don’t be a doormat. ✓ Apologize and forgive</td>
<td>✓ Get the message across.</td>
<td>✓ Not easy to make split-second decisions on how to say something properly. ✓ When things can go wrong, they do go wrong. ✓ Arrogant people who commit misdeeds don’t apologize, causing the problem to spiral downward.</td>
</tr>
<tr>
<td>Personalizing</td>
<td>✓ Focus on behavior, not the person</td>
<td>✓ Not attack the person</td>
<td>✓ The wrongdoer might get</td>
</tr>
<tr>
<td>Person</td>
<td>Away with the misdeed</td>
<td></td>
<td></td>
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<tr>
<td>--------</td>
<td>-----------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>✓ Stay calm</td>
<td>✓ People have different confidence levels</td>
<td></td>
<td></td>
</tr>
<tr>
<td>✓ Avoid saying anything bad</td>
<td>✓ Insecure or arrogant people will resist</td>
<td></td>
<td></td>
</tr>
<tr>
<td>✓ Understand that there are multiple intelligences</td>
<td>✓ Mentoring could potentially be insulting</td>
<td></td>
<td></td>
</tr>
<tr>
<td>✓ Practice mutual respect</td>
<td>✓ Mentoring could reinforce hierarchy, inequality, and stratification</td>
<td></td>
<td></td>
</tr>
<tr>
<td>✓ Mentoring</td>
<td>✓ mentoring helps those who need to improve their skills and level of cognition</td>
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</tbody>
</table>

**Picking on others, competition, and expertise**

- People have different confidence levels
- Insecure or arrogant people will resist
- Mentoring could potentially be insulting
- Mentoring could reinforce hierarchy, inequality, and stratification

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## Reactive Conflict Resolution Methods

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<table>
<thead>
<tr>
<th>Method</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Compromise</td>
<td>Win-Win Game; not optimal, not best solution, but “satisficing”</td>
</tr>
<tr>
<td>Forgiveness</td>
<td>Forgive past mistakes, do not investigate abuses &amp; violations; move forward</td>
</tr>
<tr>
<td>Reconciliation</td>
<td>Shake hands, forget the past, move on, look into the future</td>
</tr>
<tr>
<td>Justice &amp; Peace</td>
<td>Address problems in order to solve conflicts &amp; attain peace</td>
</tr>
<tr>
<td>Negotiation</td>
<td>Discussion between individuals or groups with conflicting goals in order to reach an agreement acceptable to both sides</td>
</tr>
<tr>
<td>Mediation</td>
<td>Use 3rd party (mediator) to resolve conflict between 2 parties by reaching an agreement or reducing conflict over future arrangements; mediation can be done at different levels: interpersonal, group, community, local-regional (e.g. Mindanao), global-regional (e.g. ASEAN, European Union, League of Arab States, Organization of African Unity, Organization of American States), international or global (United Nations).</td>
</tr>
<tr>
<td>Conciliation</td>
<td>Intervention in conflict by a 3rd party who is non-partisan &amp; neutral in order to restore communication between the parties &amp; to help them to reach a better understanding of each other’s position</td>
</tr>
<tr>
<td>Arbitration</td>
<td>Determination of a dispute by independent 3rd party/ies (arbitrator/s) rather than by a court</td>
</tr>
<tr>
<td>Judicial Decision</td>
<td>Courts, Shariah Courts included</td>
</tr>
<tr>
<td>Regional Organization</td>
<td>e.g. ASEAN, European Union, League of Arab States, Organization of African Unity (OAU), Organization of American States (OAS)</td>
</tr>
<tr>
<td>Measures Short of War</td>
<td>Boycott, Economic Sanction, Trade Embargo</td>
</tr>
<tr>
<td>War</td>
<td>Conspiracy, Sporadic Acts of Violence, Localized Internal Armed Conflict, Internal National-Level Armed Conflict, Civil War, War of National Liberation, Internationalized War, International War, Global-Regional War, Global War</td>
</tr>
</tbody>
</table>

**References:**

Mediation Form
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Dialogue to be held on _____________________. ___________________ day at
__________________________________ from ________________________ to ___________________________

Agenda

I. Preliminaries
   A. Call for Dialogue
      It has come to my attention that _________________ and _______________ have some conflicts.
   B. Invited to the Dialogue
      1. Party to conflict
      2. Party to conflict
      3. Party to conflict
      4. Party to conflict
      5. Others
      6. Neutral Observer
      7. Neutral Observer
   C. Goals of the Dialogue
      1. to help these two sides to the conflict to discuss your conflict
      2. to gain a greater understanding of each other’s position
      3. and to then discuss and agree on how we can move forward together as a community
   D. Ground Rules to Ensure a Fruitful Dialogue
      1. The dialogue is voluntary and informal.
      2. The contents and context of the closed meeting may not be used in any other form and is confidential.
      3. All parties are requested to be respectful to everyone, honest, actively listen, stay calm, have an open mind, and do not interrupt.
      4. Neutral observers will only be present but not speak.
      5. Time allotted is anywhere from 30 minutes to 45 minutes, flexible; the dialogue is more important than the time constraint.

II. Actual Dialogue
   A. Are you both prepared and agreeable to enter into a dialogue?
   B. Party A explains its side
      1. What happened?
      2. Why did it happen?
      3. Why does it matter?
      4. How do you feel?
   C. Party B Explains Its Side
      1. What happened?
      2. Why did it happen?
      3. Why does it matter?
      4. How do you feel?
   D. Reactions from Both Sides to Each Other
   E. Closing Words from Both Sides
      1. What do you want now to solve this problem?
      2. What are you willing to do now to solve this problem?
   F. Meeting Adjourned

**Political Advocacy: Arenas of Struggle and Work for Social Change**

**Structural level**

Economic, social, political, ideological, and cultural realms

**Types of Work for Social Change**

Legal reform
Clinical: Paralegal aid to victims
Metalegal opposition to unjust laws and realities
Pushing the limits of what is considered illegal:

- struggle against apartheid
- caste system and other hierarchical constraints to the full development of individuals and groups
- child labor
discrimination of any kind whatsoever, including those based on color, creed, social class, age, culture, language, national origin, economic, social, and other status
- slavery, bonded labor, involuntary servitude

Struggle for
- civil liberties
- civil rights
- equality
- environmental protection
- human rights
- respect for all peoples by virtue of our common humanity, despite our differences in age, gender, ethnicity, cultures, religions
- welfare of internally displaced persons, refugees, and stateless persons

Expose Discrimination and Inequality!

Oppose Discrimination and Inequality!

Propose Respect for Equality!
I. Curative or Direct Services
   A. Action Research
   B. Monitoring and Documentation
      1. Send or join a quick reaction team (QRT) to respond to a crisis
      2. Prepare fact sheets and affidavits of the crisis situation
      3. Photobank of events
      4. Videoclips of events
      5. Jail visitation
   C. Legal Action
      1. Be involved in work dealing with public interest law
      2. Clinical: provide free paralegal or legal aid
      3. Be concerned with habeas corpus when somebody disappears
   D. Relief Work
      1. Case work
      2. Individualized counseling
      3. Group-level psycho-social relief
      4. Bio-medical relief
      5. Compensation to victims
   E. Press and Mass Media Relations
      1. Media liaison
      2. Letters to the editor
      3. Send information to Public Radio and Public and commercial TV
      4. News articles in local, regional, state/national, international papers
      5. TV appearance
      6. Email group list
      7. Website
   F. Fact-Finding Missions
   G. Rehabilitation Work
      1. Skills development
      2. Income generation
      3. Dealing with Post-Traumatic Stress Disorder by Critical Incident Stress Debriefing
   H. Reports for Action
      1. To pertinent government bodies at the appropriate levels

II. Preventive or Indirect Services
   A. Research
      1. Structural political economy framework
      2. Social investigation
      3. Situational analysis
   B. Expose
      1. Education
         a. Content
            1) Facts and conscientization
            2) Values formation
            3) Values transformation
         b. Levels
            1) Formal (Department/Ministry of Education)
            2) Informal (Seminars, workshops)
            3) Non-formal (Adult education)
      2. Public Information
      3. Training
         a. Paralegal: legal literacy
         b. Paramedical: philosophy, alternative medicine, first aid, preventive vs. curative
         c. Paraprofessional: psycho-social work…
         d. Police and military academies
      4. Materials Production

a. Brochures, pamphlets, books, manuals
b. Regular publications: newsletters, journals
c. Special publication: specific issues
d. Curriculum making
e. Comics, coloring book

5. Staff Development
   a. Management, administration
   b. Grassroots work
   c. Understanding the relationship among philosophy, politics, and ideology
   d. Skills: documentation work, library cataloguing, database, statistics, reporting procedures

C. Oppose (Metalegal Work)
   1. Campaigns
      a. Mobilization
      b. Protest
   2. Organize
      a. Form and join interest groups or organizations

3. Networking
   a. Coalition building, alliances, community building
   b. Solidarity with the grassroots and their people’s organizations
   c. Political parties
   d. International solidarity

D. Propose
   1. People’s Agenda
   2. Legal Reform
      a. Lobbying
      b. Legal alternative work
      c. Oppose certain unjust, discriminatory bills
      d. Oppose certain unjust, discriminatory laws
      e. Propose bills
      f. Draft bills
# Reactive & Pro-Active Community-Building Form

**Rey Ty**

<table>
<thead>
<tr>
<th>I. Anti-Reactionary Model: Talk the Talk</th>
<th>Me</th>
<th>You</th>
</tr>
</thead>
<tbody>
<tr>
<td>I will not condescend or look down on other people’s differences, backgrounds, sex, abilities, social status, economic standing, appearance, clothes, cultures or religions.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I will not convert other people to my faith. I will respect their faith.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I will not give people of other faiths or cultures no choice but to pray with me and pray in my own way without taking into account their cultural and religious sensitivities. I think that is simply insensitive and rude.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I will not invite people to socialize with them, have fun, eat, drink, play sports, “hang out”, or watch a movie with them, with the hidden agenda of converting them to my religion. There is no place for this hidden agenda in interfaith work. I will respect the religion of people of other faiths.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I will not be blind to discrimination of any kind and not do anything about it. If I witness it, I will do something about it, such as (fill in the blanks)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>II. Traditional or Minimalist Model: talk the talk</th>
</tr>
</thead>
<tbody>
<tr>
<td>Read books or listen to audio books</td>
</tr>
<tr>
<td>Invite speakers</td>
</tr>
<tr>
<td>Give lectures</td>
</tr>
<tr>
<td>Attend lectures</td>
</tr>
<tr>
<td>Watch a film or documentary</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>III. Model: Walk the walk</th>
</tr>
</thead>
<tbody>
<tr>
<td>Work side by side with people of different cultures and faiths to promote positive social change through community service efforts. By working together, share our cultures and beliefs as well as learn about the values and beliefs of other peoples.</td>
</tr>
<tr>
<td>For example, to provide shelter for the homeless</td>
</tr>
<tr>
<td>to feed the hungry</td>
</tr>
<tr>
<td>to build low-income houses</td>
</tr>
<tr>
<td>to clean the environment</td>
</tr>
<tr>
<td>or to produce a play</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>IV. Community Model: Walk the Walk</th>
</tr>
</thead>
<tbody>
<tr>
<td>Two or more different or cultural or faith groups join together to build community. I will form intentional relationships with people of different faith/s in order to learn more about each other’s cultures and faith journeys and thereby building a truly multicultural or interfaith community, such as worship together through truly interfaith invocation</td>
</tr>
<tr>
<td>eat together</td>
</tr>
<tr>
<td>play together or have fun together</td>
</tr>
<tr>
<td>Form friendship and trust that enable us to more deeply understand each other’s differences, cultures, and faiths.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>V. Social Transformation Model: Walk the Walk</th>
</tr>
</thead>
<tbody>
<tr>
<td>Empathize, support, work with, and work for the needs and demands of an outcast group, downtrodden social classes or minoritized groups for social transformation through various direct and indirect services, as well as legal, paralegal, metalegal, and other means; exposure to and integration with the downtrodden classes and outcast groups</td>
</tr>
</tbody>
</table>

Name in Print, Sign and Date Above This Line
Disagreements and conflicts are a fact of life, due to miscommunication or differences in interests, cultures, beliefs, opinions, perceptions, and expectations. The key to success in any conflict resolution process is anger management and effective communication skills. But to attain peace, economic, social and political justice must prevail.

Conservatives, liberals, and Marxists have different views of peace. Conservative realists say that since there is conflict of interest among states with their own national interests, peace can be attained through war preparation and war itself. Liberals insist that peace can be attained through harmonization of interest through collective efforts in organizational work and legal agreements. Advocating class struggle, radical Marxists investigate the unequal economic, political, and cultural power relations and seek ways to transform society to rid it of injustice and to attain peace.

The Charter of the United Nations recognizes three general categories of conflict resolution in international relations. Depending on the circumstances, these provisions are can be modified for use at the national, regional or interpersonal levels of analysis. According to Articles 33 to 38 of the U.N. Charter, the first category involves the peaceful settlement of conflict through negotiation, enquiry, mediation, conciliation, arbitration, judicial settlement, resort to regional agencies or arrangements or other peaceful means. According to Articles 39 to 41, the second category of settlement of conflict involves measures short of war, such as demonstration, boycott, embargo, blockade, and sanctions. According to Articles 42 to 51, the last category of settlement of conflict involves—if all else fails—the resort to armed conflict, especially for individual self-defense and collective self-defense, in an effort to resolve all economic, political, cultural, and social inequities and to attain peace. The Chinese word for peace is heping, which requires not only harmony (he) but also equality (ping). Clearly, peace (pax) is not merely the absence of war (absentia belli), but the resolution of economic, social, political, and cultural injustice.

I. Negotiation
   A. A process that involves the two adversaries themselves in the resolution of their conflict.
   B. It focuses on what party A wants to achieve, what party B wants to achieve, what is realistically possible to achieve, and what is the best way to influence your adversary.
   C. This process assumes that some people do not like conflict and would rather engage in negotiation to solve their differences or others thrive on and will create conflict. But all will engage in negotiation.
   D. Depending on the culture, the degree of conflict can be caused by and the settlement of differences can be facilitated or hindered by age, sex, hierarchy, etc.
   E. To succeed, negotiators must be in control of themselves; believable; put up with conflict and uncertainty; reveal information selectively and convincingly; get essential information; listen and understand the actual information being expressed; patient but persistent; and know when and how to finish the negotiation with an agreement or to end it since a sought-after agreement cannot be attained.

II. Enquiry
   A. A systematic investigation of a matter of public interest in order to arrive at the truth.
   B. Examples include a probe into alleged violation of the rights of prisoners, corruption, or violation of the rights of combatants.

III. Mediation
   A. A voluntary process of settling a dispute that involves recourse to a neutral third party who is called a mediator. Both parties must agree to undergo mediation and work together to reach an outcome acceptable to both of them or nothing would happen.
   B. The third-party mediator is only there to help facilitate the ideas and the process of negotiations that would help the adversaries reach a mutual agreement.
   C. It aims to let both parties themselves see the source of the problem by talking out their differences; to arrive at a resolution by concentrating on what should be done henceforth to resolve the conflict. Compromise is the key to success.
   D. The mediator guides the discussion to optimize the needs of both adversaries, takes into consideration their sentiments, and reframes questions.
E. Mediation does not seek to decide who is innocent or guilty. It does not seek to blame, seek revenge, or punish.
F. Mediators provide good offices or beneficial acts which are performed for both parties in the dispute.

IV. Conciliation
A. It is a process of settlement of a dispute by mutual and amicable agreement in order to avoid litigation. The purpose is to overcome distrust and animosity, to regain goodwill by pleasant behavior, and eventually reconcile differences.
B. Parties to a conflict agree to seek the services of a conciliator who talks with the adversaries separately (or “caucusing”). The conciliator conciliates. Both parties win by making concessions.
C. It is a form of dispute settlement short of arbitration.

V. Arbitration
A. A process of resolving conflict between adversaries by a third party selected by both the adversaries. The arbiter acts as a judge who renders a decision or award. Arbitration has a legal standing.
B. The adversaries agree ahead of time to accept the decisions as binding. Adversaries enter into an agreement which specifies the matters to be settled and procedures to be followed.

VI. Judicial Settlement
A. All of the above are alternative methods of dispute resolution which are non-judicial.
B. Judicial settlement is settlement of dispute through litigation. Thus, a conflict is presented to an existing independent court for its judgment.

VII. Regional Agencies or Arrangements
A. On an optional basis, parties to a conflict can bring their problems before an organization, such as the Association of Southeast Asian Nations (ASEAN) or the Organization of Islamic Conference (OIC) to inspect and verify situations, to ensure strict implementation of the provisions of resolutions, and to promote reconciliation and political settlement.

For an extensive review of the different conflict resolution methods, watch a short video clip entitled “Conflict Resolution” at http://youtube.com/watch?v=p02GwNQEj_A.
<table>
<thead>
<tr>
<th>What are the different styles in conflict resolution?</th>
<th>PROs</th>
<th>CONs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
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<td>2.</td>
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<td>3.</td>
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<tr>
<td>4.</td>
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<td>5.</td>
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<tr>
<td>6.</td>
<td></td>
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<tr>
<td>Which style do you prefer?</td>
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<tr>
<td>Why?</td>
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</tbody>
</table>

**Huh? I’m Shocked!**

(Say the name of the other party to the conflict) “…………………………………………………………………………………………,”

What you said/did was so shocking/rude/disrespectful/etc. that I was caught off-guard and I don’t know how to react.

I am (or feel) “annoyed/ stunned/ disturbed/ offended/ not happy/ startled/ etc. …………………………………………………”

when you say “…………………………………………………………………………………………………………………………………….”

or when you (do/don’t do this) “………………………………………………………………………………………………………………………”

That’s because “…………………………………………………………………………………………………………………………………….”

So, next time, could you please “…………………………………………………………………………………………………………………………………….”
**What Happened?**
Rey Ty

**Session Objective:** At the end of the session, the participants will be able to:
1. explain in detail how a conflict situation developed
2. realize whether a suitable settlement of the conflict was achieved
3. identify whether an alternative solution is possible

**Resources:** Lot of space, either indoors or outdoors

**Procedure:**
1. Try to remember a terrible conflict you have observed that has happened, where you were an observer and not directly involved in it.
2. Fill out the blanks.

<table>
<thead>
<tr>
<th>Questions</th>
<th>I Say</th>
<th>You Say</th>
</tr>
</thead>
<tbody>
<tr>
<td>Who were involved?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Describe the incident in general.</td>
<td></td>
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<tr>
<td>When did this happen?</td>
<td></td>
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<tr>
<td>Where did this happen?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>What did they do?</td>
<td></td>
<td></td>
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<tr>
<td>What triggered this to happen?</td>
<td></td>
<td></td>
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<tr>
<td>What did they say?</td>
<td></td>
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<tr>
<td>Did they listen?</td>
<td></td>
<td></td>
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<tr>
<td>Describe the problem.</td>
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<tr>
<td>Were there supervisors or authorities around?</td>
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<tr>
<td>If so, what did they do?</td>
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<td></td>
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<tr>
<td>Were there bystanders who took sides?</td>
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<tr>
<td>Describe how the parties in conflict felt.</td>
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<tr>
<td>Describe their styles in trying to settle their differences.</td>
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<tr>
<td>What did they want to achieve?</td>
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<tr>
<td>What was the response?</td>
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<tr>
<td>How did they settle their difference?</td>
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<td></td>
</tr>
<tr>
<td>Did they settle their differences and both end up happy?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Were there better ways to deal with and solve their differences?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other observations or comments (please specify)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
# Let's Face and Try to Solve the Problem  
Rey Ty

<table>
<thead>
<tr>
<th>OPEN-ENDED QUESTIONS</th>
<th>MY VIEW</th>
<th>YOUR VIEW</th>
</tr>
</thead>
<tbody>
<tr>
<td>What happened? What is the problem in general?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Paraphrase</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Give details. Break down the problem into its different parts.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Paraphrase</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Why is it an issue for you?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Paraphrase</td>
<td></td>
<td></td>
</tr>
<tr>
<td>How do you feel about it? Why?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Paraphrase</td>
<td></td>
<td></td>
</tr>
<tr>
<td>What do both parties want? How do we solve this problem together?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Paraphrase</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Choose one/some option/s. Is that or are they doable?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Paraphrase</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Confirmation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mutual Apologies &amp; Forgiveness</td>
<td>I forgive you. Please forgive me.</td>
<td>I forgive you. Please forgive me.</td>
</tr>
<tr>
<td>If a similar problem would arise in the future, what would you do?</td>
<td>Next time, I will……</td>
<td>Next time, I will……</td>
</tr>
<tr>
<td>Paraphrase</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Commitment to act as promised</td>
<td></td>
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<tr>
<td>Reiteration</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Build up a follow-up arrangement</td>
<td></td>
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<tr>
<td>Promise to spread the word that you have solved the problem</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Shake hands, hug, or whatever appropriate cultural ways to show a sign of peace</td>
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</tbody>
</table>

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The Peacemakers’ Agreement-to-Mediation Form

Rey Ty

There seems to be a conflict between Party X ____________________________ and Party Y ____________________________. (If there are more disputants, add more line/s as necessary).

I ____________________________ am willing to be a mediator. As a mediator, I will be neutral. The mediation is not at all associated with the police, lawyers or courts. Our discussions will not be used for legal purposes. The mediator will not be called as witness and the proceedings will not be admissible in administrative or legal proceedings.

Party X (sign your name) ____________________________ on and Party Y (sign your name) ____________________________ agree to mediate. Both understand that the mediation process will be free, voluntary, confidential, and informal. We will NOT pinpoint guilt or innocence. The mediation does NOT aim to punish bad behavior or reward good behavior. As a win-win strategy, both of you will reach mutual agreement that will appeal to both of you. All parties are required to be honest, listen, stay calm and have an open mind. The purpose is to solve the conflict, find a solution, agree and work on it. Do not bully, call names, condemn, interrupt, intimidate, lie, make excuses, put down, threaten, or use violence. Put your initials on the appropriate boxes below regarding your availability.

<table>
<thead>
<tr>
<th>Dates</th>
<th>M</th>
<th>T</th>
<th>W</th>
<th>Th</th>
<th>F</th>
<th>Sat</th>
<th>Sun</th>
</tr>
</thead>
<tbody>
<tr>
<td>12 noon – 1PM</td>
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<td>5PM – 6 PM</td>
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<tr>
<td>7PM – 8 PM</td>
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</tr>
</tbody>
</table>

Unless you state your opposition, we shall meet at ____________________________________________________ and go to our “Peace Table.”

<table>
<thead>
<tr>
<th>Signature</th>
<th>Date</th>
<th>Signature</th>
<th>Date</th>
<th>Signature</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Contact Information</td>
<td></td>
<td>Contact Information</td>
<td></td>
<td>Contact Information</td>
<td></td>
</tr>
</tbody>
</table>
Mediation Form
Rey Ty
Dialogue to be held on ____________________________, ____________ day at
_____________________________ from _______________ to _____________________.

AGENDA

I. Preliminaries
   A. Call for Dialogue
      It has come to my attention that _________________ and _______________ have some conflicts.
   B. Invited to the Dialogue
      1. Party to conflict __________________________
      2. Party to conflict __________________________
      3. Party to conflict __________________________
      4. Party to conflict __________________________
      5. Others __________________________________
      6. Neutral Observer __________________________
      7. Neutral Observer __________________________
   C. Goals of the Dialogue
      1. to help these two sides to the conflict to discuss your conflict
      2. to gain a greater understanding of each other’s position
      3. and to then discuss and agree on how we can move forward together as a community
   D. Ground Rules to Ensure a Fruitful Dialogue
      1. The dialogue is voluntary and informal.
      2. The contents and context of the closed meeting may not be used in any other form and is confidential.
      3. All parties are requested to be respectful to everyone, honest, actively listen, stay calm have an open mind, and do not interrupt.
      4. Neutral observers will only be present but not speak.
      5. Time allotted is anywhere from 30 minutes to 45 minutes, flexible; the dialogue is more important than the time constraint.

II. Actual Dialogue
   A. Are you both prepared and agreeable to enter into a dialogue?
   B. Party A explains its side
      1. What happened?
      2. Why did it happen?
      3. Why does it matter?
      4. How do you feel?
   C. Party B Explains Its Side
      1. What happened?
      2. Why did it happen?
      3. Why does it matter?
      4. How do you feel?
   D. Reactions from Both Sides to Each Other
   E. Closing Words from Both Sides
      1. What do you want now to solve this problem?
      2. What are you willing to do now to solve this problem?
   F. Meeting Adjourned
Diversity and Conflict Management
Dr. Tim Paquette
Northern Illinois University
Counseling & Student Development Center
April 18, 2012

Presentation Outline

I. Introductions, ground rules, & preparing to work
   a. Acknowledging and understanding our similarities and differences
   b. The experiences, perspectives, biases, and assumptions we bring into the room
   c. The ground rules (e.g., respect, do not interrupt, let everyone have a chance)
   d. What would YOU like to get out of this experience?

II. Understanding our values & the values of others
   a. Values Ratings
   b. Values Shuffle

III. Understanding our conflict style & strategies
   a. Prompting Questions: What is your conflict style? How do you react in a conflict situation?
   b. Conflict Style questions and worksheet
   c. Goals vs. Relationships
   d. How context and values can impact our conflict style (e.g., family vs. peers, societal norms and standards, comfort/familiarity level, etc.)

   BREAK

IV. Conflict management & mediation
   a. What are the primary reasons for the conflict in Mindanao?
   b. How would you end the conflict? What are the solutions?
   c. What are the barriers and obstacles that stand in the way to ending the conflict?
   d. What needs to change/be different for the conflict to end?

V. Group discussion

VI. Creating an action plan
   a. Plan for reminder of the next few weeks
   b. Plan once you return home to Mindanao

My Most Important Values
Listed below are 19 character traits
Select the 5 traits that are most important to YOU

___ Honest
___ Playful/Fun
___ Self-confident
___ Orderly/Organized
___ Powerful
___ Courageous
___ Cooperative/Flexible
___ Creative
___ Loyal
___ Responsible
___ Self-motivated
___ Independent
___ Rational
___ Curious/Inquisitive
___ Spontaneous
___ Friendly/Kind
___ Passionate
___ Open-Minded
___ Caring
___ OTHER:
Conflict-Strategies Exercise--Part I
How You Act In Conflicts

The proverbs listed below can be thought of as descriptions of some of the different strategies for resolving conflicts. Proverbs state traditional wisdom, and these proverbs reflect traditional wisdom for resolving conflicts. Read each of the proverbs carefully. Using the following scale, indicate how typical each proverb is of your actions in a conflict.

5 = very typical of the way I act in a conflict
4 = frequently typical of the way I act in a conflict
3 = sometimes typical of the way I act in a conflict
2 = seldom typical of the way I act in a conflict
1 = never typical of the way I act in a conflict

___ 1. It is easier to refrain than to retreat from a quarrel.
___ 2. If you cannot make a person think as you do, make him or her do as you think.
___ 4. You scratch my back, I'll scratch yours.
___ 5. Come now and let us reason together.
___ 6. When two quarrel, the person who keeps silent first is the most praiseworthy.
___ 7. Might overcomes right.
___ 8. Smooth words make smooth ways.
___ 9. Better half a loaf than no bread at all.
___ 10. Truth lies in knowledge, not in majority opinion.
___ 11. He who fights and runs away lives to fight another day.
___ 12. He hath conquered well that hath made his enemies flee.
___ 13. Kill your enemies with kindness.
___ 15. No person has the final answer but every person has a piece to contribute.
___ 16. Stay away from people who disagree with you.
___ 17. Fields are won by those who believe in winning.
___ 18. Kind words are worth much and cost little.
___ 19. Tit for tat is fair play.
___ 20. Only the person who is willing to give up his or her monopoly on truth can ever profit from the truths that others hold.
___ 21. Avoid quarrelsome people as they will only make your life miserable.
___ 22. A person who will not flee will make others flee.
___ 23. Soft words ensure harmony.
___ 24. One gift for another makes good friends.
___ 25. Bring your conflicts into the open and face them directly; only then will the best solution be discovered.
___ 26. The best way of handling conflicts is to avoid them.
___ 27. Put your foot down where you mean to stand.
___ 28. Gentleness will triumph over anger.
___ 29. Getting part of what you want is better than not getting anything at all.
___ 30. Frankness, honesty, and trust will move mountains.
___ 31. There is nothing so important you have to fight for it.
___ 32. There are two kinds of people in the world, the winners and the losers.
___ 33. When one hits you with a stone, hit him or her with a piece of cotton.
___ 34. When both give in halfway, a fair settlement is achieved.
___ 35. By digging and digging, the truth is discovered.
Conflict Strategies Exercise--Part II

Conflict Strategies: What Are You Like?

Different people use different strategies for managing conflicts. Usually we are not aware of how we act in conflict situations. We just do whatever seems to come naturally. But we do have a personal strategy; and because it was learned, we can always change it.

When you become engaged in a conflict, there are two major concerns you have to take into account.

1. Achieving your personal goals--you are in conflict because you have a goal that conflicts with another person's goal. Your goal may be highly important to you, or it may be of little importance.

2. Keeping a good relationship with the other person--you may need to be able to interact effectively with the other person in the future. The relationship may be very important to you, or it may be of little importance.

How important your personal goals are to you and how important the relationship is to you affect how you act in a conflict. Given these two concerns, it is possible to identify five styles of managing conflicts:

![Conflict Strategies Diagram]

The Turtle (withdrawing). Turtles withdraw into their shells to avoid conflicts. They give up their personal goals and relationships. They stay away from the issues over which the conflict is taking place and from the persons they are in conflict with. Turtles believe it is hopeless to try to resolve conflicts. They feel helpless. They believe it is easier to withdraw (physically and psychologically) from a conflict than to face it.

The Shark (forcing). Sharks try to overpower opponents by forcing them to accept their solution to the conflict. Their goals are highly important to them, and relationships are of minor importance. They seek to achieve their goals at all costs. They are not concerned with the needs of others. They do not care if others like or accept them. Sharks assume that conflicts are settled by one person winning and one person losing. They want to be the winner. Winning gives sharks a sense of pride and achievement. Losing gives them a sense of weakness, inadequacy, and failure. They try to win by attacking, overpowering, overwhelming, and intimidating others.

The Teddy Bear (smoothing). To teddy bears the relationship is of great importance while their own goals are of little importance. Teddy bears want to be accepted and liked by others. They think that conflict should be avoided in favor of harmony and that people cannot discuss conflicts without damaging relationships. They are afraid that if the conflict continues, someone will get hurt, and that would ruin the relationship. Teddy bears say "I'll give up my goals and let you have what you want, in order for you to like me." Teddy bears try to smooth over the conflict out of fear of harming the relationship.

The Fox (compromising). Foxes are moderately concerned with their own goals and their relationships with others. Foxes seek a compromise: they give up part of their goals and persuade the other person in a conflict to give up part of his or her goals. They seek a conflict solution in which both sides gain something—the middle ground between two extreme positions. They are willing to sacrifice part of their goals and relationships in order to find agreement for the common good.

The Owl (confronting). Owls highly value their own goals and relationships. They view conflicts as problems to be solved and seek a solution that achieves both their own goals and the goals of the other person. Owls see conflicts as a means of improving relationships by reducing tensions between two persons. By seeking solutions that satisfy both themselves and the other person, owls maintain the relationship. Owls are not satisfied until a solution is found that achieves their own goals and the other person's goals. And they are not satisfied until the tensions and negative feelings have been fully resolved.

### Scoring

<table>
<thead>
<tr>
<th>Withdrawing</th>
<th>Forcing</th>
<th>Smoothing</th>
<th>Compromising</th>
<th>Confronting</th>
</tr>
</thead>
<tbody>
<tr>
<td>___ 1.</td>
<td>___ 2.</td>
<td>___ 3.</td>
<td>___ 4.</td>
<td>___ 5.</td>
</tr>
<tr>
<td>___ 31.</td>
<td>___ 32.</td>
<td>___ 33.</td>
<td>___ 34.</td>
<td>___ 35.</td>
</tr>
<tr>
<td>___ Total</td>
<td>___ Total</td>
<td>___ Total</td>
<td>___ Total</td>
<td>___ Total</td>
</tr>
</tbody>
</table>

The higher the total score for each conflict strategy, the more frequently you tend to use that strategy. The lower the total score for each conflict strategy, the less frequently you tend to use that strategy.
# CHAPTER 7: VOLUNTEER COMMUNITY SERVICE AS SERVICE LEARNING
Rey Ty

## I. Goal Setting
Why engage in service learning?

### A. Service Learning Sessions
A teaching and learning approach that integrates volunteer community service with academic study to enrich learning, teach civic responsibility, and strengthening community (National Commission on Service Learning).

### B. Sample Community Partners
1. Oak Crest Retirement Center
2. Hope Haven Shelter for the Homeless
3. Barb City Manor Retirement Center

### C. Program Objectives
1. To engage in inter-ethnic and multicultural dialogue (not bonding, but bridging; do not self-segregate yourselves)
2. To develop a cadre of future leaders working toward lasting peace (leadership training though service learning)
3. To promote a better understanding of the US (people, culture, values, and civic institutions)

### D. Specific Objectives
1. To sharpen your skills in conflict resolution and management, inter-ethnic cooperation and tolerance, leadership, coalition-building, & community activism
2. To enhance the participants’ appreciation of their similarities and differences through various interactive activities that will serve as avenues for open dialogues
3. To provide participants with tools for working collaboratively across ethnic and religious lines
4. To develop in the participants an appreciation of the cultural, religious, and ethnic diversity of Midwest America

### E. Service Outcomes

<table>
<thead>
<tr>
<th>Content</th>
<th>Strategies</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Personally responsible citizen</td>
<td>a. donate canned goods</td>
</tr>
<tr>
<td>2. Participatory citizen</td>
<td>b. help organize food drive</td>
</tr>
<tr>
<td>3. Justice-oriented citizen</td>
<td>c. work toward the elimination of hunger</td>
</tr>
</tbody>
</table>

### F. Citizenship Commitments

<table>
<thead>
<tr>
<th>Content</th>
<th>Strategies</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. “Thin” Commitment</td>
<td>a. charity-oriented; surface; patronizing; perpetuate inequality</td>
</tr>
<tr>
<td>2. “Thick” Commitment:</td>
<td>b. deeper commitment; social justice &amp; social change-oriented church</td>
</tr>
</tbody>
</table>

## II. Preparation Component
### A. Understanding the Service Learning Process

1. Philosophy of Service Learning: Scholarship of engagement  
   a. Volunteer community work  
   b. Connections: Linking theory with practice  
   c. Problem Solving, critical reflection and critical social action  
   d. Personal transformation  
   e. Interpersonal development  
   f. Skills in Collaboration  
   g. Social transformation  
2. Socio-Economic-Cultural Context  
   a. Understanding the community and its needs  
   b. Filling community needs  
   c. Social justice issues: inclusion and structures of inequality  
3. Possible Placements  
   a. Hope Haven Shelter for the Homeless  
   b. Oak Crest Retirement Center  
   c. Barb City Manor Retirement Center  

### B. Linking Theory with Practice

1. Checklist of key concepts.  
2. Matching what you have learned doing community work with the key concepts you have learned in the classroom.  

### C. Reflecting on the Experience

Answer the following questions:  
1. What did you learn?  
2. How do you feel?  
3. So what? (critique & interpretation)  
4. Now what? (what you will do to have a social impact)  

### D. Cultivating Reciprocity by Understanding Yourself

Answer the following questions:  
1. What are your social identities?  
2. Assets?  
3. Motivations?  
4. Expectations?  

### E. Cultivating Reciprocity by Understanding the Community

1. The agency  
2. People with whom you will work  
3. The neighborhood  
4. Community Assets & Challenges  
5. History with Northern Illinois University  
6. Service Tasks  
7. How to be Responsive to the Community  
8. Reciprocity  

### III. Placement

1. Extent to which you are challenged  
2. Active (not passive) observer  
3. Engage in a variety of tasks  
4. Positive contribution  
5. Take some responsibilities  
6. Inputs from the community partners

### IV. Conduct of

2. Your community service is not about you: it’s about the community—the organizational

---

Service Learning

3. In general, practice mutual respect. Be sensitive. Don’t be rude. Don’t be disruptive. Don’t proselytize. Don’t make derogatory remarks (racist, homophobic, anti-women, etc.). Don’t condescend. For instance, don’t say: “That’s only for undergraduate students.” Don’t patronize. For instance, don’t say: “I’m doing this for the undergraduate students. They need my help. I’m helping them.” You will see for yourself that hunger and homelessness not abstract but real social issues. Your service learning puts a human face to social issues.

4. Do not self-segregate yourselves. Leave your pride at the door. Remember that first and foremost you are in a pluri-ethnic coalition engaged in social action to provide voluntary community service. Do not socialize and have fun just among yourselves (the “in-group”), such as by wearing disposable gloves, giggling, laughing, and taking funny pictures. You are there to show that you care and will provide caring services. Do not take photos of beneficiaries without their consent. Care from a belief in and feeling of connection to the others. Develop relationships.

5. Don’t be an outside voyeur looking in. Rather, be a collaborator. “Trade places” and try to think as though you were in their shoes. See yourself as the others in order to break the separation between the server and the served.

6. Link with community members. Talk with the service providers and the beneficiaries. Get emails of people you have met with whom you feel comfortable to communicate.

7. Recognize similarities but do not assume too much sameness as to forget stark socio-economic-political-cultural differences. For instance, don’t think that “we are all basically similar, except that they don’t have homes.” Try to understand the underlying historical, economic, political, ethnic, gender, and cultural causes of homelessness.

8. Don’t judge the collaborating partners and the beneficiaries. For instance, don’t impose your cultural biases and judge that the American senior citizens are lonely because they live alone. There are different ways of experiencing how to be happy in different societies in different points in time.

9. Integrate social justice issues in your service learning. Don’t call what you did as neutral and “good work.” Call oppression as oppression and work for social justice. If we cannot name oppression “oppression,” then we ourselves are involved in perpetuating it.

10. Recognize that there is a power imbalance. The servers are powerful and the served as disadvantaged. Cultivate respect.

V. Post-Service Activities

2. The requesting partners (ITO and participants) could give a certificate and tokens of appreciation. If possible, bring them along and give to the participating partner organizations upon leaving the premises. In that way, there will be no problems later regarding how to send your tokens to them.

3. Engage in critical reflection. In five minutes, write down what you have learned. Review the program objectives in terms of knowledge, skills and values that you are expected to learn. Match theory with practice. Your critical reflection paper is part of your journal entry for the day. Remember the principles of good writing vs. bad writing.

4. Critical reflection and plenary discussions. Exchange papers, read, and discuss. Personal transformation? Implications for social transformation?

5. Write a thank-you letter or email explaining what you have learned (not what you have done to help them). Do not give a critique. Send a personalized, home-made (not computer generated or printed) thank-you card.

VI. Some Ideas for Your Mainstream or Alternative Project Plans for Implementation upon Returning to

1. **Don’t Rock the Boat: Charity Work**
   a. Donate canned goods and old clothes.
   b. Provide meals for the poor.
   c. Provide dinner once a week at a shelter for street children or orphans.
   d. Volunteer as a clerk for a fund-raising dinner.
   e. Donate your blood.
   f. Tutor a poor student enrolled in a public school.
   g. Give money to an organization with which you share a common cause (interfaith dialogue, land reform, indigenous peoples’ rights)

2. **Rock the Boat: Policy Reform or Social Change**
<table>
<thead>
<tr>
<th>Your Own Community after the Program Ends: Charity Work or Social Change?</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. Join a protest action about an important social issue (work toward the elimination of hunger).</td>
</tr>
<tr>
<td>b. Write a letter to a congressional leader about certain policies.</td>
</tr>
<tr>
<td>c. Join a non-profit non-governmental organization that works for social change.</td>
</tr>
<tr>
<td>d. Walk, ride a bicycle or take public transportation all the time to maintain good health, to save nonrenewable energy resources and to keep the environment clean.</td>
</tr>
<tr>
<td>e. Organize your friends to work for a cause (environment, women’s rights, affordable housing).</td>
</tr>
<tr>
<td>f. Talk to a friend about a social issue of importance to you (racism, poverty, and social change).</td>
</tr>
<tr>
<td>g. Vote.</td>
</tr>
<tr>
<td>h. Run for public office</td>
</tr>
<tr>
<td>i. Money is important but think beyond profits alone by choosing a profession that makes a difference.</td>
</tr>
<tr>
<td>j. Develop a micro-lending project for low-income teenagers to start small businesses.</td>
</tr>
</tbody>
</table>
Critical Reflections on Development, Conflict Transformation and Peacebuilding Community Projects
Rey Ty

1. Not in your own school
2. Not in your own community, esp. if rich

Which Community?

Donor Driven?

Blind Obedience?

To Whom?

Donor’s View: “Gotcha!”

1. Implementing partners are problematic
2. Put partners on notice: policing
3. Foreign country director or evaluator: interviews & quantitative data
4. Time to “bring down the hammer” & “whip the partners into shape”
5. Pre-conceived expectations & scathing & strongly worded criticism

Source: Jennifer Lentfer, how-matters.org. © 2012 Rey Ty

Who Are the Experts?

1. Foreign funders?
2. Implementers?
3. Local community?

Source: Jennifer Lentfer, how-matters.org. © 2012 Rey Ty

Need An Honest Conversation about...
1. Aid
2. Corruption
3. Colonialism
4. Neo-colonialism

Source: Jennifer Lentfer, how-matters.org.
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Who Benefits?
1. Does the project make you happy & proud?
2. Or does the project respond to community needs & problems?

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Who Benefits?
1. Funder?
2. Implementer?
3. Community or Partners?

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Community Involvement in Planning?

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Community involvement in implementation?

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Vertical Relationships with
1. Donors?
2. NGOs?
3. Communities?
4. Social movements?

Agenda
1. Self-governance?
2. Dialogue with people in the community?
3. Justice?

Your Focus?:
Absence of war or physical violence = Peace?
Work for Negative Peace

Injustice (including Poverty) = Structural Violence
Work for Positive Peace

Dialogue for What?
1. Truth?
2. Forgiveness?
3. Amnesty?
4. Justice?
5. Friendship?
6. Reconciliation?

Your Focus?:
Identity Politics = Symbolic Violence

Reconcile with whom?
1. Ethnic groups?
2. Torturer?
3. Corrupt officials?
4. Killers?
5. Police?
6. Military?

Legitimacy Deficit?

Speak truth to power

Charity: Enough? That’s all?

Community Empowerment

What about the environment?
What Kind of An Environmentalist Are You?

1. Deep Ecology: Each has intrinsic value.
2. Global warming is a hoax!
3. Conservation: Protect wildlife so that there will be enough for foraging, hunting & fishing.
4. Traditional & Updated Waste Management: No littering; reduce, reuse & recycle.
5. Utilitarian Sustainable Development: Benefit humans throughout different generations.
6. Backyard Environmentalism: No GMOs. Throw your seeds & table scraps in your backyard, make your own compost, & have an organic veggie garden. Use air, wind, geothermal, & solar energy. Raise chicken.
7. Radical Ecology: Don’t blame consumers for using plastics. Giant corporations rape the Earth & must be regulated, © 2012 Rey Ty

Capacity Building?
• Unleash it!

Build strong relationships w/ grassroots organizations
• 1. Listen actively & openly.
• 2. Put local ownership first.
• 3. Bring honesty, trustworthiness, integrity... and doubt!
• 4. Assume the best first.
• 5. Be curious.

Humility

Build strong relationships w/ grassroots organizations
• 6. Practice self-reflection first.
• 7. Make time your friend.
• 8. See organizations as living systems.
• 9. Expect and use language and culture differences.
• 10. Encourage, encourage, encourage!

1. Civil Society (Community, NGOs, social movements, academics)
2. State (enlightened public officials)
3. Humanitarian organizations
4. Rebels

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Linkages

Build strong relationships w/ grassroots organizations


Critical Reflections on Development, Conflict Transformation & Peacebuilding Community Projects

Thanks!

Thank You!

Critical Reflection

1. What is your critique?
2. What are your recommendations?

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Cele Meyer on Peace and Justice Concerns

Each person has an ideal, a dream, a hope that comes from deep within their soul. Cele Meyer is a person who strives for her dream - to make a better and safer world for mankind.

A Mother Teresa figure to those of us who have worked with her as a Social Worker in the public schools for the past twenty-one years.
The idealism she has to make changes to carry out this dream never seems to be dimmed. In her work her primary concern has been to support the rights of women and children.

Whether it is marching for peace, garage sales to raise money for the cause, writing letters on subjects close to her heart, providing her own money for groceries, rent, bail, banning smoking, wearing buttons, eating health food or giving out warm fuzzies we all know what she supports.

Her hand and heart are always open to those in need.

Long hours of confrontations, conferences, dealing with child abuse, teenage pregnancy and broken homes have thoroughly tested her skills for the profession.
P.P.S. meetings, staffings, adaptive behavior scales, social histories, room space, and filling in endless forms have been the source of added stress and made the typewriter a real necessity and friend to her.

Occasionally, dozing off just a little didn't mean she was bored, just that her narcolepsy was overtaking her body.

The volkswagen with all the bumper stickers was a trademark of Cele that we all knew well and brought her to meetings sooner or later. She has dealt with people as they are, not as we might wish them to be.

Her family has always been a source of pride and support to her. Their love and support have made it possible for her to give the time and effort required in all her social work responsibilities. Recently the rewards of her family put her in a new role, as a grandparent to Grandson Nicholas.

So, now her years of public school service will end. However, she moves to another frontier of need. The countries south of the U.S. border are her recent point of interest. She will strengthen her commitment to feed the poor, medicate the sick, care for orphans - the list just seems to grow.

Yes, truly here is a woman, that if she could, would hold the world in her arms and comfort and care for all.

We salute you Cele Meyer - Social Worker, Mother, Grandmother, Friend, and Humanitarian.
IT is a Friday afternoon in this college town on the prairie, and the demonstrators at First Street and Lincoln Highway are raising a political ruckus. Some hoist signs that declare, “Stop the War!” But across the street, people are waving signs with other messages — “Support the Troops” and “Danger: Traitors” — gibing at the antiwar contingent.

Whatever their politics, a big share of the demonstrators on both sides of the street have one thing in common: retirement. Although this is the home of Northern Illinois University, with an enrollment of nearly 25,000, it is the retirees, far more than the students, who are taking to the streets to chant slogans and sing political anthems.

“People in cars drive by and wave at us,” said Cele Meyer, 84, a retired social worker who opposes the war. “Sometimes they use two fingers. Sometimes just one.”

As the number of older Americans grows, retirement for many of them means a chance to devote themselves to social and political causes. They have the time, and since they no longer need to worry about employers, they can speak out without fear of repercussions. Retirees represent a potent force in political movements of every stripe and are likely to become even more important as the number of older people increases.

Jerry Thompson, 71, a retired college-newspaper adviser, stands with the camp in DeKalb favoring military action in Iraq. “It wouldn’t have been appropriate for me to do this when I was a newspaper person,” said Mr. Thompson, who worked as a reporter and editor before joining the college.

But now he is liberated to show his conservative leanings. In retirement, Mr. Thompson became a Republican precinct captain and a village trustee. He also writes letters to editors calling for tax limits.

On the other side of the spectrum, Marilyn Kawakami, 64, a retired executive in the fashion industry, became so disillusioned with the war that she found herself “talking back to the TV at President Bush.”

She now spends much of her time volunteering for the liberal group MoveOn.org. She makes phone calls, gathers signatures for petitions and even cleans up after political rallies.
“I look at myself in the mirror sometimes and wonder where she came from,” Ms. Kawakami said. “But we’re at a period in our lives where it’s time to give back. As jaded and cynical as I am, I still think that we in America are the good guys, the guys in the white hats.”

Meanwhile in New Hampshire, Maureen Barrows, is working hard to advance the presidential cause there of Senator John McCain, Republican of Arizona. She had met him four years ago on a campaign stop, sensed “an instant rapport” and decided he was the right candidate to lead the nation.

“As people get older, they get more selective about what is paramount,” said Mrs. Barrows, 70. “And maybe it’s because I’ve now got two little grandchildren, but I think we’re coming up on the most important election of my time.”

Conservative or liberal, many older Americans are fighting for a cause, sometimes quietly, sometimes with bullhorns. Politicians know well that older people are more likely to visit the voting booth than their younger counterparts are. But sometimes it goes far beyond voting and recalls the tie-dyed demonstrations of long ago. For instance, members of the Granny Peace Brigade have been arrested in New York and Philadelphia in the last year in connection with protests over military recruitment.

Dr. Bill Pinsoff of the Family Institute at Northwestern University, said that retirement offered many people a chance to reshape their imprint on the world.

“Retirement represents an opportunity for spiritual or psychological rebirth or renaissance,” said Dr. Pinsoff. “In many cases, people engage in activities that have been long postponed. People who have devoted their lives to making money now have the opportunity to work for what they believe in.”

Dr. Phyllis Moen, a sociologist at the University of Minnesota, has written that Americans in the 21st century are witnessing the creation of a new life stage. “Just as we have seen the social construction of adolescence as a way station from childhood to adulthood during the first half of the 20th century, there is now emerging a life stage between the years of career building and old age,” she wrote. She calls this stage “midcourse.”

These are people roughly from age 50 to 75 who choose to scale back on careers, switch careers or leave the workforce. Many of them are healthy, wealthy and wise, and bring plenty of talents and experiences to whatever cause they follow.

The political clout of older people is scarcely a secret. One of the most powerful lobbies in America is AARP, which claims a membership of some 38 million people over 50, said Shereen Remez, a top official for the group. But nearly half of these “retired” people are still working, Ms. Remez added.

“The very word ‘retirement’ has taken on new meaning,” she said. “Now work — maybe a new career — is part of retirement.”

Ms. Remez said that AARP had an “e-active list” of about five million people at the ready to help push causes supported by the group. “Look back at what they were doing in the ’60s — on the Vietnam War, on feminism, on civil rights,” Ms. Remez said. “Now the leading edge of boomers is in their 60s, and it’s just natural that they want to stay active in the affairs of the world.”

In DeKalb, activism is inspired by all sorts of earlier events. Mrs. Meyer, a former marine who was raised in the segregated South, would seem to have an unlikely background for a radical. When she was a child in Florida, she recalled, her parents would not let blacks enter the house. She joined the military at age 21 out of a sense of duty to defend America, which had been attacked at Pearl Harbor just a few years earlier.

While in the service, she read “Native Son” by Richard Wright, a book that brought home to her the cruelties visited upon blacks in American society.

In the years since, much of her life has been given over to protesting what she perceives as injustices. In DeKalb, she founded the Interfaith Network for Peace and Justice. The group has raised money for the poor in Nicaragua, staged a protest during a visit to the town by Vice President Dick Cheney and rallied against the war outside the offices of the local representative, J. Dennis Hastert, the former speaker of the House.

“I was physically dragged out of Hastert’s office,” Mrs. Meyer said with a triumphant chuckle.

Mr. Thompson, the former newspaperman, said that his group also wanted the war in Iraq done and the troops safely back home. He noted, too, that his fellow conservatives have grown frustrated at the length of the war and its rocky course.

Despite the words that were sometimes exchanged during the Friday protest and counterprotest, all the demonstrators said they celebrated the right of their foes to speak.

The rocking chairs can wait.

DeKalb Interfaith Network for Peace & Justice
Cele Meyer

DeKalb Interfaith Network for Peace & Justice was formed 21 years ago by the Social Concern committees of a half-dozen local congregations, as well as individuals with no religious affiliation. Our goal has been to educate ourselves and our community on vital social issues and to translate that knowledge into concrete action to bring about peaceful change. Our tactics have ranged from bringing in knowledgeable speakers, to editing and distributing the Network Newsletter, writing news releases, sending letters to the editor, and contacting political leaders, along with organizing marches, vigils and protests. Every Friday since December 7, 2001, we have conducted a peace vigil at 5 p.m. on the corner of N. First St. and Lincoln Hwy. in DeKalb, to which the public is invited. Our current goal is to bring our troops home from Iraq, have our nation pay reparations to the Iraqis for damages we have inflicted and offer support for peacekeepers from the region. We also call for avoiding war in Iran, ending torture, closing Guantanamo, justice for Palestine, and controlling and eventually ending nuclear weapons.
12 Steps on How to be An Activist


If you have a yearning in your heart to make life better on this planet, to right some wrong or support some effort large or small, then you are an activist. Instead of feeling frustrated in front of the television set, here’s how to get things done.

1. **Speak out about an issue.** Don’t remain silent, but don’t scare people away. Try to express your concern in a positive manner. The world doesn’t want you to act, and the rich want you to shop, so God bless the social justice activist! If you’re concerned about the environment, pollution, war, poverty, or the high price of living (or anything else), then speak your mind! Teddy Roosevelt said “do what you can, where you are, with what you have.”

2. **Find like-minded friends.** These won’t be your real friends (in fact, your real friends will think you’re crazy). Pass a petition and sign people up. Folks who give their name and address may give time, energy and money.

3. **Find the official(s) in charge.** Everything’s got somebody in charge, often a chain of command, and you have to find out to whom to address your concerns. Don’t demonize them, for often they are as concerned as you. It’s not a conspiracy that the world is the way it is. It’s just the way it is and it can be changed.

4. A good organizer **keeps track of supporters’** names, addresses, telephone numbers, e-mail addresses, and whatever else comes down the pike. Build that list. Share the work, by sharing your concern. Delegation of work means you trust people to help. That trust will help you get things done.

5. **Find groups who are working on the same issue.** And there’s always people who’ve probably won a few battles, and can tell you a few stories. It’s nice not having to reinvent the wheel.

6. **Use resources** like libraries and the Internet to educate yourself and find national organizations that will support you.

7. **Bring in speakers**—outside agitators and experts who will enlighten and educate the community as well as the officials. This is a good organizing tool, but don’t bust the bank. Find experts who won’t demand high fees, but who can share information.

8. **Use the media.** Make a list of every outlet and try to get personal with the reporters. They are all overworked and appreciate it when someone writes an articulate story for them to use. Don’t be afraid of radio talk shows and television cameras. Find spokesperson.

9. **Money** is no object, but you have to ask for it. Really, this is the richest country in the world, and people will give to a cause if they trust you. So learn how to beg. Find folks who will keep track of the cash. If you need more than $8000 a year, find a lawyer and set up a tax exempt organization, or find an existing group that will take on your cause.

10. Get a copy of Robert’s Rules of Order and learn its spirit. Your meetings will devolve into squabbles or be driven off track unless you learn how to conduct them. Share responsibilities.

11. **Celebrate your victories.** Use any excuse to have a party, sing some songs, listen to poetry and reflect. An event gives you the opportunity to use the media, invite more supporters, and to pass the hat.

12. Never say no to somebody else’s issue. In fact, **encourage people** to get up from their television sets and make the world a better place. There’s lots of issues and we need lots of activists. It would be great if we could all get along, and all work together. We can get people to work in the same general direction: preserving life, a clean environment, a peaceful and tolerant world.

Try not to treat people on the other side as “the enemy.” No one thing will bring about redemption, but a whole lot of little steps get us closer to paradise. Good luck!
How to be a peace activist

By Stanley Campbell

Are you a peace activist?

• Want life to be better on this planet, to right some wrong?
• then you might be a peace activist.
• Instead of feeling frustrated in front of the television set, here’s how to get started:

Talk About It

• Be real specific.
• Ask others to join in.
• Try to express your concerns in a positive manner.
• The world doesn’t want you to act, and the rich want you to shop, so you must do most of the work!

Find like-minded people.

• Talk with as many as possible - they may work with you.
• Keep track of the folks who express an interest. A good organizer organizes supporters’ names, addresses, telephone numbers, e-mail addresses, etc.

Find groups working on the same issue.

• Start with your church or school.
• Look for national or international groups.
• United Way, United for Peace & Justice, Fellowship of Reconciliation, all have resources.
• There's always people who’ve won a few battles, and can tell you a few stories.
• It’s nice not having to reinvent the wheel.

Find Resources

• Use resources from your libraries and the Internet.
• Ask your religious leaders.
• Educate yourself.
• Find national organizations that will support you.
Find the official(s) in charge.
- Everything’s got somebody in charge, often a chain of command, and you have to find out to whom to address your concerns.
- Don’t demonize them, for often they are as concerned as you. It’s not a conspiracy that the world is the way it is. It’s just the way it is and it can be changed.

Bring in speakers
- outside agitators and experts who will enlighten and educate the community as well as the officials.
- This is a good organizing tool, but don’t bust the bank.
- Find experts who won’t demand high fees, but who can share information.

Use the media.
- Tell them the good news that someone wants to do something.
- Make a list of every outlet and try to get personal with the reporters. They’re overworked and appreciate it when someone writes an articulate story.
- Don’t be afraid of radio talk shows and television cameras.
- Find spokespeople for your group.

Money
- Money is no object, but ask for it.
- Start with local organization.
- Religious groups sometimes help.

Learn how to beg, this is the richest country in the world, and people will give to a cause if they trust you.
- Find folks who will keep track of the cash.
- Set up a tax exempt organization, or find a church or an existing group that will be your umbrella.

Meetings & Agendas
- Get a copy of Robert’s Rules of Order and learn its spirit.
- Your meetings will devolve into squabbles or be driven off track unless you learn how to conduct them.
- Share responsibilities.

Celebrate your victories.
- Thank God and the community.
- Use any excuse to give thanks and awards, sing some songs, listen to poetry and reflect.
- An event is an opportunity to use the media, invite more supporters, and to pass the hat.
Lobbying for Peace Is Hard
Stanley Campbell

Introduce yourself to the Congressman
   Dress like he is dressing
   Speak slowly
   Congratulate him on something
   Find out how to make an appointment

Meet his Staff – who is in charge of what

Try to stick to one subject at a time

Write to the Congressman
   – then write a response to his response
   – Write a letter to the editor/newspaper using your letters

Visit your Congressman in the District
   Make an appointment
   Bring as many people as you dare
   Bring a gift that he will remember

Important:
   Apologize when you make a mistake
   Thank him whenever possible

   I misspoke myself. Again. Which isn’t hard to do, since I shoot off my mouth on too many issues. I said our congressman voted against a piece of legislation, which hadn’t even come out of committee.

   Congressman Manzullo’s colleague Jan Schakowsky (she is also from IL) is sponsoring HR 897, the Contractor Sunshine Bill. This requires the military’s private contractors to provide detailed information for the legislators. Our local peace group lobbied Don to not only vote for the bill, but to cosponsor it. He said he knew Jan, and it seemed like he would at least consider our request.

   Well I thought he voted against it. I was wrong. He voted against another piece of “Sunshine Legislation” known as the Accountability in Contracting Act, which passed the House 347 votes to 73, (13 not voting – must have been a busy day). I don’t know why Don voted against it, since this House bill increased oversight of federal contractors. But the point is, I got the two bills mixed up. I saw that he voted against one “contracting” bill and promptly stuck my foot in my mouth and accused him of reneging on my initial assumption. I apologize.

Which brings up my topic as to why so few of us get involved in politics: it’s damn confusing. If I had a staff of ten, maybe I could keep track of just the military legislation. As it is, our small group of peace volunteers can barely understand the recent spate of legislation cutting off the Iraq war: why did Congress vote to support the war costs, but the President won’t sign it?

Confusion means people won’t even try to understand. “Let them deal with it” or, even worse “They must know what they’re doing” are reasons many folks don’t get involved. Even some of our Congressmen thought that “Bush must have some secret information” so they let him invade Iraq. See what that kind of thinking does?

So I encourage folks to speak to governmental representatives. Let our legislatures know how you feel about an issue. It helps, though, to have specific bills and get a yes or no answer. And it really helps to keep track of the correct legislative numbers (I will do better next time).

Congressman Manzullo has kindly taken Rockford Peace Committee’s suggestions twice: he votes against the School of the Americas, which trains Latin American soldiers in the fine arts of warfare (and interrogation and infiltration of unions, etc.). He considered it a leftover expense from the cold war. He also voted for lifting travel restrictions to Cuba (I have gone on religious excursions to that embargoed island).

When Dennis Hastert was House Leader, he asked Don to change his vote, and Mr. Manzullo did, out of deference to him. And he gave us fair warning. So I have learned that careful support for specific legislation can get positive results. Some of the time.

We want our Congressman to monitor the increasing number of private military contractors leeching off the war. One of them, Blackwater USA, is now running a training facility in southwestern Jo Daviess County (part of Don Manzullo’s District). Donald’s aides got flustered when we told him about Blackwater North (as it is called) like we told them something they didn’t know.

Having private corporations take on military jobs really threatens our democracy, and increasing the military industrial complex very simply means more war, and more profit for Blackwater USA. The least the government can do is monitor those guys. The best they could do is get rid of private armies.

I wish we had a representative that we didn’t have to ask just to vote for one measly little resolution, while the whole country is rushing off to war in a hand basket.
Tips for Lobbying
Presented by Cele Meyer
Source: pac@vcnv.org

THINGS TO DO BEFORE YOUR MEETINGS
1) Meet with everyone who is participating in the meeting. Rehearse your talking points and messages. Have someone role play the Member of Congress or staff person and ask difficult questions.
2) Prepare a Peaceable Assembly Campaign packet. Make sure that you have enough copies of all materials to be left with Members of Congress or their staff, including information on your local group, Peaceable Assembly Campaign literature and petitions, copies of relevant legislation, talking points, reports, etc.
3) Invite a diverse constituency of people to attend the meeting.
4) Get to know the legislator’s background through research. What have they said and how have they voted on the issues you are lobbying about? What are their main legislative priorities, who are they beholden to and what committees do they serve on?
5) Understand the legislative process. Here are a few things you can certainly ask your representative to do:
   - Write, cosponsor, whip and champion legislation
   - Floor speeches
   - Committee work, including hearings
   - Press events, Op-eds, etc.
   - Letters to the Administration and other government officials
   - Congressional or Staff Delegations

THINGS TO DO AT YOUR MEETINGS
1) Be on time.
2) Allow each member of your affinity group to briefly introduce her/himself, your local activist organizations, and the Peaceable Assembly Campaign.
3) State accurately how many people you represent and how many PAC, petitions you have signed. Don’t over-inflate your numbers.
4) Make your “ask” up front. This is the most important part of the meeting and the reason why you came. You are asking the Member of Congress to do something for you. Don’t be bashful about asking. They are expecting an “ask.” An “ask” is something specific, such as “We would like you to sign, publicly endorse and take action consistent with the goals of the Peaceable Assembly Campaign.”
5) After making your “asks” up front, focus on broader concerns.
6) Don’t make up answers to questions. If you don’t know an answer to a question, state that you will research it and get it to the Member of Congress.
7) Be disciplined—don’t contradict or argue with each other. If you do so, your group will not be taken seriously.
8) Be respectful and courteous, yet firm with your demands. Part of the power of non-violence lies in the ability to acknowledge the humanity and potential in any supposed “opponent” without compromising your own principles and objectives.
9) Be calm—don’t be intimidated. People wielding power can be scary sometimes. Odds are that you know much more about the issue than does the Member of Congress or his/her staff person. Keep this in mind when making your points.
10) Listen and take notes. People respond to two-way, genuine communication. Taking notes will also help as you later analyze what works and what doesn’t work, what issues this congress member could use major work on, etc…
11) Leave and get contact information.

Voices for Creative Nonviolence
Phone: 773-878-3815 pac@vcnv.org
www.peaceableassemblycampaign.org

Peaceable Assembly Campaign
CHAPTER 8: PLANNING FOR CONCRETE ACTION FOR SOCIAL CHANGE

101 Tools for Tolerance

Source: www.tolerance.org

IDEAS FOR YOURSELF

1. Attend a play, listen to music or go to a dance performance by artists whose race or ethnicity is different from your own.
2. Volunteer at a local social services organization.
3. Attend services at a variety of churches, synagogues, mosques and temples to learn about different faiths.
4. Visit a local senior citizens center and collect oral histories. Donate large-print reading materials and books on tape. Offer to help with a craft project.
5. Shop at ethnic grocery stores and specialty markets. Get to know the owners. Ask about their family histories.
6. Participate in a diversity program.
7. Ask a person of another cultural heritage to teach you how to perform a traditional dance or cook a traditional meal.
8. Learn sign language.
9. Take a conversation course in another language that is spoken in your community.
10. Teach an adult to read.
11. Speak up when you hear slurs. Let people know that bias speech is always unacceptable.
12. Imagine what your life might be like if you were a person of another race, gender or sexual orientation. How might "today" have been different?
13. Take the How Tolerant are You? A Test of Hidden Bias. Enlist some friends to take this "hidden bias" test with you and discuss the results.
14. Take a Civil Rights history vacation. Tour key sites and museums.
15. Research your family history. Share information about your heritage in talks with others.
16. List all the stereotypes you can — positive and negative — about a particular group. Are these stereotypes reflected in your actions?
17. Think about how you appear to others. List personality traits that are compatible with tolerance (e.g., compassion, curiosity, openness). List those that seem incompatible with tolerance (e.g., jealousy, bossiness, perfectionism).
18. Create a "diversity profile" of your friends, co-workers and acquaintances. Set the goal of expanding it by next year.
19. Sign the Declaration of Tolerance and return it to: The National Campaign for Tolerance, 400 Washington Avenue, Montgomery, AL 36104
20. Read a book or watch a movie about another culture.

IDEAS FOR YOUR HOME

21. Invite someone of a different background to join your family for a meal or holiday.
22. Give a multicultural doll, toy or game as a gift.
23. Assess the cultural diversity reflected in your home's artwork, music and literature. Add something new.
24. Don't buy playthings that promote or glorify violence.
25. Establish a high "comfort level" for open dialogue about social issues. Let children know that no subject is taboo.
26. Bookmark equity and diversity websites on your home computer.
27. Point out stereotypes and cultural misinformation depicted in movies, TV shows, computer games and other media.
28. Take the family to an ethnic restaurant. Learn about more than just the food.
29. Involve all members of the family in selecting organizations to support with charitable gifts.
30. Gather information about local volunteer opportunities and let your children select projects for family participation.
31. Play "action hero" with your children. Are the heroes all aggressive males? Help your children see the heroic qualities in those whose contributions often go unrecognized (e.g., nurses, bridge builders, volunteers in homeless shelters).
32. Affirm your children's curiosity about race and ethnicity. Point out that people come in many shades.
33. Help young children make an illustrated list of what friends do or what friendship means.
34. Read books with multicultural and tolerance themes to your children.
35. Watch what you say in front of children when you're angry. Curb your road rage.
36. Watch how you handle emotional issues with girls and boys. Do you attempt to distract crying boys but reassure crying girls?
37. Examine the "diversity profile" for your children's friends. Expand the circle by helping your children develop new relationships.
38. Enroll your children in schools, daycare centers, after-school programs and camps that reflect and celebrate differences.
39. Participate in a Big Brother or Big Sister program.
40. Live in an integrated and economically diverse neighborhood.

IDEAS FOR YOUR SCHOOL

41. Donate tolerance-related books, films, magazines and other materials to school libraries. Organize a book drive.
42. Buy art supplies for a local school. Sponsor a mural about the cultural composition and heritage of your community.
43. Volunteer to be an advisor for a student club. Support a wide range of extracurricular activities to help students "find their place" at school.
44. Coach a girls' sports team. Encourage schools to provide equal resources for boys' and girls' athletics.
45. Sponsor a conflict resolution team.
46. Ask school counselors what resources they have for supporting gay and lesbian youth. Offer additional materials if necessary.
47. Assess your school's compliance with the accessibility requirements of the Americans with Disabilities Act. Organize a class project to improve compliance.
48. Donate a tape recorder to a school that is conducting oral history projects. Suggest a focus on local struggles for civil rights.
49. Start a pen pal program. Get students in touch with people in different parts of the community, country or world.
50. Applaud the other team. Promote good sportsmanship and ban taunting.
51. Encourage schools to go beyond the "heroes and holidays" model to develop a rich, ongoing multicultural curriculum. Give Teaching Tolerance materials to educators in your community.
52. Provide confidential methods for students to report harassment or bullying.
53. Encourage school administrators to adopt Internet-use polices that address online hate, harassment and pornography.
54. Discourage the use of divisive school emblems.
55. Ensure that schools comply with the McKinney Act, the federal law mandating educational services for homeless children.
56. Create a bilingual (or multilingual) calendar highlighting school and community activities.
57. Invite bilingual students to give morning greetings and announcements on the PA system in their home languages.
58. Make sure that school cafeterias offer options for students and staff with dietary restrictions.
59. Celebrate "Someone Special Day" instead of Mother's Day or Father's Day. Keep adoptive and foster students in mind when planning family-oriented programs.
60. Ask schools not to schedule tests or school meetings on the major holidays of any religious group. Develop a school calendar that respects religious diversity.

IDEAS FOR YOUR WORKPLACE

61. Hold a "diversity potluck" lunch. Invite co-workers to bring dishes that reflect their cultural heritage.
62. Arrange a "box-lunch forum" on topics of diverse cultural and social interest.
63. Partner with a local school and encourage your colleagues to serve as tutors or mentors.
64. Sponsor a community-wide "I Have a Dream" essay contest.
65. Examine the degree of diversity at all levels of your workplace. Are there barriers that make it harder for people of color and women to succeed? Suggest ways to overcome them.
66. Cast a wide net when recruiting new employees.
67. Give everyone a chance for that promotion. Post all job openings.
68. Fight against the "just like me" bias — the tendency to favor those who are similar to ourselves.
69. Value the input of every employee. Reward managers who do.
70. Avoid singling out employees of a particular race or ethnicity to "handle" diversity issues on behalf of everyone else.
71. Vary your lunch partners. Seek out co-workers of different backgrounds, from different departments, and at different levels in the company.
72. Start a mentoring program that pairs veteran employees with newcomers.
73. Establish an internal procedure for employees to report incidents of harassment or discrimination. Publicize the policy widely.
74. Add social justice funds to 401(k) investment options.
75. Ensure that your workplace complies with the accessibility requirements of the Americans with Disabilities Act.
76. Push for equitable leave policies. Provide paid maternity and paternity leave.
77. Don't close your door. Foster an open working environment.
78. Advocate for domestic partnership benefits.
79. Provide employees with paid leave to participate in volunteer projects.
80. Publicize corporate giving widely, and challenge other companies to match or exceed your efforts.

IDEAS FOR YOUR COMMUNITY

81. Frequent minority-owned businesses and get to know the proprietors.
82. Participate in a blood drive, or clean up a local stream. Identify issues that reach across racial, ethnic and other divisions and forge alliances for tackling them.

83. Start a monthly "diversity roundtable" to discuss critical issues facing your community. Establish an equity forum.

84. Hold a community-wide yard sale and use the proceeds to improve a park or community center. Celebrate the event with a picnic.

85. Build a community peace garden.

86. Make copies of the Declaration of Tolerance encourage others to sign the pledge, and return it to: The National Campaign for Tolerance, 400 Washington Avenue, Montgomery, AL 36104

87. Start a "language bank" of volunteer interpreters for all languages used in your community.

88. Encourage fellow members of your congregation to be tolerance activists.

89. Create a town website.

90. Host a "multicultural extravaganza" such as a food fair or art, fashion and talent show.

91. Create a mobile "street library" to make multicultural books and films widely available.

92. Establish an ecumenical alliance. Bring people of diverse faiths together for retreats, workshops or potluck dinners. Be welcoming to agnostics and atheists, too.

93. Write a letter to the editor if your local newspaper ignores any segment of the community or stories about cooperation and tolerance.

94. Start a campaign to establish a multicultural center for the arts. Ask local museums to hosts exhibits and events reflecting diversity at home and elsewhere.

95. Present a "disabilities awareness" event with the help of a local rehabilitation organization

96. Make sure that anti-discrimination protection in your community extends to gay and lesbian people.

97. Encourage law enforcement agencies to establish diversity training for all officers, to utilize community-based policing and to eliminate the use of inequitable tactics like racial profiling.

98. Give copies of our Intelligence Report to law enforcement agencies in your community. Do officers receive training about hate groups, hate crimes and domestic terrorism?

99. Order a free copy of Ten Ways to Fight Hate and become a community activist against hate groups and hate crime.

100. Conduct a "diaper equity" survey of local establishments. Commend managers who provide changing tables in men's as well as women's restrooms.

101. Share your Ideas

The best ideas come out of the experiences of caring and committed individuals and communities.

E-mail your best suggestions for promoting equity and celebrating diversity to us at 101tools@tolerance.org.

Or get out a piece of paper and a pen, and mail your suggestions to:

101 Tools c/o Tolerance.org, 400 Washington Avenue, Montgomery, AL 36104

We'll include new ideas here in the future and in the next print edition of 101 Tools for Tolerance.

DECLARATION OF TOLERANCE

Tolerance is a personal decision that comes from a belief that every person is a treasure. I believe that America's diversity is its strength. I also recognize that ignorance, insensitivity and bigotry can turn that diversity into a source of prejudice and discrimination.

To help keep diversity a wellspring of strength and make America a better place for all, I pledge to have respect for people whose abilities, beliefs, culture, race, sexual identity or other characteristics are different from my own.

To fulfill my pledge, I (your name) will examine my own biases and work to overcome them set a positive example for my family and friends work for tolerance in my own community speak out against hate and injustice.

We Share a World.

For all our differences, we share one world. To be tolerant is to welcome the differences and delight in the sharing.
How to be Non-Racist

Advice for all Parents
1. Raise Your Replacements with Principle
2. Why White Parents Should Care (in the Philippines: Christian Parents)
3. Examine Your Reluctance to Form Interracial Friendships
4. Make Acquaintances Across Color Lines
5. Trace Your Family’s History of Prejudice
6. Provide History That Fosters Pride
7. Get the Whole Story—His-Story, Her Story, Their Story, & Our Story
8. Make History a Healing Course
9. Sensitize Your Parent-School Organization
10. Involve the Community
11. Begin the Lessons Early, Teach Responsibility

Infancy through Preschool
12. Teach Identity Through Comparison
13. Reflect Reality Through Mirrors, Art and Yourself
14. Select the Right Preschool for Your Child
15. Don’t Pretend Discrimination Doesn’t Exist
16. Rise to the Challenge at School
17. Forge Ahead Without Hindering Your Child

The Early Elementary School Years
18. Tell the Truth about Slavery (in the Philippines: about Spanish & U.S. colonialism, Japanese aggression, etc.)
19. Color Holidays, but Use All Shades of the Truth
20. Avoid Cultural Tourism
21. Be Careful About What Your Children Read
22. Think About How You Define Normal
23. Rule Out Discriminatory Remarks

The Upper Elementary School Years
24. Insist on Respect
25. Nurture and Spread Self-Esteem
26. Know Your Child’s Role Models
27. Help Broaden Your Child’s Social Circle
28. Expose Racial Stereotyping in Entertainment

The Young Teen Years
29. Select a Diverse Middle School (in the Philippines: Freshman and Sophomore High School)
30. Listen To and Discuss Your Teen’s Concerns
31. Don’t Use Racism as a Crutch
32. If Trouble’s Brewing, Sound the Horn
33. Learn Compassion for All Colors
34. Encourage Community Service

The High School Years (in the Philippines: Junior and Senior High School Years)
35. Be Honest: Talk About Uncertainties
36. Beware of Your Nonverbal Messages
37. Speak Clearly and from the Heart
38. Challenge “Self-Segregation”
39. Face Your Teen’s Prejudice
40. Epilogue: Don’t Give Up, Keep the Faith
Creating a Peaceful World

I. **Inner Peace: Let Peace Begin with Me**
   1. Breathe
   2. Relax
   3. Be Fully Present
   4. Let Nature Nourish You
   5. Commit to a Personal Peace Process
   6. Practice the Arts of Inner Peace
   7. Listen for the Inner Voice
   8. Live On Purpose
   9. Broadcast from the Peace Frequency

II. **Peace with Family and Friends: Conflict Resolution Made Easy**
   12. Remember the Reason for the Relationship
   13. See Conflict as Opportunity
   14. Relate to the Basic Goodness
   15. Listen, with Empathy
   16. Share, with Straight Talk
   17. Keep Love Flowing through the Hard Times
   18. Commit to a Win-Win Solution
   19. Develop Family Rituals and Norms

III. **Peace for the Children: Priority Alert!**
   20. Commit to Raising Peacekeepers
   21. Set the Example
   22. Stop the Daily Diet of Violence
   23. Support Peace at School
   24. Create Peace Corners
   25. Encourage Safe Expression of Feelings
   26. Listen, Really Listen
   27. Give Teenagers a Safe Space
   28. Empower the Children

IV. **Peace at Work: A New Way of Doing Business**
   29. Put Your Values to Work
   30. Turn Power Struggles into Power Surges
   31. Honor Diversity at Work
   32. Enjoy Teamwork
   33. Create a Nourishing Organizational Culture
   34. Practice Shared Responsibility
   35. Have a Process for Conflict Resolution
   36. See Work as Service
   37. Be Socially Responsible at Work

V. **Peace & Public Affairs: Building the Peace-Able Community**
   38. Join the Public Conversation
   39. Start Where You Are
   40. Dialogue to Understand
   41. Seek Common Ground and Consensus
   42. Address Needs and Interests Rather Than Positions
   43. Get Help from Third Parties
   44. Turn Enemies into Allies
   45. Build Bridges and Alliances
   46. Refuse to Support an Adversarial Approach

VI. **Peace & Co-Existence: Honoring Our Diversity**
   47. Celebrate the Differences

48. Go Beyond Stereotypes and Prejudices
49. Practice Cross-Cultural Communication
50. See Yourself as the Other
51. Rebalance the Power Equation
52. Practice Co-Creativity
53. Engage in Honest Conversation
54. Help Them to Help You
55. Play Together

VII. Peace & Reconciliation
56. Know That You Are Unbreakable
57. Speak the Truth of Your Experience
58. Acknowledge the Hurt
59. Apologize
60. Forgive
61. Right the Wrongs
62. Mourn Fully
63. Look at Historical Patterns
64. Let Love Flow

VIII. Peace & Social Change…With Justice for All
65. Inform Yourself
66. Become a Human Rights Advocate
67. Exercise Your Opportunities for Democracy
68. Take a Personal Privilege Inventory
69. Empower the Powerless
70. Be a Voice for the Voiceless
71. Practice Moral Witness and Solidarity
72. Work from the Bottom Up and the Top Down
73. Work with Others for Structural Change

IX. Peace & Nonviolence
74. Understand the Hypnotic Effect of Violence
75. Take a Self-Test on Nonviolence
76. Do a Nonviolence Inventory of Your Home and Family
77. Practice Nonviolent Communication
78. Soften Your Defenses
79. Encourage Nonviolent Solutions to Conflicts
80. Promote Nonviolence in the Media
81. Celebrate the Heroes and Heroines of Nonviolence
82. Engage in Nonviolent Action for a Cause You Believe In

X. World Peace: Let There Be Peace on Earth
83. Take an Interest in World Affairs
84. Adopt One Place in the World as Your Special Concern
85. Let Your Heart Break with the Suffering
86. Support Organizations Doing International Peace Work
87. Support International Aid Agencies
88. Get Involved at Your Place of Worship
89. Travel on a Peace Mission
90. Become Involved with Refugees in Your Town
91. Practice Citizen Diplomacy

XI. Peace & the Environment: The Earth is Alive
92. Realize the Interdependence
93. Trace the Natural Resources You Depend On
94. Become an Environmental Champion and Steward
95. Do an Environmental Inventory of Your House
96. Change One Thing in Your Environmental Habits

97. Green Up Your Neighborhood
98. Grow Food
99. Grow Beauty
100. Give Thanks

XII. **Peace & Spirit: Shining the Light of Peace**
101. Find Your Place in the Universe
102. Heal Old Wounds with God and Religion
103. Pray for Peace: Meditate for Peacefulness
104. Find an Inspirational Role Model
105. Water the Seeds of Peace in Everything and Everyone
106. Honor the Spirit of Peace in Action
107. Love Life and All Who Live
108. Light Up the World
109. Laugh a Lot
Generating a List of 100 Ways Teens Can Serve Their Communities
Content provided by Youth Service America at http://www.servenet.org

Abstract
For service organizations or agencies that involve teens, "100 Ways to Make a Difference in Your Community" can be a powerful starting point for creating change. From something as simple as "walk a neighbor's dog," to the more structured "become a peer counselor," this list has something all members can relate to. Developed by Youth Service America, a resource center and premier alliance of over 300 organizations committed to increasing the quantity and quality of opportunities for young people to serve locally, nationally, or globally, this list is sure to generate thought, discussion, and activity.

Action
Through service, teens can be active agents of positive change in their communities. But figuring out how to get started in service can be intimidating for teens. The reactions can range from thinking there's nothing productive to be done, to being overwhelmed with all the possibilities.

Involving the teens in creating a list of service activities, small and large, can help put the possibilities into the proper perspective. The following list, created by Youth Service America, can be a starting point for teens to create lists relevant to their own community's needs.

100 Ways To Make A Difference In Your Community
1. Help teach a younger child to read.
2. Help cook and/or serve a meal at a homeless shelter.
3. Gather clothing from your neighbors and donate it to a local shelter.
4. Make "I Care" kits with combs, toothbrushes, shampoo, etc. for the homeless.
5. Pack and hand out food at a local food bank.
6. Adopt a "grandfriend" and write them letters and visit them.
7. Visit senior citizens at a nursing home.
8. Rake leaves, shovel snow, clean gutters, or wash windows for a senior citizen.
9. Pick up groceries or medicine for an elderly person.
10. Go for a walk with a senior citizen in your community.
11. Deliver meals to homebound individuals.
12. Hold an afternoon dance for your local nursing home.
13. Teach a senior friend how to use a computer and the Internet.
14. Paint a mural over graffiti.
15. Invite local police officers to present a drug awareness or safety presentation.
16. Tutor a student that needs help learning English or some other subject.
17. Organize a canned goods drive.
18. Clean up a vacant lot or park.
19. Organize a campaign to raise money to purchase and install playground equipment.
20. Plant flowers in public areas that could use some color.
21. Volunteer to help at a Special Olympics event.
22. Set up a buddy system for kids with special needs in your community.
23. Raise money for Braille books for visually impaired people.
24. Read books or the newspaper on tape for visually impaired people.
25. Bring toys to children in the cancer ward of a hospital.
26. Contact your local political representative about key issues.
27. Register people to vote.
28. Organize a public issues forum for your neighborhood.
29. Volunteer at a polling booth the day of an election.
30. Take a friend to the polling booths.
31. Vote.
32. Offer to pass out election materials.
33. Plant a garden or tree where the whole neighborhood can enjoy it.
34. Set up a recycling system for your home.
35. Organize a carpooling campaign in your neighborhood.
36. Adopt an acre of a rainforest.
37. Clean up trash along a river, beach, or in a park.
38. Create a habitat for wildlife.
39. Create a campaign to encourage biking and walking.

40. Test the health of the water in your local lakes, rivers, and streams.
41. Contact your local volunteer center for opportunities to serve.
42. Volunteer at your local animal shelter.
43. Help build a home with Habitat for Humanity.
44. Walk a neighbor's dog or pet sit while they are on vacation.
45. Teach Sunday school.
46. Learn to be a peer counselor.
47. Send a letter to one of America's veterans or overseas soldiers.
48. Volunteer at your local youth center.
49. Participate in a marathon for your favorite charity.
50. Become a candy striper at your local hospital.
51. Mentor a young person.
52. Serve your country by joining AmeriCorps.
53. Become a volunteer firefighter or EMT.
54. Donate books to your local library.
55. Donate clothes to the Salvation Army.
56. Start a book club in your area.
57. Adopt a pet from the Humane Society.
58. Hold a door open for someone.
59. Give up your seat on the bus or train to someone.
60. Donate your old computer to a school.
61. Give blood.
62. Coach a children's sports team.
63. Become an organ donor.
64. Teach a dance class.
65. Participate in Job Shadow Day (February 2).
66. Organize a project for National Youth Service Day.
67. Volunteer on a hotline.
68. Meet with local representatives from your area.
69. Don't drink and drive.
70. Listen to others.
71. Write a letter to the editor about an issue you care about.
72. Learn first aid.
73. Shop at local, family owned businesses.
74. Become a Big Brother or Big Sister.
75. Take a historical tour of your area about your community.
76. Write a note to a teacher that had a positive effect on you.
77. Get together with some friends to buy holiday presents for a family at a shelter.
78. Recycle.
79. Drive responsibly.
80. Get CPR certification.
81. Don't litter.
82. Shop responsibly.
83. Don't spread or start gossip.
84. Tell a custodian that you appreciate him/her.
85. Hold a teddy bear drive for foster children, fire victims, etc.
86. Make a care package for an elderly or shut-in person.
87. Teach at an adult literacy center.
88. Sing for residents at a nursing home.
89. Befriend a new student or neighbor.
90. Babysit.
91. Look for the good in all people.
93. Donate money to your favorite charity.
94. Make quilts or baby clothes for low-income families.
95. Bake cookies and bring them to your local fire hall or police station.
96. Donate toys or suitcases to foster children.
97. When visiting someone in a hospital, talk to someone that doesn't have many visitors.
98. Around the holidays, visit the Post Office and answer some letters to Santa.

99. Start a neighborhood welcome committee.
100. Visit SERVE.net.org to find volunteer opportunities in your area.
101. Young people are serving their communities in record numbers. In 2000, 13 million teens gave 2.4 billion hours of service back to their communities. (Statistic from SERVE.net website, Nov. 2001)

Volunteer Work
From Maryjane Bicksler

IF YOU HAVE 5 MINUTES
You could place a friendly phone call
   To an elderly shut-in

IF YOU HAVE 1 HOUR
You could give blood

IF YOU HAVE 5 HOURS
You could clean up a City park

IF YOU HAVE 5 DAYS
You could build homes for Habitat for Humanity
   or other housing groups

IF YOU HAVE 1 MONTH
You could join a clean water project
   To dig a new well in India

IF YOU HAVE 1 YEAR
You could join a theater group
Basics of Direct Action Organizing  
By Dan Kenney

Are there basics of direct action organizing which have universal application? For the sake of discussion I propose that there are and that we can examine them together. I also offer for discussion three principles of direct action.

Let us begin with the basic assumption that all people are primarily motivated by self-interest. Thus you as a leader or organizer are working with people who are motivated by their various self-interests. That is, they are making an effort to organize to get something out of it for themselves, their families, or their community.

However it is important to note that self-interest is an often misunderstood concept. It is not the narrow idea of getting more for only me. The word “interest” comes from the Latin *inter esse*, which means “to be among.” Thus, self-interest is self among others. So, it is self-interest in where do my needs fit in with those of the community or the society as a whole.

People crave interaction with the larger community. People often enjoy working collectively toward a common good. However, as an organizer you cannot assume anything about a person’s self-interest that isn’t actually expressed to you. A mistake I believe an organizer must avoid is to say, “This is an issue about which you must care about because you are a (citizen of this community, college student, etc. fill in the blank,) Or to say, “This is an issue about which everyone must care.” Caring is one thing; acting is quite another. Understanding self-interest is the key to getting people to take that step. And listening is an essential way for an organizer to learn what people’s self-interest truly is. One-on-one interviews are an excellent way to get to know the values and concerns that motivate people. Organizing is the process of finding out what people want as individuals and then helping them find collective ways of getting it.

The second basic of direct action is the importance of relationships. The personal is political. Organizing is primarily about personal relationships. The relationships organizers develop are their most important resource. This would indicate that to form good relationships an organizer must like people. A good organizer is motivated by strong feelings of love and caring. Of course, this love and caring comes hand-in-hand with the other motivator a good organizer carries which is outrage and anger. Forming relationships with people is based on trust and self respect.

Characteristics that will enable you to build strong relationships include:

- Caring about others.
- Treating everyone with respect regardless of their status or lack thereof.
- Non-judgmental. Try to understand why people act certain ways.

Relationships between organizations members are also very important, members of an organization feeling safe with one another is vital for any organization’s sustainability and success.

Before we move on to what I see as the three principles of direct action I would like to discuss the how direct action differs from other types of organizing. The different types of citizen organizations are outlined on this chart adapted from *Organizing for Social Change*.

### The Forms of Community Organizing

<table>
<thead>
<tr>
<th>Accepts</th>
<th>Challenges</th>
</tr>
</thead>
<tbody>
<tr>
<td>Existing</td>
<td>Existing</td>
</tr>
<tr>
<td>Power</td>
<td>Power</td>
</tr>
<tr>
<td>Relationships</td>
<td>Relationships</td>
</tr>
</tbody>
</table>

Direct Service  
Self-Help  
Education  
Advocacy  
Direct Action

The way to illustrate this further is to look at each form individually. Such as:

**Direct Service** is when an organization directly provides the needed service, or items; for example a homeless shelter providing shelter for those without a home.

**Self-Help** is when people join together to solve the problem such as homeless individuals pooling their funds to form a housing cooperative.

Education is an organization that studies the problem and provides information to the group. In keeping with the example of homelessness an educational organization may provide information on how to secure low rent shelter, or provide education to the wider community about the issue of homelessness.

Advocacy is an organization that would go before a governmental body requesting the remediation of the problem from policy makers.

Direct action is when the people with the problem organize. The people with the problem agree on a solution that meets their needs, and with the strength of their numbers, pressure the politicians and officials responsible. The people directly affected by the problem take action to solve it.

Next let’s consider the three principles upon which direct organizing is based.

First direct action is about winning real, immediate, concrete improvements in the lives of people. The direct action organization is concerned with winning something for a large number of people. When the problem is very large such as homelessness, hunger, world peace etc, it must be broken down into short-term, attainable goals, called issues. Without these winnable issue goals, there is no reality principle, no way to measure success. If a goal is educating people, changing the framework of their thinking, or working only for a long-term goal, there is rarely a way to measure progress or even determine if what the organization is working toward is relevant.

Second direct action gives people a sense of their power. Direct action organizations draw upon the power that people have. The organization teaches the power and value of united action. Direct action also builds self-confidence of the organizations and the individuals that make it up. Direct action organizations don’t take short-cuts such as bringing in a lawyer to handle it for them, or turning it over to a government agency. Providing an avenue for people to gain a sense of their own power is as much a part of the organizing goal as is solving the problem.

Third is to alter the relations of power. Building a strong sustainable organization alters the relation of power. Once the organization exists the people on the “other side” must always take the organization into consideration when making decisions. The organization continues to alter the power by putting into public office its own people or close allies. Winning on issues is not enough in the long haul. The organization itself must build to take on larger issues and to play a political role.

Community and citizens groups are democratic and their existence can contribute to making the whole system work better.

In conclusion I would say that one can learn the basics of direct action organizing. The foundations upon which the steps are built are also universal. I have seen them at work in Kenya, Nicaragua, Chicago, and in DeKalb. The key is always the building of relationships. Just as the relationships we are building right now may lead to direct action at some future point we cannot see from our present but waits for us just the same.
### Personal Vision and Mission for Five Years

**Procedure:** Fill out this form. Upon completion, share with a partner. Time permitting, volunteers will share their vision and mission during the plenary session.

**Name:** 

**Vision:** 

**Mission:** 

<table>
<thead>
<tr>
<th>Period</th>
<th>Personal</th>
<th>Academic</th>
<th>Professional</th>
<th>Volunteer Work</th>
</tr>
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<tr>
<td>2010</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
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<tr>
<td>2013</td>
<td></td>
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</table>
Planning a Town Action Meeting

Illinois Coalition for Community Services
Presented by Maryjane Bicksler
Illinois Coalition for Community Services—www.time-to.org

A town action meeting means to invite all community people in order to provide an open forum to discuss issues, problems, solutions, or activities and develop an action plan.

Purpose:
What is the purpose of the town action meeting?
Their may be several reasons for organizing a town action meeting. Some of the common purposes are to:

1. Organize youth/adult activities
2. Solve a problem
3. Exchange information
4. Build coalitions
5. Discuss similarities
6. Discuss differences
7. Identify resources
8. Communication
9. Build relationships
10. Form a committee

Be clear before you begin planning what you hope to achieve from the town meeting. This will help you plan the agenda and the timeline.

Checklist for Planning a Successful Town Action Meeting:

Entire Committee:
___ Plan months in advance of the meeting
___ Decide the date, time, and length of the town meeting
___ Do you have a budget
___ Plan the agenda
___ Turn out plan
___ Evaluation
___ Celebrate you accomplishments and debrief

Location Sub-Committee:
___ Chose a central location (bus route, free parking, etc.)
___ Transportation
___ Chose a location where everyone feels safe to attend
___ Think about the space/size
___ Set up and clean up crew
___ Should you contact the police for assistance
___ Babysitting
___ Food/Meals
___ Volunteers
___ Dress Rehearsal
___ Set a date to meet again

Publicity Sub-Committee:
___ Publicity
___ Send out thank you notes
___ Sign In sheets
___ Handouts

Action Sub-Committee:
___ Research
___ Develop an action plan
___ Have one on one meetings with key players before the event

___Book your speakers
___Reserve/purchase materials, (flip charts, DVD, VCR, laptops, projector)
___Select a Note Taker

Intergenerational Activities
Illinois Coalition for Community Services
Presented by Maryjane Bicksler

- Helping others improves the senior’s self worth and self esteem.
- For the senior it gives them a chance to get up and get out and feel useful.

Senior Corps—www.seniorcorps.org

Interest in using intergenerational strategies to create relevant community programs and social policy is growing. For almost 40 years, intergenerational pioneers have forged a road of respect and reciprocity. At the heart of the social compact is the understanding that our civil society is based on the giving and receiving or resources across the lifespan. We all need and, in turn, are needed at different stages of our lives. Intergenerational work demands that we recognize the inherent strength of each generation and the need we all share to be connected.

Generations United—www.gu.org

REASONS PEOPLE VOLUNTEER

- Feeling compassion for those in need
- Having an interest in the activity or work
- Gaining a new perspective on things
- The importance of the activity to people the volunteer respects

2-27-09
Illinois Coalition for Community Services—www.time-to.org
Organizational Development
Rey Ty

**ORGANIZATIONS**

### Situational Analysis
Economic, Social, Political & Cultural Analysis

### Capabilities Analysis
Strengths, Weaknesses, Threats & Opportunities (SWOT)
Allies, Opponents, Duplication & Competition

### Organization
Human, Material & Financial Resources & Procedures

### Performance Evaluation Measures

### Monitoring & Trouble-Shooting

### Internal & External Consultancy & Auditing

### Evaluation
### 2009 Philippine Youth Leadership Program

**Strategic Planning and Project Planning**

Facilitator: Wei Zheng, Ph.D.
wzheng@niu.edu
April 13, 2009

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#### Theme 1: Strategic Planning

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#### Overview

- What is strategic planning?
- How is strategic planning conducted?

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#### What is strategic planning?

Strategic planning is a process of determining what a group of people want to be in the future and how it will get there.

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#### Why do we need strategic planning?

- Strategic plans provide a focus for limited resources
- They help groups decide which services and programs to emphasize and which to eliminate or cut back
- A plan can renew and invigorate a community’s sense of direction and mission. It can inspire people.
- The strategic planning process builds community spirit and strengthens commitment to achieving community goals
- A strategic plan increases the community’s control over its own future

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#### What comes out of strategic planning?

- Mission and vision
- Environmental scanning
- Objectives and strategies
- Action plans
- Measurement

---

<table>
<thead>
<tr>
<th>What comes out of strategic planning?</th>
<th>Why is your organization in existence?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mission and vision: where do we want to go</td>
<td>The mission statement describes the overall purpose of the organization</td>
</tr>
<tr>
<td>Environmental scanning</td>
<td>The mission statement needs to communicate the essence of your organization to your stakeholders and to the public</td>
</tr>
<tr>
<td>Objectives and strategies</td>
<td>Guiding questions:</td>
</tr>
<tr>
<td>Action plans</td>
<td>- What do we do? For whom? Where?</td>
</tr>
<tr>
<td>Measurement</td>
<td>- How are we unique in what we do/our distinctive competence?</td>
</tr>
<tr>
<td></td>
<td>- What is our ultimate end in doing what we do?</td>
</tr>
</tbody>
</table>

### Examples of Mission Statements

- **The Oshkosh Public Library** will be the community's premier knowledge resource; and a recognized leader in promoting reading as a lifelong activity.
- **We aim to transform society and culture by providing aspiring leaders with opportunities for self-renewal and development of leadership skills, values and behaviors. (Wisconsin Leadership Institute)**
- **The mission of NIU** is the transmission, expansion, and application of knowledge through teaching, research and artistry, and public service.

### Examples of Mission Statements

- **The Milwaukee Public Library** provides materials, services and facilities for all citizens of Milwaukee and others in order to meet present and future informational needs and raise the level of civilization in Milwaukee.
- **The Boys and Girls Club** is a youth guidance organization dedicated to promoting health, social, educational, vocational, cultural, character and leadership development. It aims to help young people to improve their lives by building self-esteem and developing values and skills during critical periods of growth.

### What is your dream community? -- Vision

<table>
<thead>
<tr>
<th>Guiding Questions:</th>
</tr>
</thead>
<tbody>
<tr>
<td>- What impact will we have on the community, state, region? What will success look like for us?</td>
</tr>
<tr>
<td>- What will the organization need to look like in ideal terms to achieve its mission? How will the organization act? What will its reputation be?</td>
</tr>
</tbody>
</table>

### Examples of Vision Statements

- **The ASPCA** is that the United States is a humane community in which all animals are treated with respect and kindness
- **SHELTER, Inc.** is working to realize a vision: A Home For Everyone.
- **We will work until we achieve a society free of violence**
Examples of Vision Statements

- The Center for the Deaf and Hard of Hearing will be the recognized statewide leader providing a continuum of dynamic and innovative programs for persons of all ages who are deaf or hard of hearing.
- We envision vibrant rural communities that are sustained through creativity, diversity, and collaboration. (USDA Office of Community Development)

Develop Vision and Mission

For your region:
- Develop a vision statement
- Develop a mission statement

How to do this?
- Brainstorm ideas individually and in a group
- Assign a facilitator
- Discuss and agree on the core mission and vision statements
- Condense the statements into 1 or 2 sentences

What comes out of strategic planning?

- Mission and vision
- Environmental scanning: what environment are we in?
- Objectives and strategies
- Action plans
- Measurement

What is the environment like?

-- SWOT Analysis/environmental scan

- Environmental scanning is the gathering, analysis, and use of information about events, trends and relationships in an organization’s surroundings – the knowledge of which is used in planning the organization’s future

--- Swot Diagram

What comes out of strategic planning?

- Mission and vision
- Environmental scanning
- Objectives and strategies: how can we get there?
- Action plans
- Measurement

How can you realize your dream community?

-- Objectives

- SMART objectives:
  - Specific
  - Measurable
  - Achievable
  - Realistic
  - Timeline

- Write down 3 objectives for the next 3 year in your community

How can you realize your dream community?

-- Strategies

- Write down the strategies for achieving the objectives in the next 3 year in your community
- Affinity diagrams for grouping strategies

What comes out of strategic planning?

- Mission and vision
- Environmental scanning: what environment are we in?
- Objectives and strategies
- Action plans: what can we do now?
- Measurement

What are the specific actions you can take?

-- Action Planning

- Align with objectives and strategies

<table>
<thead>
<tr>
<th>Objectives</th>
<th>Strategies</th>
<th>Actions</th>
<th>Implementer</th>
<th>Timeline</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 (Objective #1)</td>
<td>1.1 (first strategy towards Objective #1)</td>
<td>1.1.1 (first action while implementing Strategy #1)</td>
<td>(who's going to take that action)</td>
<td>(when the implementer is going to accomplish that action)</td>
</tr>
</tbody>
</table>

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**Steps for Strategic Planning**

- Identify a lead organization
- Form a steering committee
- Involve all kinds of people
- Obtain resources
- Establish the process
- Develop a planning timetable

**Things to consider when you conduct strategic planning:**

- Focus on the planning process
- Involve as many stakeholders as possible, especially involve those who are going to implement the plan
- Have a facilitator for the planning meetings
- Have several planning meetings for forming strategic plans, confirming strategic plans, refining planning documents, etc.

**References**


### Overview

- **Why do we need project plans?**
- **Processes of project planning**
- **Develop project plans for your community**

### What is a project plan?

- The project plan is a consistent and coherent document that guides both project execution and project control.

#### Essential elements:

- What is to be done?
- Who’s authority?
- How it is to done?
- What time and money are needed?

### Why do we need a project plan?

- Guide the project’s through execution and control.
- Document the planning assumptions.
- Document planning decisions regarding alternatives choices.
- Communicate with stakeholders.
- Define management reviews (as to content, extent, and timing).
- Establish project baselines for progress measurements and control.

### Processes of Project Planning

- Assess community needs
- Set objectives and deliverables
- Identify tasks and structure
- Identify resources and timelines
- Using schedules and Gantt chart
- Assess progress

### Processes of Project Planning

- Assess community needs
- Set objectives and deliverables
- Identify tasks and structure
- Identify resources and timelines
- Using schedules and Gantt chart
- Assess progress

### Assess Community Needs

- Most important step in project planning yet most likely to be neglected/rushed through
- A lot of project planning started with identifying objectives and missed out on the larger context
- Needs are gaps – the space between what currently exists and what should exist.
How to identify community needs?

- Who – whose interest is the project serving?
- Why – why is the project necessary?
- What – what expectations and needs are addressed by the project?

Tips for identifying WHO

- Prepare a list of people targeted or involved in the project
- Talk to people in the target group to identify their real needs
- Talk to people involved in the project and gain their support
- Identify a project champion
- Use brainstorming, focus groups, one-on-one interviews, survey, to gather and communicate information
- Prepare written notes from your talks with other people

How to identify community needs?

- Who – whose interest is the project serving?
  - Who are the target group?
    - Whose needs is the project addressing?
  - Who will help with the project?
    - Design the project
    - Carry out the project
    - Support the project
    - Identify project champions
  - Who will potentially hinder the project?
    - Why – why is the project necessary?
    - What – what expectations and needs are addressed by the project?

Tips for identifying WHY

- Use one-on-one meetings, group meetings, and written correspondences to communicate with stakeholders
- Involve stakeholders early on
- Understand WIIFM (what’s in it for me) for each key stakeholder group

How to identify community needs?

- Who – whose interest is the project serving?
- Why – why is the project necessary?
- What – what expectations and needs are addressed by the project?
  - What gaps exist between current situation and desired situation?
Processes of Project Planning
- Assess community needs
- Set objectives and deliverables
- Identify tasks and structure
- Identify resources and timelines
- Using schedules and Gantt chart
- Assess progress

Set Objectives
- Set SMART objectives:
  - Specific
  - Measurable
  - Achievable
  - Realistic
  - Timely
- Objectives + measures + targets

Processes of Project Planning
- Assess community needs
- Set objectives and deliverables
- Identify tasks and structure
- Identify resources and timelines
- Using schedules and Gantt chart
- Assess progress

Identify tasks and structure
- Use a Work Breakdown Structure (WBS)
  - Identify major pieces of work
  - Major pieces of work → component parts of each piece
  - Formats: organizational chart format, indented-outline format
  - 100% rule
- Use a network diagram
  - Sequence of tasks/workflow
  - Establish a vehicle for scheduling

Work Breakdown Structure Formats
- Outline format example
  1.0 design project
  2.0 build support
    - 2.1 gather stakeholder
    - 2.2 record stakeholder opinions
  3.0 executive project
  4.0 evaluate project

Organization-chart format
Network Diagram Formats

Processes of Project Planning
- Assess community needs
- Set objectives and deliverables
- Identify tasks and structure
- Identify resources and timelines
- Using schedules and Gantt chart
- Assess progress

Identify Resources and Timelines
- Resources: people, equipment, facility, funding, etc.
- Timelines: when to do each task

Processes of Project Planning
- Assess community needs
- Set objectives and deliverables
- Identify tasks and structure
- Identify resources and timelines
- Using schedules and Gantt chart
- Assess progress

Scheduling
- Scheduling includes who’s doing what and when they’re expected to be doing it.
- Tips for scheduling:
  - Ask the people will actually do the work
  - Get an objective expert’s opinion
  - Find a similar task in a completed project plan to see how long it takes
  - Make your best educated guess
Budgeting

- A budget allows you to see whether the necessary funds are available to support the project
- Possible costs:
  - Room rental
  - Equipment (computer, projector, etc.)
  - Speaker fees
  - Materials (handouts, name tents, etc.)
  - Marketing (flyers, brochures, etc.)
  - Travel
  - Other

Sample Budget

<table>
<thead>
<tr>
<th>Item</th>
<th>Cost</th>
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<tbody>
<tr>
<td>Needs Assessment/Development</td>
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<tr>
<td>Coaching Fees</td>
<td>$480,000</td>
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<tr>
<td>Travel Costs</td>
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<td>Trainee Time</td>
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<td>Administrative Support</td>
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<td>Telecommunication Expenses</td>
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<td>Facilities (Conference Room)</td>
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<td>Evaluation</td>
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<tr>
<td><strong>Total</strong></td>
<td><strong>$571,800</strong></td>
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Putting it altogether: Using Gantt Chart

- Gantt chart

Processes of Project Planning

- Assess community needs
- Set objectives and deliverables
- Identify tasks and structure
- Identify resources and timelines
- Using schedules and Gantt chart
- Assess progress
Assess Progress

☐ Reconfirm the plan
  ■ Before each group of activity, reconfirm with group members to activities they agreed to perform, start and end dates, resources available

☐ Assess performance
  ■ Have members record progress toward completion of tasks, actual start and end dates, expenditures
  ■ Taking corrective actions
  ■ Keep people informed
    ■ Share achievements, problems, and future plans with the project’s stakeholders

Tips for Assessing Progress

☐ Reconfirm with people before tasks
☐ Set aside space (physical or electronic) for recordings of progress and expenses
☐ At regular intervals, have people submit their recordings of progress and expenses
☐ Use an electronic tracking tool
☐ Keep everyone informed

Use Gantt chart to assess progress

References


Planning Actions
Dr. Wei Zheng

2009 Philippine Youth Leadership Program

Planning Actions

Facilitator: Wei Zheng, Ph.D.
wzheng@niu.edu
April 13, 2009

Overview
- Why do we need action plans?
- Develop action plans as a group
- Develop action plans for yourself
- Establish accountability for your action plans

Why do we need action plans?
- Implementation of any strategic plans
- Prioritize what to do first
- Recognize material, financial, and human resources needed to implement a plan
- Hold yourself responsible

Develop a Group Action Plan
- What objectives do you want to achieve?
- What actions do you plan to take?
- Prioritize your action list as a large group
- Identify people, resources, timeline, and evaluation method for each action item
- Who could hold you responsible for this plan?

Group Action Planning

Develop an Individual Action Plan
- What new learning have you obtained from this program?
- How could you use your new learning when you go back home?
- Identify 3 top objectives you want to achieve when you go back home
- Develop an action plan for each of the objectives
- Find an accountability partner and plan communications

### Action Plan

**Dr. Wei Zheng**

<table>
<thead>
<tr>
<th>Name</th>
<th>Date</th>
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<tbody>
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</tbody>
</table>

#### Your Goals

<table>
<thead>
<tr>
<th>Actions (What to do?)</th>
<th>People Involved (Who to work with?)</th>
<th>Resources (What funding/materials?)</th>
<th>Timeline (When to finish?)</th>
<th>Evaluation (How to measure success?)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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</tr>
</tbody>
</table>

### Sample Detailed Action Plan

**Rey Ty**

**Name**  Abdullah Khan  
**Date**  June 21, 2010

**Your Goals:** Phase 1: To improve inter-ethnic relations by inviting people from different ethnic and religious communities to attend a **two-day workshop** on “Majority-Minority Relations” from October 21 to 22, 2010 in Cotabato City

<table>
<thead>
<tr>
<th>Actions (What to do?)</th>
<th>People Involved (Who to work with?)</th>
<th>Resources (What funding/materials?)</th>
<th>Timeline (When to finish?)</th>
<th>Evaluation (How to measure success?)</th>
</tr>
</thead>
</table>
| 1. To organize members of a **core group** who will **plan**, implement & evaluate the two-day workshop | Organize a **Planning Committee** composed of representatives of government, NGO, academe, including at least:  
1 Lumad  
1 Maranao  
1 Maguindanao  
1 Tausug  
1 Roman Catholic | Volunteer time, meeting place, come up with a Master Plan (concept paper, program details, budget, expectations…) | Meet once a week until the implementat ion of the program in October 21, 2010 | All representatives are present & active in all meetings |
| 2. To **solicit support** in cash or in kind to conduct the 2-day workshop | Invite volunteers who are finance or budget officers (in their professional work) to compose the **Finance Committee** | Preparation of budget proposals to be submitted to government agencies, NGOs, schools, etc. to give support or to be co-sponsors | October 1, 2010 | Must have the required budget in cash or in kind in order to run the program |
| 3. To prepare the **logistics** of the 2-day program to deal with the procurement, distribution, maintenance, and replacement of materials and personnel | Invite volunteers to compose the **Logistics Committee** | Preparation of a logistics plan, make arrangements & check the arrangements | October 7, 2010 | No problem with room reservations, equipment, supplies, etc. |
| 4. To **invite participants** | Invite volunteers to compose the **Social Marketing and Participants Invitation Committee** | List of prospective invitees from different religious & ethnic groups | October 1, 2010 | Confirmation of 50 participants of equal representation from the different communities |
| 5. To **invite resource persons** | Invite volunteers to compose the **Speakers’ Invitation Committee** who will invite speakers as well as collect their handouts by email which will be used in the production of a book | List of topics, Speakers’ Pool | October 1, 2010 | Confirmation of all resource persons to cover all sessions |
| 6. To make | Invite volunteers to | Time, dates, and place of | October 7, | Confirmation of all |

---

<table>
<thead>
<tr>
<th>Task</th>
<th>Committee组成</th>
<th>Accommodation and Halal Meals 3 times a day</th>
<th>Year</th>
<th>Accommodation and Food Arrangements and the serving of food with no problems</th>
</tr>
</thead>
<tbody>
<tr>
<td>Accommodations and food arrangements</td>
<td>Accommodations &amp; Food Committee</td>
<td>Who will plan, order, organize the serving of food, and cleaning up</td>
<td>2010</td>
<td></td>
</tr>
<tr>
<td>7. To make arrangements for audio-video equipment</td>
<td>Invite volunteers to compose the A/V Committee who will coordinate with the A/V technicians as well as ensure that A/V equipment operate properly during the training program</td>
<td>Detailed list of A/V needs of each resource person for each day</td>
<td>October 7, 2010</td>
<td>Availability and well functioning of all A/V equipment during each training session</td>
</tr>
<tr>
<td>8. To document and publish the proceedings so that many more people and groups can benefit from the program</td>
<td>Invite volunteers to compose the Documentation Committee who will document the proceedings with a view to publish them</td>
<td>Clear instructions, objectives, format, and procedures for documentation</td>
<td>November 30, 2010</td>
<td>Submission of final draft which is publication ready</td>
</tr>
<tr>
<td>9. To take photos and videos of the proceedings</td>
<td>Invite volunteers</td>
<td>Digital Camera, Digital Videocam, Batteries, power cords, extension cords, tripods, digital cards, card readers, etc.</td>
<td>November 30, 2010</td>
<td>Presentation of digital photos in CDs and video productions</td>
</tr>
<tr>
<td>10. To ensure the smooth operation of the 2-day training program</td>
<td>Invite volunteers to compose the Operations Committee who will work during the conduct of the training program</td>
<td>All lists: list of committees and their members; contact information of everyone involved in the program; list of speakers &amp; participants, list of those providing board &amp; lodging; contracts, etc.</td>
<td>Oct. 15-30, 2010</td>
<td>Overall smooth operation during the training program from A/V to food, accommodations, resource persons, documentation, to photo &amp; video documentation, etc.</td>
</tr>
<tr>
<td>11. To evaluate the whole training program</td>
<td>Invite all core group members and volunteers to compose the Post-Training Evaluation Committee</td>
<td>Results of the formative evaluation and summative evaluation; feedback</td>
<td>November 15, 2010</td>
<td>Consensus on the strengths, weaknesses, challenges &amp; opportunities for the future</td>
</tr>
</tbody>
</table>
**Your Goals**: Phase 2: To improve inter-ethnic relations by inviting participants and organizers of the “Majority-Minority Relations Program” to do community service in a Lumad Village in Bukidnon from December 20 to 22, 2010

<table>
<thead>
<tr>
<th>Actions (What to do?)</th>
<th>People Involved (Who to work with?)</th>
<th>Resources (What funding/materials?)</th>
<th>Timeline (When to finish?)</th>
<th>Evaluation (How to measure success?)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. To invite volunteer community workers who will go to a Lumad village</td>
<td>Invite a new group of people to compose the Core Group</td>
<td>Meeting time and place</td>
<td>December 1, 2010</td>
<td>Recruitment and participation of 50 volunteer community workers</td>
</tr>
<tr>
<td>2. To arrange for bus transportation</td>
<td>1 volunteer</td>
<td>List of preferred time and schedule of departure &amp; return trips</td>
<td>December 1, 2010</td>
<td>Successful bus transfer</td>
</tr>
<tr>
<td>3. To secure funds for the travel and supplies needed for the community service</td>
<td>Invite seasoned fund raisers to secure donations in cash and in kind</td>
<td>Budget proposal</td>
<td>December 1, 2010</td>
<td>Meeting budgetary needs</td>
</tr>
<tr>
<td>4. To contact Council of Elders and Indigenous People’s Organizations prior to the trip</td>
<td>Organize a Negotiating Panel composed of prominent community personalities to talk with representatives of the indigenous peoples regarding the trip</td>
<td>Contact list of prominent community personalities; Contact list of indigenous people’s organizations and their officers; Contact list of Council of Elders</td>
<td>December 1, 2010</td>
<td>Contact and successful negotiation to do volunteer service in indigenous people’s communities</td>
</tr>
<tr>
<td>5. To conduct the actual field service work</td>
<td>Organize a paramedical team, a paralegal team, and a fact-finding team; invite medical doctors &amp; lawyers</td>
<td>First aid and medical supplies, affidavits, human rights fact sheets, food &amp; clothes</td>
<td>December 15, 2010</td>
<td>Number of people served in the medical mission, paralegal mission and human rights mission</td>
</tr>
<tr>
<td>6. To get permit from the authorities to travel to troubled spots</td>
<td>Organize a paralegal team to get permit to travel to troubled areas</td>
<td>Supporting letter from local authorities, Certification, file copies</td>
<td>December 15, 2010</td>
<td>Obtaining the permit to travel</td>
</tr>
<tr>
<td>7. To evaluate the conduct of the community service program</td>
<td>Invite all participants to come for a personal and social impact evaluation</td>
<td>Meeting place, time, date</td>
<td>January 5, 2010</td>
<td>Attendance &amp; participation of all volunteers during the evaluation meeting</td>
</tr>
</tbody>
</table>
### Sample Formats for Project Plans

Rey Ty

**What:** One-Day Inter-Ethnic Workshop for Youth in Barangay Mecca

**Why:** To transform the attitudes of the youth in a community of 250 families that adopt inter-ethnic understanding and mutual respect

**When:** August 18, 2010

**Where:** Sta. Cruz Island

**How:** Active Listening, Dialogue, Active Problem Solving

**Who:** Dayang Nur Sulaiman’s Personal Action Plan

### Timetable in Gantt chart

**Preparation Starts in June 15, 2010**

<table>
<thead>
<tr>
<th>Tasks</th>
<th>STAGES IN WEEKS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Pre-Conduct Stage</td>
</tr>
<tr>
<td>Problem Identification</td>
<td>X</td>
</tr>
<tr>
<td>Choice of Project Focus</td>
<td>X</td>
</tr>
<tr>
<td>Write a Project Proposal for Funding</td>
<td>X</td>
</tr>
<tr>
<td>Mail Copies of Project Proposal</td>
<td>X</td>
</tr>
<tr>
<td>To Mayor</td>
<td>X</td>
</tr>
<tr>
<td>To Barangay Captain</td>
<td>X</td>
</tr>
<tr>
<td>To Principal</td>
<td>X</td>
</tr>
<tr>
<td>To Mesjid &amp; Ummah</td>
<td>X</td>
</tr>
<tr>
<td>To Church &amp; Church People</td>
<td>X</td>
</tr>
<tr>
<td>Organize a Volunteer Core Group</td>
<td></td>
</tr>
<tr>
<td>Volunteers Take Specific Responsibilities</td>
<td>X</td>
</tr>
<tr>
<td>Invite Guest Speakers</td>
<td>X</td>
</tr>
<tr>
<td>Formal Reservation of Venue</td>
<td></td>
</tr>
<tr>
<td>Purchase of Supplies</td>
<td></td>
</tr>
<tr>
<td>Prepare Publicity Plan</td>
<td></td>
</tr>
<tr>
<td>Post Flyers</td>
<td></td>
</tr>
<tr>
<td>Recruitment of Participants</td>
<td></td>
</tr>
<tr>
<td>Prepare Evaluation Instrument</td>
<td>X</td>
</tr>
<tr>
<td>Actual Program Implementation</td>
<td></td>
</tr>
<tr>
<td>Set Up &amp; Decorate Session Hall</td>
<td></td>
</tr>
<tr>
<td>Emcees</td>
<td></td>
</tr>
<tr>
<td>Sound System</td>
<td></td>
</tr>
<tr>
<td>Seating Arrangements</td>
<td></td>
</tr>
<tr>
<td>Food &amp; Drinks</td>
<td></td>
</tr>
<tr>
<td>Distribution of Certificates of Appreciation &amp; Attendance</td>
<td></td>
</tr>
<tr>
<td>Thank You Letters or Emails</td>
<td></td>
</tr>
<tr>
<td>Tabulate, Analyze &amp; Interpret Evaluation</td>
<td></td>
</tr>
<tr>
<td>Post-Conduct Evaluation Meeting:</td>
<td></td>
</tr>
<tr>
<td>Recommendations and Future Actions</td>
<td></td>
</tr>
<tr>
<td>Prepare Final Report</td>
<td></td>
</tr>
<tr>
<td>Submit Final Report to Funding Agencies</td>
<td></td>
</tr>
</tbody>
</table>

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## Sample Action Plan from NIU’s Student Legal Office 2007

<table>
<thead>
<tr>
<th>General Goal</th>
<th>Specific Goal</th>
<th>Action Plan</th>
<th>Partners</th>
<th>Resources Needed/ Reallocated</th>
<th>Expected Outcomes</th>
<th>Key Performance Indicators (KPIs)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Provide student-centered programs and services</td>
<td>Develop/ implement interactive online debt counseling training on Students’ Legal Assistance (SLA) Web site</td>
<td>Expand current Web site section dedicated to debt and budget planning issues</td>
<td>Student Association (SA)</td>
<td>X Staff X Staff time X New Money X Reallocated $ X Space X Equipment</td>
<td>Learning strategies for avoiding debt</td>
<td>Pre/post surveys of student awareness of credit debt issues</td>
</tr>
<tr>
<td>Manage and develop resources</td>
<td>Implement use of Westlaw for SLA attorneys</td>
<td>Determine cost of Westlaw service for two attorneys</td>
<td>SA</td>
<td>X Staff X Staff time X New Money X Reallocated $ X Space X Equipment X Others:</td>
<td>Increased capacity for attorneys to engage in research and enhance their professional development</td>
<td>a) Submit budget request including rationale for Westlaw to SA b) Complete training relating to Westlaw system</td>
</tr>
<tr>
<td>Create inclusive community</td>
<td>Develop/implement comprehensive marketing strategy for office, focusing on reaching diverse student populations</td>
<td>Enhance advertising efforts Increase office exposure through marketing materials</td>
<td>Northern Star Student Association Student Organizations</td>
<td>X Staff X Staff time X New Money X Reallocated $ X Space X Equipment X Other:</td>
<td>Greater awareness of office and its services</td>
<td>a) Surveys of diverse student populations b) Hits on Web site</td>
</tr>
<tr>
<td>Promote technological advancement</td>
<td>Reorganize and streamline client filing system</td>
<td>Research state-of-the-art systems for manual and/or electronic storage of files and confidential material</td>
<td>ITS</td>
<td>X Staff X Staff time X New Money X Reallocated $ X Space X Equipment X Other:</td>
<td>Increased efficiency in retrieval of information and in responding to student requests for information in closed files</td>
<td>Survey of response time of requests for information</td>
</tr>
</tbody>
</table>
Sample Program Assessment Instrument
Source: http:www.niu.edu

This document was created by the Division of Student Affairs to be used as a supplement to the University Assessment Plan. Each Student Affairs department should use the following format when writing or revising its departmental assessment plan and report. If you have any further questions, contact the Director, Assessment and Training, 753-1834.

Northern Illinois University
Division of Student Affairs
(Department)
Assessment Summary Report for (5 year cycle: Academic Years)
Date report is written

1. **Departmental Mission**

2. **Program Description**
   - Be concise, using 1-2 paragraphs.
   - Describe key functions and population served.
   - May include list of staff positions.

3. **Program Objectives**
   - Format objectives in a numbered list.
   - Be specific: Objectives should be measurable, meaningful, and manageable.
   - Objectives should support the Division of Student Affairs’ mission, vision, and goals.
   - Include student learning outcomes and program outcomes as they relate to objectives.

4. **Methods**
   - In the description column, explain how evidence is gathered to measure progress toward objectives.
   - Use quantitative or qualitative measures.
   - Use the following grid to summarize methods.

<table>
<thead>
<tr>
<th>Method</th>
<th>Description of Method</th>
<th>Timeline (Frequency)</th>
<th>Person Responsible</th>
<th>Objective Addressed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Example:</td>
<td>15-question phone survey conducted by grad. assistant</td>
<td>Odd years</td>
<td>Assistant Director</td>
<td>1,3,5</td>
</tr>
<tr>
<td>Student Survey</td>
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</tr>
</tbody>
</table>

Methods (ways to collect evidence) may include:
- Questionnaires
- Surveys (paper, Web, phone, comment cards)
- Interviews
- Focus groups
- External/Internal review
- Document review
- Observation
- Pre-test/Post-test/National norms test
- Reflective journal
- Retention rates, participation rates, satisfaction rates
- Benchmarking
- Extracurricular transcript/Portfolio
- Accreditation/Certification/Licensure

5. **Objectives by Method**
   Use the following grid to summarize objectives and show how progress toward each will be measured.

<table>
<thead>
<tr>
<th>EXAMPLE</th>
<th>Focus Group</th>
<th>External Review</th>
<th>Benchmarking</th>
<th>Surveys</th>
</tr>
</thead>
<tbody>
<tr>
<td>Objective 1</td>
<td>X</td>
<td></td>
<td>X</td>
<td></td>
</tr>
</tbody>
</table>

6. **Evidence by Objective (Results, Available Data)**
   - Using your assessment data collected from methods you identified above in #5, show the extent to which objectives are being met.
   - Link evidence to each objective.

   Example: Objective 1 was met based on comparing the results of our focus group to benchmarking best practices. (Provide a brief paragraph with details.)

7. **Use of Results by Objective (and Other)**
   - How is the evidence being used to make programmatic improvements by objective?
   - How do the results demonstrate the department’s role in the divisional mission, vision, and goals?
   - Other findings may not relate directly to an objective but are important to your program’s improvement.

8. **Further Information Needed**
   - Identify data needed to cover any gaps in current information.
   - Discuss any problematic findings that indicate a need for further assessment.

9. **Timeline**
   Prepare timeline for collecting further information, if any was identified in #8.

10. **Resources Needed**
    - You may request resources from the University Assessment Panel to support new or expanded assessment activities.
    - Include:
      - Justification for the request
      - Outline of how the new activities will add to the department’s outcomes
      - Budget
      - Timeline

   Maintenance of ongoing activities should be incorporated into the department’s budget, not included in the Resources Needed.

11. **Appendix**
    Include survey results, assessment tools, glossary.

All pages should be numbered.
### Project Title: Educating Towards the Creation and Promotion of a Culture of Peace

#### Rationale/ Background

Western Mindanao is still an area of conflict in matters of culture, politics, and religious belief. As observed and experienced, situations of conflict arise in many different scales in almost all aspects of human existence --- We see the resurgence of conflicts, acts of violence and intolerance of individuals and groups. We face difficulties such as unequal opportunities, environmental degradation, and various health and social problems. These situations make the offering of peace education imperative for all institutions, both government and non-government organizations as their proactive response to the demands of the times. As said in the UNESCO’s Medium Term Strategy 1996-2001, “Education is at the heart of any strategy for peace building. It is through education that the individual acquires the values, skills, and knowledge needed to build a solid basis of respect for human rights and democratic principles and the complete rejection of violence, intolerance, and discrimination”, (p.12).

Thus, realizing the growing relevance of peace education, the Zamboanga Life Care Services, Incorporated (ZLCS, Inc) in collaboration with the 1st Infantry Tabak Division, Philippine Army sees the urgent need to integrate a peace education component into the training program of the military, particularly of the 1st Infantry Tabak Division, Philippine Army. This direction is considered as one of the venues by which non-government organizations can enhance their partnerships with government institutions such as the military through collaborative efforts in the creation and promotion of a culture of peace especially in this part of the country.

It is therefore on this perspective that this project entitled, “Educating Towards the Creation and Promotion of a Culture of Peace” is being proposed. It is our hope that such collaborative effort can be our modest contribution to the formation of a new generation of military that is much aware and concerned about promoting and building of a just and a more humane society.

#### Project Description

The meaning of peace education may be better understood by reflecting on these two essential questions:

1. How can education contribute to a better awareness of the root causes of conflicts, violence and peacelessness at the global, national, regional, community, and inter and intra-personal levels?
2. How can education simultaneously cultivate values and attitudes, which will encourage individual and social action for building more peaceful world?

Hence, peace education requires both understanding and practice, both reflection and action. It is insufficient to merely understand why conflicts and violence abound in the world; one must also act to create more peace (Toh, 1987).

This project “Educating Towards the Creation and Promotion of a Culture of Peace” is a Basic Orientation on Peace Education for selected organic, Non-Commission Officers, and other members of the 1st Infantry Tabak Division of the Philippine Army, which will be carried out in a form of a three-day seminar – workshops.

It will be a collaborative effort between the Zamboanga Life Care Services, Incorporated (ZLCS, Inc), a Non-Government Organization based in Zamboanga City and the 1st Infantry Tabak Division, Philippine Army, a Government Organization also based in Zamboanga City.

The 1st Infantry Tabak Division Philippine Army through its Commanding General and Training Program Officer in consultation with the President and Program Coordinator of the ZLCS, Incorporated will set the schedule (preferably first week of July) and identify the prospect participants (not more than forty; other criterion will be established later to make sure we get the right participant for the program) who will undergo the Basic Orientation on Peace Education Seminar – Workshops.

The Zamboanga Life Care Services, Inc. on the other hand will be responsible for providing the “experts” or facilitators/speakers and for the conduct of the three-day Basic Orientation on Peace Education seminar – workshops.

#### Objectives

This project therefore hopes to achieve the following objectives:

1. To provide a broader orientation and raise awareness of peace education concepts, issues and pedagogical principles;
2. To develop values and attitudes which will ultimately lead to action for a more peaceful world; and
3. To elicit participants in the different creative and participatory activities and approaches in peace education.

#### Expected Output

The project outputs include (1) a documentation or terminal report that will be submitted to the funding agency. This will include hardcopies of the workshop modules, hand outs, activity sheets, and other workshop outputs including photos; and (2) formation of a Peace Education Core Team who will be responsible for the integration of the Peace Education component into the regular Training Program of the Military. This means part of the responsibilities of the Core Team would be (2.1) the development of a Peace Education Curriculum that can be integrated into the present Military Training Program of the 1st Infantry Tabak Division, Philippine Army; and (2.2) establishment of a mechanism that would allow a regular monitoring and feedback giving of the program.

#### Project Components

The project is divided into the following components:

First, Preparatory Stage. I will include meetings with the heads and key persons of both institutions (ZLCS, Inc and 1st ID, P.A) wherein the content and process of the training design will be discussed; ground rules or criterion for identification of potential participants will be established; actual dates or schedule of seminar will be finalized as well as other administrative and logistical needs;

Second, Implementation Stage. This is the actual conduct of the three-day Basic Orientation on Peace Education seminar workshop, which will be facilitated by the ZLCS, Inc. pool of experts; and

Third, Post-Implementation Stage. This will include the post evaluation meetings, again with the heads and key persons of both responsible institutions; initial planning meetings with potential members of the Peace Education Core Team who will be selected from among the participants who have undergone the three-day seminar workshops. Some of the major points that may be discussed will include (a) the organization of a Peace Education Core Team, (b) revision of the present Military Training Program of the 1st Infantry Tabak Division, Philippine Army that would allow the integration of Peace Education as one of its component, and (c) defining a mechanism that would allow a regular monitoring and feedback giving of the program for successful and more sustainable implementation.

**Strategies of Implementation**

To carry out the above stated objectives, this project will be undertaken through seminar workshops making use of various creative, participatory and interactive approaches such as class discussion, picture analysis, drawings, case analysis, small group sharing, etc.

Regular meetings and consultation with heads and key persons of both responsible institutions will also be employed.

**Target Beneficiaries**

The primary beneficiaries of this project will be the forty selected organic, Non Commission Officers (NCOs), and other members of the 1st Infantry Tabak Division, Philippine Army, who will undergo the three-day seminar workshop on Basic Orientation on Peace Education following the established ground rules for identification of participants.

Other indirect beneficiaries will include the total population of the 1st Infantry Tabak Division of the Philippine Army as they may become part and parcel of the project’s expected outputs.

**Schedule and Venue of Implementation**

(Note: I removed this section due to space limitation. Rey Ty)

**Proposed Budget**

The budget below shows only the expenses for the actual implementation stage. The Preparatory and Post Implementation Stages are not included. (Note: I deleted the budget. Rey Ty)

**Output Indicator**

The project output indicator may include the following: (1) completed documentation or terminal report; (2) existence of a Peace Education Core Team; (3) revised Military Training Program that integrates a Peace Education as one of its components; (4) well defined monitoring and feed back giving mechanism in place.

**Sustainability Plan**

The sustainability plan of this project rests on the institutionalization of the integration of the Peace Education into the regular Military Training Program particularly of the 1st Infantry Tabak Division of the Philippine Army. This will be closely monitored by the Peace Education Core Team who will be in constant consultation with the heads and key persons of both responsible institutions.

Name of Organization: Zamboanga Life Care Services, Incorporated in Collaboration with the 1st Infantry Tabak Division of the Philippine Army, Zamboanga City

Printed Name and Signature of Organization Head: Domingo S. Aranal, Program Coordinator, ZLCS, Inc.

Date: May 3, 2007
Session Objective: At the end of the session, the participants will be able to confirm with a partner, selected on the basis of proximity to one’s residence, by signing a Commitment Form, which upon completion of the course, both of them will remind each other to continue their work that promotes mutual understanding, unity in diversity, conflict resolution, harmony, justice, and peace.

Materials: Commitment Buddy Form

Procedure:
1. This is a terminal activity in which the facilitator asks participants to find a commitment buddy of their choice, based upon their place of residence.

2. Partners take turns in discussing what each one will do for oneself to promote mutual understanding, peace, and other such values. The participants will jot down their thoughts on the commitment form.

3. Partners take turns in discussing what each one will do for their community to promote such values. The participants will jot down their thoughts on the commitment form.

4. Each participant signs the commitment form and writes down the name of their commitment buddy as well as their contact information.
A Concrete Personal Plan of Action for Social Transformation in Share Pairs
Rey Ty

Session Objective: At the end of the session, the participants will be able to develop a simple but concrete plan of action to promote tolerance, mutual understanding, cooperation, conflict resolution, and peace as well as to eliminate conflict, all forms of discrimination, and intolerance

Resources:
A sheet of paper, pens

Procedure:
1. Activity: Commitment Partner: Think-Share Pair, get each other’s emails and contact each other each month to share what you have done to fulfill your commitments.
2. Issues: After going through all the theories, issues/problems, and regions of the world and seeing how the US deals with the rest of the world, what issues do you personally believe need action that you can execute?
3. Plenary Presentation
4. Submit
6. Have big ideas but take small steps
7. Only commit to do things which are feasible. You do NOT have to fill all items.

<table>
<thead>
<tr>
<th>Levels of Action for Social Change</th>
<th>Person A</th>
<th>Person B</th>
</tr>
</thead>
<tbody>
<tr>
<td>Personally, as an Individual</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Family</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Clan</td>
<td></td>
<td></td>
</tr>
<tr>
<td>School</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Church, Mosque, Synagogue, Temple, or any other places of worship</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Workplace</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Organizations</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Community</td>
<td></td>
<td></td>
</tr>
<tr>
<td>County/Province</td>
<td></td>
<td></td>
</tr>
<tr>
<td>State</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Country</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other Country/ies??</td>
<td></td>
<td></td>
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<tr>
<td>Etc. etc. (please specify)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Sticking to My Plan**

Rey Ty

**Objective:** To apply what you have learned to solve a real-world problems in your community.

**Procedures:**

1. Work with a partner from another ethnic and religious community.
2. Reflect on the real-world problems in your community.
3. Think of what you can do to make a difference. Remember: Think big but take small steps.
4. Write down your answers.
5. Exchange notes with your partner.
6. Regularly communicate with your partner to check on the problems encountered, the progress made, and what you can do to support each other.

<table>
<thead>
<tr>
<th>My Work Statement Follow-Up Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. My Situation 1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Your Work Statement Follow-Up Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Your Situation 1</td>
</tr>
<tr>
<td>2. Your Situation 2</td>
</tr>
<tr>
<td>3. Your Situation 3</td>
</tr>
</tbody>
</table>

My Name ___________________________  Your Name ___________________________

My Phone ___________________________  Your Phone ___________________________

My Email ___________________________  Your Email ___________________________
### Problems of Domination & Reaction

<table>
<thead>
<tr>
<th>Problems of Domination &amp; Reaction</th>
<th>Possibilities of Resistance &amp; Change</th>
</tr>
</thead>
<tbody>
<tr>
<td>Who hold power matters, as they can set the social agenda?</td>
<td>Relative autonomy and role of individuals and groups to struggle for change</td>
</tr>
<tr>
<td>Primarily “security approach” to peace and order issues</td>
<td>Critique of “security” approach: need for balanced approach to political order, social justice, stability and change</td>
</tr>
<tr>
<td>Who define power also matters, as they can include or exclude the needs of minorities and minoritized groups?</td>
<td>Work for more inclusive laws and conditions in the domestic and international society</td>
</tr>
<tr>
<td>Not accountable political appointees</td>
<td>People’s participation in selection and election processes</td>
</tr>
<tr>
<td>Opportunism as basis of action</td>
<td>Principles as basis of action</td>
</tr>
<tr>
<td>Unprincipled political parties</td>
<td>Political parties based on clear party line and ideology</td>
</tr>
<tr>
<td>Unprincipled compromises</td>
<td>Principled compromises</td>
</tr>
<tr>
<td>Cooptation and “selling out”</td>
<td>Insistence for genuine and dynamic partnerships</td>
</tr>
<tr>
<td>Illiberal democracy</td>
<td>Genuine democracy</td>
</tr>
<tr>
<td>Special interests controlling public agenda: big business and corporatism</td>
<td>Assert the interests of consumers, citizens, and the general public</td>
</tr>
<tr>
<td>Reactive policies and actions</td>
<td>Pro-active planning and actions</td>
</tr>
<tr>
<td>Bureaucratic red tape</td>
<td>Quick response to social needs</td>
</tr>
<tr>
<td>Unfair and unjust courts and legal system</td>
<td>Fair and just courts and legal system</td>
</tr>
<tr>
<td>Repressive police practicing torture, etc.</td>
<td>Police trained in &amp; respecting civil liberties</td>
</tr>
<tr>
<td>Brutal military force practicing torture, etc.</td>
<td>Military force trained in &amp; respecting rules of engagement, laws of war, international humanitarian laws and principles</td>
</tr>
</tbody>
</table>
Great Job!
Rey Ty

Thanks to
If I Were to Receive an Award…
Rey Ty

Please print your answers legibly.

1. What is your name? ____________________________________________

2. If you were to win an award for your attendance and participation in this training/workshop and to receive a Certificate for it, what would it be called? ____________________________________________

3. Why? ____________________________________________

______________________________________________________________________________________

4. Identify a co-participant from a different ethno-linguistic and religious community who should receive an award. What is her/his name? ______________________________

5. What is the title of the award your co-participant deserves to receive? ______________________________

______________________________________________________________________________________

6. Why? ____________________________________________

______________________________________________________________________________________

7. Identify a second co-participant from a different ethno-linguistic and religious community who should receive an award. What is her/his name? ______________________________

8. What is the title of the award your second co-participant deserves to receive? ______________________________

______________________________________________________________________________________

9. Why? ____________________________________________

______________________________________________________________________________________

10. What is the name of your adult leader? ______________________________

11. What is the title of the award your adult leader deserves to receive? ______________________________

______________________________________________________________________________________

12. Why? ____________________________________________

______________________________________________________________________________________

*Return this form promptly to Rey Ty, please. Thank you!