The Autonomous Region of Muslim Mindanao & Majority-Minority Relations in the Philippines: Religion, Education, Community & Political Process

Edited by Susan Russell, Lina Davide-Ong & Rey Ty

Funded by the U.S. Department of State
Bureau of Educational & Cultural Affairs
Office of Citizen Exchanges

Northern Illinois University

International Training Office & Center for Southeast Asian Studies
DeKalb, IL 60115, U.S.A.
Justice and peace in Mindanao
The Autonomous Region of Muslim Mindanao & Majority-Minority Relations in the Philippines: Religion, Education, Community, and Political Process

Edited by
Susan Russell, Lina Davide-Ong, & Rey Ty

Northern Illinois University
International Training Office
&Center for Southeast Asian Studies
DeKalb, Illinois, U.S.A.

© 2007
# TABLE OF CONTENTS

Copyright ........................................................................................................................................ 1  
Editors ............................................................................................................................................. 1  
PEOPLE INVOLVED IN THE NIU PROGRAM ............................................................................. 3  
  Program Administration.................................................................................................................. 3  
  Contributors .................................................................................................................................. 4  
  Participants ................................................................................................................................... 9  
THE AUTONOMOUS REGION OF MUSLIM MINDANAO (ARMM) ................................................ 11  
  The Autonomous Region of Muslim Mindanao (ARMM) Program ........................................... 16  
  Recruitment, Selection, and Screening of Participants ............................................................... 17  
  The U.S.-Based Professional Development Program .................................................................. 22  
  Calendar of Activities .................................................................................................................. 36  
  Salt Lake City Itinerary ................................................................................................................. 38  
NORTHERN ILLINOIS UNIVERSITY DISCUSSION SESSIONS ...................................................... 40  
  Inter-Cultural and Cross-Cultural Relations .............................................................................. 40  
  Race, Ethnicity, Gender and Class in the U.S. ............................................................................. 43  
  Religion and Politics ..................................................................................................................... 48  
  Social Justice ................................................................................................................................. 50  
  Ethics as Social Equity .................................................................................................................. 52  
  Are You an Ethical Official? ......................................................................................................... 60  
  Public Service, Ethics, and Combating Corruption ...................................................................... 64  
  Resources for Ethics, Social Equity, Public Service, and Public Administration ....................... 72  
  Strategic Planning ......................................................................................................................... 74  
  SWOT Analysis ............................................................................................................................. 77  
  Action Plan ................................................................................................................................... 78  
  Action Plan Workshop .................................................................................................................. 79  
  Celebrating Equity and Diversity ................................................................................................. 80  
  Universal Declaration of Human Rights ..................................................................................... 83  
  Trading Human Rights ............................................................................................................... 88  
  Human Rights: Definitions, Tensions, and Debates .................................................................... 89  
ACTION PLANS .............................................................................................................................. 100  
  Committee for Bangsamoro Relations with the Philippine Government .................................... 100  
LETTERS OF APPRECIATION ......................................................................................................... 113  
  Thank-You Email from an NGO Participant .............................................................................. 113  
  Thank-You Email from a Mayor ................................................................................................... 114  
  Thank-You Email from the Assembly Woman ......................................................................... 115  
FOLLOW-ON ACTIVITY IN PALAWAN, PHILIPPINES ................................................................. 117  
PROGRESS REPORTS ...................................................................................................................... 128  
MEDIA COVERAGE .......................................................................................................................... 143  
PHOTO GALLERY .............................................................................................................................. 146
## PEOPLE INVOLVED IN THE NIU PROGRAM

### Program Administration

<table>
<thead>
<tr>
<th>Role</th>
<th>Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Division of International Programs</td>
<td></td>
</tr>
<tr>
<td>Executive Director</td>
<td>Deborah Pierce</td>
</tr>
<tr>
<td>Project Director</td>
<td>Susan Russell</td>
</tr>
<tr>
<td>Project Co-Director</td>
<td>Eric Jones</td>
</tr>
<tr>
<td>Administrative Director</td>
<td>Lina Davide-Ong</td>
</tr>
<tr>
<td>Financial Coordinator</td>
<td>Nancy Schuneman</td>
</tr>
<tr>
<td>Training Coordinator</td>
<td>Rey Ty</td>
</tr>
<tr>
<td>Training Assistants</td>
<td>Notrida Mandica</td>
</tr>
<tr>
<td></td>
<td>Nalika Diyadawa</td>
</tr>
<tr>
<td>Volunteers</td>
<td>Rajesh Maharjan</td>
</tr>
<tr>
<td></td>
<td>Maimouna Konaté</td>
</tr>
<tr>
<td>Photographers</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Participants</td>
</tr>
<tr>
<td></td>
<td>Staff</td>
</tr>
<tr>
<td></td>
<td>Sue Russell</td>
</tr>
<tr>
<td></td>
<td>Bob Zerwekh</td>
</tr>
<tr>
<td></td>
<td>Eric Jones</td>
</tr>
<tr>
<td></td>
<td>Facilitators</td>
</tr>
<tr>
<td></td>
<td>NIU Public Affairs</td>
</tr>
<tr>
<td></td>
<td>SEAsite</td>
</tr>
<tr>
<td>Copy Editor</td>
<td>Nancy Schuneman</td>
</tr>
</tbody>
</table>
Contributors
(Listed alphabetically by institutions or by last name)

Professor Mark Cordes
Mark Cordes is a professor at the College of Law, Northern Illinois University, where he has taught since 1983. He has a B.S. from Portland State University, law degrees from Willamette University (J.D.) and from Stanford University (J.S.M.), and an M.A. in Theology from Fuller Theological Seminary. He teaches courses in property, environmental law, land use, and constitutional law. He is the author of academic articles in a number of fields, including church-state relations and freedom of religion, and is the author of five entries in the forthcoming Encyclopedia of American Civil Liberties. Prior to joining the faculty at Northern Illinois, Professor Cordes was a Teaching Fellow at Stanford Law School for two years.

Dr. Maylan Dunn
Dr. Maylan Dunn is an Assistant Professor at Northern Illinois University. She teaches graduate and undergraduate classes on foundations and methods in Early Childhood Education. She also directs Concord “College,” a partnership between the university and several community agencies in Rockford. The “College” offers very low income citizens education, health, and economic services while fostering cooperative community initiatives. Since 2003, Dr. Dunn has been a partner in the Kenya Literacy Project, a community development initiative in rural Kenya. Her research is focused on social contexts for learning and development. She is also a community activist through her church and other civic organizations working for peace and justice.

Dr. Janice Hamlet
Janice D. Hamlet, Ph.D. is an associate professor in the Department of Communication at Northern Illinois University. She teaches courses in intercultural communication, rhetorical criticism, and rhetoric and public issues. Prior to coming to NIU, she served as the founding director of the Ethnic Studies program at Shippensburg University of Pennsylvania for five years. Dr. Hamlet earned her doctorate in communication from the Ohio State University. She also has master’s degrees in journalism and education from Ohio State University.

Dr. Eric Jones
Eric Jones (Ph.D., University of California at Berkeley) is Assistant Professor of History at Northern Illinois University. His focus is Southeast Asia, and he specializes particularly in the history of early modern Indonesia. He teaches surveys on World, Asia, and Southeast Asia history. His primary research interests are in the social history of the colonial encounter, law and criminality, and in narrative microhistory. He has worked on African, European and Caribbean history, including a publication on apartheid South Africa’s chemical and biological weapons program (with Robert Schecter), The State vs. Wouter Basson (2000). He currently is working on a book titled Wives, Slaves and Concubines: A History of the Female Underclass in Dutch Asia.

Dr. Robin Moremen
Robin Moremen is an Associate Professor in the Department of Sociology. She is also the Undergraduate Director and is responsible for advising the undergraduate majors in her department. Her teaching and research interests are in the area of health and aging, multicultural education, and death and dying. She is a former Peace Corps volunteer who served in Western Samoa in the early 1970s. She has two grown bi-racial children.
Dr. Lina Davide Ong

From July 1, 1999 to the present, Dr. Lina Davide-Ong is the Director of International Training Office (ITO), Northern Illinois University. Her responsibilities include the following: provide leadership to and administer all training programs sponsored and organized by the International Training Office; develop and maintain collaborative linkages with academic colleges, departments, and faculty; assist faculty in the design of short-term training courses for international clients; oversee the conceptualization, design, monitoring, and evaluation of training programs; select faculty with appropriate expertise for implementation of training programs; oversee the conceptualization and coordination of marketing efforts to reach diverse client groups; interface with international development organizations for recruiting training program participants; oversee office budget and expenditures; develop training budgets and interface with program sponsors overseas over training budgets.

The following are some of her accomplishments: Administrative Director, ACCESS-Philippines Project, 2003-2004; 2004-2005, 2005-2006, funded by the U.S. State Department Bureau of Educational and Cultural Affairs, Youth Programs Division; Administrative Director of the Capacity Building and Advocacy for Women’s Participation in Grassroots Democracy in Sri Lanka project, funded by the U.S. State Department Bureau of Educational and Cultural Affairs, Office of Citizen Exchanges (July - August 2004); Administrative Director of the Fulbright American Studies Summer Institute on Contemporary Literature, funded by a grant from the U.S. State Department Bureau of Educational and Cultural Affairs, Study of the U.S. Branch (2002, 2003, 2004); Administered the Certificate Course in Adult Education for Educators from Chile (October -November 1999 & 2000); Developed and administered the Human Resource Development (HRD) and Strategic Management Training Program for the Deputy Director of Yayasan-LIA (Indonesia). October - December 2000; Developed and produced the first official OITD Capability Statement; Instrumental in the production of the first Office of International Training and Development (OITD) brochure; Researched, compiled, and developed a Cross-cultural Orientation Handbook for international training participants; Designed and developed the Predeparture Handbook for participants in the International Career Development Program in Costa Rica; Developed the brochure, application form, and all legal documents for the Certificate Program in English Language and American Culture; Developed, edited, and produced the HRD and the Effective Management program brochures.

Dr. Ong obtained her Doctor of Education degree (Instructional Technology) in 1995 from Northern Illinois University, DeKalb, Illinois. Her Dissertation title was: Toward Greater Involvement in International Development: A Case Study of Northern Illinois University. She received her Master of Arts degree (Literature) in 1980 from the University of San Carlos, Cebu City, Philippines. She received her Bachelor of Arts degree (Speech and Drama, English) in 1965 from the University of the Philippines, Diliman, Quezon City, Philippines.

Dr. Deborah Pierce

Dr. Deborah Pierce is the Executive Director of the Division of International Programs of Northern Illinois University. Under the Division of International Programs are the International Training Office, International Student and Faculty Office, and Study Abroad office. Dr. Pierce came to NIU from Loyola University in Chicago, where she served as director of the Office for International Affairs for three years. Before that, she served as a professor of French and as director of the Center for International Studies and Programs at the University of Toledo. She received her Ph.D. in linguistics from the University of Michigan and speaks seven languages.
Robert W. Pritchard
Bob W. Pritchard is State Representative, 70th District, Sycamore, IL (2003-present); Executive Director, Illinois Agricultural Leadership Foundation, Macomb and DeKalb, IL (2003); Self-employed family farm owner/operator, Hinckley, IL (1974-Present); Director of Industry Affairs and Manager of Public & Governmental Affairs, Monsanto Company, St. Louis, MO (1998-2002); Various management positions in advertising, public relations and marketing support, DEKALB Genetics Corporation, DeKalb, IL (1980-1998); DeKalb County Extension Advisor, University of Illinois, Urbana, IL; Assistant Professor and Editor, Iowa State University, Ames, IA; and, Radio/TV Farm and Weather Reporter, WMT Stations, Cedar Rapids, IA. (http://www.pritchardstaterep.com/).

Dr. Susan Russell
Dr. Susan Russell is a Professor of Anthropology and the Project Director of the ACCESS Philippines program since it began in 2003. She was Director of the Center for Southeast Asian Studies at NIU from 1999-2005 and is currently a Faculty Associate of the Center. Her areas of teaching and research expertise are economic anthropology, globalization, maritime anthropology, Asian corporate culture, and Southeast Asian studies. She has conducted research in the Cordillera of highland Luzon, working with upland vegetable producers. She has also done field research in a fishing community in Batangas Province and in a slum community in Manila. She obtained her B.A. and M.A. in Anthropology at the University of Illinois in Urbana-Champaign, and her Ph.D. with High Distinction in Anthropology from the same institution in 1983. Her field research has been funded by such agencies as the National Science Foundation and Fulbright-Hays. She was a Rockefeller Foundation Post-Doctoral Fellow in International and Rural Development at the School of Economics, University of the Philippines at Diliman from 1983-85. She has published 23 chapters and journal articles, as well as three edited books, including Structuralism’s Transformations: Order and Revision in Indonesian and Malaysian Societies (1999; with Lorraine Aragon); Changing Lives, Changing Rites: Ritual and Social Dynamics in the Philippine and Indonesian Uplands (1989; with Clark Cunningham); and Ritual, Power and Economy: Upland-Lowland Contrast in Mainland Southeast Asia (1989).

As Director of the Center for Southeast Asian Studies, Dr. Russell received several large grant awards from the National Security Education Program of the U.S. Department of Defense (to fund Burmese, Khmer, and Lao language and culture lessons on SEAsite, the Center’s web-based language learning site) and other grants that funded the Foreign Language and Area Studies scholarships and National Resource Center projects. In addition to teaching and working with Dr. Ong on the ACCESS Philippines projects, she and Dr. Ong recently concluded a second major project entitled ‘The Autonomous Region of Muslim Mindanao: Religion, Education, Community and Political Process’. This project brought eleven mostly Muslim leaders from Mindanao to NIU for a three week intensive training program designed to build their capacity to work for peace and development in Mindanao. She received the Outstanding International Educator Award from NIU in 2005, and was Executive Secretary of the Philippine Studies Group of the Association for Asian Studies for four years.

Dr. Astrid Tuminez
Astrid S. Tuminez is a senior research associate with the Philippine Facilitation Project of the United States Institute of Peace (USIP), where she works with representatives of the Philippine government, the Moro Islamic Liberation Front, mass media, and civil society to strengthen support for a robust settlement of the conflict in Mindanao. Her research covers negotiations on ancestral domain; self-determination and governance; Moro history, unity, and leadership; and terrorism. Tuminez is also a senior fellow at the Southeast Asian
Research Center of the City University of Hong Kong.

Prior to June 2003, Tuminez was director of research for alternative investments at American International Group (AIG) Global Investment Corporation. She also worked as a consultant to The World Bank and was senior advisor for the Salzburg Seminar, a U.S. educational institution based in Salzburg, Austria. From 1992 to 1998, she was a program officer at Carnegie Corporation of New York, working on conflict prevention and the former Soviet Union. In the early 1990's, Tuminez was director of the Moscow office of the Harvard Project on Strengthening Democratic Institutions, where she worked with Soviet and Russian officials on democratization, economic reform, and non-proliferation. In 1998, Tuminez helped launch the Project on New Approaches to Russian Security (PONARS). In 1999-2001, she was an adjunct fellow at the Council on Foreign Relations, where she is a life member.

Tuminez holds a B.A. from Brigham Young University; a master's degree from Harvard University; and a Ph.D. in political science from the Massachusetts Institute of Technology.

Reynaldo R. Ty

Rey is currently a doctoral student at NIU in the Counseling, Adult and Higher Education Program. Due to the grassroots people’s confidence in him, Rey served as Chair and Vice-Chair of several national human rights non-governmental organizations in the Philippines, actively lobbied for human rights in different international and regional organizations, and has engaged in human rights and peace education for various beneficiaries in the different parts of the world. National human rights NGOs in the Philippines requested him to write the Draft Philippine Declaration of Human and People’s Rights (1990). In 1993, upon the request of over 240 Asian NGO representatives in the regional meeting in preparation for the World Conference on Human Rights in Vienna, Austria, Rey drafted the Joint Summary Asian NGO Statement read before the United Nations Regional Meeting at ESCAP in Bangkok, Thailand (1993). These NGO representatives asked him to be one of the four spokespersons to speak to government representatives in the United Nations in Bangkok, Thailand on behalf of Asian NGOs. Rey was one of the four co-editors of the NGO recommendations in the United Nations’ Asia Regional Meeting at UN-ESCAP, Bangkok, Thailand. The United Nations invited him as a “non-governmental individual” (NGI) to attend the 1993 World Conference on Human Rights in Vienna, Austria. Trained by the Federal Department of Foreign Affairs of Switzerland, Rey is a Certified Human Rights Field Officer. In the mid-1980s, along with the other members of a core group, Rey helped set up Amnesty International Philippine Section.

For over five years, he had been part of an international team of facilitators in Geneva, Switzerland, using English, French, and Spanish as the medium of instruction, teaching international human rights, international humanitarian law, and peace to teachers from all over the world. Funded by the United Nations, Rey has taught international human rights law to over 80 law-enforcement officials (i.e., police, judges, prosecutors, as well as prison and administrative officials), lawyers, and NGO representatives in Kathmandu, Nepal in June 1993. He was also one of the two co-editors of the publication Recommendations which is a document produced by an international delegation that provided recommendations to the new Nepali Parliament when Nepal became a democracy. Furthermore, he served the chief resource person in the international human rights training course in Bangalore, India for several years.

Rey has held such professional positions as Director and Technical Consultant of Education and Public Information (Philippine Presidential Committee on Human Rights under Corazon C. Aquino), Assistant Professor (University of the Philippines), and Teaching and Training Assistant at NIU. Currently, he
serves as Training Coordinator of the International Training Office at NIU where he assists in the planning, implementation, monitoring, and evaluation of training programs, most of which deal justice and peace issues. In 2006, he was appointed the student representative to NIU’s International Programs Advisory Committee and to NIU’s Search Committee for the Annual Best Department in International Education Award. He wrote a proposal that successfully obtained funding from the Department of State through AMIDEAST for a bi-communal summer camp in 2006 for 44 Greek-Cypriots and Turkish-Cypriots. Recently, at the behest of NIU administrators, he assisted in a closed-door crisis management, serving as a mediator in a dialogue between university journalists and the DeKalb-based Muslim community. The contents and context of the meeting are confidential. At NIU, he was actively working in coalition with students of all colors to organize the Asian and Asian American student community for the recognition of its voice and for political empowerment. His education includes B.S. in Foreign Service from the University of the Philippines, M.A. in Asian Studies from the University of California-Berkeley, M.A. in Political Science from NIU, and certificate courses at the University of Paris, Sorbonne and International Institute of Human Rights, Strasbourg, France.

Dr. Curtis Wood

Curtis Wood earned a PhD in Political Science from the University of Kansas in 2004, where Dr. H. George Frederickson was his major professor. Since August 2004, Dr. Wood has taught in the Political Science Department and the Division of Public Administration at Northern Illinois University. He teaches courses in public administration, regional governance, and public service and ethics. Wood is a co-author with H. George Frederickson and Gary Johnson in a book titled *The Adapted City: Institutional Dynamics and Structural Change*. He also has published articles in several public administration scholastic journals.

Curtis Wood earned a Masters in Public Administration in 1980 from the University of Kansas and served 20 years in municipal government in Kansas and Missouri as an assistant to the city manager, assistant city manager, city administrator, and finance director/city treasurer/city clerk.

Wood has three grown children, Carolyn who is an engineer, Jonathan who is a Chef, and Jacques who is in graduate school studying cello performance.

Dr. Wei Zheng

Dr. Wei Zheng is originally from China. She received her Ph.D. in human resource development (HRD) from the University of Minnesota. She worked in a variety of HRD settings. She served as strategic HRD consultant, working with Fortune 500 companies such as Thomson and Medtronic. Her experiences also include serving as instructional designer for Inscape Publishing, intercultural training consultant for Window on the World, director of US-China training collaboration at International Academy of Minnesota, curriculum developer for the Institute on Community Integration at the University of Minnesota, member of the instructional team at Dale Carnegie Training, and management consultant for several Chinese companies. Dr. Zheng's research interest lies in knowledge management, strategic HRD, and international HRD.

The session on strategic planning and program planning will familiarize students with the concept and processes of conducting strategic planning for their communities or organizations. It will also provide them information and hands-on experiences with the process of planning educational programs.

The session on action planning will help students summarize new learning that occurred during the ARMM program, and guide them through the process of action planning both as a group and as individuals. The focus will be on transferring their learning in the US to their home settings.
<table>
<thead>
<tr>
<th></th>
<th>Last Name</th>
<th>First Name</th>
<th>Middle Name</th>
<th>Sex</th>
<th>Birth Date (m/d/y)</th>
<th>Religion</th>
<th>Occupation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ambolodto</td>
<td>Suharto</td>
<td>Mastura</td>
<td>M</td>
<td>23-Jul-1970</td>
<td>Islam</td>
<td>Lawyer; Chair, Caucus on Muslim Mindanao Affairs; Regional Legislative Advisor-ARMM Regional Legislative Capacity Enhancement Project</td>
</tr>
<tr>
<td>2</td>
<td>Villanueva</td>
<td>Romeo</td>
<td>Pedrola</td>
<td>M</td>
<td>14-Mar-1938</td>
<td>Catholic</td>
<td>Priest; Director – Justice, Peace &amp; Integrity of Creation (Jolo)</td>
</tr>
<tr>
<td>3</td>
<td>Macalandong</td>
<td>Nazarollah</td>
<td>Randa</td>
<td>M</td>
<td>15-Nov-1950</td>
<td>Islam</td>
<td>University administrator; Chancellor, Mindanao State University, Maguindanao</td>
</tr>
<tr>
<td>4</td>
<td>Akbar</td>
<td>Rajam</td>
<td>Mutamad</td>
<td>F</td>
<td>9-Sep-1954</td>
<td>Islam</td>
<td>ARMM Regional Assemblywoman (legislator); Chair, Committee on Local Government</td>
</tr>
<tr>
<td>5</td>
<td>Kanakan</td>
<td>Fatima</td>
<td>Pepe</td>
<td>F</td>
<td>25-Oct-1968</td>
<td>Islam</td>
<td>Government official; Deputy Governor for Indigenous Peoples, Office of the Regional Governor, ARMM</td>
</tr>
<tr>
<td>6</td>
<td>Ayao</td>
<td>Khanappi</td>
<td>Kam</td>
<td>M</td>
<td>21-Mar-1957</td>
<td>Islam</td>
<td>Community Organizer; Chief Operations Officer- Kadtabanga Foundation for Peace &amp;</td>
</tr>
<tr>
<td></td>
<td>Name</td>
<td>Gender</td>
<td>Date of Birth</td>
<td>Religion</td>
<td>Occupation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>---</td>
<td>------------</td>
<td>--------</td>
<td>---------------</td>
<td>----------</td>
<td>-----------------------------------------------------------------------------------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Salik Abdullah Jr. Pulido</td>
<td>M</td>
<td>20-Apr-1961</td>
<td>Islam</td>
<td>Local government official; municipal vice mayor; Chairman, Community Media Council</td>
<td></td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Inju Abdulwahid Alie</td>
<td>M</td>
<td>1-Sep-1961</td>
<td>Islam</td>
<td>Madaris Teacher; Provincial Mufti; Division Madaris Coordinator</td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Tikmasan Jurma Aming</td>
<td>F</td>
<td>23-Aug-1957</td>
<td>Islam</td>
<td>Professor, MSU Tawi-Tawi; NGO worker and Exec. Director, Tarbilang Foundation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Salapuddin Fatmawati Tulawie</td>
<td>F</td>
<td>10-Nov-1963</td>
<td>Islam</td>
<td>NGO worker; President - Bangsamoro Women Solidarity Forum, Inc.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Karon Bainon Guiabar</td>
<td>F</td>
<td>18-May-1952</td>
<td>Islam</td>
<td>NGO worker; President, Federation of United Mindanawan Bangsamoro Women’s Cooperative</td>
<td></td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>Malang Zainudin Salazar</td>
<td>M</td>
<td>1-Aug-1966</td>
<td>Islam</td>
<td>Lawyer; Director, Bangsamoro Center for Law and Policy</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
THE AUTONOMOUS REGION OF MUSLIM MINDANAO (ARMM)
AND MAJORITY-MINORITY RELATIONS IN THE PHILIPPINES:
Religion, Education, Community, and Political Process
Susan D. Russell

The Philippines is an overwhelmingly Roman Catholic country that has struggled with a 400 year armed rebellion in Mindanao, Basilan, Tawi-Tawi and Sulu. The country’s largest concentration of Muslim peoples are in this region, which has an alarming poverty incidence of 82%, compared with an overall poverty rate of around 40%. The poor infrastructure, lack of schools, books and qualified teachers, and the on-going land conflicts of the Autonomous Region of Muslim Mindanao (ARMM) are startlingly paralleled by the fact that Muslims are a majority in this region, which was established in 1996 through peace negotiations between the Moro National Liberation Front and the government of the Republic of the Philippines, but only a 5-10% minority in the larger nation. While scholars and knowledgeable journalists all argue that the causes of conflict in this region are very complex, most recognize that the ethno-linguistically diverse Muslim, or Bangsamoro, and other indigenous peoples have been marginalized by the larger Christian majority due to their religious distinctiveness. Historically, they have been dealt with erratically both by the Spanish and American colonial states, and more recently by the Manila-centric independent Philippine state. Since World War II, state-sponsored schemes to relieve population pressure in the central and northern Philippines led millions of Christians to migrate to Mindanao, creating a lopsided inversion in the ethno-political and religious landscape.

The history of what are currently classified as “less developed” and “developed” countries is testimony to the failure of many pre-colonial, colonial and modern independent states to “arrange” their ethnically, culturally and religiously diverse populations into loyal subjects that would pay taxes and in turn receive some symbolic, protective, or concessionary demands. In the modern era and before, the state seeks to rationalize and standardize complex social landscapes into transparent, legible and administratively simple units that are hopeful, but often disastrous, experiments that fail their local residents. Political scientist James Scott has written of the fiascos that have followed from these well-intended efforts of states through time to instill discipline and prevent rebellion among their ethnic, religious and linguistically diverse groups so as to turn them into loyal subjects. He notes that the most tragic state-engineered schemes have four characteristics: 1) the administrative ordering of nature and society; 2) a high modernist ideology predicated on the simplistic assumptions of a controlled micro-


order, and promoted by powerful officials and entrepreneurs allied with the state; 3) an authoritarian state apparatus willing and able to use their full coercive power to enforce their plans, typically in times of war and revolution; and 4) a weak or inactive civil society that is susceptible to alternative, sometimes radically different visions of their future.

In the southern Philippines, the history of failed state schemes to “map” a homogenous ethnic and administrative plan testify to the strength of resistance by indigenous peoples who once ruled Mindanao through various independent Sultanates and federated states allied with local tribal groups in enormously complex and evolving ways. Since the 1970s, Bangsamoro outrage over the loss of their original political autonomy and ancestral lands has grown, and a chaotic situation wherein cattle-rustling, illegal logging, drug trafficking, kidnap-for-ransom gangs, separatist and communist movements among the many indigenous, or Muslim and Lumad peoples, flourishes. Tragically, the 1996 establishment of the ARMM has not led to peace or development, and the area is in desperate need of humanitarian aid. Since the 1970s, more than 120,000 people have died in this long-running conflict. The leadership of the 12,000 members of the Moro Islamic Liberation Front is set to resume peace negotiations with the national government soon, while an international monitoring team composed of members of various Muslim states (including Malaysia) watch over an uncertain military situation in Mindanao.

Corruption abounds at both local and national levels, and the resilient desire of the Bangsamoro people for self-determination speaks to the limits of state power to forcibly transform diversity at the periphery into a homogenous, desired, and compliant conformity. The fear over the loss of cultural identities, the lack of trust, and the feeling of unconnectedness to the national regime among the peoples within the Bangsamoro social mosaic suggest that complexity and open-endedness will be the hallmarks of any sustained peace in the region. In this kind of impoverished, alienated and neglected environment, as well as throughout similar areas of Southeast Asia, externally funded or educated Muslim missionaries that propagate an extremist religious ideology promoting hate, intolerance and other human rights violations toward non-Muslims and moderate Muslims have found an audience. Domestic mutations of international terrorism, from the Abu Sayyaf Group to Jemaah Islamiya, have developed that threaten peace and stability in the entire Southeast Asian region.3

In the ARMM of the southern Philippines, far from the capital of Manila, decades of war, rebellion and government indifference toward the plight of the indigenous Bangsamoro and Lumad peoples have created a blueprint for human disaster. Despite the fact that the ARMM consists of the five poorest provinces in the entire country, the national government appropriates only 5.6 billion of the 980 billion annual Philippine budget to this region. The rehabilitation and rescue of the ARMM requires massive international and national assistance in the areas of religion, education, community development and political process. While the conventional approaches of the Philippine state to resolving conflict in Mindanao have failed, capacity building and the strengthening of public institutions, civil rights, and democratic political processes can assist in the rehabilitation process. Foreign and national funds for poverty alleviation, development and educational building blocks can help answer the Bangsamoro desire for social justice and national recognition of all that has happened and why, in ways that may help forge stronger majority-minority state relations in the future. In order for there to be a lasting peace in

Mindanao, it is critical that community and government leaders in the ARMM be given an opportunity to devise new ways to effectively and constructively interact with the Roman Catholic Philippine government and with each other.

The project we proposed focused on training in inter-ethnic dialogue and conflict resolution; majority-minority political relations, solutions and problems; and capacity building for NGO, government leaders, and others with established networks of support so as to empower civil society in the ARMM in ways that we hope will greatly assist in a larger and much-needed rehabilitation effort. It is a first step in building a culture of tolerance and respect for the ARMM’s unique religious and ethnic diversity, and seeks to improve core-periphery political engagement and dialogue. National reconciliation between Manila and the Bangsamoro peoples, and between the diverse peoples within Mindanao, requires a potential re-imaging by all actors of the Bangsamoro nation as part of a larger plural nation, one with a very different past. This project was a springboard for that effort.

Resolving conflict in Mindanao will not be easy, particularly if one remembers that “persisting for some five centuries, the Mindanao conflict is the second-oldest on earth, after the conflict between North and South Sudan...”.

There have been four major peace agreements between separatist groups and the government of the Philippines, all of which failed in implementation, and the existence of extremist or ‘terrorist’ groups, criminal gangs, and clan conflicts further complicate the current environment of Mindanao. Despite this daunting history, it should also be noted that years of peaceful cohabitation and cooperation within and between different groups has probably been the norm for most people in the southern Philippines.

The overall benefits of a sustainable peace agreement, cooperatively implemented within an agreed framework and with the involvement of the international donor community, could gradually replace the mistrust and ‘never-ending’ cycle of conflict.

Cook and Collier (2006), in a policy paper entitled *Mindanao: a Gamble Worth Taking*, note that Mindanao’s links to Southeast Asian terrorist groups such as the Abu Sayyaf Group and Jemaah Islamiyah have opened a window of opportunity through increased multi-country regional security concerns. Elevated foreign support and interest in assisting the Moro Islamic Liberation Front (MILF) and the Philippine national government in reaching a peace deal is the ideal way to reduce Mindanao’s attractiveness as a safe haven for regional extremist or criminal groups. They strongly recommend four areas for foreign support: 1) strengthening the peace process by supporting permanent personnel on the peace panels and ceasefire monitoring teams; 2) encouraging successful Islamic parties in Southeast Asia to send representatives to Mindanao to help transform the MILF into an unarmed political movement who can raise the profile of Moros in the national government; 3) major development aid to reduce poverty and assist in rehabilitating the conflict-affected regions; and 4) developing local special forces’ capabilities to close down terrorist safe havens and ultimately to help modernize the armed forces into a defensive, externally-focused posture.

In our ARMM project, we are trying a fifth strategy, which is to focus on expanding the talented local human resources, skills, ideas and networks through training and study tour programs in the United States. Dr. Kamarulzaman Askandar, Regional Coordinator of the Southeast Asian Conflict Studies

---

5 ibid, p.7-9.
Network and the Coordinator of the Research and Education for Peace program at the Universiti Sains Malaysia, observes that peace-building activities in Mindanao and the involvement of civil society (NGOs, universities, institutes, inter-faith groups) in trying to pressure the conflicting parties to reconcile and push for peace are longstanding. He notes that peace-building must be acknowledged as the foundation and an integral part of the conflict resolution process, even before the conflict is resolved. A key element of that foundation is capacity building for the stakeholders, building trust with the various parties over time and through joint activities, and the inclusion of all in various types and levels of decision-making. He also recommends a more specific strategy of 1) building a post-graduate study program in “Peace and Conflict Resolution”; 2) creating ‘peace studies’ centers throughout the Southeast Asian region, e.g., establishing a network of peace-builders among scholars and practitioners; 3) creating a regional Southeast Asian “Peace Studies Center”; 4) promoting peace education programs; 5) enhancing research on conflict issues, their causes, and conditions for their resolution; 6) discovering and highlighting local and indigenous forms of conflict management and resolution; 7) conducting ‘conflict-impact assessments’ in conflict areas to ascertain the impact on the people themselves; 8) organizing dialogues and problem solving workshops between the parties to the conflict; 9) organizing ‘scenario-building workshops’ for conflicting parties to imagine a future with non-violent alternatives; 10) poverty alleviation and development projects; 11) creating early warning systems and ‘disaster management’ bodies; and 12) promoting peace journalism.

In this ARMM capacity-building program, our multi-sectoral participants are very active leaders of networks and organizations devoted to peace, development, and issues of social justice. In the Strategic Plan that they developed toward the end of their stay at Northern Illinois University, they identified a mission, vision and goals, as well as five functional task groups to set up after their return to the Philippines. In general, they collectively aim to set up a Center for Philippine-Bangsamoro Relations to help promote better majority-minority relations through provision of a venue for a) the preservation of Bangsamoro peoples’ cultures and arts; b) offering dialogue and discussions between and among various peoples; and c) engaging the youth in advocating for peaceful co-existence. Their ideas clearly resonate with those recommended by Dr. Askandar for Southeast Asian countries and the region as a whole, and also intersect with our and many others’ efforts to encourage leadership, inter-ethnic and inter-religious understanding, and peace advocacy among young people in the Philippines. They also reflect current views about how to move humanity beyond war, such as by enhancing cross-cutting ties between different social groups, recognizing the reality of global interdependence and the need for global cooperation, and the absolute necessity for the promotion of nonviolent resolutions and solutions to the problems of environmental sustainability, lack of equity, and conflict.

We have been very honored to work with such a distinguished group of Filipino participants here at Northern Illinois University, and we hope to continue to find ways to interact and learn from them, as well as to support their efforts and projects in the future. Our in-country partners affiliated with the International Visitors Program Philippines Alumni Foundation, Inc. provided inspired leadership and local expertise for the recruitment, selection, and follow-on activities. We look forward to working with

---

8 Ibid:p.27.
them and with the Public Affairs Office of the U.S. Embassy in Manila on future projects. We are also very grateful to the Office of Citizen Exchanges, Bureau of Educational and Cultural Affairs, U.S. Department of State, for providing the funding that has enabled us to engage in mutual international collaboration, brainstorming, and so many good times with our outstanding and committed colleagues both here and in the Philippines.

A Session at Northern Illinois University

Downtown Chicago

Ready to Board an NIU Bus

Lunch in Chinatown, Chicago

Utah Supreme Court

Dr. Bob Zerwekh joined the Utah trip
The Autonomous Region of Muslim Mindanao (ARMM) Program

Goals and Objectives

The major goals of this project are to (a) build the capacities of local leaders in the ARMM (Autonomous Region of Muslim Mindanao) to face new challenges and opportunities for strengthening the foundation of peace and development in Mindanao; and (b) promote a better understanding of the United States--its people, culture, values, and civic institutions. The specific objectives are to: 1) sharpen the participants’ skills in conflict resolution and management, peace leadership, respect for diversity, and community activism; 2) provide core skills for forging partnerships among local government units, peace and development organizations, and national government agencies; 3) develop in the participants an appreciation of the cultural and ethnic diversity of the ARMM through a comparative understanding of major and minority cultures in the U.S.; 4) provide opportunity for participants to engage in dialogue with their U.S. counterparts on civic participation, human rights and justice, tolerance, participatory development and grassroots empowerment; 5) set up vertical and horizontal partnerships with private voluntary organizations (PVOs) and NGOs in the U.S. and in the Philippines to share lessons learned and to leverage resources and knowledge; 7) sharpen the participants’ skills in designing concrete cooperation and action plans on religion, communities, education and political processes.


The three-week program provided a rich and varied, but at the same time coherent and carefully structured agenda to provide the participants (1) substantial knowledge and enhanced understanding of how religion, education, community, and political leaders interact in the U.S., (2) an enriched appreciation for cultural and religious diversity, understanding and cooperation, and (3) core skills and tools in peace leadership, community activism, human rights and justice, civic participation, and building linkages. The program had two major types of activities: (a) academic sessions such as workshops, lectures and facilitated discussions, and (b) study tour/visits to Salt Lake City (Utah), Chicago and Springfield (Illinois) to interact and dialogue with government officials, community, interethnic and inter-religious leaders. It provided them with a clear understanding of American institutions of tolerance, diversity, and expose them to the culturally and religiously plural social life of rural and urban America.

The curriculum for the PDP is as follows:

- The Politics of Race, Ethnicity, and Inequality (the role of race and ethnicity in American politics and public policy)
- Understanding the Cultural, Ethnic and Religious Components of Conflict
- The Role of Religion and Education in Shaping Community and Political Life in the U.S.
- Linking Community Activists and Policy Makers: The Bottom-Up Peace Process
- Community Empowerment and Grassroots Development (Building Community, Building Peace)
- Strategic Management for NGOs/Enhancing the Peacemaking Capacities of Organizations
- Promoting Human Rights and Justice
- Conflict Resolution and Management, Mediation, and Negotiation
- Women Waging Peace on Gender and Conflict
- Media and the Arts as Tools for Peace
- Good Government Principles and Funds Management
  (see Calendar of Activities in Appendix)
Recruitment, Selection, and Screening of Participants
Maria Elena C. Ramiro

Introduction

“The Autonomous Region in Muslim Mindanao and Majority-Minority Relations in the Philippines: Religion, Education, Community and Political Process” was a project funded by the Bureau of Educational and Cultural Affairs of the U.S. Department of State. The grant was for 2005-06 and was implemented by the International Training Office (ITO) and the Center for Southeast Asian Studies (CSEAS) at Northern Illinois University (NIU), in partnership with the International Visitors Program Philippines – Alumni Foundation, Inc. (IVP-Phils).

The major goals of the project were to: a) Build the capacities of local leaders in the Autonomous Region of Muslim Mindanao (ARMM) to face new challenges and opportunities for strengthening the foundation of peace and development in Mindanao, and b) Promote a better understanding of the United States – its people, culture, values and civic institutions. More specifically, the project sought to:

1. Sharpen the participants’ skills in conflict resolution and management, peace leadership, respect for diversity and community activism
2. Provide core skills for forging partnerships among local government units, peace and development organizations, and national government agencies; and
3. Develop in the participants an appreciation of the cultural and religious diversity of the ARMM through a comparative understanding of majority and minority cultures in the U.S.

NIU implemented a multi-faceted capacity development initiative for local government leaders, educators, journalists, women leaders, church/religious leaders, leaders from the business sector, proponents of democratic ideals such as the media and judiciary and current or potential leaders who will effect positive and sustainable change in the ARMM.

IVP-Phils, as the in-country partner institution, was tasked to provide recruitment, selection, screening, travel orientation and other activities for participants in the project. IVP’s report follows.

A. Recruitment of Applicants

The recruitment of the prospective participants started in the last week of October 2005. Atty. Marilen C. Ramiro, the In-country Project Coordinator, coordinated with Atty. Suharto Ambolodto, Dr. Susana Anayatin (Regional Coordinator for Maguindanao, Marawi City and Lanao del Sur) and Prof. Domingo Aranal (Regional Coordinator for Basilan, Sulu and Tawi-Tawi) for an open, merit-based recruitment and selection of participants. They, all from IVP-Phils, will hereinafter be referred to as Ramiro, Ambolodto and Anayatin respectively. Prospective applicants were directed to fill out the application form and write a three-page essay about “yourself and relevant experiences in peace-building and your role as a leader in strengthening the foundation of peace and development in Mindanao”. The deadline for the submission of the application forms and essays was set for December 30, 2005.

A meeting of the IVP-Phils - Cotabato City & Maguindanao Chapter members was convened on November 2005 wherein Ambolodto and Anayatin briefed the other members, Atty. Anwar Malang, Bai
Sandra Basar and Tarhata Maglangit on the project. The IVP-Phils members identified and came up with a list of approximately 120 names of ARMM leaders across different sectors - government, academe, media, NGOs who could participate in the program. All persons in the list were sent announcements of the program and letters of invitation by mail or personal delivery.

The program was advertised in the provinces of Maguindanao, Lanao del Sur, Basilan, Tawi Tawi, Marawi City and Cotabato City, the seat of the ARMM government. Brochures and flyers on the project, as well as application forms were disseminated to different individuals, groups, communities and institutions that were identified and considered as sources of prospective applicants. Various radio announcements regarding the project were likewise made. Letters of invitation were sent to the persons identified by IVP-Phils as well as to other persons who were either identified or recommended by some key people with established networks within the ARMM. The project was likewise advertised on the IVP-Phils and NIU websites.

In order to generate and be assured of a strong and balanced pool of candidates representing the different sectors, religions, and ethnic groups, Aranal traveled from Zamboanga City to Bongao, Tawi-Tawi; Siasi, Sulu; Jolo, Sulu; and Basilan in the last week of November 2005. These travels gave him the opportunity to personally meet some of the prospective applicants and know more about their personal involvement in the various peace building and other project development and initiatives in their area while providing them with project details and expectations.

The first completed application forms with the required essays were received by the Regional Coordinators and the In-Country Coordinator in Manila two weeks after the initial announcements and dissemination of information were made. Because relatively few applications were received by the middle of December 2005, the deadline for submission was extended to January 15, 2006.

On January 16, 2006, the regional coordinators sent all official application forms and essays received by them to Ramiro for consolidation and proper recording by the IVP-Phils Secretariat. Of the 52 applicants, 27% were connected with the ARMM government but came from different ethnic groups. Almost 80% of them were Muslims and there were more males than females.

B. Screening And Selection Of Participants

The IVP-Phils Secretariat tabulated all of the information contained in the application forms submitted and came up with a matrix, copies of which were furnished to the members of the Selection Committee.

The first level of screening and selection of participants was held on January 26, 2006 at Lantaka Hotel in Zamboanga City by the committee composed of Dr. Susan Russell, the Project Director (hereafter referred to as “Russell”), Ramiro, Ambolodto, Anayatin, Aranal, and Ms. Andrea Strano (“Strano” hereafter) of the U.S. Embassy in Manila.

The committee discussed the criteria for the selection of participants as stated in the terms of reference of the approved project proposal, as follows: 1) educators, leaders from business sector, government leaders, lawyers, women and media leaders, administrators and community leaders actively involved in peace building and development projects; 2) demonstrated leadership experience (two years minimum); 3) bachelor’s degree or equivalent; 4) demonstrated ability to use experience as a source of learning; 5) no previous significant travel to the United States on a U.S.-sponsored program; and 6) English language ability. After deliberating on the matter, decisions were arrived at by consensus.
One of the decisions arrived at by consensus was that all applicants should be rated and ranked based on their perceived capacity to be “movers and shakers” with established networks of influence in the ARMM. This capacity to “move and shake” was considered as one of the crucial points and manifestations of one’s leadership ability.

Using all of the abovementioned criteria, the committee came up with an initial rating of each of the applicants using a scale of A to C, also by consensus, after discussing the merits of each of them, based on the abovementioned matrix. A meant Outstanding, A- and B+ meant Very Good, B meant Good and C meant Poor. Ambolodto, Anayatin, and Aranal gave other relevant information on applicants they were acquainted with and which were not included by applicants in their actual submitted application forms.

Thereafter, Russell, Ramiro, Ambolodto, Anayatin and Aranal individually rated each of the applicants based on the abovementioned criteria, taking into consideration the initial consensus made as well as the individual essays that were also rated by Prof. Bala (“Bala” hereafter) of IVP-Phils. The ratings were collated and the individual average rating was obtained by Ramiro, Anayatin, Aranal and Bala during the second level of screening and selection held on February 10, 2006 in Manila. The average rating was the basis for the choice of 25 applicants who would be recommended for interview. This short list was then forwarded to Russell and Mr. Bruce Armstrong, Cultural Affairs Officer of the U.S. Embassy in Manila for final clearance/approval.

For the third and final level of screening and selection, the interviews were originally set to be held in two places from March 7 to 12, 2006 – 1) in Cotabato City for applicants based in Cotabato City, Maguindanao, Lanao del Sur and Marawi City and 2) in Zamboanga City for applicants based in Basilan, Sulu and Tawi-Tawi. However, six applicants, five of whom are ARMM government officials, requested to be interviewed in Manila. The Committee granted their request and the interview was set at Tiara Oriental Hotel, Makati City on March 7, 2006. However, only one applicant, Zainudin Malang, appeared. The Committee waited for the five applicants from the ARMM government for several hours until the latter sent word that they could not leave the Philippine House of Representatives. They again requested that they be interviewed in Cotabato City. The Committee included them in the list for Cotabato interviews. The panel interviews in Cotabato City were held on March 8 – 9, 2006 at Hotel Castro. Only 12 out of the 17 applicants scheduled for interview came – the others were unable to make it due to, among others, circumstances beyond their control. The Committee proceeded to Zamboanga City on March 10, 2006. The interviews of the seven applicants took place the following day, March 11, 2006 at Lantaka Hotel. Thus, out of a total of twenty-five applicants invited for the interviews, only twenty were actually interviewed.

The Interview Committee was composed of: Russell, 6 representatives of IVP-Phils and Strano representing the US Embassy in Manila. Before the start of the interviews, the panel met to discuss the procedure to be followed as well as the set of questions to be asked of each applicant. The following procedure was uniformly adopted for each of the Panel Interviews:

1. After Dr. Russell and the other members of the panel introduced themselves to the group of applicants scheduled to be interviewed, Dr. Russell gave a general briefing on the project – a background on how it came about, its rationale and objectives. Thereafter, the applicants were given a chance to ask questions and seek clarifications on any matter/issue.

2. Each panel member was assigned specific question/s. The questions were:
   a. Tell us what you do, why you’re interested in applying for this program, and how you think it will impact on your work in the future?
b. Tell us about your personal experience/s of conflict.
c. Can you tell us about your involvement in peace and development activities?
d. What kind of connections do you have that are beneficial to your community?
e. Do you think you could work well with other people as a member of a team? Different ethnic
groups? Different religions?
f. What do you think are the most critical problems facing the government of the ARMM and
what do you think the government should do about them?
g. What do you think ordinary citizens can and should do to help with these problems? What is
the role of the ordinary citizen in solving these problems?
h. What is your over-all impression about the image of the U.S. today?
i. If chosen, what would you like to do and learn in the U.S.?
j. If chosen, what kind of programs/projects would you initiate and implement in the ARMM?
k. What is your vision of ARMM five years from now?
l. Do you have any question for us?

4. Each panel member was asked to rate each applicant in accordance with the following criteria: person’s
established networks, leadership capabilities, likely impact of project on present work, integrativeness
(working with others harmoniously), communication skills (sense of humor/ability to express oneself),
and commitment to peace and development

After an extensive discussion of the ratings, the Committee members decided to rank the twenty
applicants who were interviewed. Thereafter, they came up with a list consisting of the top ten applicants,
without individually ranking them from 1 to 10.

Table 1: LIST OF PARTICIPANTS

<table>
<thead>
<tr>
<th>Name</th>
<th>Age</th>
<th>Gender</th>
<th>Occupation</th>
<th>Institution/Employer</th>
<th>Religion</th>
<th>Ethnic Identity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cayongat - Macaraya, Baicon</td>
<td>34</td>
<td>Female</td>
<td>NGO Worker</td>
<td>MSU-Maguindanao</td>
<td>Islam</td>
<td>Maranao</td>
</tr>
<tr>
<td>Villanueva, Romeo Pedrola</td>
<td>67</td>
<td>Male</td>
<td>Priest</td>
<td>Notredameof Jolo College CES and Peace Center</td>
<td>Catholic</td>
<td>Ilonggo</td>
</tr>
<tr>
<td>Inju, Abdulwahid Alie</td>
<td>44</td>
<td>Male</td>
<td>Teacher</td>
<td>Department of Education - ARMM</td>
<td>Islam</td>
<td>Jama Mapun</td>
</tr>
<tr>
<td>Macalandong, Nazarollah</td>
<td>55</td>
<td>Male</td>
<td>University Administrator</td>
<td>MSU-Maguindanao</td>
<td>Islam</td>
<td>Maranao</td>
</tr>
<tr>
<td>Tikmasan, Jurma Aming</td>
<td>48</td>
<td>Female</td>
<td>NGO Worker</td>
<td>MSU-TCTO</td>
<td>Islam</td>
<td>Tausug</td>
</tr>
<tr>
<td>Ayao, Khanappi</td>
<td>48</td>
<td>Male</td>
<td>NGO Worker</td>
<td>Kadayabanga Foundation for Peace and Development Advocates, Inc.</td>
<td>Islam</td>
<td>Maguindanaon</td>
</tr>
<tr>
<td>Salik, Abdullah</td>
<td>44</td>
<td>Male</td>
<td>Local Government Official</td>
<td>Local Government Unit of Upi</td>
<td>Islam</td>
<td>Maguindanaon</td>
</tr>
<tr>
<td>Kanakan, Fatima</td>
<td>37</td>
<td>Female</td>
<td>Government Official</td>
<td>Office of the Regional Governor, ARMM</td>
<td>Islam</td>
<td>Tenuay, Maguindanaon, Iranon</td>
</tr>
<tr>
<td>Akbar, Rajam</td>
<td>51</td>
<td>Female</td>
<td>Legislator</td>
<td>Regional Legislative Assembly, ARMM</td>
<td>Islam</td>
<td>Yakan</td>
</tr>
<tr>
<td>Salapuddin, Fatmawati Tulawie</td>
<td>42</td>
<td>Female</td>
<td>NGO Worker</td>
<td>Bangsamoro Women Training and Development Center</td>
<td>Islam</td>
<td>Tausug</td>
</tr>
</tbody>
</table>

In addition, the Committee also decided to rank five alternates by consensus. Their profiles are shown in
Table 2.
Table 2: LIST OF ALTERNATES

<table>
<thead>
<tr>
<th>Name</th>
<th>Rank</th>
<th>Age</th>
<th>Gender</th>
<th>Occupation</th>
<th>Institution/Employer</th>
<th>Religion</th>
<th>Ethnic Identity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Malang, Zainudin</td>
<td>1</td>
<td>39</td>
<td>Male</td>
<td>Lawyer</td>
<td>Private Practice</td>
<td>Islam</td>
<td>Maguindanaon</td>
</tr>
<tr>
<td>Karon, Bainon</td>
<td>2</td>
<td>54</td>
<td>Female</td>
<td>NGO Worker</td>
<td>Bangsamoro Women Training and Development Center</td>
<td>Islam</td>
<td>Maguindanaon</td>
</tr>
<tr>
<td>Salapuddin, Mariño Mangamma</td>
<td>3</td>
<td>45</td>
<td>Male</td>
<td>Judge</td>
<td>Shari’a Circuit Court</td>
<td>Islam</td>
<td>Sama</td>
</tr>
<tr>
<td>Madjilon, Mahendra</td>
<td>4</td>
<td>48</td>
<td>Male</td>
<td>Government Official</td>
<td>Cooperative Development Authority - Autonomous Region in Muslim Mindanao (CDA-ARMM)</td>
<td>Islam</td>
<td>Tausug</td>
</tr>
<tr>
<td>Maguindra, Marites</td>
<td>5</td>
<td>37</td>
<td>Female</td>
<td>Government Official</td>
<td>DTI-ARMM</td>
<td>Islam</td>
<td>Iranon</td>
</tr>
</tbody>
</table>

The list containing the fifteen abovementioned names (participants and alternates) as well as that of Ambolodto (who will accompany the group to the United States) was forwarded to the Cultural Affairs Office of the U.S. Embassy for pre-clearing/security review. Several days after the completion of the interviews, the persons in the list of participants (Table 1) were informed that they were selected by the Committee to participate in the program subject to their being able to secure their respective visas to the United States.

Conclusion

As envisioned by the project proponents, the persons chosen to participate in the program come from across sectors: academe, government leaders and administrators, women, indigenous people, community leaders, church and religious leaders actively engaged in peace building and development projects within the ARMM. All provinces and cities, and all major and some minor ethnic goups within the ARMM are likewise well represented in this group of participants.

Group Photo with Kathy Kelly
The U.S.-Based Professional Development Program
Susan Russell, Lina Davide-Ong, Eric Jones, Rey Ty, Notrida Mandica, & Nalika Diyadawa

May 31 to June 23, 2006

Introduction

The International Training Office and the Center for Southeast Asian Studies at Northern Illinois University hosted the three-week professional development institute for Muslim and non-Muslim Filipino community, academic, NGO, and government leaders from the Autonomous Region of Muslim Mindanao (ARMM). The three-week ARMM program that ran from May 31 through June 23, 2006 focused on training in majority-minority political relations, solutions and problems; inter-ethnic dialogue and conflict resolution, and capacity building for NGO, government leaders, and others with established networks of support so as to empower civil society in the ARMM in ways that will greatly assist in a larger and much-needed rehabilitation effort. This U.S.-based capacity building program was a first step in building a culture of tolerance and respect for the ARMM’s unique religious and ethnic diversity.

The NIU Institute offered a diversity of academic lectures/workshops, community interactions and cultural experiences to strengthen majority-minority relations among the participants, build the capacities of these local leaders, and foster the development of sustainable community networks and continued dialogue among local communities for the purpose of strengthening stability and promoting peace in the war-torn region of the southern Philippines. The program provided a coherent and carefully structured agenda to provide the participants: 1) substantial knowledge and enhanced understanding of how religion, education, community, and political leaders interact in the U.S., 2) an enriched appreciation for cultural and religious diversity, understanding and cooperation, and 3) core skills and tools in peace leadership, community activism, human rights and justice, civic participation, and building linkages. The study tour/visits to Salt Lake City (Utah), Chicago, St. Louis (Missouri), and Springfield (Illinois) gave the group unique opportunities to interact and dialogue with government officials, community, inter-ethnic and inter-religious leaders. More importantly, it provided them with a clear understanding of American institutions of tolerance, diversity, and exposed them to the culturally and religiously plural social life of rural and urban America.

In cooperation with the Public Affairs Office at the U.S. Embassy in Manila, the IVP-PHILS conducted a merit-based selection of participants and generated a strong and balanced pool of participants representing several ethnic and religious groups in the ARMM region. The 12 high profile ARMM leaders that attended the three-week program reflect this rich diversity of communities from Mindanao: one is a ranking Moro National Liberation Front (MNLF) leader who heads the oldest and best known Bangsamoro Women’s organization and has been the recipient of a number of major awards; two lawyers; a Chancellor of Mindanao State University; a regional legislator; a Deputy-Governor for Indigenous Peoples; a vice-mayor, NGO leaders (including a former MNLF field commander), a provincial *mufti* (Islamic religious scholar), several university professors, and a Catholic priest. Most had never been to the United States, although approximately one-third had been in this country for a visit or for conferences. These leaders are deeply and actively involved in community activities, and passionately committed to peace building and development in their respective communities.
Program Planning and Implementation

The ARMM Program Management Team was composed of the following:

- **Dr. Susan Russell**, Project Director, Professor of Anthropology specializing in the Philippines; served as the official NIU liaison officer to the State Department ECA/PA Officials; oversaw all aspects of the project; represented NIU in the Philippines through participation in the selection and ranking and interviewing of semi-finalists and in the follow-on activities
- **Dr. Eric Jones**, Co-Project Director, Assistant Professor of History and a specialist on Malaysian and Indonesian colonial history; assisted in the management of the U.S.-based Program and coordinated the study tour of Salt Lake City, Utah; attended the follow-on activities
- **Dr. Lina Davide-Ong**, Administrative Director of the U.S.-based program; Director of the International Training Office at NIU
- **Atty. Marilen Ramiro**, In-country Coordinator; oversaw the recruitment of participants and coordinated the follow-on activities in Mindanao. Atty. Ramiro is the Executive Director of the International Visitors Program–Philippines Alumni Foundation. (IVP-PHILS) in Manila.
- **Rey Ty**, Training Coordinator of the U.S.-based Institute
- **Notrida Mandica**, Training Assistant
- **Nalika Diyadawagamage**, Training Assistant

In March 2006, the Administrative Director, assisted by the Training Coordinator, developed a **Project Tasks Map** that listed all the tasks, staff assignments, and target dates for completion of each task. Program tasks included the following: contacting resource persons and nailing down their session schedules, arranging field visits, reserving rooms and scheduling transportation and pick-up time, ordering and purchasing of training supplies, purchasing tickets for cultural activities and plane tickets for Salt Lake City, designing and printing of invitations, photocopying and collating workshop/lecture handouts, developing databases of participants’ profiles, photo/video documentation of all activities, and many, many more. The TEAM attended to all these details promptly and expeditiously. Furthermore, the Administrative Director developed a **Staff Monitoring Assignment Calendar** showing specific staff assignments for day-to-day monitoring of the workshops/lectures and all activities – to ensure an efficient and smooth implementation of the three-week program.

**PRE-DEPARTURE ORIENTATION PROGRAM FOR THE ARMM PROJECT**

The purpose of the pre-departure orientation was to brief the participants, prior to their departure, about the ARMM project, the Mindanao peace and development agenda – status and prospects – and on several other practical matters to help them during their trip. Twelve ARMM leaders attended the pre-orientation program on May 28-29, 2006 at Tiara Oriental Hotel, Makati City.

The specific objectives of the two-day workshop were as follows: 1) to provide the participants a better orientation of the NIU Project, the participants’ program of activities and itinerary; 2) to enable participants to have a better level of personal preparation for the travel experience, 3) to enable participants to level off their expectations of the visit, 4) to provide a venue for update about the prospects and challenges for and development in Mindanao, 5) to discuss the preparation of their individual action plans and agree on a template, and 6) to make participants aware of the registers of language, particularly the English language.

The following general topics were covered during the two-day orientation program by different speakers:
expectations and objectives, review of the NIU Project, travel basics, team building, prospects and challenges for peace and development in Mindanao, registers of language, and crafting the action planning template. Ms. Ragragio facilitated the group discussion and team building activities. The other facilitators of this program were: Marilen Ramiro, Edilberta Bala, Susana Anayatin and Domingo Aranal.

Arrival at NIU

The participants arrived at O’Hare International Airport on May 30 - one day prior to the official start of the NIU Institute. Lina Ong, Rey Ty, and Notrida Mandica welcomed the participants at the Baggage Claim Area in Terminal 2. The group claimed their luggage and then boarded the NIU Huskie Bus for a one hour-and-a-half ride to DeKalb. After checking-in at the Holmes Student Center University Hotel, the group assembled at the hotel lobby for a short meeting with the program staff. Dr. Russell came to welcome them. Then The NIU welcome staff took the ARMM group to China House for their buffet dinner – their first meal in America!

At the Inaugural ceremony on Day One, Dr. Russell, the Project Director, welcomed the group and explained the importance of the project. She challenged the participants to come up with action plans for the ARMM that would have a meaningful impact. Dr. Ong presented the program overview and explained in detail the disbursements of cash allowance (for meals & incidentals), Huskie Bucks (meal cards) for their lunches, health insurance, training venues, and others. Each participant received a training bag which contained academic materials and cultural information, an NIU Photo ID courtesy card, and a phone card for their first phone call to their families in Mindanao. In addition, each one was assigned a LOG-ON ID for access to all computer laboratories on campus.

The Learning Sessions

The learning workshops were the heart of the NIU Institute phase of the ARMM program. Each workshop was designed to build the capacities of local leaders in ARMM to strengthen the foundation of peace and development in Mindanao. Each day commenced with the assigned “Leader of the Day” presenting a summary of the day’s world news as well as giving a summary of the previous days’ proceedings and an icebreaker/energizer. The “Leader of the Day” was tasked to recap the key points of the previous day’s workshops and link these points to the major goals of the program.

A core of highly qualified experts conducted the workshops/lectures on the following themes: 1) conflict management, 2) dialogue and partnerships with U.S. counterpart institutions and NGOs, 3) comparative study of diversity in the U.S. and in the ARMM region, and 4) developing an action plan. Interwoven with those major themes was the exploration of academic, social, socio-economic and cultural diversity, community empowerment, volunteerism and strategic planning.

Conflict Resolution Workshops

- Dr. Janice Hamlet, “Conflict Management and Communication”
- Dr. Astrid Tuminez, “The Heart of the Matter: Ancestral Domain Negotiations and the Peace Process in Mindanao”
- Rey Ty, “Economic and Social Justice: A Human Rights Perspective”

Dr. Hamlet discussed culture, barriers to cultural diversity, social learning of hatred, and the need to accept diversity in ethnicity, gender, sexual orientation, socio-economic class, age, geographic origin, national origin, political affiliations, religious beliefs, and physical abilities. Conflicts arise when people
are not open-minded. Valuing diversity fosters an understanding and acceptance of people of different backgrounds, which then leads to more creative ways of solving problems. Dr. Hamlet’s session on “A Place at the Table: The battle against intolerance and discrimination” was provocative and stimulating for the ARMM leaders. The videotape “A Shadow of Hate” which portrayed vividly the hardships and struggles of American minorities sparked off serious discussions among participants and culminated in a collective realization that majority-minority relations in the Philippines are not as challenging as they are in the U.S. This thought gave them hope for a better tomorrow in their homeland.

Dr. Astrid Tuminez presented a survey of how indigenous peoples in different parts of the world settled their conflicts with the national governments. She described how Native Americans in the U.S., Aborigines in Australia, Maoris in New Zealand, Inuits in Canada, and Lapps in Scandinavia attained peace with their government. Dr. Tuminez then demonstrated how the experiences in other countries can perhaps be applied to the Mindanao case.

Rey Ty conducted a workshop on human rights. The purpose was to show that economic, social, cultural, civil and political rights are not only indivisible but also necessary. People cannot have democracy without food. People cannot have food without freedom. All rights must go hand in hand. Moreover, he stressed that in order to solve conflicts, we must seek to understand and eradicate the root causes of conflict. Oftentimes, there are social and economic inequities which lead to political conflict. Rey Ty’s workshop reinforced Dr. Curtis Wood’s assertion that public administration must solve problems of social inequities. It also reinforced Dr. Hamlet’s argument that we must respect everyone, regardless of their status in society.

**Government Institutions and NGOs in the U.S.**

- Dr. Curtis Wood, “Public Service, Ethics, and Combating Corruption” and “Social Equity and Public Administration”
- Dr. Maylan Dunn & Cele Meyer (DeKalb NGO Leaders), “Building Partnerships with Your Community: A Panel Discussion”

These workshops specifically focused on public service and building partnerships with government and with civic and religious organizations in their communities.

In his session, Dr. Curtis Wood discussed the three pillars of public administration, namely, economy, efficiency, and social equity. In addition, he presented ten ethical dilemmas that confront public officials. The participants did a self **ethics test** and checked their scores to find out if they have high, inconsistent or low ethical standards. Dr. Wood presented case studies involving social equity, such as affordable health care, representative bureaucracy, affordable housing, gentrification in Chicago, racial profiling, privatization, budget, and hurricane Katrina. Dr. Wood also discussed corruption in government and provided several strategies to combat corruption.

Furthermore, Dr. Wood discussed the theories, structures, functions, and practices of local governments in the U.S. In this session, the participants learned various methods and approaches to good local
governance. They found similarities and differences between the local governments in the Philippines and the U.S. The session was conducted in an interactive lecture style.

All participants were fascinated and deeply moved by Kathy Kelly’s presentation on her experiences and work on creative nonviolence for peace in many countries. They were inspired by Kathy Kelly’s passion for nonviolent ways to attain world peace. The participants felt that they shared the same point of view and commitment with Kathy in working for peace. Kathy conducted an interactive, participatory, and poignant session. After her session, Kathy Kelly autographed her new book “Other Lands Have Dreams: From Baghdad to Pekin Prison”.

Dr. Garth Katner’s sessions provided very practical ways by which organizations can enter into partnerships with one another in order to bring about social changes. Dr. Katner discussed the need to identify core values as well as benefits of strategic alliances and collaborative work.

The interactive meeting with DeKalb NGO leaders was very productive, as the participants had a chance to talk and discuss with local non-governmental organization leaders such as Dr. Maylan Dunn, Director of Peace and Justice for the Unitarian Universalists in DeKalb, and Cele Meyer (outgoing Coordinator of DeKalb Interfaith Network for Peace and Justice). The participants had an interesting discussion about the work of NGO activists in DeKalb county. They were very interested in learning about various NGOs -- their work, mission, vision, and concerns. They were also fascinated with the anti-war demonstrations performed by local activists. The discussion took about three hours. It ended with a nice touch when the participants awarded a traditional cloth to Dr. Axel Meyer, an anti-nuclear weapons activist.

**Diversity in the U.S. and the ARMM: A comparative Study**

There were a number of lectures and workshops interspersed throughout the ARMM program that dealt specifically with the issue of diversity, including promoting respect, tolerance and understanding of difference. They also explored how the participants’ own prejudices may discourage them from embracing diversity. It was important that there was an acknowledgement and recognition of those prejudices so that they could overcome them. The following lectures and workshops revolved around the theme of Diversity:

- Dr. Robin Moremen, “Ethnicity, Social Class and Gender”
- Prof. Mark Cordes, “Religion and Politics”
- Dr. Debra Majeed, “The Dialogue of Representation”
- Dr. Debra Majeed, “African American Muslim Women and Islam”

Dr. Moremen discussed the cycle of racial inequality in America, patterns of discrimination, and ground rules for learning to see the multiple realities that exist in the world, such as 1) acknowledge that racism, sexism, and classism and other forms of oppression exist; 2) understand that denial of inequality by the privileged is one way of maintaining privilege; and 3) actively pursue information about our own groups and those of others, and many more. Dr. Moremen stressed that decades and centuries of struggle for equality have brought about some positive changes to certain religious and ethnic groups throughout U.S. history. Prof. Cordes, on the other hand, talked about the relationship between religion and politics in the U.S. The participants had a very dynamic discussion with Prof. Cordes; they attempted to compare the relationship of minorities vis-à-vis the majority in the U.S. and with the Philippine situation. For her part, Dr. Majeed was able to connect with the participants very easily due to her life story which she shared with them. She is a Catholic preacher and has converted to an Islam faith follower. In addition to that, her
PowerPoint presentation depicting images of stereotype views of Muslim women was an eye opener to many.

**Developing an Integrated Action Plan**

- Dr. Wei Zheng, “Strategic Management for Local Government & NGOs”
- Dr. Wei Zheng, “Action Planning”

Dr. Wei Zheng conducted two workshops: one on strategic management and another on action planning. The session on strategic planning and program planning familiarized the participants with the concept and processes of conducting strategic planning for their communities or organizations. It also provided them information and hands-on experience in the process of planning programs. Dr. Zheng assisted in the consolidation of individual action plans that the participants developed for their communities. At the end of the session, the participants were reminded to focus their action plans on improving majority–minority relations in Mindanao.

On the last day of the three-week program, the ARMM participants presented their consolidated regional Action Plan (appended to this report as the ARMM Strategic Plan) to an audience composed of the following: Ms. Anne Grimes of the U.S. State Department, Dr. Sue Russell, NIU faculty, and staff. According to Ms. Grimes, the group Action Plan was very impressive, comprehensive, and practical.

**Interactions**

The ARMM group participated in a number of activities that allowed them to interact with a diverse range of people to share their experiences and perspectives. These rich interactions broadened the participants’ insights on partnerships, conflict resolution, and majority-minority relations. Below are highlights of these interactions, namely: meeting with Chicago’s Mayor Richard Daley, State Representative Robert Pritchard, Safe Passage, Council on American-Islamic Relations (CAIR), National Conference for Community & Justice (NCCJ), Baha’i Temple, and Hindu Temple. In Salt Lake City, the participants had numerous meetings and interactions with prominent church, civic, and government leaders.

**Chicago’s Mayor Daley**

The participants had a chance to have their picture taken and shake hands with Mayor Daley during the celebration of the Philippines Independence Day in Chicago, which was hosted by the Chicago mayor. The participants witnessed the appreciation by the City Government of Chicago of the Filipino community’s contributions to the growth of Chicago. The celebration was held in Chicago’s Cultural Center. The staff of a TV channel interviewed selected ARMM participants and Dr. Sue Russell. Later in the month, two of the participants and Dr. Sue Russell also were interviewed about the project, the situation in Mindanao, and their views of the U.S. by Radio Islam, a Chicago-based program of an ethnic radio station).

**Illinois State Representative Robert Pritchard**

At a dinner meeting with State Representative Robert Pritchard- 70th District, the ARMM group gained new knowledge about the American political system. He talked about the nature of the state legislature, relations between political parties, and how they operate throughout the year. During the Q&A, several political issues were addressed, including transparency, ethics, corruption, and more. One of the
participants expressed interest in bringing a group of ARMM government officials and legislators to Illinois to spend a few weeks working with their counterparts in Springfield to gain a better understanding of legislative process.

Safe Passage

The participants spent about two hours in the Safe Passage, an NGO that provides care and support for battered women, wives, and children. The chair of the organization shared painful and horrific stories of domestic violence and child abuse. The participants were shocked by the information on the number of cases of women being abused each month in DeKalb County. The participants expressed interest in a partnership and training with the Safe Passage. The chair of Safe Passage welcomed the idea and looks forward to working with the participants in the near future.

Council on American-Islamic Relations (CAIR)

The participants had a productive and stirring meeting with CAIR members in Chicago. They learned about the work of CAIR in helping the minority Muslim community cope with social, political, and economic issues. The participants were keen to implement the methods and approaches CAIR has utilized in dealing with discrimination against women, children, and Muslims in the workplace and schools. Several participants have proposed to build a network with CAIR and to have an exchange program between NGO members in the Philippines and CAIR. Some inquired about the possibility of exchanging interns between the Philippines and the USA (see the relevant section of the attachment in the ARMM Strategic Plan).

The participants considered the visit to the Council on American-Islamic Relations (CAIR Chicago) as a landmark event. They were very impressed by the far-reaching influence and networking that this nascent and promising organization, managed by Muslim youth with diverse roots, has developed in Chicagoland. As a farewell gift, the staff of CAIR gave each participant a copy of the Qur’an. The best and most appropriate gift ever!

National Conference for Community & Justice (NCCJ)

NCCJ is a human relations organization dedicated to fighting bias, bigotry and racism. NCCJ promotes understanding and respect among all races, religions and cultures through advocacy, conflict resolution and education. The visit to NCCJ office in Chicago was another learning experience for the ARMM group. The meeting was held in their spacious and modern conference room. Three NCCJ officers discussed the organization’s mission, vision, services/programs that facilitate community and interfaith dialogues, youth leadership development, and educators’ training.

Baha’i Temple

The ARMM participants visited Baha’i House of Worship in Wilmette, Illinois. At first sight, the participants were impressed and awed by the architecture of the Temple. They learned about the Baha’i faith through a short movie on the history of the religion. Later that day, three staff of National Baha’i Headquarter conducted an interactive discussion with the participants. The Baha’i staff described the history of the faith in the U.S. In addition, the staff explained the function of the Temple as a place where any person of any religious background could come and meditate. The participants then asked questions and the discussion that ensued was interesting and enriching; it lasted about one hour and a half. After the discussion, a Baha’i staff led the participants to a brief tour of the building. The participants left the
Temple increasingly aware and convinced of the possibility of a peaceful co-existence of different religions in any society. This visit was arranged by Dr. Taylor Atkins, an East Asian specialist in NIU’s Department of History, who is himself Baha’i. He provided a variety of other forms of information for the ARMM participants during this trip. The discussion with the Baha’i staff also covered the situation of discriminated Baha’i in Iran.

Hindu Temple

The ARMM participants had an hour-long guided tour of the Hindu Temple in Aurora, Illinois. They observed and were told in detail how the Hindu believers did their morning prayer to wake up their gods from a long night of sleep. They also saw statues of different Hindu gods and goddesses in the temple, and later had snacks in the community gathering area. They were impressed by the tolerance and acceptance of the local community for the temple and the respect for the practice of the Hindu faith, especially in a predominantly Christian community. According to the tour guide, during the planning stages of the construction of the temple, there were certain groups that objected to the development of the temple, but they were not successful. They were not able to stop the growth of the religion and the expansion of the temple in the area. The visit provided the participants yet another perspective on the peaceful co-existence of various religions in a diverse society.

Interactions in Salt Lake City

The trip to Utah was clearly a major highlight for this group. The environment was truly remarkable, e.g., one participant remarked that it seemed like ‘Marlboro country’ and now she knew she really was in the U.S. It is a beautiful area surrounded by scenic mountains, and a quiet and peaceful city. Like the other tours, it was a more relaxed and fun-based set of excursions and learning interactions. Dr. Eric Jones, a professor of History, is himself Mormon—a member of the Church of Jesus Christ of Latter-Day Saints. The first night, the group met with a local NGO run by Jennifer Hare-Diggs, a Methodist, called the Salt Lake City Interfaith Hospitality Network. She explained the operations and challenges her NGO faces in trying to assist homeless families in Salt Lake City. Her group assists these families in navigating the various government channels for obtaining loans and aid. The goal of the NGO is to help them become more knowledgeable and more empowered. They deal with families of all faiths. She also talked about her struggles to obtain facilities and funding, which offered valuable lessons to the participants. Since her NGO is located in a slightly depressed area of the city, it also enabled the participants to see another side of what appeared to be ethnic Hispanic city life.

The next morning, the ARMM participants met with Chief Justice Christine M. Durham at the Utah Supreme Court building. We sat in her conference center, or board room, where she explained her own career background and the challenges she has faced. She talked about the way in which the Utah Supreme Court deals with issues of religious freedom that sometimes come up in various cases. She answered a wide array of questions from the participants with a professional but also compassionate way. As the Mormons are a majority in a state with numerous minorities, their history is quite interesting and offered important lessons on religious tolerance and the law.

After that, the group had a tour of the LDS Welfare Square, where we met with leaders of the Church of Jesus Christ of Latter-day Saints and were given a guided tour of their impressive international welfare and aid activities. The participants were able to see the international width of the Church’s volunteer activities, see the large number of immigrants/refugees who work together to gather all kinds of infant clothing and medical aid bundles for distribution overseas, or who gather used clothing and other important resources for areas in conflict or crises of all kinds. They also saw all the books and school
packages that are distributed overseas to places in need. It was truly awe-inspiring, and a model of what a truly committed and organized inter-faith outreach program can be achieved by a single religious group. We also watched a video of the international activities of the Church.

The group was provided a wonderful formal lunch at LDS Headquarters, where participants were able to ask questions and discuss the situation in Mindanao. The Church of Jesus Christ of Latter-day Saints has a big operation in the Philippines, and they were able to talk to individuals who were formerly stationed there. They also got to talk to another individual who had recently returned from relief operations related to the tsunami in Indonesia. They were able to see fully that the Church does not discriminate against any religion, including Islam, when it comes to aid. Toward the end of the luncheon, the group was honored to be able to meet Dallin H. Oaks, Apostle of the Church of Jesus Christ of Latter-day Saints.

After that, the group toured one of the Mormon buildings that through art and statuary describes the history and beliefs of the Church. Then later they were given a tour of Brigham Young’s house. These activities culminated in the group being given special seating arrangements for the Sunday morning Tabernacle Choir performance. This was very moving and the group was acknowledged publicly. These experiences were a definite highlight of the trip.

Importantly, the ARMM group was able to attend Friday prayers at a large mosque in Salt Lake City. There were many attendees and the group was truly impressed. In addition, the group was able to meet for an evening dinner and long discussion with the Muslim Forum of Utah, which is a very interesting group. They talked about the feelings of living in Utah and being accepted, and (as did everyone in Utah) went out of their way to discuss Muslim life in America – both pre-9/11 and post-9/11. These experiences also helped sharpen the ARMM participants’ understanding of religious freedom and the freedom of expression we enjoy in the U.S.

Last but not least, Dr. Jones arranged an excursion up into the mountains. We stopped at a grocery store to buy food, and then headed up country to take a hike around Silver Lake. Along the way, the group had a leisurely picnic lunch and we were able to watch a moose! This was a very playful time, and there was plenty of excitement generated when we came across snow at one point. Everyone took turns making snowballs and a variety of jokes about ‘from lobbing grenades to lobbing snowballs’ were made. In this very beautiful area, the participants were able to completely relax and not worry about anything. After that, we drove through the mountains to the town of Brighton, where participants went shopping and bought cowboy hats, etc. After that, we came back to Salt Lake City. One fun aspect of the trip is that Dr. Eric Jones’ parents were able to accompany us on the hike and the picnic. This whole trip to Utah was extremely memorable for the participants.

**Cultural Visits and Activities**

The participants had several opportunities to visit cultural sites in Illinois and Missouri during the program. They went on the architectural cruise along the Chicago River and spent an hour and a half at the Museum of Science and Industry. They visited the Chicago downtown area, the Cahokia Mounds and Interpretive Center, Gateway Arch in St. Louis, the Illinois State Capitol, Lincoln Library and Museum, and the Amish Community in Arcola, Illinois.

**Downtown Chicago**

The participants went on several tours of Chicago, each of which highlighted a different facet of the city. The group visited major tourist attractions, including Sears Tower, United Center, Navy Pier, Lincoln
Zoo, Buckingham Fountain, and Millennium Park. They also went on the Architectural River Cruise, one of the highlights of visiting Chicago.

The visit to the Philippine Consulate was an opportunity for the participants to meet and greet the members of the Philippine diplomatic corps (the Consul-General, the Consuls, cultural attaché, and the Director for Philippine Tourism). It was also an occasion to meet with Filipinos in the Chicago area. The Consulate is “home away from home” for Filipinos.

**Architectural Cruise**

The participants immensely enjoyed the one hour architectural cruise along the Chicago River. It was an awe-inspiring experience for them! They admired how the City Government of Chicago has turned the river into a tourist site to generate income for the Chicago. In fact, one of the participants commented that it would be a great achievement if someday the Philippines or Mindanao government particularly could use rivers as tourist attraction, while serving as economic and educational resources.

**Cahokia Mounds**

Dr. Susan Russell led the group in its visit to southern Illinois and Missouri. The first stop was at the Cahokia Mounds. The Cahokia Mounds State Historic Site and Interpretive Center is located in the southernmost tip of Illinois, between Collinsville, Illinois and St. Louis, Missouri. It is a 2200-acre tract of land that preserves the remnants of the ancient Native American Mississippian city. The participants were impressed as to how the mounds were preserved, although concerned about the disappearance of the people who built them. They were very impressed with the lights-and-sound show in the Interpretive Center and were thinking of how they can preserve the different cultures in Mindanao by establishing some interpretive centers that will showcase their cultures.

**Gateway Arch**

The Gateway Arch in St. Louis, Missouri was impressive because of its sheer size and strength. Participants enjoyed the ride up to the top of the Arch, the panoramic view of the city and the Mississippi River, the ride back down to the ground level, and the museum and souvenir shop in the main hall of the Arch downstairs. It was literally and figuratively a breath-taking experience for everyone.

**Illinois State Capitol**

The participants had a tour of the Illinois State Capitol in Springfield. They entered the Governor’s office as well as the Secretary of State’s office and took several photographs. The staff of the Secretary of State gave them souvenir items. They were fascinated and amazed by the majestic architecture and marble-floored Capitol. They learned about the amazing history of the building. As a bonus, the tour guide walked them through one of the historic private meeting rooms that are normally off-limits to tourists.

**Abraham Lincoln Presidential Library and Museum**

The Lincoln Library and Museum in Springfield, Illinois is the premier repository for materials relating to the history of Lincoln; it communicates the amazing life and times of Abraham Lincoln in unforgettable ways. The ARMM participants were indescribably excited to learn a bit of American history under President Abraham Lincoln. They watched a multimedia presentation titled “Ghosts of the Library” and were excited to observe the technological stagecraft play showing a quill pen lifting by itself and writing
the Gettysburg Address in midair and a soldier’s diary conjuring up a battle. The participants also experienced the exhibitions of the life of Abraham Lincoln from youth to adult to his presidency: a young Abe Lincoln reading Aesop’s Fables outside his Indiana log cabin; Lincoln in his general store; on a couch courting Mary Todd; in the White House with the Emancipation Proclamation; at Ford’s Theater moments before he was shot; and the Old State Capitol where his body was viewed by 75,000 mourners. The participants spent time around the Museum, glanced and read the historical cartoons about the President, his battle for the unity of the United States, and his defense to liberty and the abolition of slavery. In this spectacular Presidential Museum and Library, the participants not only encountered the center piece of a $150 million construction and development project, but also were impressed by the preservation of the historical documents and materials throughout the centuries. They experienced a deep sense of personal connection to the events of President Lincoln’s life.

Amish Community

The next visit of the participants was to the Illinois Amish Interpretive Center. In this place, they learned about the life of the Amish community through an introductory video and a tour of the museum that houses historical objects and artifacts. The participants also saw the Gift and Book Shop that carries quilts, crafts, home-made jams, books and art. The host of the museum then gave an hour-long oral commentary and overview of the contemporary Amish culture while participants were driven through the many farms and businesses of this community. The host was an excellent commentator as she has many Amish friends and gave examples of various activities and beliefs. The participants asked many questions throughout the tour and were clearly fascinated. Again, the visit gave a broad perspective to the participants about a different set of beliefs and practices that exist in the United States.

Graduation

On the last day of the NIU Institute, the participants presented their Strategic Plan for the Autonomous Region of Muslim Mindanao. This is a comprehensive document that highlights each action plan of the participants. It was presented as a power point that is available to read on the project website (http://www.niu.edu/cseas/armm/armm.htm) and which is attached to this Website. It is a very impressive document, albeit difficult to summarize.

The participants also received their Certificate of Achievement. Present were Dr. Susan Russell, Dr. Dwight King, Director of the Center for Southeast Asian Studies, Anne Grimes of the Department of State, NIU faculty, and staff. Jurma Tikmasan and Abdullah Salik, Jr. spoke on behalf of the group and expressed their profound gratitude to the Program staff and sincere appreciation for a life-changing learning experience. Dr. Russell and Ms. Grimes both made remarks about the program. After the graduation program, Dr. Sue Russell hosted a dinner for the participants and support staff.

Program Monitoring

The ITO staff saw to all of the logistical needs of the program and supervised the graduate assistants who were helping with the implementation of the program. Lina Ong, or one or more of her staff members, were present at all of the activities. This allowed the participants’ easy access to the staff if they were in need of consultation, had a question or needed to be directed somewhere. The participants also had meetings with Dr. Ong and Dr. Russell during which they articulated their comments and suggestions.

The graduate assistants of the International Training Office played a crucial role in ensuring the success of the ARMM program. Rey Ty took the lead on the project, coordinating many of the logistical
components in tandem with Dr. Ong. He organized schedules, confirmed speakers, and ensured that many of the technical needs for the project were met. He also facilitated a number of the leadership development workshops that proved integral to the program. He gave the participants some responsibilities as the “Leader of the Day” with the following tasks: present a short summary of a world news item, summary of the previous day’s sessions, introduce the speakers/facilitators of the day, and lead an energizer/icebreaker. Ida Mandica and Nalika Diyadawa accompanied the group on many of the field trips and interactions, took pictures of the activities and learning sessions, accompanied one participant on his numerous visits to the doctor, and designed/developed the workshop handouts, invitations, certificates, information on field visits, and other publications. The entire ITO staff worked as a cohesive team to ensure that the needs of all the participants were met.

Program Evaluation

The program was evaluated on a regular basis both in formal and informal settings to a) determine the extent to which the objectives of both programs are being met, b) measure the effectiveness of activities (outputs) and the extent of change in the participants (outcomes), c) determine whether the training needs and participants’ expectations are being met, and d) find out if the logistical arrangements and the training environments are comfortable for the participants. The Project Directors and the Administrative Director held informal meetings with the participants to solicit their feedback on the program. The formative evaluation was conducted midway through the program while the final evaluation was given on the last day of the Institute.

The participants completed written evaluations that covered comprehensively the activities carried out at the NIU Institute. The scantron data collection system was used to collect and analyze the data on participants’ knowledge, skills and attitudinal change based on the program content. The program staff collected and analyzed data using both quantitative and qualitative methodologies.

The written evaluations followed the following format:

- Lectures and workshops
- Field visits and cross-cultural interactions
- Cultural tours, socialization, and community activism
- Administration of the program
- Impact of the program objectives
- Overall impact of the program

The participants were very appreciative of the opportunity and exposure provided by the NIU Institute and the U.S. State Department. The majority of the participants agreed on the effectiveness of the lecture/workshop conducted by Kathy Kelly at the NIU campus.

Furthermore, the participants cited the visit to the Council on American-Islamic Relations (CAIR Chicago) as a key factor in enhancing their knowledge and understanding of religious and cultural diversity in fostering majority-minority relationships. According to them, enhancement of intercultural understanding was a breakthrough in this training program. The Chicago cultural tours which portrayed the rich history of Chicago were regarded as priceless opportunities in life. The participants were pleased with the tours and visits arranged by the NIU Institute to enhance their understanding of American culture.
The participants listed the following as strengths of the programs: the themes of the program, exposure and interactions provided to the participants and enlightening sessions on the possibility of “Unity in Diversity”. Based on the face-to-face meetings and written evaluations, some participants preferred more field trips in lieu of classroom sessions. Many were extremely appreciative of the assistance and guidance provided by the Program Management Team and the logistical arrangements. Through informal verbal feedback and in formal written evaluation forms, all the participants expressed appreciation for the tireless efforts and dedication of the NIU program TEAM.

The participants strongly agreed that the program enhanced their knowledge and skills on ethnic diversity and religious pluralism, civic/community activism, public service and ethics, building public/private coalitions, challenges in inter-ethnic and inter-faith dialogue, strategic management and peace negotiations in Mindanao. It is important to note that all the participants agreed that the program enhanced their knowledge and skills on building bridges between diverse communities.

Overall, the evaluation results prove that the ARMM program was a success. The knowledge and the exposure gained by the participants during the three-week long stay in the United States was a knowledge-building, attitudinal-changing and transformational experience for many.

THE DEBRIEFING SESSION IN MANILA

The debriefing was designed to obtain feedback about the experiences and learnings of the year 1 participants of the ARMM Project. Ten of the participants attended the event last June 25, 2006 at Tiara Oriental Hotel, Makati City. In addition, Mr. Lee McClenny and Ms. Andrea Strano of the US Embassy, Ms. Conchita Ragragio, Ms. Marilen Ramiro, Mr. Adolfo Suzara and Mr. Geronimo Sy, from IVP-Phil were also present.

Ms. Ragragio facilitated the discussions which centered on the following: 1) memorable experiences and places visited in the United States, 2) initial impressions/biases of the participants and how it changed during the course of the program, 3) valuable lessons learned, and 5) suggestions and recommendations on how to improve the program

Overall, the participants were impressed with the cleanliness of America, their experience with democracy, especially of religion, diversity and culture. They also admired the attitudes, discipline, friendliness, politeness and helpfulness of the American people. Their field visits and experiences notably with the Mormons in Salty Lake City were quite memorable. Likewise, what they had seen and heard in the movies and newspapers about America was wrong. In particular, among the changes in their personal perceptions as a result of their trip were:

1) One can speak out directly against the government in America
2) Not everyone in America is for the war. People tend to blow things out of proportion.
3) Americans are not arrogant.
4) Balikatan is not as bad as initially thought. It enabled the building of roads, bridges, airports.
5) It is better to embrace a life of peace – from arms to farms.
6) Being a member of the indigenous peoples in the Philippines is similar to the situation of American Indians and the Philippine government should use the same approach in dealing with them as the US government.
7) Muslims apply Islam teachings more in the United States than they do in the Philippines.
The participants also said that they experienced difficulty in looking for halal and other food they were accustomed to eating. It was suggested that in future programs the participants should be given further briefing on the program workload as well as the allowances and other emoluments they could expect to receive.

In late July, the U.S. Embassy sponsored five members of the ARMM project to travel to Manila to meet with Ms. Alina Romanowski of ECA. They were able to have a direct discussion with her about the program and their experiences in the U.S. Also, two of the participants from the ARMM project met and interacted extensively during the follow-on activities with participants from the Philippine Youth Leadership Program (formerly known as ACCESS Philippines) of the Youth Exchange Division of ECA.
# Calendar of Activities
**May 31 – June 23, 2006**

<table>
<thead>
<tr>
<th>Sun</th>
<th>Mon</th>
<th>Tue</th>
<th>Wed</th>
<th>Thu</th>
<th>Fri</th>
<th>Sat</th>
</tr>
</thead>
</table>
| **Sessions:**  
9:00 – 11:30 a.m.  
2:00 – 4:30 p.m.  |
| Formative Evaluation: June 9  |
| Final (summative) Evaluation: June 21  |
| **Mabuhay**  
Participants arrive  |
| **1 University Suite**  
9:00 – 11:30 a.m.  
Inaugural Ceremony, Program Overview & Logistics  |
| **1:00 – 1:30 p.m.**  
– Computer Lab (DuSable)  |
| **2:00 – 4:30 p.m.**  
Cultural Orientation (Rey Ty)  |
| **3:00 – 7:00 p.m.**  
Tour of NIU & DeKalb  |
| **2 University Suite**  
9:00 – 11:30 p.m.  
Race & ethnicity: Systems of Inequality in the U.S. (Dr. Robin Moremen)  |
| **12 – 12:30 NIU OneCard**  
**3 Tour of Chicago**  
10:00 am Sears Tower,  
(Lunch on your own – Chinatown)  
2:00 – 4:00 pm  
– Lincoln Zoo  
5:00 pm: Millennium Park  
*Gospel Music Festival*  |
| **4 Free Morning**  
**Capitol Room @ 2:00 p.m.**  
**Panel Discussion**  
**Moderator:** Rey Ty  
* Cele Meyers (Interfaith Network for Justice & Peace)  
* Maylann Dunn (Peace & Social Justice – Unitarian Universalist)  
* Leroy Mitchell (New Hope Baptist Church)  
(Dinner at Lina’s home)  |
| **5 Capitol Room**  
9:00 – 11:30 a.m.  
The Collaboration Challenge: Building Civil Society Through Public/Private Coalitions (Dr. Garth Katner)  |
| 2:00 – 4:30 p.m.  
The Dialogue Challenge: The Blessing and Burdens of Multicultural & Interfaith Dialogues in Deeply Divided Societies (Dr. Garth Katner)  |
| **6 Capitol Room**  
9:00 – 11:30 a.m.  
Public Service, Ethics, & Combating Corruption (Dr. Curtis Wood)  |
| 2:00 – 4:30 p.m.  
Public Equity & Public Administration (Dr. Curtis Wood)  
*Pheasant Room*  
5:00 pm  
Discussion and dinner with State Rep. Bob Pritchard  |
| **7 Capitol Room**  
9:00 – 11:30 a.m.  
The Heart of the Matter: Ancestral Domain Negotiations and the Peace Process in Mindanao (Dr. Astrid Tuminez)  |
| 2:00 – 5:30 p.m.  
– Strategic Management for Local Government & NGOs (Dr. Wei Zheng)  
– Action Planning (Dr. Wei Zheng)  |
| **8 Chicago**  
9:30 – 11:30 a.m.  
Tour of Museum of Science & Industry  |
| 12:00 – 1:00 p.m.  
Discussion w/ staff of the Council on American-Islamic Relations (CAIR-Chicago)  |
| **9 Heritage Room**  
9:00 – 11:30 a.m.  
The Challenge of Making Nonviolent Social Change (Kathy Kelly)  |
| 12:00 – 1:00 p.m.  
Lunch on your own  
(Chi-Town)  |
| **10 Chicago**  
(8:30 am – submit evaluation to Ida)  |
| 9:00 am – Hindu Temple  |
| **11:30 am:** Architecture Cruise  |
| Lunch on your own (Navy Pier)  |
| **3:00 pm:** Baha’i Temple  |
| **4:15 pm:** Baha’i Nat'l Ctr.  |

---

36
<table>
<thead>
<tr>
<th>Day</th>
<th>Time</th>
<th>Activity</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>6:00 am</td>
<td>Leave for Cahokia Mounds (a prehistoric city)</td>
</tr>
<tr>
<td></td>
<td>11:00</td>
<td>Interpretive Ctr.</td>
</tr>
<tr>
<td></td>
<td>12:30</td>
<td>Guided tour of Cahokia Mounds</td>
</tr>
<tr>
<td></td>
<td>2:30 – 4pm</td>
<td>Gateway Arch</td>
</tr>
<tr>
<td></td>
<td>4:30 – 5:30</td>
<td>Union Station</td>
</tr>
<tr>
<td></td>
<td>6:00 – 8:00pm</td>
<td>Dinner (Phil. Medical Assoc.)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Springfield, IL (overnight)</td>
</tr>
<tr>
<td>12</td>
<td>9:00 am</td>
<td>Illinois State Capitol</td>
</tr>
<tr>
<td></td>
<td>10:30am</td>
<td>Pres. Lincoln Memorial Library &amp; Museum</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Lunch (Dr. Pilapil)</td>
</tr>
<tr>
<td></td>
<td>4:00 – 5:00pm</td>
<td>Interpretive Ctr., Museum &amp; Amish community in Arcola, IL</td>
</tr>
<tr>
<td></td>
<td>5:30 pm</td>
<td>Return to DeKalb</td>
</tr>
<tr>
<td>13</td>
<td>Capitol Room</td>
<td>9:00 – 11:30am – Economic and Social Justice: A Human Rights Perspective (Rey Ty)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2:00 – 4:30pm – The Organization Challenge: Managing the Mission, Goals, &amp; Activities without Losing the Vision (Dr. Garth Katner)</td>
</tr>
<tr>
<td>14</td>
<td>Capitol Room</td>
<td>9:00 – 11:30am – The Dialogue of Representation (Dr. Debra Majeed)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>2:00 – 4:30pm – African American Muslim Women and Islam (Dr. Debra Majeed)</td>
</tr>
<tr>
<td>15</td>
<td>Capitol Room</td>
<td>Leave for Salt Lake City (1:45 pm flight)</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3:54PM Arrive at SLC Airport</td>
</tr>
<tr>
<td></td>
<td></td>
<td>5:30pm – check in at Howard Johnson Express Inn</td>
</tr>
<tr>
<td></td>
<td></td>
<td>6:30pm – Dinner at Baba Afghan Restaurant</td>
</tr>
<tr>
<td>16</td>
<td>9:00 am</td>
<td>Chief Justice Christine Durham, Utah Supreme Court</td>
</tr>
<tr>
<td></td>
<td>10:00am</td>
<td>Forrest Cuch (Director, Utah State Division of Indian Affairs)</td>
</tr>
<tr>
<td></td>
<td>10:30 – 2:00pm</td>
<td>Silver Lake Loop Trail, Big Cottonwood Canyon</td>
</tr>
<tr>
<td></td>
<td>3:00pm</td>
<td>Family History Library, Place Heritage Park</td>
</tr>
<tr>
<td></td>
<td>6:00 pm</td>
<td>Dinner, Gateway</td>
</tr>
<tr>
<td>17</td>
<td>9:30am</td>
<td>return from homestays to HoJo</td>
</tr>
<tr>
<td>18</td>
<td>9:15 am</td>
<td>Tabernacle Choir broadcast</td>
</tr>
<tr>
<td></td>
<td>11:00 am – 3:00pm</td>
<td>Lunch at Crossroads Plaza, Temple Square tour</td>
</tr>
<tr>
<td></td>
<td>3:00pm</td>
<td>Leave hotel for airport</td>
</tr>
<tr>
<td></td>
<td>(5:05 pm flight)</td>
<td>Return to DeKalb, IL</td>
</tr>
<tr>
<td>19</td>
<td>Capitol Room</td>
<td>9:00 am – Presentation of Action Plans</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Final Program Evaluation</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3:00 p.m. Graduation</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Dinner at Sue Russell’s home</td>
</tr>
<tr>
<td>20</td>
<td>Capitol Room</td>
<td>9:00 am – Presentation of Action Plans</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Final Program Evaluation</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3:00 p.m. Graduation</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Dinner at Sue Russell’s home</td>
</tr>
<tr>
<td>21</td>
<td>Capitol Room</td>
<td>9:00 am – Presentation of Action Plans</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Final Program Evaluation</td>
</tr>
<tr>
<td></td>
<td></td>
<td>3:00 p.m. Graduation</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Dinner at Sue Russell’s home</td>
</tr>
<tr>
<td>22</td>
<td></td>
<td>Free day</td>
</tr>
<tr>
<td>23</td>
<td></td>
<td>Free day</td>
</tr>
<tr>
<td>24</td>
<td></td>
<td>Farewell… Paalam! Maayong pag-viaje!</td>
</tr>
</tbody>
</table>
Salt Lake City Itinerary
TEAM LEADERS: DR. ERIC JONES & DR. SUSAN RUSSELL

Thursday, June 15

3:54 PM Arrival at SLC Airport

5:30 PM
Check in at the Howard Johnson (HoJo) Express Inn
Go Back to the lobby at once

Van Departs from HoJo Lobby: 6:00 PM
Dinner at Baba Afghan Restaurant

7:30 PM Departure

8 PM
Jennifer Hare-Diggs, Salt Lake City Interfaith Hospitality Network

Friday, June 16 (Formal Attire)

7:30-8:30 AM
Continental Breakfast at hotel

Van Departs from HoJo Lobby: 8:30 AM
Bring an overnight bag (we keep the hotel rooms), we will not return to HoJo

9 AM
Chief Justice Christine M. Durham, Utah Supreme Court
Van Departs at the latest at 9:40 AM

10 AM-1 PM
Dallin H. Oaks, Apostle of the Church of Jesus Christ of Latter-day Saints (Dress to Impress: Formal Attire or Ethnic Apparel)
LDS Headquarters, LDS Welfare Square
Lunch included (LDS hosts)
Van Departs at 1:00 PM

1:30 PM
Friday prayers, Tour of Mosques, Muslim Forum of Utah

~ 6 PM
Depart with homestay families

Saturday, June 17 (Casual Attire)

9:00 to 9:30 AM
Return to HoJo from homestays
Van Departs at 9:40 AM

38
10 AM
Meet with Forrest Cuch, Director, Utah State Division of Indian Affairs
Stop at a grocery to buy your own sack lunch
10:30 AM - 2 PM  Bring your jacket!
Silver Lake Loop Trail (leisurely mountain walk)
Big Cottonwood Canyon
Lunch at Brighton

3 PM Family History Library

6 PM Dinner, downtown SLC at the Gateway

Time permitting on Saturday
-This is the Place Heritage Park
-State Capital

Sunday, June 18
(Dress to Impress: Ethnic Apparel or Formal Attire)

7:00 - 8:00 AM Continental Breakfast at hotel

8:30 AM (at the latest) Check out of rooms, leave baggage in the van
Van Departs HoJo at 8:40 AM

9:15 AM Tabernacle Choir broadcast
11 AM – 3 PM
Buy Your Own Lunch at Crossroads Plaza
Temple Square Tour

3:00 Leave hotel for airport

5:04 PM Departing flight for O'Hare

Playing with Snow in a Utah Forest
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 instance, 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 communal 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 ethnocentristis 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 ethnocentристs 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

# Race, Ethnicity, Gender and Class in the U.S.

Robin D. Moremen, PhD, PT  
Associate Professor, Department of Sociology

## Racial and Ethnic Populations, 2000 American Census

**European Americans (Whites)**
- English
- Irish
- German
- Scots
- Polish
- French
- Italian
- Greek – and so on

**African Americans**
- American Blacks
- Afro-Caribbean
- Africans

**Latin Americans**
- Mexicans
- Puerto Ricans
- Cubans
- Central Americans

**Asian Americans**
- Chinese
- Japanese
- Filipinos
- Koreans
- East Indians
- Middle Easterners

**Native Americans**
- Over 500 tribal nations
  - Cherokee
  - Navajo
  - Sioux
  - Chippewa
  - Choctaw
  - Pueblo
  - Apache
  - Iroquois
  - Cherokee
  - Lakota
**Immigration History: Native Americans**
- Indigenous people have been in the Americas for at least 12,000 years.
- The most popular theory is that humans that evolved out of Africa, migrated across Asia, crossed the Bering Strait into Alaska, then migrated down the coast of North and South America as the ice retreated.
- 15th century Europeans thought they had found India and called these people “Indians.”

**Immigration History: African Americans**
- The first Africans to immigrate came in 1620 along with the first British.
- The slave industry began forced immigration in the 1670s which lasted until the early 19th century.
- Africans and African Americans were enslaved until 1865, when the 13th Constitutional Amendment was passed.
- Limited immigration since.

**Immigration History: Asian Americans**
- The first Chinese were hired to build the cross-national railroad in the 19th century.
- The first Japanese immigrated to work in the agricultural industry in the late 19th century.
- The first Filipinos also immigrated to work in agriculture in the early 20th century.
- A major wave of Korean immigration occurred after the Korean War in the 1950s.

**Immigration History: European Immigration**
- The first Europeans to establish a permanent settlement in North America were the British in 1620.
- Large numbers of immigrants from Western Europe came between 1820 and 1860.
- Another wave of Eastern Europeans came between 1880 and 1924.
- Immigration from Europe has trickled since.

**Immigration History: Latinos, People of Hispanic Origin**
- Fusion of Spanish conquerors of Central and Latin America with indigenous peoples.
- Following the Mexican-American War in 1848, the U.S. gained vast new territory along with the thousands of Mexican nationals living there.
- Puerto Rico became a U.S. possession after the Spanish-American War in 1898, and immigration began in the early 20th century.
- Following the Cuban Revolution in 1959, a large population of Cubans settled in Miami.

**Hierarchies of Oppression**
- Hierarchies are categorizations of groups of people according to their ability, status, or power
  - They tend to be vertical – Why?
  - Where would you find people of greater or lesser ability/status/power?
**Statutes Intersect to Form Complex Inequalities**

- Social Class, gender, racial ethnic membership, age, religion, sexual orientation, marital status, and disability are overlapping parts of a social structural, world-wide system of privilege and disadvantage

---

**Patterns of discrimination**

- Negative stereotypes
- Residential ghettoization
- Occupational discrimination
- Educational segregation
- Economic disadvantage

---

**The Cycle of Racial Inequality**

---

**Measures of well-being: Educational Status**

---

**Measures of well-being: Economic Statistics**

---

---
Recent immigration
- Between 1970 and 1980, the U.S. absorbed more than 4 million legal immigrants and refugees.
- They came from Indochina, Korea, Taiwan, Indian, Jamaica, Philippines, Cuba, Haiti.
- It is estimated that another 8 million illegals also entered the U.S. during these years, a large number of these from Mexico.

Racial and Ethnic Populations, 2000 American Census
- European American (White) – 75.1%
- Latino/Hispanic – 12.5%
- African American (Black) – 12.3%
- Asian American – 3.6%
- American Indian/Alaska Native – 0.9%
- Pacific Islanders - 0.1%
- Mixed racial background – 2.4%

Measures of Well-being: Unemployed Females ages 16-64

Measures of Well-being: Unemployed – Males ages 16-64

Continuing Challenges: Poverty Rates
Ground Rules for Learning to See the Multiple Realities that Exist in the World

(Adapted from: “Fostering Positive Racial, Class, and Gender Dynamics in the Classroom,” by Lynn Weber Cannon)

- Acknowledge that racism, sexism, classism, and other forms of institutionalized oppression exist.
- Understand that denial of inequality by the privileged is one way of maintaining privilege.
- Realize that we are all systematically misinformed about our own groups and members of other groups.

Ground Rules (cont.)

- Agree not to blame ourselves or others for the misinformation that we have learned from people that we love and trust, but accept responsibility for not repeating that misinformation once we have learned otherwise.
- Agree not to blame individuals for the condition of their lives; you and they did not get to choose the circumstances into which you or they were born.
- Assume that people always do the best that they can do.

Ground Rules (cont.)

- Actively pursue information about our own groups and those of others.
- Share information about our groups and agree never to demean, devalue, or in any way disrespect or put people down for their experiences.
- Agree to combat the myths and stereotypes about our own and other people’s groups that prohibit group cooperation and group gain.
- Work always to create a safe atmosphere for yourselves and others.

The Challenge of the Dream

“I have a dream that my four children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.”

Dr. Martin Luther King, Jr.
August 28, 1963

Dr. Robin Moremen
Session One: Religion and Politics in America

1. Opening Questions:
   Should religion be involved in politics?
   What are the dangers of religion mixing with politics? What are the benefits?
   Is it possible to keep religion out of politics? Would we want to?

2. Religion and Politics in America
   A. Religion has always been actively involved in politics in the United States
      (1) Examples: the movement to abolish slavery, civil rights, peace movements
      (2) But the topic is a very controversial one today because some people think religion has become too involved in politics
   B. What did America’s founders think?
      (1) Most of America’s founders saw religion as essential to the moral health of the nation and the success of the new republic
      (2) But they also saw religion as a potential source of conflict and division
         (a) history of religious wars in Europe
         (b) religious intolerance in the American colonies
      (3) The critical question: how to permit religion to be a source of strength for the United States instead of a source of conflict and division

3. Three Guiding American Principles
   A. Strong separation of church and state
      (1) No official religion or church
      (2) Government will not prefer any religion over another religion
      (3) Government can cooperate and work with religion and churches as long as it treats all religions equally
   B. Tolerance and respect for all religious beliefs
      (1) Guarantee that all people can worship as they please, or not worship at all
      (2) Allow people to practice their religion without government interference
      (3) If necessary, will exempt people from laws that interfere with their religion
   C. Religion should be viewed as an important resource for the public good
      (1) People can rely on their religious values when making political decisions
      (2) Religion helps instill fundamental values in the population
      (3) Religion can serve as a voice of dissent against the government

Break

Session Two: Religion as a Positive Political Force

1. Opening Questions:
   How should religion interact with politics?
   How might religion support democracy and freedom? How might religion interfere?
2. How Can Religion and Politics Cooperate Rather Than Divide?
   A. An example from American history: The 1950's and 1960's Civil Rights movement
      (1) The Black Church was a source of leadership, resources, and moral vision
      (2) President Lyndon Johnson appealed to religious leaders to work toward passage of the 1964 Civil Rights Act:
      "It is your job - as men of God - to reawaken the conscience of America, to direct the immense power of religion in shaping conduct and thoughts of men toward their brothers in a manner consistent with compassion and love."
   B. Four principles
      (1) Recognize and protect the uniqueness and differences in religious traditions
      (2) Do not concentrate religious and political authority in the same hands
      (3) Do not ignore religion’s power to shape lives - for good or for bad
      (4) Find common aspects of religious traditions to build consensus

3. Religion as a Resource for Conflict Prevention and Peacemaking
   A. What religion offers as a peacemaking resource
      (1) a pervasive influence in many communities and ability to mobilize people
      (2) a respected set of values
      (3) awareness of local traditions/customs
   B. Guiding Principles
      (1) to extent possible, include religious leaders in peace efforts
      (2) seek common ground among religious traditions; e.g., forgiveness and reconciliation
      (3) educate others about the possible religious dimensions of a conflict and the religious values of the people involved
      (4) work at the grassroots level with interfaith leadership

Suggested Readings

Books

Website
International Center for Religion and Diplomacy, www.icrd.org  (this is an excellent resource for information and articles on the role of religion in diplomacy and international conflict resolution)
## Social Justice
Dr. Maylan Dunn

### Unitarian Universalist Fellowship of DeKalb

Social Justice Committee
Religion, Education, and Community

Maylan Dunn, Ph.D.
ARMM Panel
June 5, 2006

### Mission of UUFDeKalb

The Unitarian Universalist Fellowship of DeKalb is a liberal community of seekers. In our quest for truth and justice, we share understandings gleaned from our lives and experiences. We unite to nurture in all the divine seed that furthers the work of creation. We work for balance, wisdom, peace, faith, hope, and love in our families, congregation, communities, and the world around us.

### Task of the Social Justice Committee

- Raise awareness and inform the congregation of pertinent issues of justice.
- Monitor and support local justice efforts.
- Coordinate requests for funding and social action programming.

### What We’ve Done

- Networked
  - Maintained memberships in UUSC, UU-UNO, and Interfaith Network.
  - Supported the UUSC STOP (Torture Permanently) Campaign.
  - Coordinated Crop Walk participation.
  - Supported Fair Trade through the Equal Exchange Coffee Project and helping with a Fair Trade Market.

### How We’ve Done It

- Listening to each other
- Shared leadership
- Varied educational opportunities
- Broad networks and partnerships outside the committee

### And…

- Offered direct service to those in need
  - Collected money for hurricane relief and supported evacuees.
  - Coordinate one meal a month for Hope Haven, the local homeless shelter.
  - Raised money to build a preschool in Kenya.
  - Sponsored a soup kitchen for a day at Concord Commons, Rockford

### And…

- Educated the Fellowship and community
  - Held Sunday services on resisting torture, workers’ rights, and world hunger.
  - Hosted a folk music night focused on labor history and workers’ rights.
  - Coordinated the Social Justice Concern Candle for Sunday services.
<table>
<thead>
<tr>
<th><strong>Partnerships Outside UUFD</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>• Interfaith Network for Peace and Justice</td>
</tr>
<tr>
<td>• Unitarian Universalist Service Committee</td>
</tr>
<tr>
<td>• Unitarian Universalist United Nations Office</td>
</tr>
<tr>
<td>• Kenya Literacy Project</td>
</tr>
<tr>
<td>• Equal Exchange</td>
</tr>
<tr>
<td>• Concord &quot;College&quot; Soup Kitchen</td>
</tr>
<tr>
<td>• DeKalb Sesquicentennial Celebration</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Lessons Learned</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>• Listening = capacity building</td>
</tr>
<tr>
<td>• Shared leadership = ownership</td>
</tr>
<tr>
<td>• Education = empowerment</td>
</tr>
<tr>
<td>• Networks &amp; partnerships = vitality &amp; sustainability</td>
</tr>
</tbody>
</table>

Maylan Dunn & Cele Meyer
Ethics as Social Equity
Dr. Curtis Wood

1. **What is social equity? (1 hour and 15 minutes)**
   a. Social equity is the third pillar of public administration alongside economy and efficiency and other important democratic and public administration values such as individual rights, accountability, and the pursuit of the public interest.
   b. Social equity is about achieving both vertical and horizontal equity, but especially vertical equity when these two concepts are in conflict.
      i. Horizontal equity is about striving for equal opportunity for or equal treatment of all persons regardless of who they are.
         a. (Shafritz and Russell, 2005, 434) define social equity as “fairness in the delivery of public services; it is egalitarianism in action- the principle that each citizen, regardless of economic resources or personal traits, deserves and has the right to be given equal treatment by the political system”
         b. Frederickson says that social equity emphasizes equality in government services, responsiveness to the needs of citizens rather than the needs of bureaucracy.
      ii. Vertical equity means treating people in different circumstances differently
         a. An example would be that persons with higher incomes would pay higher tax rates based on the ability to pay principle
         b. Another example would be when the government allocates more resources or attention to disadvantaged groups to achieve equal opportunity, equal outcomes, or equal quality of service.
            i. An example would be a conscious effort of the police department to provide more resources to an impoverished neighbor to reduce crime or violence.
   c. Four types of social equity (Svara and Brunet, 2004)
      i. Procedural fairness
         a. Due process and equal protection through procedural safeguards for all persons (horizontal equity)
      ii. Access or distributinal equity
         a. Services and benefits/obligations should be distributed equally for all groups (horizontal equity)
         b. However, it may mean that in achieving equal services and benefits less advantaged groups may receive more government resources (vertical equity).
            i. Administrative barriers that prevent those from receiving/accessing services should be rectified such as:
               1. Providing forms in multiple languages
               2. Making programs and services accessible to the disabled
4. Scholarship programs for parks and recreation programs
5. During the wintertime making allowance for low-income to have utility service and allowing them to pay their utility bill over time.

iii. Quality social equity
   a. Achieving consistency in the quality of services provided to all groups of people (horizontal equity).
   b. However, to ensure equal service quality it may mean in some situations that some persons receive more attention and resources than others (vertical equity).
      i. In order to provide safety in the inner city, for example, more police presence and resources may be allocated there.

iv. Outcomes/outputs social equity
   a. The results of government policies should be equal across groups (horizontal equity)
   b. However, a policy that applies to all persons may have different outcomes (consequences/impacts) for different groups of people and would not pass the vertical equity test demanded by the principle of social equity:
      i. For example, a law that forbids persons to sleep on park benches applies equally to all persons (in theory), but this law adversely impacts homeless persons.
      ii. In the Katrina disaster, a city mandate to evacuate the city did not mean equal outcomes for those citizens who were poor and did not have financial means or transportation to leave the city.

2. Why is the pursuit of social equity an ethical issue?
   a. John Rawls (father of social equity) Theory of Justice
      i. The equitable public administrator has the ethical duty to deploy his efforts on behalf of the less advantaged
         a. Equal liberties (Horizontal equity)
         b. Social and economic inequalities are to be arranged so they are to the greatest benefit to the least advantaged (vertical equity)
      ii. His notion of original position (veil of ignorance) calls for policymakers to establish rules that would be acceptable to themselves regardless of their station in society
         a. The veil of ignorance or original position doctrine is similar to the Golden Rule
      iii. The more advantaged have a moral duty to serve others and to protect others’ self-respect, and especially the disadvantaged because we are all interdependent and likely to share each others’ fates.
   b. H. George Frederickson
      i. The existence of unemployment, poverty, disease, ignorance, and hopelessness in an era of prosperity and growth is morally reprehensible (7) and if left unchanged represents a threat to the survival of our democracy.
      ii. After all, he says, Gandhi exhorted us that poverty amid plenty is evil, and those policies and actions that favor the interests of those with plenty at the expense of those in poverty are likewise evil.
iii. Dr. Frederickson contends it is the moral responsibility of public administrators to seek to change law or policy that is unfair or inequitable.

c. Jimmy Carter, in his most recent book titled Our Endangered Values exhorts us that the most important moral challenge we have in the 21⁰ century is to reduce if not eliminate the disparity between wealth and poverty in the world.
   i. He says that what often divides us now is not just race but primarily between rich and poor.

3. What is the nexus (relationship) between the New Public Administration (NPA) paradigm and social equity?
   a. The NPA seeks to achieve social equity alongside efficiency, effectiveness, economy, individual rights, accountability, the pursuit of the public interest, and citizen participation (Frederickson, 1986).
   b. The assumption of NPA is that governments discriminate in favor of established, stable bureaucracies and their specialized clientele and against persons who lack political and economic resources and thus there are wide inequities.
      i. NPA is committed to reducing or eliminating these inequities by being responsive to the underclass and facilitating the participation of all citizens in the policy making process.
   c. Frederickson argues that the NPA pursues the values of responsiveness, worker and citizen participation, social equity, citizen choice, and administrative responsibility for program effectiveness.
   d. Achievement of these NPA values require more political and administrative decentralization and democracy through neighborhood control, group processes, overlapping work groups, and delegation.

4. What does the New Public Administration (NPA) say about the role of the public administrator? (H. George Frederickson) in promoting social equity?
   a. H. George Frederickson contends that it is part of the public administrators’ job description to pursue social equity alongside efficiency and economy as a pillar of Public Administration.
   b. Public administrators must become social equity warriors by serving as the advocates for those citizens who are the least advantaged, wealthy, connected, and powerful.
   c. Public administrators must speak truth to power when it comes to policy making.
   d. Public administrators should pursue policies that reverse discrimination against disadvantaged minorities, and enhance the political power and economic well being of minority citizens.
   e. Public administrators should address and confront major social issues and problems of our nation and world that impact local government.
   f. Public administrators should act as change agents and be able to adapt to change.
   g. Administrators should strive to deliver services that enhance the dignity and self-worth of the people being served.
   h. Administrators should help citizens build their own capacities by bringing them in as major participants into the decision making process.
   i. Government officials should represent all citizens, particularly if they are disadvantaged populations, minorities, unconnected, disconnected from the political process, and poor.
   j. Government officials should strive for a representative bureaucracy by diversifying the workplace so the profile of bureaucrats looks like the community profile so decisions will reflect the values and preferences of the people.
   k. Public administrators should also have a love for regime (democratic) values and for citizens
   l. Public administrators should develop and defend criteria and measures of social equity.

5. Measuring Social Equity Performance in the Criminal Justice System (James Brunet)
a. Brunet says that cities should use social equity performance measures to measure how well they are doing over time and how close they are coming to their targets and standards.

b. Police social equity measures
   i. Type of force used by race, ethnicity, and other demographics (gender/ income/ location)
   ii. # of complaints filed, investigated, and final disposition by demographics
   iii. # of police stops by race and other demographics
   iv. Response time by neighborhood
   v. % fear of crime by location and demographics
   vi. Crime rates by location and demographics
   vii. # of arrests by demographic variables
   viii. Satisfaction by neighborhood and demographics

c. Limitations of social equity performance measures
   i. Difficult to collect data due to lack of organizational capacity to measure outcomes.
   ii. Difficult to collect data when there is a diversity of data collection points in a fragmented court system.
   iii. Difficult to parse out the legitimate disparities such as higher criminality within certain demographic groups and disparities due to racial prejudice, police practices, sentencing legislation.
   iv. No standard definition of social equity, so it’s difficult to compare performance of jurisdictions or even if a jurisdiction is correctly measuring social equity.

6. Examples of Social Equity or Social Inequity in Practice:
   a. Affordable Health Care
      i. City of Boston
         a. After 2 years of citizen input, Boston is launching a citywide “Disparities Project” aimed at reducing disparities in health care based on race and ethnicity.
         b. Boston has raised $1 million to implement the 12 recommendations found in the Blueprint (www.bphc.org/disparities), a plan to eliminate racial and ethnic disparities in health.
      ii. Illinois Proposed Health Care Model
         a. There are 1.8 million medically uninsured in Illinois.
         b. In 2004, the Health Care Justice Act was passed that established a policy goal of ensuring that all residents have access to quality health care at affordable costs.
         c. The State of Illinois promised medical coverage to all children through KidCare, FamilyCare, and All-Kids.
            i. All Kids will extend medical coverage to about 250,000 uninsured children.
         d. A 29-member task force will deliver a reform proposal to the legislature in August to provide affordable medical coverage for all residents.
         e. The process has included public hearings in all legislative districts.
         g. Possible reform proposals:
            i. Expand Medicaid
            ii. Providing health insurance subsidies or tax incentives to small businesses.
            iii. Creation of insurance pools
b. **Representative Bureaucracy**
   i. **Chicago suburbs** (Chicago Tribune, Susan Kuczka)
      a. More Latinos now live in the suburbs than in Chicago (University of Notre Dame study).
   b. Despite the increase in minority residents in the suburbs, there is a lack of diversity in Chicago suburban governments (Suburban Human Relations Commission).
      i. 6.2% of employees at 37 suburban police departments were minorities
      ii. 1.2% of firefighters in 37 fire departments were minority.
   c. Lake County Municipal League that represents 52 municipalities indicated that suburbs have been slow to react to demographic shifts.
      i. For example, the Village of Gurney, Illinois:
         1. Has 20% minority population but there are no minorities working at city hall.
         2. The new mayor (a woman) said that a diverse workforce makes minority citizens doing business with the city more comfortable.
         3. Consequently, the Village has recently formed a panel to study ways to increase minority representation in the workforce.

c. **Affordable Housing**
   i. **The Illinois Law for Fair (Affordable) Housing**
      a. In a 2003 Illinois law, the state passed an affordable housing law to make housing in suburban communities affordable to teachers, firefighters, and police officers, reduce congestion, and urban sprawl.
         i. Affordable housing is defined as a $160,000 home for a family of four.
      b. The state law mandates a minimum of 10% affordable housing stock.
         i. There are 49 cities on that list.
      c. Cities on the list are required to file an affordable housing plan with the Illinois Housing Development Authority to meet the requirement.
      d. If cities do not turn in plans or comply with the law they will be subject to a state affordable housing board that can override local zoning decisions starting in 2009.
      e. Home-rule communities are exempt from the statute; however, some home rule communities are complying with the statute even though they are not required.
   ii. **Strategies used by cities in the region to promote affordable housing**
      a. **Set asides**
         i. St. Charles, Illinois has an ordinance that 10% of the new housing must be set aside for low to moderate income persons (60% of the area’s median income) or the developer must make a cash contribution.
            1. There is a Trust Fund that is financed by these donations and a real estate transaction fee when homes are sold in the city.
            a. Proceeds in the Trust Fund go to building or rehabbing housing.
b. Non-profit organizations can obtain low interest loans to construct or renovate affordable homes.

ii. Spring Grove, IL has set-asides.

iii. Evanston, IL is considering set asides that require developments of more than 24 units to set aside 10% of the units for affordable housing.

iv. DeKalb, however, does not have set asides

b. Land trust in Highland Park, IL

i. A not-for-profit organization uses money from a land trust created from teardown fees to buy land and build affordable housing and then sell the building but not the land to eligible applicants.

1. Applicants then lease the land from the not-for-profit and the money goes into the Trust Fund.

c. Incentives such as impact fee and density exemptions to developers that build affordable homes.

d. Federal and State low-income housing tax credits for developments that promote mixed-income housing.

e. Federal tax credits for companies that help eligible employees buy or rent homes.

f. Use of federal community development $ to renovate older buildings in downtown areas.

g. The City of DeKalb used a TIF project (Pond-Fisk neighborhood) to mandate the developer build affordable homes for a maximum amount.

h. Employer (including cities) assisted housing subsidies.

i. Cities such as Evanston contribute to a non-profit agency that subsidizes down payments or helps families obtain low-interest mortgages.

d. Gentrification vs. Social Equity: Chicago

i. A recent report conducted by the Loyola University –Chicago’s Center for Urban Research and Learning- demonstrates the social problems caused by new residential construction and gentrification in Chicago such as:

a. Displacement of poor people, particularly women and children,

b. Loss of community

ii. What are some recommended solutions to the negative effects of gentrification?

a. Initiatives that foster face-to-face contact among neighbors.

b. Citywide community education program to aid interracial and ethnic understanding.

i. Policies that can break the “damaging cycle” of displacement by keeping low-income families in their communities by developing diverse neighborhoods (along race, class, and ethnicity) through mixed income zoning requirements

c. Develop neighborhood associations that bring residents together on common projects to create a unified voice

e. Racial Profiling

i. DuPage County, IL
a. About 2/3 (22) of the 33 police departments in DuPage County stopped a disproportionately large number of minority drivers in 2004. (Tribune, June 14, 2005), in that the percentage of minority drivers stopped is higher than the percentage of residents of driving age who are minority—an indication there may be racial profiling going on.

b. In 23 of the 33 departments, minorities were more likely to be given a citation than whites and in 22 departments minority cars were more likely to be searched.

c. For example, police stats in Mt. Prospect show that 31% of the drivers stopped in 2004 were minorities, although 24% of the driving residents were minorities (Tribune, July 1, 2005), an indication that this city may be engaged in racial profiling.

ii. What are some limitations with how racial profiling is currently measured?

a. The methodology does not take into consideration that many of the alleged violators do not live in the community where the alleged offense takes place.
   i. The ration can be skewed in cities where the daytime minority population swells substantially.
   b. This limitation can be overcome by calculating the ratio on a regional basis, but then it is impossible to know how each municipality is performing.

f. Privatization (contracting out to the private of NGO sector) and Social Equity

i. Public managers have an ethical obligation to consider the psychological, personal, family, social, and economic welfare of affected workers whose jobs will be contracted out.

ii. Contracting out can be structured to advance social equity without sacrificing economy and efficiency through the following:

a. Managed competition
   i. Allow city department to submit a bid and compete with the private sector.
   b. Allow employee input into whether contracting out is the best idea.
   c. Guarantee employment with contractor or city

g. Social equity and user fees

i. The imposition of user fees can turn public goods into private goods by excluding those who cannot afford to pay, thus detracting from social equity.

ii. How can the negative equity consequences of user fees be avoided?

a. Make sure the fees are not onerous or excessive for low-income groups by supplementing fees with general revenues.
   b. Offer scholarship programs or subsidies to lower income individuals.
   c. Have a fee schedule based on income

h. The Budget and social equity

i. It is increasingly important for local governments to include in their budget funds to help the indigent, homeless, destitute, and disadvantaged to create more equal opportunity, become self-sufficient, and to enhance their self-respect.

ii. In Manhattan, Kansas where I served as Finance Director for 15 years we levied a property tax that went to finance social service programs run by NGOs.

i. Hurricane Katrina and Social Equity (Dawn Turner Trice, Chicago Tribune)
i. When respondents to the 2005 Racial Attitudes and Katrina Disaster Study conducted by the U. of Chicago Political Science professors Michael Dawson, Melissa Harris Lacewell, and Cathy Cohen were asked whether Hurricane Katrina gave Americans a lesson about continued racial inequality, 90% of the black respondents said “Yes” and 62% of the white American respondents said “No”.

ii. When asked if the federal government should spend whatever it takes to rebuild New Orleans in order to get residents back in their homes and neighborhoods, 79% of the African-Americans said “Yes” but only 33% of the whites said “Yes.”

iii. When asked if the federal response to the hurricane would have been faster if the victims had been white, 84% of the blacks said “Yes” but only 20 percent of the whites said “Yes.”

iv. Ms. Trice asks the following questions:
   a. How can we bridge the racial divide in urban America?
   b. How can we facilitate agreement as to what racial justice means and to achieve agreement about how to achieve racial justice?
   c. How can we overcome the poverty, inequality of opportunity, and the invisibility of the disadvantaged and disconnected in order to build a more perfect community and nation?
   d. How can we break down the barriers of mistrust, fear, anger, and paralysis on both sides of the racial divide???
   e. Where do we even begin???

v. These are critical questions that we are challenged to answer in America and hopefully during the Q and A session and the brainstorming session we can come up with ideas to advance social equity in our respective societies.

7. Break (15 minutes)
8. Questions from the participants? (15 minutes)
9. Go around the room and ask each participant to share an experience that promotes or detracts from the pursuit of social equity. If the practice falls short of advancing social equity, let’s brainstorm ideas about how we can promote social equity without sacrificing economy or efficiency? (45 minutes)

A Session on Ethics with Dr. Curtis Wood
Are You an Ethical Official?
Prof. Curtis Wood

Everyday you, as a public official, face situations in which your personal and professional integrity and ethics are tested. Below there are ten ethical dilemmas where you must answer either as a “Yes” or “No”. Please reference the ASPA and ICMA Codes of Ethics for guidance, when applicable, in answering the ten ethical dilemmas.

After you have completed your answer, please indicate why you answered the way you did in the space provided, referring to the appropriate section in either the ASPA or ICMA Codes of Ethics.

You can also score and interpret your responses in accordance with the instructions provided.

1. The board of directors of the chamber of commerce has an annual weekend outing at a resort some miles from your city. During the weekend there is golf, tennis, swimming, card games, dinner dances with entertainment, and many cocktail parties. During the day there are sessions at which the chamber board reviews progress for the past year and discusses plans for the coming year. For several years, the city has budgeted a membership fee for the Chamber. You are a council member or the city administrator, and you have been invited to the weekend outing with all expenses paid by the chamber. Do you accept the invitation and go for the weekend free of charge? Yes  No

2. You are the professional city manager of a city. You have been asked to speak at a Sunday brunch meeting of the city council of another city 5 miles away. They want you to tell them about your city’s cost-reduction program, in anticipation of a Proposition-13 type measure that is being proposed by the citizens of their community. At the conclusion of your appearance, the chairman hands you an envelope containing an honorarium check for $250 and explains that “This is in appreciation of you giving up your Sunday morning.” Do you accept the honorarium? Yes  No

3. You are a legislator/ council member and you chair the committee that oversees procurement contracts, including plumbing supplies. For many years, you and Frank Jordan have been friends. Your spouses are also good friends. For many years Frank and his wife have taken you out to dinner for your birthday and paid the entire bill. Frank owns the largest plumbing supply business in the state and does more than $500,000 in business each year with your government. Your birthday is coming up and Frank and his wife have invited you and your spouse out to celebrate your birthday at the best restaurant in town. Do you accept? Yes  No

4. Police officers on three adjacent beats meet each day for lunch at a restaurant near a point where the three beats intersect. They usually have a sandwich, a drink, and a dessert. You are a police officer and you were just assigned to one of the beats. When you try and pay for your lunch, the proprietor
says “No charge. I am glad to have you officers around.” The other officers leave without paying. Do you pay your check? Yes  No

5. You are the head of a government department that employs Henry Settles. Henry has worked in your department for a long time. He is conscientious, perhaps too much so in the view of many of his fellow workers. He is always at work on time, always puts in his hours, and works hard. But he expects others to do the same and frequently complains about others who are tardy or who take long lunch hours or call in sick when almost everyone knows they are not sick. Recently, Harry reported to you that some employees of the department were using city automobiles to drive to pro football games in a city about 70 miles away. You put a stop to that but Henry has been persona non grata with many of the employees of the department since he “ratted” on them. Henry is a leading candidate for a supervisory position in the department, supervising persons who do the kind of work that Henry has done for 20 years. Do you promote Henry? Yes  No

6. A new civic plaza is included in the plans to restore the downtown area of your city. The bond issue for developing the plaza that was passed three years ago is already too little to assure completion of the project due to inflation. A developer who wants to erect a high-rise building near the plaza offers to buy a large tract of undeveloped land in the plaza area and donate it to the city, as a trade-off for permission to construct his proposed building higher than the present zoning restrictions will permit. He has privately made this offer to you, the city administrator, and the developer has offered you a bonus of $5,000 if you forward the offer to the council with a positive recommendation, subject to a positive decision by the city council. Do you accept the deal? Yes  No

7. You are the city administrator of a small town. You have been asked by a city council member to place a campaign reelection sign in your yard and to make a campaign contribution to his reelection campaign. The council member has been very supportive of your policy recommendations and was on the first council that hired you. Do you agree to place the campaign sign in your yard? Yes  No

8. You are the mayor of a city who is the chair of the liquor board that makes decisions about liquor licenses. Your favorite brand of Scotch is Chivas Regal, but you don’t buy it too often because it is so expensive. You have told this to the liquor dealer from whom you buy your booze. It is kind of a joke between you two. “Think rich and drink cheap” you sometimes remark when you buy the least expensive brand. The liquor dealer gets in trouble for gambling and his license is in jeopardy. The week prior to the hearing on the suspension of his liquor license, you purchase an inexpensive scotch from the same liquor dealer. When you get home you surprisingly discover that in the sack with your bottle is also a bottle of Chivas Regal. Do you keep the liquor? Yes  No
9. You are the Finance Director of a small local government. The city administrator, who is leaving the city voluntarily to work in the private sector, has directed you to have the payroll clerk pay him for all accrued sick leave. He informs you that the mayor has approved the payment. The personnel manual permits a rank and file employee to receive 50% of all accumulated sick leave upon termination. You read the city administrator’s contract with the council and find a provision that authorizes payment for all accrued sick leave only if the administrator is fired. Do you obey the city manager’s directive? Yes  No

10. You are a city administrator of a small town. The mayor has asked you to negotiate a no-bid contract to a construction firm whose owner is a personal friend and financial supporter of the mayor. You were just hired last week and you are not certain what the town’s procurement and bidding policies are. Do you comply with the mayor’s request? Yes  No

11. You are the department head of a large city government, and Hazel Smith is one of your most valued employees. She is an accounts payable clerk who pays the city’s bills. She has worked for you for years and is the kind of worker you can depend upon to put in the extra time and effort when it is needed. She has always been there during a crisis and several times she has handled situations that would have been uncomfortable for you. You really owe her a lot. Recently, Hazel came to you and admitted that for some time she has been having financial difficulty, and as a result she has been using the city credit card to pay personal bills, and then reimbursing the city when she could afford to pay it back. She is telling you because her conscience has been bothering her. Do you fire her? Yes  No

How to score your answers

Points are awarded for each question on a weighted basis, as indicated below, for a “Yes” or “No” answer. Circle your score for the answer you gave on each question. Then add your total number of points for your “Yes” and “No” answers. Add the two sub-totals together to obtain a “Grand Total” score. The lower your score the more ethical you are. A perfect score is “11.” The highest possible score is 27.

<table>
<thead>
<tr>
<th>Question Number</th>
<th>No. of points for “Yes” Answer</th>
<th>No. of points for “No” Answer</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>3</td>
<td>1</td>
</tr>
<tr>
<td>2</td>
<td>2</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>1</td>
<td>1</td>
</tr>
<tr>
<td>4</td>
<td>1</td>
<td>3</td>
</tr>
<tr>
<td>5</td>
<td>1</td>
<td>3</td>
</tr>
</tbody>
</table>
Below are the possible ethical categories:

Score of 11-15 = High ethical standards- a dedicated public servant who sets an excellent example and makes excellent ethical choices.

Score of 16-21 = Marginal and inconsistent ethical behavior. You need to do some serious ethical reflection on your own vulnerability to unethical practices.

Score of 22-27 = Low ethical standards. You are not committed to upholding ethical values or pursuing ethical reasoning. You need ethical training and counseling.

A Session on “Ethical Officials” with Dr. Curtis Wood
Public Service, Ethics, and Combating Corruption
Dr. Curtis Wood

1. In the Federalist papers # 51, Hamilton, Madison, and Jay write “the aim of every political constitution is, or ought to be, first to obtain for rulers men [and women] who possess most wisdom to discern, and more virtue to pursue, the common good of the society; and in the next place, to take the most effectual precautions for keeping them virtuous whilst they continue to hold their public trust.”

2. The purpose of my talk this morning will be to articulate a public service philosophy that ensures the sustainability of a democratic society, elucidate four approaches to ethics, the tensions that exist between these four approaches and how these tensions can be resolved, postulate strategies that public organizations can use to achieve the promise of democracy, and have you read, think about, discuss, and react to ethics case studies in American government.

3. Ethical Imperatives: A Public Service Philosophy
   a. A public service philosophy emphasizes the pursuit of the public interest based on accountability to and love of regime (democratic) values, citizens, professional standards and ethics, personal virtues, and political and judicial superiors.
   b. This commitment will make it possible for individual, organizational, and community interests to be mutually and simultaneously realized (Jerome McKinney and Lawrence Howard, 1998)
   c. The goal of public service is to assist in promoting civility when finding the most efficient, effective, just, and equitable way to achieve public ends that achieve the public good (Jerome McKinney and Lawrence Howard, 1998)
   d. The establishment of a public service philosophy is in keeping with the highest purpose and expectations of our Founders who wanted public servants to have “firmness, courage, endurance, industry, strength, and above all unremitting devotion to the weal of the public corporate self, the community of virtuous men…. Every man gives himself totally to the good of the public as a whole” (Forest McDonald, 1985).
   e. In executing the public service philosophy, public administrators become the guardians of democracy (Jerome McKinney, 1995) and deliver democracy (Janet and Robert Denhardt, 2003)
   f. What are the tenets of a public service philosophy that establishes a sustainable democratic society? (Jerome McKinney and Lawrence Howard, 1998)
      i. Public administrators practice democratic governance by empowering subordinates, promoting citizen participation, good citizenship, and citizen sustainability.
      ii. Commitment to greater transparency and openness in government.
      iii. Committed to improved communication and decision-making.
      iv. Public administrators demonstrate ethics as virtue: personal integrity, honor, courage, and service to one’s community, state, and nation.
      v. Public administrators balance loyalty and accountability to professional standards and ethics, the constitution, the rule of law, regime (democratic) values, citizens, and political and judicial superiors in the pursuit of the public interest.
      vi. Pursue enlightened self-interest by advancing both self-interest and public interest, but making self-interest subordinate to the public interest when there is a conflict between the two.
      vii. Resist special interest pressures.
viii. Integrate ethical incentives into decision-making processes and conduct ethics training.

ix. Practice social equity
   1. When making a decision ask whether the decision will be efficient, effective, and fair for the least powerful and advantaged in the community.

x. Recruit and advance the best-motivated and brightest minds.

xi. Be prepared to leave your office far more capable of meeting the needs of citizens than when you assumed office.

4. The four approaches of Ethics
   a. Ethics as Virtue
      i. Aristotle regarded ethics as moral virtues, to be learned and practiced as a life style.
      ii. Preoccupied with the question of what is the good life?
      iii. Aristotle said, “Know thyself.”
      iv. Virtuous characteristics would include: prudence, courage, justice, and temperance.
      v. Other virtuous characteristics would include honor, integrity, good reputation, altruism, public spirit, wisdom, sense of personal responsibility, and character.
      vi. Individuals must use their intuition, feelings, experience, and instincts to determine what is right and wrong.
      vii. Alasdair MacIntyre described virtue as the character traits that make it possible for one to engage effectively in the public administration practice by seeking to excel in achieving the public administration internal goods while keeping the external goods in a position of lesser importance.

   b. Ethics as deontology?
      i. Application of universal transcendent moral principles or rules such as the Golden Rule, democracy, human freedom, equality, justice, dignity, and the rule of law or internalized moral imperatives with reliance on duty and responsibilities.
      ii. Ethical principles preclude relativism (belief there are no a priori or universal transcendent principles or rules to guide administrative action) or situational ethics.
      iii. Results or consequences are not relevant, only principles matter.
      iv. Examples:
         1. Plato’s “eternal forms” through use of the intellect.
         2. Immanuel Kant’s Categorical Imperative
            a. “Act so that in your own person as well as in the person of every other you are treating mankind as an end, never merely as a means.”
         3. John Rohr’s claim that ethical standards emanate from the constitution and public administrators are constitutional trustees, which makes them statespersons and gives them great power to play the roles of administrator, legislator, and judge.
         4. John Rawls’s principles of justice
            a. Veil of Ignorance
               i. We should design a society as if we were ignorant of what our individual position might be in that society
               b. Equal distribution of rights and that any inequalities ought to be arranged for the benefit of the least advantaged.
         5. H. George Frederickson
            a. Love for one’s fellow human being and loyalty to a democratic ethos.
            b. Pursuing the public interest is the primary moral obligation of the public service.
c. Ethic as consequence (Utilitarianism/teleological)
   i. Only consequences or results matter or are relevant.
      1. The focus is on ends, not means.
      2. Actions or intent have no intrinsic value, only results
   ii. The option with the least cost and the most benefit, financial or otherwise is therefore
       the best course of action.
   iii. Or the option that achieves “the greatest good to the greatest number” or through
        majority rule is the most desirable
   iv. John Stuart Mill stated that all action is for the sake of some action, for example,
       happiness or utility (Jeremy Benthan).
       1. Mill stated that the goodness of ends couldn’t be proven; therefore he
          advocated a subjective reality rather than a objective or a priori (absolute)
          truth.
   v. What are some shortcomings of Mill’s worldview of ethics?
      1. The editors argue that one cannot always predict consequences, and
         calculations that benefit the majority may not protect the minority.
      2. Desirable ends may only be achieved by violating laws or through unethical
         means.
         a. If laws or ethical means are ignored, then the philosophy “the ends
            justifies the means” will prevail, and public officials will get their
            hands dirty.
   vi. Examples of consequentialist ethics:
      1. Machiavelli argued that persons must do whatever necessary to prosper and
         survive and achieve one’s objectives in an evil and ruthless world, even if it
         meant lying, deceiving, manipulating, tricking, and exploiting others.
      2. Thomas Jefferson was using the consequentialist ethos when he decided to
         purchase the Louisiana Territory without the consent of Congress and in
         clear violation of his strict constructionist constitutional principles to uphold
         and enforce the Constitution in order to preserve and protect the economic
         and national security of America.
      3. Abraham Lincoln was using a consequentialist ethics when he argued that it
         was necessary to deny citizens individual liberties to preserve the nation.
         a. He stated that one must cut off a branch to save the tree (nation), and
            one cannot save the branch by losing the tree.
      4. President Bush also practices an ethics of consequences by using the means
         of denying individual privacy or promoting secrecy through covert or to
         achieve certain ends such as winning the war against terrorism and to
         preserve national security.

d. Ethics as responsibility and accountability (Four theories of accountability that attempt to
   reconcile democracy and bureaucracy)
   i. Rational choice theory
      1. Rational choice theory assumes that bureaucrats are not responsible, and are
         self-interested, self-maximizing, out of control and there is goal displacement
         (Gordon Tullock and William Niskanen; Theodore Lowi).
      2. Also, rational choice theory assumes there is information asymmetry, moral
         hazard, and adverse selection problems between the principals (elected
         officials) and the agents (bureaucrats)
3. Democracy and bureaucracy can be reconciled through more political and external control and oversight of administration and less administrative discretion (Herman Finer, 1940).

ii. Bureaucratic politics theory
   1. Contends there is and should be little separation between politics/policy and administration, that public administrators are public spirited and can be trusted to act ethically, professionally, and in the public interest.
      a. Consequently, public administrators should be given much discretion and independence (Frederickson, Carl Friedrich, John Rohr, and Charles Goodsell).
   2. This theory also contends that bureaucrats have obligations beyond only allegiance and conformance to external superiors such as elected officials.
      a. Bureaucrats also must be responsive to other superiors such as citizens, the courts, the rule of law, their personal and professional ethics, and constitutional (regime) values.
   3. Carl Friedrich (1940) argued that responsible administrative conduct is elicited internally through personal moral values and professional ethical codes and loyalty to constitutional values.

iii. Representative bureaucracy theory
   1. Contends that bureaucracy and democracy can be reconciled when bureaucracy has a diverse workforce that represents the profile of the American people.
   2. A representative bureaucracy will be positioned to better understand and represent the average citizen and the decisions and policies will be more reflective of the preferences of the people, thereby becoming more legitimate and authoritative.

iv. Constrained accountability theory
   1. Advocates of this theory, such as the proponents of the New Public Service, argue that democracy and bureaucracy must be reconciled and balanced through not only external controls from executives, legislatures, citizens, program beneficiaries, courts, media, and peers, but also through internal controls reflected in public administrators’ personal sense of right and wrong, professional norms and standards, and their loyalty to the constitution and regime (democratic) values.
   2. James Svara, a distinguished scholar in public administration, argues the ideal relationship between elected officials and public administrators exists within the “zone of complementarity”.
      a. When administrators have sufficient discretion and independence to effectively and efficiently administer to the day-to-day affairs of government but at the same time there exists sufficient accountability to and oversight by political superiors and citizens to ensure proper adherence to popular democracy.
   3. Robert Golembiewski posits the “more and more hypothesis” where greater administrative responsibility and accountability leads to more trust of administrators by political and managerial superiors and citizens, which then results in more influence (power)autonomy for public administrators, which then results in more responsibility/accountability, which then results in greater trust, continuing in a circular fashion.
      a. Show the circle on the Elmo, or draw on the board.
4. Joseph Badaracco argues that policymakers and decision makers must be able to make right vs. right choices by balancing the different approaches to ethics, means and ends, and conflicting loyalties and accountabilities to minimize what Sarte called the “dirty hands dilemma.”
   a. He suggests policy makers and decision makers combine Virtue (Aristotle’s approach of personal ethics) and Virtu (Machiavelli’s public consequentialist approach).
   b. Badaracco advances Aristotle’s “golden mean” rule to strive for moderation “compromise” between two conflicting virtues
      i. Moderation can be achieved through compromise, communication, listening, and not a solid reliance on absolute principles.
   c. One must practice a “practical ethics” in accordance with the ethically sensitive pragmatism of William James.

5. Anthony Weston (2002) disagrees that moral dilemmas, conflicts, or tensions lead to only two choices or that there is a zero sum game involved.
   a. Weston believes it is possible for leaders, policy makers (and public administrators) to arrive at positive sum (win-win) solutions by reframing the issue so as to identify shared values, multiplying options, and practicing the ethics of inclusion by become more open-minded and open hearted.

6. Managers must reconcile and integrate important regime (democratic) and professional values such as the achievement of the public interest, individual liberty, social equity, accountability, efficiency, and citizen involvement (inclusion) when governing.
   b. A professional administrator will be placed in a unique, important, and legitimate position to propose and fashion creative solutions to intractable, complex, controversial, and important economic, political, and social issues, and serve as a mediator, broker, and facilitator between employees, stakeholders, elected officials, and between stakeholders and elected officials.
      i. As such, professional administrators must exercise their authority and power responsibly through both Virtue and Virtu.

5. Corruption
   a. What is corruption?
      i. Peter DeLeon defines corruption as “a cooperative form of unsanctioned, usually condemned policy influence for some type of personal gain, in which the currency could be economic, social, political, or ideological remuneration” (page 207 in Frederickson and ghere)
   b. Types of corruption involving public officials or persons doing business with government?
      i. Waste
      ii. Fraud (Deception/misrepresentation)
      iii. Lying
      iv. Concealing information (Secrecy/cover-up) rightfully public knowledge
      v. Cronyism
      vi. Insider trading
      vii. Abuse of authority
1. Bullying, intimidation, retaliation, discrimination, coerce, harassment, use of profanity, throwing furniture, improper use of power and authority.
2. Acting as though one were above the law

viii. Bribery
ix. Kickbacks
x. Patronage for civil service positions
xi. Conflict of Interest
   1. Financial
   2. Family
   3. Nepotism
xii. Embezzlement
xiii. Influence peddling
xiv. Violating norms of professional integrity
xv. Failure to take personal responsibility for unethical behavior

xvi. Other forms of corruption?
c. Strategies to combat corruption
   i. Develop, support, teach, and enforce ethics codes
      1. Handout of the ICMA and ASPA Codes used by public managers and academics
   ii. Develop, support, and enforce an ethics policy
      1. De Minimus gift and meal regulations
      2. Nepotism policies
      3. Sexual harassment policies
      4. Control of employees’ outside employment
   iii. Professional management
      1. Politics-administration dichotomy but policy-administration duality
      2. System of checks and balances
   iv. Hire, train, and reward virtuous and public regarding employees
   v. Zero tolerance for corruption but do not exaggerate the presence of corruption (Ed Koch, former Mayor of New York)
   vi. Public financing of political campaigns (Ed Koch)
   vii. Federal, State, or local laws
      1. Sunshine laws
         a. Disclosure requirements to prevent actual or perceived conflicts of interest
         b. Open meetings laws
         c. Open records laws
      2. Revolving door regulations
      3. Whistleblower protection statutes
      4. Lobbying regulations
      5. Laws regulating campaign contributions generally or in conjunction with government contractors
      6. Prohibit travel paid by private firms
      7. Earmark restrictions
      8. Conflict of interest statutes
      9. Adopt a false claim act based on the logic of Qui Tam (One who brings the action for the king as well as for one’s self), allowing citizens or public/private employees to take action in court against the fraudulent activities of the contractor or the government.
10. Approve a law requiring employees to report corruption or lose his/her job.

viii. Provide the necessary tools, wages, rewards, incentives, so that employees do not feel
the need to satisfy these needs using extra-legal or unethical means.

ix. Lead by example.

x. Have televised meetings

xi. Promote citizen involvement through informational, participative, and reputational
strategies.

1. Citizens should have the opportunity to participate in government through
boards, commissions, advisory bodies, focus groups, citizen academies,
citizen surveys, and e-governance methods.

xii. Managers should have an open-door policy and manage by walking around

xiii. There should be regular press conferences

xiv. Creation of an Ethics Commission or Ombudsperson

xv. Government should only contract with reputable, honest, and transparent firms and
provide diligent oversight and evaluation of contractor performance.

xvi. When government contracts with the private sector, first consider doing more work
in-house, use performance contracts, move away from no-bid or sole-source
contracts, go to fixed-price or not-to-exceed contracts, and when contractors have
been found corrupt suspend payments on the contract, prevent companies from
bidding in the future, and file civil or criminal law suits to receive payment.

xvii. Create an independent private sector inspector general (Frank Anechiarico) to
manage contractors and act as management consultants.

xviii. Government should consider creating an independent central authority (centralized
purchasing) to authorize purchases as is done in European countries or an
independent third party.

xix. Managers should consider whistleblowers as the canaries of government and not as
disloyal or insubordinate.

xx. Public administrators must be prepared to root out corruption among us.

xxi. Independent external and internal financial and performance audits

xxii. To counteract corruption, government should focus on outcomes and efficiency
performance measures, thereby increasing accountability.

xxiii. By making bureaucracy more efficient, there is less reason for political appointees to
act in an extra-legal manner by taking matters into their own hands.

xxiv. Keep white lies to a minimum as white lies can become a habit and lead to more
serious lies and cover up (Sissela Bok).

xxv. Practice openness through release of public information, health records and condition
(Cory Franklin), tax records, and financial/economic interests.

xxvi. In some instances, preserve and protect the confidentiality of individuals to protect
their privacy

xxvii. Practice professional integrity

xxviii. Become a guerrilla bureaucrat when necessary (Rosemary O’Leary).

xxix. As managers, embrace dissent by inviting a diversity of opinion from the people
around you (Sean O’Keefe, former NASA administrator)

xxx. Other strategies to combat corruption?

6. Break

7. Ethics in practice

   a. Have the participants read the ASPA and ICMA Codes of Ethics and then ask them if they
have any questions.

   b. Administer the Ethics test (10 questions)
i. Go over the explanation for each answer, using the Codes of Ethics as the framework to discuss the answers

c. Ethics case
   i. Have them read the Medicare case
   ii. Divide them into groups of 3-4 to discuss the case and write down the answers (15 minutes)
   iii. Discuss the answers as a class

A Visit to the Sri Venkateswara (Balaji) Hindu Temple in Aurora, Illinois for Interfaith Dialogue
Resources for Ethics, Social Equity, Public Service, and Public Administration
Dr. Curtis Wood

Public Service, Ethics, and Combating Corruption

24. Frederick Mosher, *Democracy and the Public Service: The Collective Services*
25. George Frederickson and Newman in “The Patriotism of Exit and Voice: The Case of Gloria Flores
30. E. Pendleton Herring, *Public Administration and the Public Interest*
31. Martin Benjamin, *Splitting the Difference: Compromise and Integrity in Ethics and Politics.*
32. H. George Frederickson, “Confucius and the Moral Basis of Bureaucracy.”

**Social Equity**


Community Activist Cele Meyer & Assembly Woman Rajam Akbar
Strategic Planning
Dr. Wei Zheng

Overview
- What is strategic planning?
- How is strategic planning conducted?

| ARMM 2006  
Strategic Planning  
June 7th, 2006  
Facilitator: Wei Zheng, PhD. (wzheng@niu.edu) |
<table>
<thead>
<tr>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>What is strategic planning?</td>
</tr>
<tr>
<td>Strategic planning is a process of determining what a community wants to be in the future and how it will get there.</td>
</tr>
<tr>
<td>Why do we need strategic planning?</td>
</tr>
</tbody>
</table>
| - Strategic plans provide a focus for limited resources  
- They help communities 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 |

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

What comes out of strategic planning?
- Mission and vision  
- Environmental scanning  
- Objectives and strategies  
- Action plans  
- Measurement

74

[Image of a bird in flight]
<table>
<thead>
<tr>
<th>What is your dream community? -- Vision</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Where do we want to be? What do you want the community to be like?</td>
</tr>
<tr>
<td>• A vision should:</td>
</tr>
<tr>
<td>– set high standards for excellence</td>
</tr>
<tr>
<td>– reflect high ideals</td>
</tr>
<tr>
<td>– inspire commitment</td>
</tr>
<tr>
<td>– be proactive and positive</td>
</tr>
<tr>
<td>– be communicated clearly</td>
</tr>
<tr>
<td>– Succinct, motivational, energizing</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Why is the community in existence? -- Mission</th>
</tr>
</thead>
<tbody>
<tr>
<td>• The mission statement describes the overall purpose of the organization/community</td>
</tr>
<tr>
<td>• The mission statement needs to communicate the essence of your organization/community to your stakeholders and to the public</td>
</tr>
</tbody>
</table>

Examples of Mission Statements

- We bring good things to life. (GE)
- To become the world’s leading consumer company for automotive products and services (Ford)
- We envision vibrant rural communities that are sustained through creativity, diversity, and collaboration (USDA Office of Community Development)

Develop Vision and Mission

- Draw a picture that represents your dream community
- Develop vision statements
- Develop mission statements

<table>
<thead>
<tr>
<th>What is the environment like? -- SWOT Analysis</th>
</tr>
</thead>
<tbody>
<tr>
<td>• SWOT:</td>
</tr>
<tr>
<td>– Strengths</td>
</tr>
<tr>
<td>– Weaknesses</td>
</tr>
<tr>
<td>– Opportunities</td>
</tr>
<tr>
<td>– Threats</td>
</tr>
</tbody>
</table>

How can you realize your dream community? -- Objectives

- SMART objectives:
  – Specific
  – Measurable
  – Achievable
  – Realistic
  – Timeline
- Write down 3 objectives for the next 5 year in your community
**How can you realize your dream community?**
--- Strategies

- Write down the strategies for achieving the objectives in the next 5 years in your community
- Affinity diagrams for grouping strategies

**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>Implementor</th>
<th>Timeline</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Objective #1</td>
<td>1.1 (Sub-strategy to reach Objective #1)</td>
<td>1.1.1 (First action while implementing Strategy #3)</td>
<td>(who’s going to take that action)</td>
<td>(when the implementation is going to be completed)</td>
</tr>
</tbody>
</table>

**How do you know whether you have achieved your objectives?**
--- Measurement

- You get what you measure
- Establish measurement for your objectives
- Develop measurement for your objectives

**References**

SWOT Analysis
Dr. Wei Zheng

Name ____________________________
Date ____________________________
Your community ____________________________________________
Your goals __________________________________________________

<table>
<thead>
<tr>
<th>Strengths</th>
<th>Weaknesses</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Opportunities</th>
<th>Threats</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Action Plan
Dr. Wei Zheng

ARMM 2006
Planning Actions

Facilitator: Wei Zheng, Ph.D.
wzheng@niu.edu
June 7th, 2006

<table>
<thead>
<tr>
<th>Why do we need action plans?</th>
<th>Overview</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Implementation of any strategic plans</td>
<td>• Why do we need action plans?</td>
</tr>
<tr>
<td>• Prioritize what to do first</td>
<td>• Develop action plans as a group</td>
</tr>
<tr>
<td>• Recognize material, financial, and human resources needed to implement a plan</td>
<td>• Develop action plans for yourself</td>
</tr>
<tr>
<td>• Hold yourself responsible</td>
<td>• Establish accountability for your action plans</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Develop a Group Action Plan</th>
</tr>
</thead>
<tbody>
<tr>
<td>• What objectives do you want to achieve?</td>
</tr>
<tr>
<td>• What actions do you plan to take?</td>
</tr>
<tr>
<td>• Prioritize your action list as a large group</td>
</tr>
<tr>
<td>• Identify people, resources, timeline, and evaluation method for each action item</td>
</tr>
<tr>
<td>• Who could hold you responsible for this plan?</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Develop an Individual Action Plan</th>
</tr>
</thead>
<tbody>
<tr>
<td>• What new learning have you obtained from this program?</td>
</tr>
<tr>
<td>• How could you use your new learning when you go back home?</td>
</tr>
<tr>
<td>• Identify 3 top objectives you want to achieve when you go back home</td>
</tr>
<tr>
<td>• Develop an action plan for each of the objectives</td>
</tr>
<tr>
<td>• Find an accountability partner and plan communications</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Group Action Planning</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
<tr>
<td></td>
</tr>
</tbody>
</table>
# Action Plan Workshop

Dr. Wei Zheng

---

Name __________________________________________ Date ______________________

---

## Your Goals

| Actions  
(What to do?) | People Involved  
(Who to work with?) | Resources  
(What funding /materials?) | Timeline  
(When to finish?) | Evaluation  
(How to measure success?) |
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Celebrating Equity and Diversity
Dr. Janice D. Hamlet

**Equity**
Involves access to equal opportunity and the development of basic capacity. It requires eliminating all barriers to economic and political opportunities and access to education and basic services, such that people (men and women of all ages, conditions and positions) can enjoy these opportunities and benefit from them. Equity implies participation by all people in processes of development and the application of a gender perspective in all activities.

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

**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.

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

- A Place at the Table
- (Struggles for equality in America)
- A Video Presentation
- Produced by Teaching Tolerance

The stories in this video feature the courageous efforts of unsung heroes who toppled barriers in education, voting, employment, housing and other areas in order to participate more fully in American democracy. The video introduces 8 teenagers who voice the challenges of creating and sustaining an inclusive American society.

**Questions:**
- Does A Place at the Table present a troubling vision of America or a hopeful one?
- What special challenges will you and your colleagues face in championing liberty and equality for everyone and how will you meet those challenges?

**Diversity is About Change and Leadership**
Diversity will continue to place increasing demands on and present formidable challenges for business, educational institutions, health care systems, the criminal justice system governmental entities and the community. The demands and challenges center on **CHANGE**.

The reality is that the status quo is no longer an option.
In this environment of societal change and transition it is critical that individuals develop and maintain:
- New knowledge
- New skills
- New abilities
- New attitudes and new ways of thinking, being and doing.

What new expectations will diversity require of professionals? Diversity will demand that we rethink and revise our list of competencies needed to work effectively at a professional level within an environment of increasing cultural diversity.

**Cultural Competence**: as a measure of our understanding of and readiness to manage diversity as we move toward a more culturally diverse society and workforce, we must begin to assess the cultural strengths of our institutions and organizations and the people who manage these entities.

There are literally hundreds of questions we should be asking ourselves on an ongoing basis. Our individual and collective answers to these questions will give us insights as to our own cultural baggage and will also serve as an indication of how prepared we are to:
- Co-exist in a world increasingly marked by diversity.
- Work effectively across cultures.
- Serve as social-change agents.

**Your level of Commitment and Leadership is key.**

- Adapted from Diversity Is About Change and Leadership by Jose Soto, Vice President for Affirmative Action/Diversity, Southeast Community College System, Lincoln, Nebraska.

**Ten Critical Things I Will Do to Be a Better Multicultural Educator (regardless of what I do for a living)**

1. I will sacrifice the safety of my comfort zone by building a process for continually assessing, understanding, and challenging my biases and prejudices and how they impact my expectations for, and relationships with others.

2. I will engage in a self-reflective process to explore the ways in which my identity development impacts the way I see and experience different people.

3. I will invite critique from colleagues and accept it openly. Though it’s easy to become defensive in the face of critique, I will thank the person for their time and courage (because it’s not easy to critique a colleague). The worst possible scenario is for people to stop providing me feedback, positive and negative.

4. I will never stop being a student. If I do not grow, learn, and change at the same rate the world around me is changing, then I necessarily lose touch with the lives and contexts of others. I must continue to educate myself -- to learn from the experiences of others; to study current events and their relationship to what I am doing and to be challenged by a diversity of perspectives.
5. I will understand the relationship between INTENT and IMPACT. Often, and particularly when I’m in a situation in which I experience some level of privilege, I have the luxury of referring and responding only to what I intend, no matter what impact I have on somebody. I must take responsibility for and learn from my impact because most individual-level oppression is unintentional. But unintentional oppression hurts just as much as intentional oppression.

6. I will reject the myth of color-blindness. As painful as it may be to admit, I know that I react differently when I’m in a room full of people who share many dimensions of my identity than when I’m in a room full of people who are very different from me. I have to be open and honest about that, because those shifts inevitably inform the experiences of the people I with whom I interact. In addition, color-blindness denies people validation of their whole person.

7. I will recognize my own social identity group memberships and how they may affect my experiences and learning processes. People do not always experience me the way I intend them to, even if I am an active advocate for them. Sometimes a person’s initial reaction to me may be based on a lifetime of experiences, so I must try not to take such reactions personally.

8. I will build coalitions with others who are different from me. These can be valuable relationships of trust and honest critique. At the same time, I must not rely on other people to identify my weaknesses. In particular, in the areas of my identity around which I experience privilege. I must not rely on people from historically underprivileged groups to teach me how to improve myself (which is, in and of itself, a practice of privilege).

9. I will acknowledge my role as a social activist. My work changes lives, conferring upon me both tremendous power and tremendous responsibility. Even though I may not identify myself as a social activist, I know that the depth of my impact on society is profound, if only by the sheer number of lives I touch. I must acknowledge and draw on that power and responsibility as a frame for guiding my efforts toward equity and social justice in my work.

10. I will fight for equity and for all underrepresented or disenfranchised people. Equity is not a game of choice. I do not have the luxury of choosing who does or does not have access to it. When I find myself justifying my inattention to any group of disenfranchised people due to the worldview or value system into which I was socialized, I know that it is time to reevaluate that worldview or value system.

- Adapted from 20 (Self-) Critical Things I will Do to Be a Better Multicultural Educator, compiled by Paul Gorski for EdChange and the Multicultural Pavilion
Universal Declaration of Human Rights
Adopted and proclaimed by General Assembly resolution 217 A (III) of 10 December 1948

On December 10, 1948 the General Assembly of the United Nations adopted and proclaimed the Universal Declaration of Human Rights the full text of which appears in the following pages. Following this historic act the Assembly called upon all Member countries to publicize the text of the Declaration and "to cause it to be disseminated, displayed, read and expounded principally in schools and other educational institutions, without distinction based on the political status of countries or territories."

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 co-operation 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 of 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.
**Trading Human Rights**

Rey Ty

**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.
   a. 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.
   b. 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.
   c. 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.
Human Rights: Definitions, Tensions, and Debates
Rey Ty

This section presents a summary of the major literatures on human rights that inform this discussion. The concept of human rights encompasses economic, social, cultural, civil, and political dimensions. However, the concept of rights per se is not new and the use of the term “human rights” has been extensively debated. More and more, the term “human rights” has become a widespread notion and has emerged in a broad array of disciplines in the social sciences. Yet, debates about human rights continue.

The first part expounds on the every-changing tense relationship between the state and its citizens, which led to the evolution and development of the notion of rights. The second part explains the notion of rights. The third part explains the contending perspectives about human rights. The fourth part explains the reality of gross violations of rights and the need for international standards as well as humanitarian intervention.

Tension between the State and Its Citizens

How did rights in general and human rights in particular emerge? Palumbo (1982) traced the tense relationship between the state and its citizens throughout history that brought about the rise in the development of the concept of civil liberties, civil rights, and human rights. Weber (1919) argued that the state apparatus has the monopoly in the legitimate use of force and for this reason it wields so much power. There are two schools about the origins of rights (Roskin, Cord, Medeiros, & Jones, 2006, p. 63). Adherents of the first school argue that rights are natural and these natural rights are the foundation of human rights. Thus, human beings are naturally born with rights. Life and liberty are natural and so governments must not infringe upon them. For this reason, citizens have the natural freedoms from all forms of tyranny. Champions of the second school contend that human rights are artificial, human made, or socially constructed (Roskin, et. al., 2006, p. 63). Government and laws are needed for the protection of individual liberty; however, governments and laws limit liberty (Dye, 2003, p. 549). Constitutions limit government power to solve this dilemma. From the positivist perspective, human rights are developed and exist only when they are made into law. Modern interstate organizations locate their roots to the nineteenth century, when the Congress of Vienna set up the Concert of Europe and other international functional organizations (Mansbach & Rhodes, 2003, p. 301). After World War I, the League of Nations was set up in order to prevent the recurrence of such wars. At the end of World War II, the United Nations was established. The Charter of the United Nations (1945) and the Universal Declaration of Human Rights (1948) are the foundations of the modern understanding of human rights. Nevertheless, human rights did not just spring spontaneously from nowhere, but are deeply rooted in and are a product of past historical events and struggles.

Based upon fundamental principles of international law, states do not interfere in the internal affairs of other states (Ray & Kaarbo, 2005, p. 291). However, the corruption and oppression of some national leaders and governments against their own citizens create conditions for the international community to engage in humanitarian intervention in order to alleviate the conditions of victims of state violence (Mansbach & Rhodes, 2003, p. 303). The lofty international documents that aim to protect human rights are hollow charade without a right of humanitarian intervention, which is uninvited interference by a country, group of countries, or international organization in the internal affairs of a state to thwart or stop human rights abuses (Shimko, 2005, p. 249).
The Bill of Rights in any constitution is intended to position specific freedoms outside the access of government. The objective of a Bill of Rights is to limit governmental power, thereby preventing both legislative and executive abuse of power. With a bill of rights in position, the judiciary would be in a better placement to keep an eye on civil liberties. Human rights are a product of people’s social struggles throughout history against state’s oppression and all kinds of injustice. For instance, the pharaohs and their slave-drivers subjugated the slaves. Kings and lords controlled and exploited the peasants. There is a long history of domination, despotism, tyranny, oppression, repression, and suppression of the people by the powerful political authorities. Throughout history, some government resort to tyrannical measures to imprison, torture, and execute their subjects who oppose government policies, or who belong to another ethnic group or have a different religion (Lawson, 2006, p. 180). Thus, citizens rose up in arms from time to time in order to challenge the authority of the almighty powers that be. Citizens have demanded for the protection of their lives, liberty and property vis-à-vis the all-powerful state. Such struggles have led to the development of the Bill of Rights in national constitutions. Some of the most important documents which are the direct antecedents of human rights are the following: the Magna Carta (1215), the English Petition of Rights (1628), the English Bill of Rights (1689), the American Declaration of Independence (1776), the U.S. Bill of Rights (1791), and the French Declaration of the Rights of Man and of the Citizen (1789). When the people fail to achieve their goal locally, they appeal to the world community. Thus, there is now a large body of international documents that call for the protection of a wide range of rights, including the Nuremberg Charter, the Geneva Conventions, the Universal Declaration of Human Rights, the International Covenant on Civil and Political Rights, the International Covenant of Economic, Social, and Cultural Rights and the succeeding specific human rights conventions and other treaties (Lawson, 2006, p. 181).

The political history of rights has come a long way. For their liberation, the Hebrew tribes left Egypt for the land of milk and honey. The feudal barons in England rose up against King John and won for themselves feudal rights which were encoded in the Magna Carta, among which were the following individual rights: trial, speedy trial, equal access to the courts, no arbitrary arrest or imprisonment, lawful judgment, trial by jury, and due process. Only upon the lawful judgment of peers and by the law of the land can a free person be arrested and imprisoned, dispossessed, outlawed, or banished. Thus, the Magna Carta limited the powers of the king and protected the baronial rights (Black, 2005). The Magna Carta had a provision for a Great Council, composed of nobles and clergy who would approve the king’s actions in relation to his subjects and ensure the Charter principles were upheld. The Charter is credited with laying the basis for a parliamentary government in England. The Magna Carta is the source of many of the fundamental liberties found in U.S. law. Even if at first restricted to privileged classes, the fundamental tenets of the Magna Carta in due course stretched to all free persons.

In 1628, both Houses of Parliament in England passed the Petition of Rights. It was a significant move in the constitutional battle between the Parliament and the crown, which eventually led to the English Civil War. The Petition of Rights was a major move to produce a formal constitutional limit on state power since Magna Carta. Specifically, the Petition aimed to terminate the utilization of royal prerogative in favor of the normal course of law, and to prevent the levy of taxes without clear parliamentary approval and to curb arbitrary arrest and imprisonment. The Parliament noted that the crown had intimidated people, imposed martial law, as well as quartered soldiers in the abodes of civilians, which was important enough for the Americans to put a specific Amendment in the U.S. Constitution to prohibit the latter. The Petition of Rights, just like the Magna Carta, did not introduce new rights but only restored rights that the sovereign had abused.
During the Glorious Revolution of 1688, King James II was deposed, while with Parliamentary action, William and Mary ascended to the throne and became the reigning monarchs who as a condition accepted the Declaration of Rights, which was ratified by the Bill of Rights. The English Bill of Rights is often known as the second Magna Carta and it is the direct inspiration of the Bill of Rights of the U.S. Constitution. Its formal title was “An act for declaring the rights and liberties of the subject, and settling the succession of the crown.” Similar to the Magna Carta and the Petition of Rights, the English Bill protected the liberties of the subjects and significantly reduced royal power only. It catalogued the rights that the Stuarts had violated. With the Bill of Rights of 1689, power shifted from the British crown to the British Parliament, as the monarchy became subservient to the Parliament, which was not limited by any constitutional document. The Bill depicted certain civil and political rights and liberties as true, ancient, and indubitable as well as detailed the manner of royal succession. Basically, no Roman Catholic would be ruler. The Bill is a seminal document of British constitutional law, since it asserted Parliament’s role in English government. There are some differences between the English and the U.S. Bill of Rights, though. The English Bill ratified Parliamentary superiority over the crown, while the U.S. Bill restrained the government in general. Nevertheless, the English Bill served as a symbol of basic law and the rule of law that the American states used as a guide in the making of the U.S. Constitution.

In the Americas, the Declaration of Independence, which was adopted in 1776, laid down the principle regarding the “rights of man” during the period of the American Revolution. It is one of the most powerful avowals of the rights of the people. The thirteen American colonies announced their independence from Britain. Also, they gave the reasons for the proclamation and mentioned the British government’s violation of individual rights, declaring “the history of the present King of Great Britain is a history of repeated injuries and usurpations,” which aimed to set up “an absolute Tyranny over these States.” The opening paragraphs affirmed the American ideal of government that is based on the theory of natural rights. The Declaration affirmed the fundamental principles that the government exists for the people’s welfare and that “all men are created equal.” This historical document declares:

“We hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain unalienable Rights, that among these are Life, Liberty and the pursuit of Happiness.—That to secure these rights, Governments are instituted among Men, deriving their just powers from the consent of the governed,—That whenever any Form of Government becomes destructive of these ends, it is the Right of the People to alter or to abolish it, and to institute new Government, laying its foundation on such principles and organizing its powers in such form, as to them shall seem most likely to effect their Safety and Happiness. Prudence, indeed, will dictate that Governments long established should not be changed for light and transient causes; and accordingly all experience hath shewn, that mankind are more disposed to suffer, while evils are sufferable, than to right themselves by abolishing the forms to which they are accustomed. But when a long train of abuses and usurpations, pursuing invariably the same Object evinces a design to reduce them under absolute Despotism, it is their right, it is their duty, to throw off such Government, and to provide new Guards for their future security.”

There were further changes in the concept and content of rights though the ages. There was a marked difference between the periods of feudal Medievalism on the one hand and the humanistic period of the Renaissance and the Age of Reason on the other hand. During the medieval times, humans were considered passive objects acted upon by the deities and the forces of nature. However, the Renaissance promoted humanism which recognized that human beings are active subjects of history who are the masters and improvers of their own destiny (Lewis, 2005, p. 62). In Europe, the French Revolution, the
Declaration of the Rights of Man and of the Citizen of 1789 enumerated individual and collective rights that citizens demand the state must respect. These rights include the rights to “liberty, property, security, and resistance to oppression” as well as the rights to freedom of speech and of the press. The document, furthermore, stated that all men are equal and the people are sovereign. The law rests upon the people, officials are accountable to them, and the people control finances. The Declaration was incorporated in the 1791 French Constitution. By the 1900s, the League of Nations was the precursor of the United Nations, which attempted to work for world peace. One of the League’s successes is its guarantees for the minorities to have their rights respected.

In summary, human rights are believed to be either natural or human-made. We are either born with them or we are bestowed with rights by legal means. Natural rights, when encoded in the constitution or statutes, then become legal rights as well. Throughout political history, slaves and then citizens have struggled against tyrants to assert their humanity. Some of the notable struggles were waged during the Glorious Revolution, American Revolution, and French Revolution.

What are Rights?

The notion of rights in general is ancient, while the notion of human rights dates back only to 1945. The idea of rights in general can trace its origin from various sources (Palumbo, 1982; Devine, et. al., 1999): the periods of ancient Greece (Sophocles, Aristotle), ancient Rome (Cicero, Seneca), Medieval times (Aquinas), feudal England (Magna Carta), Grotius, Renaissance, Enlightenment (Hobbes, Locke, Rousseau), Glorious Revolution (Bill of Rights), American Revolution (Bill of Rights), French Revolution (Rights of Man and of Citizen) and the League of Nations (minority rights). Brown (Baylis & Smith, 2001, p. 599) argues that the growth of an international human rights regime as such and an international humanitarian regime since 1945 based upon the belief that the human rights of each individual should be protected internationally is an illustration of globalization. The United Nations is the repository of international human rights regime, whereas the International Committee of the Red Cross (ICRC) is the repository of international humanitarian law. State representatives deliberate on human rights issues under the U.N. General Assembly and on humanitarian law issues under the ICRC Diplomatic Conferences, after which the original instrument where state representatives affix their signatures are formally kept in the UN and ICRC archives, respectively.

The western origin of the human rights doctrine is problematic, as postcolonial states struggle to maintain their state sovereignty against international forces that appear to impinge upon their internal affairs and human rights were seen as neo-imperialistic tools to “civilize” the majority of the world’s peoples who are different cultural heritage (Devine, et. al., 1999, pp. 70, 124). That said, human rights are those rights the international community recognizes as inalienable and valid for all individuals in all states by virtue of their humanness (Kegley & Wittkopf, 2004, pp. 23, 231, 416, 513, 582).

What are Human Rights?

Human rights, in the most general sense, refer to rights that belong to all persons simply because they are human beings. According to Vasak (1982) who wrote the seminal work on the development of human rights, the post-World War II international human rights regime is composed of three generations (Mingst, 2004, pp. 10-11): the first is civil and political rights (Mingst, 2004, p. 266); the second is economic, social, and cultural rights Mingst, 2004, p. 266); and, the third is the rights of peoples. Brown (Baylis & Smith, 2001, pp. 607-611) cautions that in the politics of human rights promotion, there are several major tensions in the post-1945 rights articulation. One, no matter how noble these rights might sound, there remains a problem of observance, enforcement, and sanctions against infringements due to the realist concerns about external pressures in state interest. Two, Brown (Baylis & Smith, 2001, 607) stresses that the clash between the traditional notion of sovereignty and non-interference in the domestic
affairs of states, on the one hand, and the new norm of universal domestic standards, on the other hand, is inevitable. Three, some state emphasize one set of rights (for instance, civil and political rights) over another (such as economic, social, and cultural rights). Four, individual rights conflict with people’s rights. Five, feminist critics question the universalism of human rights for stressing the western, masculine, and intolerant nature of this universalism (Baylis & Smith, 2001, 601, 611). Six, universalism rigorously curbs the range of tolerable variation in social behavior and obliterates both undesirable and desirable differences between societies.

There are three competing traditions of thought in the study of the modern state (Bull, 1997, pp. 24-27, 41, 51-52) and, by extension, competing ways of looking at human rights. The first one is Hobbesian or realist tradition, which views that states in anarchical world defend their sovereignty and are opposed to interference in their internal affairs, including allegations of human rights violations. The second one is the Kantian or universalist tradition, which observes at work in interstate political relations a potential community of humankind where human rights are recognized and protected. The third one is the Grotian or internationalist tradition, which views interstate politics as occurring within an international society, where each state negotiates and undertakes commitments to international human rights regimes. Malaysia represents the Hobbesian tradition; the U.S., Kantian; and, the community of states in the United Nations, Grotian.

Debates

There are several debates about human rights. The first is the debate between “Asian values” and “western values.” The second is the debate between universalism and cultural relativism. The third is the debate between conservative and liberal perspectives of human rights. The first debate raises the question: Are there “Asian values” and “western values”? Political analysts disagree: there are those who support as well as oppose the idea. Proponents of cultural differences state that there is a deep-rooted bifurcation between the west and the rest of the world. Western societies focus on individualism and rights, while other societies put emphasis on the community and responsibilities (Devine, et. al., 1999, pp. 125-127).

Essentialism stands in opposition to constructivism. Essentialists argue that there are “Asian values” and “western values,” while constructivists reject such notions as unacceptably essentialist. Brown (Baylis & Smith, 2001, p. 610) insists that no culture or civilization is monolithic and each has different and often conflicting tendencies. Constructivism is a perspective that stresses the importance of identities and shared understandings in shaping the behavior of state actors (Shimko, 2005). Constructivists insist that more than any objective circumstances, the states’ constructions of the interstate system have some bearing on world politics (Ray & Kaarbo, 2002, p. 18). International norms, which are an important type of social construction, can have powerful effects on how states behave and comprehend interstate relations (see Ray & Kaarbo, p. 18 for citation). Constructivists explain that what is appropriate, wrong, right, or in the state interest is a function of the collective social context of global political relations. International norms against the slave trade and supporting the intervention in domestic affairs of states to advance human rights, for instance, have been socially constructed and strengthened by states’ conduct and currently act as solemn restrictions on what states recognize as tolerable conduct.

The second debate raises the question: Are human rights values universal or culturally relative? The debate between universalism and relativism has been around since ancient times. These two normative positions stand at opposite extremes of a continuum. The relationships between human beings and other animals, human inventions and nature, women and men, state and citizen, between community and the individual, as well as between internal state affairs and global interstate affairs are contentious. The fundamental debate in the context of international human rights standards is whether there can be
universal human rights promoting universal formulation of human dignity and social justice, or whether what is moral, right, and good for human beings fluctuates from one culture, society, and situation to another. Ray and Kaarbo (2005, p. 13) raised an important question: Should one society impose its morals on the rest of the world or should values be accepted as culturally relative?

Herskovits (1972) takes the position of cultural relativism, while Franck (Mansbach & Rhodes, 2003, p. 222) takes the position of universalism. Universalism is the belief that, as a result of globalization, states can overcome their different cultures to have a common understanding of human rights (Spiegel, Taw, Wehling, & Williams, 2004). Spiegel et. al. (2004, p. 390) articulated that the tension between globalization and fragmentation takes place not only in technology and the economy, but also in politics and human rights. In this light, Spiegel et. al. assert that globalists are universalists, while fragmentists are relativists. Universalists uphold the cosmopolitan Kantian perspective (Russett, Starr, & Kinsella, 2004, p. 288), which argues that states’ rights to sovereignty and non-interference in domestic affairs draw from their readiness and ability to value and protect the security and wellbeing of their citizens. As individuals are members of the human race, they therefore have inherent moral standing, not the states (Ibid., p. 288). While universalists recognize the significance of the shared experiences defining political communities, they stress the “thinner” moral principles that individuals have in common due to our shared humanity (Ibid., p. 288). Walzer (1994, p. 6) insists that while these moral elements are few, they are nevertheless closer “to the bone.” Since states’ morality is conditional on their relationship with their citizens, universalists are less disposed to have a high regard for sovereignty as an impediment to intervention in the internal affairs of states when the circumstances of their citizens appear to merit it (Russett, Starr & Kinsella, 2004, p. 288-9).

Franck (Mansbach & Rhodes, 2003, p. 222) states that there is undoubtedly a tension between universalists and relativists or cultural exceptionalists. He nevertheless asserts that human rights standards are universal and demands by individual states not to be bound by these universal standards due to extraordinary cultural or other attributes must be ignored. Franck insists that a consensus over the universalism of human rights has materialized, not as a consequence of western ascendancy but as an effect of transcultural social, economic, and scientific modernization.

Since at least the period of the eighteenth-century Enlightenment in Europe, the West believes that one can arrive at universal truths through the use of reason (Kegley & Wittkopf, 6th ed., p. 210). The philosophers of the Enlightenment rejected the belief that human beings are fixed in their stations in life by virtue of their birth. Rather, they rejected superstition and upheld science and reason as the basis of knowledge and change. Universal human rights, which fall under this intellectual and philosophical tradition of the Enlightenment, or the Age of Reason, hold that the power of the modern state and capitalist corporations menaces individuals everywhere (Ibid.). For this reason, individuals need the protection provided by international human rights in times of peace and international humanitarian law in times of armed conflict. It does not matter where human rights and humanitarian principles were first conceptualized and enunciated, as long as they are useful everywhere and therefore have universal applicability. Nonetheless, universal principles may have to be adjusted to specific circumstances.

Many academics, especially anthropologists, however, believe that indeed different cultures put different prominence on different values. Relativism is the belief that states have different cultures and differ in their understanding of such matters as human rights, leading to fragmentation of the interstate system (Spiegel, Taw, Wehling, & Williams, 2004).

Cultural relativists believe that culture and history determine human rights, which are therefore not universally applicable (Mingst, 2004, p. 267). Ray and Kaarbo (2005, p. 285) argue that relativists
claim that morality is related to, depends upon, and constructed by cultural contexts, while universalists argue that some morals and values are universal. Mansbach and Rhodes (2003, p. 224) show the conflict between state sovereignty and the globalization of basic codes of protection and there is a tug of war between individualism which universalists espouse and communitarianism which relativists espouse (p. 225). Herskovits (1972) asserts that morality does not have an absolute identity, as it is social and cultural, varying based upon the customs and beliefs of dissimilar cultural groups.

Relativists claim that the normative bias of international law is communitarian or statist (Russett, Starr, & Kinsella, 2004, p. 288). Donnelly (1998, p. 32) insists that relativist arguments that moral values are historically or culturally specific instead of universal oftentimes reinforce realist arguments. Statists argue that on matters of social justice and welfare within their borders, their sovereignty, independence, and territorial integrity must be respected (Russett, Starr, & Kinsella, 2004, p. 288). As such, communitarians insist that justice and welfare as well as rights and responsibilities come from the historical, cultural, and religious experiences that the members of a community share (Ibid.). The “thickness” of these collective experiences is the moral foundation upon which states desist from meddling in the internal affairs of other states (Ibid.).

Furthermore, Herskovits argues that morality is not absolute, as it is a socio-cultural phenomenon changing based upon the beliefs as well as customs of different cultural groups. Herskovits insists that the greatest adversary of cultural relativism is ethnocentrism (Herskovits, 1972), chiefly as conveyed by European colonialism. Cultural relativists believe that practices by peoples of different practices must be protected, even if they do not have gender equality, courts, modern education, and other values linked to international human rights (Kegley & Wittkopf, pp. 210-1). However, Pojman (1995) rebuts by asserting that despite the fact that moral beliefs and practices vary in different cultures, moral principles do not derive their validity only from dependence on society or personal choice. Clearly, the tension between universalists and relativists is real and it remains unresolved.

There is substantial discrepancy over which human rights are the most essential and whether they should be universal (Ray & Kaarbo, 2002, p. 13). These concerns lead to a series of question (Ray & Kaarbo, 2002, p. 13): Should states that give importance to women’s rights, equal rights among different ethnic groups, economic equality, democratic political rights, freedom from torture, or freedom from death penalty impose those values on other states that do not? There is also divergence over when it is considered appropriate to use military means to impose certain values.

During the 1990s, there has been considerable attention to the debate about “Asian values” (Bauer & Bell, eds., 1999). Specifically, in the 1993, there was considerable attention to the debate about cultural relativism and universalism in the context of East and Southeast Asia (Bauer & Bell, eds., 1999). Mahathir presented the argument that Malaysian society and politics should continue to be structured hierarchically in order to perpetuate himself in position of power as prime minister until he unilaterally decided to retire. He insisted that the modern notion of universal human rights is western cultural imperialism (Kegley & Wittkopf, 211). Mahathir pointed out that the west under the guise of universal human rights tries to impose its individualistic values on Malaysia, which is rather more communitarian. He argued that the free competition of ideas and interests of liberal democracy is not appropriate for Malaysians, who he said are more interested in concord and consensus.

The third debate raises the following question: How do conservatives and liberals view human rights? Conservative realists and liberals have different views about international human rights regimes. On the one hand, idealists assert that it is better to debate which values are important and how to apply values in interstate politics than to ignore them by emphasizing state interests, as realists do (Ray &
Kaarbo, 2002, p. 130). On the other hand, conservative realists such as Kissinger (Mansbach & Rhodes, 2003, p. 230) are skeptical about forfeiting state sovereignty for the benefit of universal human rights and of gratifying individual rights to the detriment of state interest. Kissinger is particularly opposed to the universal jurisdiction that such bodies as the International Criminal Court (ICC) claims as well as opposed to the demands that courts make with regard to extraditions. Liberals view norms as necessary to make this world a better place to live in, while realists view norms as nothing but an indication of state preferences, with little or no effect independent of states (Mansbach & Rhodes, 2003, p. 298).

Brown (Baylis & Smith, 2001, p. 610) says that critics claim that Mahathir’s so-called “Asian values” are self-serving and not accepted by the majority of the citizens. They accuse him as using cultural relativism in order to justify his authoritarian rule. Brown (Baylis & Smith, 2001, p. 610) insists that Mahathir’s values are not “Asian values” but conservative values, with which many western conservatives and fundamentalists share. Progressive Asian human rights activists agree with liberal westerners who believe in the universalism of human rights norms.

U.S. human rights views are based, among others, on universalism, individualism, and political liberalism. The question “Are human rights universal?” stirs passionate emotions among partisans of both sides of the argument. Disagreements on the contending philosophical positions about (1) the moral diversity and (2) the moral universality (Milne, 1986) of human rights have a direct impact on the debate. There is a burgeoning literature on this debate (Cerna, 1995; Howard, 1993; Perry, 2000; Pollis & Schwab, 2000; Preis, 1996). In the West, there is a consensus about the universality of human rights (Tharoor, 1999/2000). Elsewhere, especially in Asia, there is some opposition to the notion of universality as well as a passionate argument in favor of “Asian values” (Chew, 1994; Hood, 1998; Kausikan, 1993; Mahathir, 1991; Neher, 2000; Zakaria, 2002). Note, however, that western consensus on human rights is to a degree fragile, moved by events such as security concerns, particularly in the contexts of war. For instance, western democracies—the U.S. and the U.K. on the one hand and France and Germany on the other hand—disagreed on their positions regarding the War in Iraq. In fact, Berger and Huntington (2003, p. 135) note that there is a tension within the western world with respect to the “western-founded universalism.” Accordingly, Western European states feel that the current phase of “western-founded universalism” is “more American than global.” Thus, to assert themselves versus the U.S., western European states are advancing a “new universalism” based on the “European idea.”

This is not an abstract debate, but a debate that affects the formulation and implementation of human rights policies in each country of the world, with impact literally on the lives of everyone on Earth: women, men, young, old, rich, poor, white, colored, privileged, outcast, theist, and atheist, as well as straight and gay. Absolute universalists argue that either culture is not relevant to the meaning of human rights or that human rights are compatible with moral values that are shared by all cultures.

**Gross Violations, Human Rights Instruments, and Humanitarian Intervention**

Violations of rights lead to struggles for the formulation of rights instruments, which in turn form the basis for humanitarian intervention. On the one hand, human rights documents sprout everywhere, from state constitutions to the national constitutions of emerging states. Yet, on the other hand, there are consistent, flagrant, and gross violations of human rights in almost every continent of the world, then and now. It is one thing to have legal documents that bespeak of the promotion and protection of human rights. It is quite another thing to witness the atrocities committed against individuals in particular and to humanity in general, from the slave-owning times to the present. Conservative realists are pessimistic about human rights, while idealistic liberals are optimistic (Janda, 2005; Mingst, 2004). The former insist that war is an inevitable condition of human nature, but the latter maintain that cooperation is not only possible but necessary if humanity were to persist and not perish.
Due to antagonistic class interests, humans commit countless acts of inhumanity and injustice against fellow humans. In many ancient societies, slaves, women and children were not treated as citizens. The Egyptian pharaohs coerced the people to erect their pyramids in the same way that the Chinese emperor forced locals to construct the Great Wall, at the lost of thousands of lives. Tyrants everywhere enslaved the people, who suffered, struggled, and left for the land of milk and honey. The Native Americans were massacred en masse, from Chile to the U.S. and Uruguay. Imperialists exploited the peoples and their resources in the colonies. Africans were forcibly shipped out and sold as slaves and property. Children and pregnant women worked underground in the mines during the Industrial Revolution. The Turkish authorities committed genocide on the Armenian people. Jews, gypsies, and homosexuals were sent to gas chambers during the Nazi Holocaust. The Palestinian people lost their homeland and became the present-day “wandering Jews.”

During World War I, atrocious acts of violence were committed (Devine, et. al., 1999, p. 51). Six thousand people were killed on a daily basis for four years, reaching a grand total of eight and a half million. Of the sixty-five million soldiers, about thirty-seven million were casualties, with about seven million who were disabled permanently. Over 12.6 million people died of war-related causes. At this time, a global outbreak of influenza killed about twenty-seven million people (Ibid.).

Endless breaches of international law lead to the belief that both international law and ethics are weak, not effective and useless. But the truth is, most states abide by international law most of the time because of multilateral cooperation which benefits all parties (Ray & Kaarbo, 2005, p. 302). Cases in point: during World War II, Japanese Americans were interned in concentration camps. During the Cold War, the Khmer Rouge massacred a sizeable fraction of its own population. During the post-Cold War, ethnic cleansing and genocide took place in failed states, such as in Bosnia, Somalia, and Rwanda, where governments of developed countries and the United Nations led efforts at humanitarian intervention. Humanitarian intervention in these places demonstrates the triumph of human rights vis-à-vis states’ rights (Ray & Kaarbo, 2005, p. 291). The United Nations has deployed peacekeeping forces in hotspots of the world to split up antagonistic forces long enough in order to allow stable relationships to be restored (Ray & Kaarbo, 2005, p. 302). Poor people and poor countries stay fixed in poverty, are trapped in a vicious cycle of indebtedness, and need debt relief. Throughout history, ethnic minorities face discrimination and racism. Today, children as young as four years old and older weave carpets, make bricks, work in coffee plantations, factories or restaurants, or are kidnapped and sold as brides or camel jockeys or are prostituted. Large and powerful corporations expose unaware consumers to unsafe vehicles, toxic chemicals, and hazardous medicines.

In the midst of human adversity, there will also be someone, some group, some foreign government, some regional organization, or some international organization who will work to set the oppressed people free. Human rights and peace activists, such as Martin Luther King, Jr., Aung San Suu Kyi, and Nelson Mandela work for human rights domestically, while Jimmy Carter work for human rights internationally. The American Civil Liberties Union, Amnesty International and Human Rights Watch are some national and international non-governmental organizations that act as watchdogs that protest governmental abuses of civil liberties in times of peace and the International Committee of the Red Cross (ICRC) monitors the respect of international humanitarian laws in times of armed conflict by all parties to the hostilities, including government troops, enemy combatants, and guerillas. There are also non-governmental organizations that focus on very specific rights, such as indigenous people’s rights, economic rights, consumer rights, women’s rights, labor rights, migrant labor rights, peasant rights, children’s rights, amnesty and citizenship rights to illegal aliens, as well as environmental rights, educational rights, and welfare rights. Governments of wealthy donor countries sometimes decide to
engage in humanitarian intervention in countries which receive wide media coverage where massive crimes against humanity that are committed. The Association of Southeast Asian Nations, the Council of Europe, the League of Arab States, the Organization of African Unity, and the Organization of American States take up issues involving all types of human rights. The League of Nations advanced individual and group rights, prohibited the exploitation of women and children, improved working conditions, and prepared colonial peoples for self-government and established the International Labor Organization (Devine, et. al., 1999, p. 51). In the aftermath of the fascist atrocities in Asia and in Europe, the Tokyo and Nuremberg Tribunals were set up, which put the war criminals to trial and were convicted of crimes against peace, war crimes, and crimes against humanity (Devine, et. al., 1999, p. 55; Shimko, 2005, p. 248).

Last but not the least, the United Nations takes a prominent position in the safeguard and defense of human rights in the world. The very first mention of the term human rights is formulated in both the Charter of the U.N. (1945) and its Universal Declaration of Human Rights (1948). The Charter enshrined the principle of state sovereignty which forbids foreign intervention in the domestic affairs of states but at the same time recognizes human rights (Shimko, 2005, p. 249). The tension between state sovereignty and human rights are at full play in the Charter. Human rights are an unfinished project: individuals, partners, groups, societies, and groups of countries endlessly continue to work for the expansion of the content of human rights. Governments’ propensity for cooperation is increased, if it is based upon established norms and accepted principles (Mansbach & Rhodes, 2003, p. 303). For instance, an anti-slavery regime in the nineteenth century eradicated a practice that was believed to be impossible to be destroyed. When governments agree on certain principles of human rights, the chances of having these rights promoted, respected and defended are greatly increased.

Conclusion

Although the concept of human rights is relatively new, dating back only to 1945 when the United Nations was established, it has its roots in the idea of rights, which has evolved from the ancient times to the present. There are contending arguments about the nature of human rights. The first is between “Asian values” and “western values.” The second is between universalism and cultural relativism. The third is between conservative and liberal perspectives of human rights. These debates are representative of the theoretical and policy debates in the real world, as exemplified by the U.S. and Malaysia. The debate continues.

Reference


COMMITTEE FOR BANGSAMORO-PHILIPPINE RELATIONS

ACTION PLANS

ORDER OF PRESENTATION

• THE TEAM
• VISION
• MISSION
• GOALS
• FUNCTIONAL TASK GROUPS
• OBJECTIVES AND WORKPLANS

THE TEAM

• AKBAR, RAJAM
• AMBOLODTO, SUHARTO
• AYAO, KHANAPPI
• INJU, ABDULWAHEED
• KANAKAN, FATIMA
• KARON, BAINON
• MACALANDONG, NAZRULLAH
• MALANG, ZAINUDDIN
• SALAPUDDIN, FATMAWATI
• SALIK, ABDULLAH JR
• TIKMASAN, JURMAH
• VILLANUEVA, ROMEO OMI
COORDINATING COMMITTEE

- CHAIR NAZRULLAH MACALANDONG
- SECRETARY FATIMA KANAKAN
- 1ST FTG COORDINATOR
  – ATTY. ZAINUDIN S MALANG
- 2ND FTG COORDINATOR
  – PROF JURMA TIKMASAN
- 3RD FTG COORDINATOR
  – DRG FATIMA KANAKAN
- 4TH FTG COORDINATOR
  – MS FATMAWATI SALAPUDDIN
- 5TH FTG COORDINATOR
  – HON RAJAM AKBAR

VISION

- WE ENVISION a humane, mutually tolerant, supportive, collaborative, sincere and just mutually defined Bangsamoro-Philippine Relations for sustainable peace and development in Muslim Mindanao.

MISSION

ENHANCE BANGSAMORO-PHILIPPINE RELATIONS through empowerment and advancement of social and economic conditions Bangsamoro people, promotion of sustainable development, good governance, accountability, equity, unity and non-violent conflict resolution, and the education of the majority Filipino population on Bangsamoro society, history and struggle.
GOALS

- Establish a non-profit organization dedicated to the correction of misconceptions as well as promotion of a greater understanding by the majority Filipinos and the Philippine government of the Bangsamoro minority’s history, struggle, and aspirations.

- Networking and Alliance-Building with Muslim Mindanao People’s Organization, Non-Government Organizations and relevant government offices to enhance Bangsamoro-Philippine Relations.

- Optimizing Muslim Mindanao agricultural and fisheries productivity

GOALS

- Promotion of interfaith dialogue and intercultural conversation among leaders of various faith traditions in Muslim Mindanao

- Support friendly Moro and Non-Moro legislators initiatives for the enhancement of Bangsamoro-Philippine Relations

FUNCTIONAL TASK GROUPS

- FTG 1: BM RELATIONS W/ PHIL GOV INSTI-BLDG

- FTG 2: NETWORKING AND ALLIANCE-BLDG

- FTG 3: ECONOMIC PRODUCTIVITY

- FTG 4: INTERFAITH DIALOGUE

- FTG 5: LEGISLATIVE RELATIONS
BM-PH RELATIONS INSTI-BLDG

- Goal
  - Establish a non-profit organization dedicated to the correction of misconceptions as well as promotion of a greater understanding by the majority Filipinos and the Philippine government of the Bangsamoro minority's history, struggle, and aspirations.

<table>
<thead>
<tr>
<th>Objectives</th>
<th>Strategies</th>
<th>Actions</th>
<th>Implementer</th>
<th>Timeline</th>
</tr>
</thead>
<tbody>
<tr>
<td>Secure or obtain commitments for financial and technical support for the establishment of the organization</td>
<td>1. Generate greater awareness or recognition of the necessity of establishing the organization</td>
<td>1. Talk and write about the necessity of setting-up the organization in forums and in newspaper column. 2. Engage the other participants in the NIU program to assist in generating awareness of that necessity by speaking and writing about it 3. Identify possible funding sources that will support the incorporation, training, and operational expenses of the organization. 2.1 Write a concept paper and project proposal and distribute it to the identified possible funding sources 3. Write to CAIR and, if necessary, other organizations in western countries with a Muslim minority pro-active in public advocacy. 3.1 Seek and obtain their commitments to provide training on communication strategies and policy advocacy 3.2 Prepare a training design in collaboration with CAIR</td>
<td>Zainudin Malang</td>
<td>August 31, 2006  September 30, 2006  October 31, 2006</td>
</tr>
</tbody>
</table>
### Action Plan

<table>
<thead>
<tr>
<th>Actions</th>
<th>People Involved</th>
<th>Resources</th>
<th>Timeline</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Talk and write about the necessity of setting-up the organization in forums and in newspaper column. 1.1 Engage the other participants in the NIU program to assist in generating awareness of that necessity by speaking and writing about it</td>
<td>Zainudin Malang/ Other Participants in NIU Program</td>
<td>Manhours</td>
<td>August 31, 2006</td>
<td>News column</td>
</tr>
<tr>
<td>2. Identify possible funding sources that will support the incorporation, training, and operational expenses of the organization. 2.1 Write a concept paper and project proposal and distribute it to the identified possible funding sources</td>
<td>Zainudin Malang</td>
<td></td>
<td>September 30, 2006</td>
<td>Concept Paper/ Project Proposal</td>
</tr>
<tr>
<td>3. Write to CAIR and, if necessary, other organizations in western countries with a Muslim minority pro-active in public advocacy. 3.1 Seek and obtain their commitments to provide training on communication strategies and policy advocacy 3.2 Prepare a training design in collaboration with CAIR</td>
<td>Zainudin Malang/ CAIR-Chicago Exec Dir</td>
<td></td>
<td>October 31, 2006</td>
<td>Communications /Emails with CAIR/ Other organization(s)</td>
</tr>
</tbody>
</table>

### NETWORKING AND ALLIANCE-BUILDING

- **Goal**
  - Networking and Alliance-Building with Muslim Mindanao People’s Organization, Non-Government Organizations and relevant Government Offices to enhance Bangsamoro-Philippine Relations.

- **Objectives**
  - Conduct an inventory of existing organizations, groups and individuals
  - firm up linkage/partnership with relevant organizations, groups and individuals
  - relate with media firms and practitioners
### Action Plan

**Objectives:** Conduct an inventory of existing organizations, groups and individuals

<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>Identification of focal person per province</td>
<td>old partners, local leaders and community folks</td>
<td>Mobilization and communication funds, supplies</td>
<td>July 2006</td>
<td>Focal persons per province identified</td>
</tr>
<tr>
<td>Orientation of focal persons re identification of area partners</td>
<td>Provincial focal persons</td>
<td>-do-</td>
<td>July 2006</td>
<td>Provincial focal persons oriented on program goal, objectives and strategies</td>
</tr>
<tr>
<td>Inventory of existing GA/NGO, individuals</td>
<td>Provincial focal persons, area partners</td>
<td>-do-</td>
<td>August 2006</td>
<td>Existing GA/NGO, PO, Associations, and individuals identified/listed</td>
</tr>
</tbody>
</table>

### Action Plan

**Objectives:** To firm up linkage/partnership with (relevant) organizations/individuals in promoting good bangsamoro-Philippine relation

<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>Start-up meetings to discuss Goals, objectives and strategies</td>
<td>Representatives of pre-identified GOs/NGOs, POs, Associations, and Individuals</td>
<td>Mobilization, documentation and communication funds, supplies</td>
<td>August, 2006</td>
<td>Start-up meetings conducted, goals, objectives and strategies discussed</td>
</tr>
<tr>
<td>Develop core messages for advocacy</td>
<td>Pre-identified partners</td>
<td>-do-</td>
<td>August 2006</td>
<td>Core advocacy messages developed</td>
</tr>
<tr>
<td>Utilization of core messages in all activities of partners</td>
<td>Committed partners</td>
<td>-do-</td>
<td>December 2006</td>
<td>Committed partners utilizing core messages</td>
</tr>
<tr>
<td>Follow through meetings</td>
<td>All partners</td>
<td>-do-</td>
<td>December 2006</td>
<td>Activities monitored</td>
</tr>
</tbody>
</table>
### Action Plan

**Objectives:** relate with the firms and practitioners

<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>Converse with PDA on the initiative</td>
<td>PDA Provincial and City Presidents</td>
<td>Fare, Venue, meals and lodging Program Design</td>
<td>15 July 2006</td>
<td>Attendance, plan and tasking</td>
</tr>
<tr>
<td>Legworking and Invitation</td>
<td>Media outfit managers Media practitioners</td>
<td>Program Concept Invitation</td>
<td>30 August 2006</td>
<td>Appreciation of the initiative Confirmed attendance</td>
</tr>
<tr>
<td>Provincial Consultation</td>
<td>Media outfit managers Media practitioners</td>
<td>Program Concept Meals, Snack, transportation</td>
<td>5 October 2006</td>
<td>Formation of Media Coordinating Committee for BM-PH Relations</td>
</tr>
<tr>
<td>Regional Consultation</td>
<td>Provincial Media Coordinating Committees for BM-PH Relations Draft Articles of Solidarity</td>
<td>Program Concept Meals, Snack, transportation</td>
<td>25 November 2006</td>
<td>Action Plan</td>
</tr>
</tbody>
</table>

---

**ECONOMIC PRODUCTIVITY**

- **Goal:**
  - Optimizing Muslim Mindanao agricultural and fisheries productivity

- **Objectives**
  - *provide technical assistance in the review of current agricultural and fisheries program of the autonomous regional government*
  - *prepare an Agriculture and Fishery Productivity for farmer-beneficiaries among indigenous communities in the ARMM*
  - *validate regional agriculture/fishery productivity interventions with local government units*
## Action Plan

**Objectives:**

*Provide technical assistance in the review of current agricultural and fisheries program of the autonomous regional government.*

<table>
<thead>
<tr>
<th>Actions <em>(What to do?)</em></th>
<th>People Involved <em>(Who to work with?)</em></th>
<th>Resources <em>(What funding/materials?)</em></th>
<th>Timeline <em>(When to finish?)</em></th>
<th>Evaluation <em>(How to measure success?)</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>Initiate exploratory talks for agricultural and fisheries productivity</td>
<td>representatives from DAF-ARMM, MSU College of Agriculture</td>
<td>Meals; agricultural and fisheries productivity program details</td>
<td>July 15, 2006</td>
<td>Outline of possible collaboration in the program.</td>
</tr>
<tr>
<td>Create joint technical working group for the program</td>
<td>representatives from DAF-ARMM, MSU College of Agriculture civil society organizations</td>
<td>Snacks and meals outline of program collaboration</td>
<td>July 30, 2006</td>
<td>Program Goals and Objectives Set</td>
</tr>
<tr>
<td>Prepare a program design</td>
<td>MSU College of Agriculture/ Research and Extension Services</td>
<td>Outline of Collaboration; Program Goals and Objectives; Technical Specialists</td>
<td>August 10, 2006</td>
<td>Program Design</td>
</tr>
<tr>
<td>Signing of a Memorandum of Agreement of all lead agencies to the program</td>
<td>Regional Governor of the ARMM, Regional Secretary of DAF ARMM, MSU Chancellor and Provincial Governments</td>
<td>Program design</td>
<td>September 30, 2006</td>
<td>Signed MOA</td>
</tr>
</tbody>
</table>

---

## Action Plan

**Objectives**

*Prepare an Agriculture and Fishery Productivity for farmer beneficiaries among indigenous communities in the ARMM.*

<table>
<thead>
<tr>
<th>Actions <em>(What to do?)</em></th>
<th>People Involved <em>(Who to work with?)</em></th>
<th>Resources <em>(What funding/materials?)</em></th>
<th>Timeline <em>(When to finish?)</em></th>
<th>Evaluation <em>(How to measure success?)</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>Initiate exploratory talks</td>
<td>Regional Secretary of DAF ARMM, representative from the RPDO, NGOs and CSOs of IP Communities in the ARMM</td>
<td>Food and Venue and other logistics</td>
<td>August, 2006</td>
<td>Availability of concerned individuals and agencies</td>
</tr>
<tr>
<td>Creation of a joint technical working group</td>
<td>Representative from DAF ARMM, RPDO, NGOs and CSOs</td>
<td>Food and Venue and other logistics</td>
<td>August-September, 2006</td>
<td>Joint Technical Working group created</td>
</tr>
<tr>
<td>Discussion and formulation of the concept and come up with a Concept Paper</td>
<td>Members of the JTWG</td>
<td>Food and Venue and other logistics</td>
<td>Mid September, 2006</td>
<td>Availability of JTWG members, Concept Paper formulated</td>
</tr>
<tr>
<td>Plan Formulation of an Agriculture and Fishery Productivity for Indigenous Communities in the ARMM</td>
<td>Members of the JTWG</td>
<td>Food and Venue and other logistics</td>
<td>October, 2006</td>
<td>Comprehensive Plan formulated</td>
</tr>
<tr>
<td>Plan Presentation to the Regional Governor</td>
<td>Regional Governor and JTWG members</td>
<td>Food and Venue and other logistics</td>
<td>Mid- November, 2006</td>
<td>Approval of the Regional Governor on the Proposed Plan</td>
</tr>
<tr>
<td>Information, dissemination of the plan</td>
<td>Local Government Units and other concerned agencies</td>
<td>Food and venue and other logistics</td>
<td>Mid-December, 2006</td>
<td>Incorporation of the Plan in their respective Provincial and Municipal Development Plans</td>
</tr>
</tbody>
</table>
Action Plan

Objectives:
validate regional agriculture/ﬁshery productivity interventions with local government units

<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>Present initiative</td>
<td>DILG-ARMM, League President of the ARMM</td>
<td>Concept Paper on A/F productivity in the ARMM</td>
<td>July 10,2006</td>
<td>Issuance of a Memorandum Circular for the League</td>
</tr>
<tr>
<td>to the DILG-ARMM Secretary</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Joint League Officers</td>
<td>League Presidents of LMP, VMP, PCL, and Federation of ABC’s</td>
<td>Mini-rumarrandum Circular Briefing Materials</td>
<td>July 20, 2006</td>
<td>League Presidents or representatives are present</td>
</tr>
<tr>
<td>Meeting</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>LMP regional meeting</td>
<td>Regional Chairman of LMP and Provincial Presidents of LMP</td>
<td>Snacks/Meals and other logistics</td>
<td>July 30, 2006</td>
<td>All League Presidents are present and active in the discussion</td>
</tr>
<tr>
<td>VLMP regional meeting</td>
<td>Regional Chairman of VLMP and Provincial Presidents of VLMP</td>
<td>Snacks/Meals and other logistics</td>
<td>August 05, 2006</td>
<td>All League Chapter Presidents are present and active in discussion</td>
</tr>
<tr>
<td>PCL regional meeting</td>
<td>PCL Regional Chairman, PCL Provincial Chapter President</td>
<td>Snacks/Meals and other logistics</td>
<td>August 10, 2006</td>
<td>All representatives are present and active in the discussion</td>
</tr>
<tr>
<td>Regional ABC Meeting</td>
<td>ABC Regional Federation President, ABC Provincial Federation Presidents</td>
<td>Snacks/Meals and other logistics</td>
<td>August 15, 2006</td>
<td>All representatives are present and active in the discussion</td>
</tr>
<tr>
<td>Creation of an Ad Hoc Committee for the preparation of a Regional Agricultural and Fishery Summit</td>
<td>Regional League Presidents of LMP, VLMP, PCL, and Regional Federation President of ABC, DAF-ARMM, IPDO, MSU and ODG-IP</td>
<td>Snacks/Meals and other logistics</td>
<td>August 20, 2006</td>
<td>Comes up with a summit program design Executive Order from the Regional Governor thru DILG-ARMM for the attendance of LGU participants</td>
</tr>
</tbody>
</table>

INTERFAITH DIALOGUE AND INTERCULTURAL CONVERSATION

- Goals
  - Promotion of interfaith dialogue and intercultural conversation among leaders of various faith traditions in Muslim Mindanao

- Objectives
  - To make an inventory of existing initiatives on interfaith dialogue and intercultural conversation.
  - To establish contact and solicit different ideas from religious and community leaders who are engaged in IFD.
  - To come up with a documentation and analysis of IFD status/situation and prepare a design/proposal for IFD
### Action Plan

**Objective:**
To promote and strengthen Inter-Faith Dialogue (IFD) and Intercultural Conversation among Religious and Community Leaders of various faiths and Traditions in the ARMM.

<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. Plan with other team members (as already organized) the implementation of the goal and its evaluation.</td>
<td>Team Members Ms Fatimah Salapudin, Ustads Abdulwahid Inju, Fr. Rene P. Villanueva, OMI</td>
<td>NIU Program</td>
<td>June 19, 2006</td>
<td>All team members are present.</td>
</tr>
<tr>
<td>2. Make an inventory of existing initiatives in IFD &amp; ICC by contacting Religious and Christian Leaders involved in IFD &amp; ICC.</td>
<td>Bishops Priests Religious Lay Leaders</td>
<td>Apostolic Vicariate of Jolo JPIC Ministry Desk</td>
<td>July to August 2006</td>
<td>An inventory was made.</td>
</tr>
<tr>
<td>3. To establish contact and solicit different ideas from religious and community leaders who are engaged in IFD &amp; ICC.</td>
<td>With other team members make use of the inventory of IFD &amp; ICC leaders.</td>
<td>Apostolic Vicariate of Jolo JPIC Ministry Desk</td>
<td>September to November</td>
<td>Letters have been sent and responses received.</td>
</tr>
<tr>
<td>4. Come up with a documentation and analysis of the IFD &amp; ICC situation and a proposal to that effect.</td>
<td>Ms Fatimah Salapudin Ustads Abdulwahid Inju Fr. Rene P. Villanueva, OMI</td>
<td>To be discussed by the team</td>
<td>December 2006</td>
<td>A good documentation and a proposal have been made.</td>
</tr>
</tbody>
</table>

---

### Action Plan

**Objectives:**
Sustain Culture of Peace through Tolerance and Deep Understanding Among the Dar’ul Ifta through Interfaith Dialogue

<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>To make an inventory of existing initiatives on interfaith dialogue and intercultural conversation.</td>
<td>Ulama, Mufti, Imam</td>
<td>NIU Program</td>
<td>July - August</td>
<td>All Mufti and Imam are present</td>
</tr>
<tr>
<td>To establish contact and solicit different ideas from religious and community leaders who engages in IFD.</td>
<td>With the ulama and imam make use of the inventory</td>
<td>Supreme counsel for Islamic guidance and preaching</td>
<td>Septmeber - November</td>
<td>The inventory was made</td>
</tr>
<tr>
<td>To come up with a documentation and analysis of IFD and proposal to that effect</td>
<td>Darul Hijah, Supreme counsel for Islamic guidance and preaching</td>
<td>Mufti, community Imam of Tawi Tawi</td>
<td>December</td>
<td>Documentation and Proposal has been made</td>
</tr>
</tbody>
</table>
### Action Plan

**Objectives:** To make an inventory of existing initiatives in interfaith dialogue and intercultural conversation.

<table>
<thead>
<tr>
<th>Actions (What to do?)</th>
<th>People Involved (Who to work with?)</th>
<th>Resources (What funding/materials?)</th>
<th>(When to finish?) Timeline</th>
<th>Evaluation (How to measure success?)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Inventory of IPD programs in BASULTA</td>
<td>Us Inju, Fr Villanueva, Rajam, Jurma, NGOs, Religious and Community leaders</td>
<td>Mobilization</td>
<td>July</td>
<td>No. of existing programs in IPD</td>
</tr>
<tr>
<td>2) Inventory of IPD programs in Maguindanao</td>
<td>Us Inju, Fr Villanueva, NGOs, Religious and Community leaders</td>
<td>Mobilization</td>
<td>August</td>
<td>No. of existing programs in IPD</td>
</tr>
<tr>
<td>3) Inventory of IPD programs in Lanao Sur</td>
<td>Us Inju, Fr Villanueva, NGOs, Religious and Community leaders</td>
<td>Mobilization</td>
<td>August</td>
<td>No. of existing programs in IPD</td>
</tr>
<tr>
<td>4) Consolidate Reports</td>
<td>Fr Villanueva, Jurma</td>
<td>Supplies</td>
<td>August</td>
<td>Report on Inventory</td>
</tr>
</tbody>
</table>

### Action Plan

**Objective:** To establish contacts and solicit different ideas from religious and community leaders engaged in IPD.

<table>
<thead>
<tr>
<th>Actions (What to do?)</th>
<th>People Involved (Who to work with?)</th>
<th>Resources (What funding/materials?)</th>
<th>(When to finish?) Timeline</th>
<th>Evaluation (How to measure success?)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Identify Contacts</td>
<td>Us Inju, Fr. Villanueva</td>
<td>Communication</td>
<td>Sept</td>
<td>No. of Identified contacts</td>
</tr>
<tr>
<td>2) Arrange Informal Meetings</td>
<td>Us Inju, Fr. Villanueva</td>
<td>Communication</td>
<td>Sept</td>
<td>Number of arranged meetings</td>
</tr>
<tr>
<td>3) Informal meetings BASULTA</td>
<td>Us Inju, Fr Villanueva, Jurma, Rajam, NGOs, Religious and community leaders</td>
<td>Mobilization</td>
<td>Sept</td>
<td>Inputs from IFD players</td>
</tr>
<tr>
<td>4) Informal meetings Maguindanao</td>
<td>Us Inju, Fr Villanueva NGOs, Religious and community leaders</td>
<td>Mobilization</td>
<td>Oct</td>
<td>Inputs from IFD players</td>
</tr>
<tr>
<td>5) Informal meetings Lanao Sur</td>
<td>Us Inju, Fr Villanueva NGOs, Religious and community leaders</td>
<td>Mobilization</td>
<td>Oct</td>
<td>Inputs from IFD players</td>
</tr>
</tbody>
</table>
Action Plan

Objectives: To come up with a documentation and analysis of IFD status/situation and prepare design/proposal for IFD

<table>
<thead>
<tr>
<th>Actions (What to do?)</th>
<th>People Involved (Who to work with?)</th>
<th>Resources (What funding/materials?)</th>
<th>(When to finish?) Timeline</th>
<th>Evaluation (How to measure success?)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1) Consolidate Documentation</td>
<td>Fr Villanueva, Jurma</td>
<td>Supplies</td>
<td>Nov</td>
<td>Documented reports</td>
</tr>
<tr>
<td>2) Small meeting to discuss documented reports</td>
<td>Us Inju, Fr Villanueva, Rajam, Jurma</td>
<td>Mobilization, Supplies</td>
<td>Nov</td>
<td>Reports validated and analyzed</td>
</tr>
<tr>
<td>3) Preparation of design/proposal</td>
<td>Jurma, Teng</td>
<td>Mobilization, Supplies</td>
<td>Dec</td>
<td>Program design/proposal</td>
</tr>
</tbody>
</table>

---

LEGISLATIVE RELATIONS

- **Goals**
  - Support friendly Moro and Non-Moro legislators initiatives for the enhancement of Bangsamoro-Philippine Relations

- **Objectives**
  - *Formation of an ARMM legislative caucus on the promotion and enhancement of Bangsamoro-Philippine Relations*
  - *Engage and Mobilize central government Moro and Non-Moro Legislators on the promotion and enhancement of Bangsamoro-Philippine Relations*
### Action Plan

**Objectives:** Formation of an ARMM legislative caucus on the promotion and enhancement of Bangsamoro-Philippine Relations

<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>Presentation to the Speaker</td>
<td>Speaker</td>
<td>Appointment with Speaker</td>
<td>1st wk, August</td>
<td>Invitation for a meeting from Speakers to the Members of Assembly</td>
</tr>
<tr>
<td>Presentation to Members of Assembly</td>
<td>Speaker Members of Assembly FTG Members</td>
<td>Invitation Program Meals and Snacks</td>
<td>2nd wk, August</td>
<td>Adoption and organization of caucus Designation of secretariat</td>
</tr>
<tr>
<td>Action Planning of Caucus</td>
<td>Speaker Members of Assembly FTG Members</td>
<td>Fare Meals and Lodging Program</td>
<td>21 September</td>
<td>Action Plan</td>
</tr>
</tbody>
</table>

### Action Plan

**Objectives:** Engage and Mobilize central government Moro and Non-Moro Legislators on the promotion and enhancement of Bangsamoro-Philippine Relations

<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>Identify and converse with potential champions</td>
<td>Party list representatives Other friendly congressmen and senators</td>
<td>Project design</td>
<td>July-August</td>
<td>List of convenors</td>
</tr>
<tr>
<td>Inaugural caucus</td>
<td>Convenors</td>
<td>List of convenors Meals and snacks</td>
<td>21 August</td>
<td>Caucus format Secretariat</td>
</tr>
<tr>
<td>Forum on 1996 Final Peace Agreement</td>
<td>Convenors Secretariat Legislators OPAPP, MNLF, OIC</td>
<td>Meals, snacks Briefing materials Presentors</td>
<td>2 September</td>
<td>Forum conducted</td>
</tr>
<tr>
<td>Forum on the MILF-GRP Peace Process</td>
<td>Convenors Secretariat Legislators OPAPP, MILF</td>
<td>Meals, snacks Briefing materials presentors</td>
<td>21 September</td>
<td>Forum conducted</td>
</tr>
</tbody>
</table>
LETTERS OF APPRECIATION

Thank-You Email from an NGO Participant
Khanappi Ayao
NGO leader
Chief Operations Officer of Kadtabanga Foundation
for Peace & Development Advocates, Inc.

>>> sonny ayao <sonnyayao@yahoo.com.ph> 07/05/06 1:44 AM >>>
Madam,

Greetings of Peace and Prosperity!

The Study Tour at Northern Illinois University on "ARMM-Minority-Majority Relations in the Philippines: Religion, Education, Community and Political Process" has provided us an opportunity to immerse the culture and traditions of the Americans. This activity truly enhanced my knowledge and experience on the said subject matter, which we personally experience since our childhood, here in Southern Philippines.

In my entire life, I could not forget the thoughts, sharing, courtesies, assistance and the hospitality that you have extended to us during our 23-day stay in the University. For this, on behalf of the Kadtabanga Foundation and on my personal capacity, I would like to extend my heartfelt thanks and gratitude to all of you.

We hope and pray that this kind of endeavor that you are continue working on will soon be more successful and many of our countrymen, especially from the Bangsamoro will participate to the similar activities in the future.

On the other hand, I am saddened by the death of your father, my condolence to you and your family.

Once again, thank you very much and more power.

Mr. Khanappi "Sonny" K. Ayao
Project Officer, KFPDAI
Thank-You Email from a Mayor

Greetings of Peace and Felicitations!

You had been so good and kind in taking good care of Vice-Mayor Abdullah P. Salik, Jr, while having his study on majority-minority relations in the Philippines, a project of U.S. State Department at the Northern Illinois University, DeKalb, Illinois, U.S.A, together with other government officials from the Autonomous Region in Muslim Mindanao.

His experiences with you, will not only help him as an individual person but as a public servant who shall render services to our constituents, and more importantly he had given his contribution to a better understanding of the people in Mindanao, Philippines by our American brothers and sisters in the United States of America.

Along this line, the officialdom of the Local Government Unit of Upi, Maguindanao, Philippines and the constituents, thru this humble representation wish to respectfully extend our best wishes and heartfelt gratitude to you for all the help, assistance and the rare opportunities you have extended to our Vice-Mayor.

Again THANK YOU and more power!

Very truly yours,

RAMON A. PIANG, SR.
Municipal Mayor

The Delegation with Chicago Mayor Richard Daley
Dear Nally,

Hi Nally. I am Rajam. Remember me? Sorry I lost your address, I only found it now. How are you? How’s every body? Dr. Rey Dr. Ong, Dr. Ida and your little girl. How are they?

Thanks and more power dear. Thanks for everything. You're so kind.

Rajam
Overview:

The follow-on program for the ARMM group was held December 11-14 in Puerto Princesa, Palawan. On December 15 in Manila, the ARMM participants presented their future goals that came out of the follow-on workshop to Steven Ashby, Assistant to the Cultural Affairs Officer, Dr. Bruce Armstrong, of the U.S. Embassy. Afterward, Dr. Russell and Dr. Jones traveled to Tawi Tawi and Zamboanga City with several participants for on-site visits.

The follow-on activities in Palawan were designed to discuss the implementation of action plans by individual participants in selected communities in the ARMM and to discuss the progress of the strategic ARMM plan that they put together at NIU in June, 2006. Additional goals of the follow-on activities were to enable some site visits by the NIU team to monitor and evaluate the community projects and to encourage further development, as appropriate, of the group’s strategic plan.

Evaluation of the Follow-on activities involved reviewing the participants’ abilities to transfer their knowledge (action plans) into actual community service, to determine how their attitudes may have changed, and to revive and support the participants’ commitment to the goals of the project. This required 1) bringing participants together to discuss their reflections and stories of success, problems, and lessons learned; 2) allowing selected U.S. (Dr. Russell and Dr. Jones) and Philippine experts (Attorney Marilen Ramiro, Dr. Domingo Aranal, and other IVP-Phils representatives) to form comments on these lessons as a group and as individuals; 3) designing a printed booklet that highlights the goals of the project and that selects the “best practices” stories and lessons learned; and 4) enabling a panel and extensive group discussion on “Where do we go from here? Plans and Priorities for the Future”. All of these were accomplished, with the exception of the printed booklet, for which we have requested an extension of this project so as to collect by e-mail the stories and comments of individual ARMM participants in the project.

Palawan Workshops and Discussions, December 11-14, 2006

Palawan is part of an area of the Philippines that is sometimes referred to as MinSuPala (Mindanao, the Sulu archipelago and Palawan). The southern part of Palawan is home to a number of Muslim ethnic groups and is relatively close to Malaysia. While the province of Palawan is now mostly Christian, we considered it a reasonable place for holding the follow-on activities. It also has a well-deserved reputation for ecological and environmental preservation, supported by the local government, and therefore provides an important contrast to many areas of the Philippines.

The follow-on program was arranged by IVP-Phils, specifically Conchita Ragragio and other local IVPs, in consultation with Attorney Marilen Ramiro, the in-country coordinator for this project. It was held at the Astoria Hotel in the capital city, Puerto Princesa. It was attended by a majority of the ARMM participants, although four individuals (Assemblywoman Rajam Akbar of Basilan; Vice Mayor Abdullah Salik of Upi, Maguindanao; Atty. Zen Malang of the Bangsamoro Law and Policy Center; and one of our regional coordinators, Atty. Suharto Ambolodto, Advisor to the ARMM Regional Legislature and head of the Caucus on Muslim Mindanao Affairs) were not able to attend owing to previous commitments. (Attorney Ambolodto was able to attend the summary overview presented to Stephen Ashby of the U.S. Embassy on December 15 in Manila, however). The group was provided with packets of material that
highlighted US AID projects in Mindanao and also a detailed handout on Program Planning and Proposal Writing. After checking in, the group was hosted for lunch by the Mayor of Puerto Princesa (who is an IVP-Phils member), Edward S. Hagedorn. They then went on a city tour and had a visit to the crocodile preservation farm.

At the opening program, Dr. Russell presented a power point of the goals and key points of ECA-funded projects being run by NIU (the ARMM Majority-Minority Relations project and the ongoing ACCESS Philippines youth leadership project). Dr. Eric Jones also gave a talk on why peace building is so important and why it is such a challenging task. The objectives of the workshop and the schedule were outlined in a two-page document provided by IVP-Phils. The three objectives were:

1. To update one another on the progress of the various functional task groups’ Action Plans
2. To develop project proposals for funding
3. To prepare the presentation to potential partners on December 15 in Manila and to obtain feedback from the target partners.

Aside from a boat tour of Honda Bay and some stops at various islands (including the Dos Palmas Resort where we were provided a tour and a review of the Abu Sayyaf Group kidnapping of 20 or so people, including three Americans a few years ago), the rest of the workshop time was devoted to discussion of individual and group action plans. A significant amount of time also was spent by the ARMM participants in preparing a draft project proposal related to what they want to do next to realize fully the aims of the program. Another break included a tour of a model ‘free-ranging’ prison where inmates are able to participate in farming and growing their own food. Mayor Hagedorn and Governor Reyes (also an IVP-Phils member) provided the group additional meals. The group definitely received the red carpet treatment everywhere they went, and had some very interesting discussions with both the Mayor and the Governor of Palawan.

The presentation of action plans was based on the five Functional Task Groups that the ARMM participants put together as part of their Strategic Plan for the ARMM while at NIU in June. This strategic plan included the following:

**VISION**
WE ENVISION a humane, mutually tolerant, supportive, collaborative, sincere and just mutually defined Bangsamoro-Philippine Relations for sustainable peace and development in Muslim Mindanao.

**MISSION**
ENHANCE BANGSAMORO-PHILIPPINE RELATIONS through empowerment and advancement of social and economic conditions Bangsamoro people, promotion of sustainable development, good governance, accountability, equity, unity and non-violent conflict resolution, and the education of the majority Filipino population on Bangsamoro society, history and struggle.

**GOALS**
1. Establish a non-profit organization dedicated to the correction of misconceptions as well as promotion of a greater understanding by the majority Filipinos and the Philippine government of the Bangsamoro minority’s history, struggle, and aspirations.
2. Networking and Alliance-Building with Muslim Mindanao People’s Organization, Non-Government Organizations and relevant government offices to enhance Bangsamoro-Philippine Relations.
3. Optimizing Muslim Mindanao agricultural and fisheries productivity
4. Promotion of interfaith dialogue and intercultural conversation among leaders of various faith traditions in Muslim Mindanao
5. Support friendly Moro and Non-Moro legislators initiatives for the enhancement of Bangsamoro-Philippine Relations

FUNCTIONAL TASK GROUPS (FTG):

FTG 1: BM-PH RELATIONS INSTI-BLDG
FTG 2: NETWORKING AND ALLIANCE-BLDG
FTG 3: ECONOMIC PRODUCTIVITY
FTG 4: INTERFAITH DIALOGUE AND INTERCULTURAL CONVERSATION
FTG 5: LEGISLATIVE RELATIONS

* Owing to the absence of the ARMM leaders of FTG 1 and 5, only FTG 2-4 were reviewed.

FTG 2: Networking and Alliance Building Report:

Goal
- Networking and Alliance-Building with Muslim Mindanao People’s Organizations, Non-Government Organizations and relevant Government Offices to enhance Bangsamoro-Philippine Relations.

Objectives
- Conduct an inventory of existing organizations, groups and individuals
- Firm up linkage/partnership with relevant organizations, groups and individuals
- Relate with media firms and practitioners

Obstacles to Project Implementation

The above goal and objectives were stated in the ARMM Strategic Plan established at NIU. Some findings as well as difficulties in achieving the lofty aims of the ARMM Strategic Plan emerged during the workshop. The FTG on Networking and Alliance-Building noted that the biggest obstacle they encountered was geographic distance between members and the problem of communication. The members are spread out between Tawi Tawi in the far south of the Sulu archipelago and Cotabato and Maguindanao, both in central Mindanao. E-mail correspondence is erratic owing to difficulty with the Internet infrastructure, and so they have to communicate by texting each other on their cell phones. Face-to-face meetings are hampered by a lack of travel funding and the great distances involved. The resulting inability to come together inhibits their ability to create workable advocacy projects and to understand what each one is doing. As a result, many of the plans did not emerge. A second general difficulty noted is that some government organizations do not want to collaborate with NGOs owing to ‘turf’ issues, e.g., some LGUs (Local Government Units) think that NGOs are doing work that they should be doing.

Stories of Successes and accomplishments

However, some successes and achievements since the June program at NIU also were noted. Jurma Tikmasan reported that she had formalized some women’s organizations in the ARMM (including Tawi Tawi, Marawi, Basilan and one person in Manila) into a Network of Muslim Women’s Rights Advocates. The importance of Muslim women’s rights relates directly to the theme of improving majority-minority relations in the Philippines. Her group has engaged with the National Commission on the Role of Filipino
Women in regard to Muslim women’s reproductive rights and family relations in Islam. The goal in part is to negotiate with powerful people about how the powerless exist, e.g., to bridge the gap in understanding. Her group conducted their first seminar with Muslim religious leaders as well. They presented data on the facts of rape cases, abortion, and challenged the reason for polygamy. Apparently, this discussion elicited some hot debate, and Ms. Tikmasan commented that Muslim religious leaders seem to perceive Muslim women as “anti-Islam” when they speak about gender issues. She noted that one reaction from a Muslim religious leader that she found illogical was a rationale for polygamy based on a belief that women who do not have sex will go into prostitution.

Another initiative that Ms. Tikmasan and Ustadz Inju (also an ARMM member and the Mufti of Tawi Tawi) are advancing is a halal food preparation survey. There is a new Halal Food Board (Ustadz Inju is the Chair) that she also is on and their goal is to use science to support the certification of certain foods and manufacturers of halal food, e.g., to determine if foods labeled as halal are really ‘halal’. They see the Halal Board as a vehicle for forging more national attention to be paid to majority-minority relations and understandings.

It was during this presentation that the need and desire for an interactive center (suggested name: Musawara Center, or consensus center) first came up. As first envisioned, the idea was for one big center that would contain books, information, songs and other cultural information about the minorities in Mindanao. It would have computer capabilities and would be a neutral venue where marginalized people and relevant organizations and persons can come together for inter-cultural and inter-faith dialogue. Ultimately, it would be linked up to activity centers for youth in each province. There was discussion on how they could sell something (crafts? Food?) to sustain the center and staff.

FTG 3: Economic Productivity Report

Goal:
Optimizing Muslim Mindanao agricultural and fisheries productivity

Objectives
- provide technical assistance in the review of current agricultural and fisheries program of the autonomous regional government
- prepare an Agriculture and Fishery Productivity for farmer-beneficiaries among indigenous communities in the ARMM
- validate regional agriculture/fishery productivity interventions with local government units

The above goal and objectives were the target for FTG 3 in the ARMM Strategic Plan established at NIU. The members of this group also noted that the problems they encountered in implementing their strategic plan involved a lack of resources for travel and the difficulty they have in gaining access to relevant officials in government.

Nonetheless, they also had some important accomplishments. This discussion was led by Rolly Macalandong (Chancellor, Mindanao State University, Maguindanao) and Fatima Kanakan, (Deputy Governor for the Indigenous Peoples of the ARMM government).

Accomplishments

Chancellor Macalandong noted they have conducted activities with the Bureau of Fisheries and Aquatic Resources (BFAR) in the ARMM. They also jointly formulated and signed a Memorandum of Agreement between MSU-Maguindanao and BFAR in July. This involves MSU providing land, personnel and a building. BFAR will provide funds for their faculty to do their research or consulting and give priority to
their qualified students in future hiring. The amount of land provided for research and outreach is 2 ha of lowland property and 3 ha of upland property. They were able to get the Commission on Education to give 600,000 pesos for an experimental vegetable garden, and they are now building a greenhouse for farmers to come and see demonstrations. They also are looking for a big loan for abaca (fiber from banana) and are experimenting with new forms of banana to supply the European market. They also are promoting truly halal foods (the phrase “From Farm to Forks” as a play on the program “From Arms to Farms” came up). He noted that MSU needs to send at least two faculty for training to Malaysia in order to be able to spread and teach halal technology and processing to their students. Importantly, Chancellor Macalandong indicated he has been motivated by the NIU program to work for peace. He is working with ACT for Peace to train his faculty and in August 2006 he created a center on peace, gender and development at MSU-Maguindanao. There is a wide participation of faculty and staff in a series of Act for Peace activities, including 1) a seminar/workshop on Agenda Setting and Proposal Making for 45 MSU faculty members; 2) a seminar/workshop on Curriculum Development and Culture of Peace for 44 MSU-Maguindanao High School faculty; and 3) a training/workshop on Peace and Conflict Impact Assessment for 30 tertiary MSU-Maguindanao faculty members.

Ms. Kanakan commented that she had submitted a report on their strategic action plans to the Office of the Regional Cabinet Secretary and to the Regional Governor of the ARMM. She said she is continuing to engage with the U.S. Institute of Peace and other peace advocates in Mindanao, the Philippines and the U.S. In her capacity as government head of the indigenous peoples in the ARMM, she also is busy organizing socio-economic cooperatives for the indigenous peoples. One project is “Tuba-Tuba”, which I think refers to developing Jetropa as biodiesel (a project the Japanese are interested in). Finally, she is working with the Regional Legislative Assembly on the codification of tribal customary laws in the ARMM in hopes of someday protecting and promoting the rights of indigenous peoples.

FTG 4: Inter-faith Dialogue (IFD) and Intercultural Conversation (ICC) Report:

Goals

- Promotion of interfaith dialogue and intercultural conversation among leaders of various faith traditions in Muslim Mindanao

Objectives

To make an inventory of existing initiatives on interfaith dialogue and intercultural conversation.

- To establish contact and solicit different ideas from religious and community leaders who are engaged in IFD.

- To come up with a documentation and analysis of IFD status/situation and prepare a design/proposal for IFD

Plans, Problems, & Accomplishments

The above goals and objectives were stated in the ARMM Strategic Plan. Father Villanueva and Ustadz Inju were the leaders of this group, along with Fatimawati Salapuddin. Father Villanueva indicated that he had contacted the Bishops-Ulama Forum and a group known as the Major Religious Superiors of the Philippines. The Roman Catholic Church already is focused on IFD in Mindanao. In Jolo, where he is based, he wants to pull together a two-day assembly entitled “Bridging Leadership”. The purpose is to bring all NGOs, military leaders, and members of the Moro National Liberation Front (MNLF) and Moro Islamic Liberation Front (MILF) who are working for peace together to discuss IFD issues and majority-minority relations. He wants to try and get them to coordinate their activities. He also wants to set up an international Center for Human Dialogue in Sulu to pull the MNLF, government leaders and NGOs together into a network to strengthen understanding and to work together. He noted that during the Mindanao Week of Peace, lots of organizations work together, not just churches. Ustadz Inju can help
him by bringing in his network of Muslim religious leaders. One of the problems that arose during his
discussion was with Fatimawati Salapuddin, also from Jolo. She noted that the MNLF has told a number
of civil society leaders to boycott the assembly on the grounds that the military were being included.
Furthermore, she noted that the more marginalized rural populations outside of the city of Jolo were not
informed of the event. Nonetheless, according to Father Villanueva, apparently some lower-ranking
MNLF members were scheduled to attend.

Ustadz Inju then reported that he has networked with the Assembly of Darul Iftah of the Philippines (of
which he also is a member), the Ulama League of the Philippines, and the Organization of Muslim
Religious Leaders. The Assembly of Darul Iftah of the Philippines consists of one mufti per province.
The muftis must be consulted in matters related to Shari‘ah law and the Qur’an. The Ulama League of
the Philippines is headed by Dr. Matilan. The Organization of Muslim Religious Leaders of the ARMM
consists of one representative for each mosque. Their goal is the spiritual development of their
communities, and includes MILF and MNLF members. One of Ustadz’ concerns is to help make the
religious leaders of the ARMM ‘moderate’ Muslims. He also has started the Organization of Centralized
Friday Sermons, in which the Muslim religious leaders work together to write each Friday’s sermon and
then e-mail them to religious leaders all over the ARMM to make sure that the same message is being
relayed to Muslim followers. He also is engaged in strengthening the Dawa (dakwah) in coordination
with the international Center for Moderate Muslims in Manila. This Center includes representatives from
Thailand, Malaysia and Indonesia. The Center in Manila told him to put up a satellite center in Tawi
Tawi in order to strengthen local Muslims’ knowledge of their religion. It should be noted that he
commented later that one problem he faces is that many Muslims in the southern Philippines are not
really well versed in the beliefs and practices of Islam. During the discussion, some of us suggested that
he might want to publish his sermons on a website so Muslim women and even non-Muslims can read
them. It also was suggested that the group someday could use a one-hour talk show on television so the
rest of the country could learn about Islam.

Individual Reports

Bainon Karon, who heads the Bangsamoro Women’s Solidarity and Training Development Center in
Cotabato, indicated that on September 3, her organization sponsored a People’s Forum to bring women
leaders, NGO leaders, people’s organizations and youth organizations together into a dialogue. They
produced a position paper calling for 1. the immediate release of Chairman Nur Misuari of the MNLF
from Philippine custody; 2. the convening of a Tripartite Committee of MNLF, GRP (government of the
Republic of the Philippines), and OIC (Organization of Islamic Conference) to review the implementation
of the 1996 peace agreement between the GRP and the MNLF; and 3. a statement that the R.A. 9054 for
the creation of an expanded region of the ARMM violates the 1996 peace agreement. Her organization
also has done some strategic planning for Bangsamoro women (including Muslims and indigenous
peoples) and came up with six key focus points: 1. economic development and livelihood; 2. socio-
political awareness and human rights; 3. educational literacy and management training; 4. improvement
of the status of women and youth in the home and family; 5. the organization and service delivery
structure; and 6. religious enrichment and spiritual development. She is working with USAID on an out-
of-school youth program focused on literacy that is designed to send dropouts who finally pass the test
back to school with a scholarship. She said 600 or more out-of-school youth are being targeted this year.
Her organization also is working in 163 targeted peace-and-development communities to strengthen them
through community organizing and empowerment. She is working with Sonny Ayao on this project, an
ARMM participant who heads the Kadtabanga Foundation for Peace and Development Advocates.

Sonny Ayao’s Kadtabanga Foundation for Peace and Development Advocates, Inc. in Cotabato City was
formed in 2002 by members of the Moro National Liberation Front to assist the Moro struggle against
poverty and underdevelopment. They work with the government of the Philippines as well as
international agencies on a wide variety of projects and their organization serves as an umbrella organization to effect peace and socio-economic development in Central Mindanao. The main thrusts of their program are 1) community organizing and community development; 2) organizational development; 3) livelihood and enterprise development; 4) barangay governance strengthening; 5) peace and development advocacy; and 6) gender and development. They have many projects—to too numerous to list but really impressive grassroots programs.

Discussion: “Where Do We Go Next?”

The ARMM participants spent considerable time in Palawan discussing what they needed in terms of developing a group project related to improving majority-minority relations. The notion of the need for a series of centers in Mindanao was the focus of these discussions. The rationale for a center or series of centers in different locations focused on 1. the need for the involvement of all sectors of the community to effect positive social change and promote peace and dialogue; 2. the need for a neutral venue for operations and the exchange of ideas; and 3. the need for a central clearinghouse of materials, resources and for the recruitment of community volunteers.

At one point, the focus was on two centers that would cater to the needs of the island region (Zamboanga City) and the mainland of central Mindanao (Cotabato City). The vision of an interactive center in each place was that it would contain books/reading materials; have a play area for the youth; have a music room with ballads, poems and other works of art; and also have an art/culture area to assist in logo-making and message development. It was expected that informal discussions would be held at these centers so that marginalized community members and women would feel welcome to come and talk about their issues, and that computers would be needed to document community actions for peace and maybe even for conflict mapping. Overall, some rationales included trying to coordinate ongoing peace efforts in Mindanao and also bringing ACCESS youth (a program funded by ECA since 2003 that has trained 75 Muslim, Christian and indigenous youth and 28 adults in conflict resolution and inter-ethnic dialogue at Northern Illinois University) into more sustained community service and into alliance with ARMM members’ activities. Eventually, it was argued that satellite centers would be needed in each province of the ARMM and ultimately in each barangay.

These discussions eventually ended up with a decision that perhaps they should focus on the specific places where each ARMM member lives, such as Tawi Tawi, Jolo, Cotabato, and possibly Zamboanga City where Bong Aranal is working on similar issues with the Silsilah Dialogue Center. In the final presentation to the Assistant Cultural Affairs Officer of the U.S. Embassy on December 15 in Manila, a very general project outline was put forward, notwithstanding the fact that the ARMM group lacks the travel funds to get together to coordinate their activities.

The following is a summary of their outline:

**Project Title:** Center for Majority-Minority Relations

**Project Sites:** Cotabato City and Zamboanga City

**Rationale:** The Philippines is composed of various ethnic and tribal groups with rich traditions and culture resulting into dynamic healthy interactions as well as very challenging conflicts. Differences in faiths, biases and prejudices, uneven distribution of development, gaps in political participation have resulted in mutual distrust and alienation among and between various groups.

Particula to Mindanao, the conflict led to the rise of Moro-led armed liberation movements that heightened divisions along religious, ethnic and tribal lines. The Philippine government has continually responded and failed to resolve the conflict in Mindanao. In the last twenty years, after the depose of the
Marcos dictatorship, the people themselves have drawn experiences and started their own initiatives to resolve the conflict by peaceful means. Interfaith dialogues were undertaken to bridge differences of faiths. People’s organizations and service institutions were organized to facilitate effective dialogue. However, the efforts were not always successful due to the deep-seated biases. The dialogue programs were very formal, structural, varied, were not very sensitive to certain groups and were not sustained. Marginalized groups remained isolated and discriminated in the day-to-day discourse of the larger Philippine society.

There is the need to create an approach that will encourage more understanding, interaction and healthy interrelation among the peoples of Mindanao as well as strengthen their bond to the larger Philippine nation. Considering the above observation, the “Autonomous Region of Muslim Mindanao and Majority-Minority Relations in the Philippines: Religion, Education, Community and Political Process” program was conceived. (Discussion of the ECA-funded project…)

**Goal:** Enhancement of Majority Minority Relations in the Philippines.

**Objectives:**
To increase awareness of stakeholders (government organizations, non-government organizations, people’s organizations, religious leaders, educators, local governments, policy makers and the general public) of majority-minority relations.
To increase interfaith and inter-cultural dialogue.
To reduce discrimination, misunderstanding, prejudices, biases, conflicts and disputes between and among stakeholders.

**Activities to be undertaken:**
1. Re: increasing awareness
   a. Prepare communications and advocacy plan
   b. Conduct communication and advocacy campaigns
   c. Develop and maintain data bank on peace-building experiences
   d. Showcase authentic cultures through various means
2. Re: increasing inter-faith and inter-cultural dialogue
   a. Conduct seminars, symposia, round table discussions, etc. on inter-faith and inter-cultural dialogue
   b. Conduct community visitations and immersions
3. Re: reducing discrimination, misunderstanding, etc.
   a. Mainstream peace education into the basic education curriculum
   b. Facilitate dispute and conflict resolution
   c. Conduct seminars on dispute and conflict resolution and management

**Success Indicators:**
1. Number of informal dialogues conducted and corresponding consensus points
2. Number of groups and individuals engaged with the interactive center
3. Updated data bank
4. Other forms of feedback from community.

**Other Source of Funding/Sustainability:**

After three years of facilitating interaction, the groups and individuals that are engaged with the Center will sustain it by way of volunteerism as well as by deriving fund support for sub-projects that may be conceptualized by the partnership of peoples.
Post-Presentation Discussion in Manila on December 15

Attorney Marilen Ramiro, Executive Director of IVP-Phils, presented a detailed power point on her organization to the ARMM team. After all the presentations were over, discussion ensued over how to link up the ARMM team participants with the ACCESS Philippines participants and with IVP-Phils. It was decided that Attorney Suharto Ambolodo would write a formal letter to the IVP-Phils Board of Trustees requesting that they consider creating a new Thematic Group on Bangsamoro-Philippine Relations (due on December 20). The ARMM team also decided to prepare a financial and work plan proposal for the establishment of a ‘Center’ project. Jurma Tikmasan, Fatima Kanakan, Father Villanueva and Fatimawati Salapuddin were assigned to put the proposal draft together (due for circulation on December 31, 2006). The initial consensus was that the plan would be to establish such centers initially in various members’ ongoing foundations/universities, e.g.,

- Zamboanga City – Silsilah Dialogue Center, Bong Aranal
- Tawi Tawi – Mindanao State University, Tawi Tawi and Tarbilang Foundation
- Sulu (Jolo) – Justice, Peace and Integrity of Creation Institute and the Bangsamoro Women’s Solidarity Forum

In the proposal, there will be a description and detail of the cooperating mechanism between the ARMM team, IVP-Phils, and ACCESS participants. It is anticipated that the actual establishment of a ‘Center’ or ‘Centers’ will come later. Instead, it is proposed that there be a three-year transitory period while IVP-Phils shepherds in and assists in the creation of such a program. After three years, IVP-Phils could withdraw and the Centers could become self-sustaining. It also was decided that once the proposal is finalized, it could be presented to a Donor’s Forum in late January or early February. This forum is to be organized by Angie Cunanan at UNDP, an IVP-Phils member.

If IVP-Phils agrees to accept the request to establish a new thematic program on Bangsamoro-Philippine Relations, it will be a very significant step toward realizing the overall goals of the ARMM Majority-Minority project.

NIU Team’s Site Visits

On December 16, Sue Russell and Eric Jones accompanied Jurma Tikmasan and Ustadz Inju to Tawi Tawi, where they spent two nights. Tawi Tawi is the southernmost province of the Philippines and of ARMM, and is located close to Sabah in Malaysia. Dr. Russell and Dr. Jones also visited several high schools in Suminol island and also met with MSU-Tawi Tawi officials. The principal of a high school in Suminol island showed us ten new computers that U.S. AID had donated, although she said they had no generator to run the computers. They also interacted with an ACCESS adult alumni, Bofill Tuahan, and some members of the security community of MSU and the Philippine National Police, members of the Tarbilang Foundation, a civilian armed watchdog against corruption, the Vice Mayor of Suminol, and some democracy activists. Tawi Tawi also is home to the oldest mosque in the Philippines, which we visited. Tawi Tawi is one of the most peaceful provinces in the entire ARMM, which makes it quite interesting. While it is mostly Muslim, Muslims and Christians interact relatively peacefully in this area. Aside from ordinary conversations about things going on in Tawi Tawi, Drs. Russell and Jones basically explained to everyone the purpose of the ACCESS and ARMM projects.

They also spent a half-day in Zamboanga City, where Bong Aranal took them to meet with Father D’Ambria of the Silsilah Dialogue Institute (which has many projects going on in inter-faith dialogue, especially for youth). They also touched base with some leaders in Taluksangay barangay at the mosque and madrassah.
Back in Manila, we had the opportunity to meet with Chancellor Macalandong of Mindanao State University-Maguindanao, Vice President for Academic Affairs, Dr. Nasrodien Guro of Mindanao State University-Marawi, and Dr. Macabangkit Ati, Vice Chancellor of Mindanao State University-Marawi. Dr. Jones also met with the President of the MSU system of seven campuses, with whom NIU now has a memorandum of understanding. They re-expressed their need for professional development training of 2 or 3 months at NIU or other universities in the area of educational administration. Specifically, they would like to participate in a U.S.-based program that will give them an overview of the American educational system of administration and how it can be adapted to fit into the Mindanao State University system. One possibility discussed was one where each administrator would ‘shadow’ or hold an internship with educational administrators in the university. Other needs mentioned were advanced training in the area of teacher’s education for their students and faculty, and information technology and computer training for their faculty. Apparently, they are losing lots of their faculty in this area to more lucrative private or public job opportunities overseas. More generally, they spoke of a need for re-investment in their school system to raise the standards of faculty and facilities. For example, they need research and teaching books.

Dr. Russell and Attorney Ramiro also met with the representative of AFS and the YES program, Ms. Rahiema Bagis-Guerra, to discuss a planned convergence workshop for representatives of ACCESS, the Humanity Towards Oneness program for youth, and AFS that is scheduled for the last week of January, 2007. Mr. Rudy Eduave, the Deputy for Organizational Development of the Liga ng mga Barangay National Secretariat, also is working with Attorney Ramiro and Ms. Rahiema Bagis-Guerra in planning the convergence workshop.

**Final De-Briefing with Dr. Bruce Armstrong, Cultural Affairs Officer of the U.S. Embassy in Manila**

Dr. Russell, Dr. Jones and Attorney Marilen Ramiro discussed some of the outcomes above with Dr. Armstrong at the U.S. Embassy on December 21. He expressed his hope that another ARMM project might be forthcoming. He also mentioned that Karen Hughes, the Under Secretary for Public Diplomacy and Public Affairs at the U.S. Department of State would be visiting the Philippines during the last week of January 2007. We discussed the possibility of linking her up with some of the ACCESS and ARMM participants in southwestern Mindanao so she can talk to them.

**Overall Evaluation and Recommendation**

The ARMM Majority-Minority Relations project in the Philippines (along with the ACCESS project and other U.S. Embassy, U.S. AID, and The Asia Foundation projects in Mindanao) represents important initiatives that should be continued. Certainly, the activities of the ARMM participants are laudatory and crucial to forging improved peace and development in the ARMM. Building up the number of multi-sectoral participants in the area of religion, education, community and political process would enable larger gains in the future through a sheer increase in the number of influential people who have experienced similar training in the U.S. Increasing the number of participants from this wide region of diverse ethnic and linguistic boundaries who are familiar with the U.S. is also desirable. The involvement of IVP-Phils, should they agree to take on Bangsamoro-Philippine relations as a new thematic area of concern, will greatly strengthen Moro engagement with the national polity and society. The interlinking of these projects, especially if some centers are eventually established, would help pull ACCESS youth and other youth together into important service roles as their time outside of school allows and give them a venue for their volunteer and peace-related activities. The Mindanao State University System also has established peace and development centers that can serve as venues for a variety of projects. The State Department should consider ways to continue providing support for these groups and their specific goals so as to retain and strengthen the good will and enthusiasm that the participants experience. While other
international agencies or the Philippine government may fund some or all of their projects, certainly maintaining support for a core group of committed activists over the next 5-10 years ought to be (and hopefully is) a U.S. priority.

A View of the Ocean by Sunset from a Mosque in the Southern Philippines

[Image of a mosque with a view of the ocean and sunset]
PROGRESS REPORTS  

Center for Philippine-Bangsamoro Relations  
Jurma A. Tikmasan  
Tarbilang Foundation, Inc., Bongao, Tawi-Tawi, Philippines

PROPOSAL

OBJECTIVE

The principal objective of the proposed CENTER FOR PHILIPPINE-BANGSAMORO RELATIONS is to contribute to the efforts of the Government of the Philippines (GOP) and some concerned groups (CSOs/NGOs) including international allies, specially the United States of America to promote better majority-minority relations through the provision of a venue for: a) the preservation of the Bangsamoro peoples’ culture and history (including collection and preservation of Bangsamoro songs/dances and other arts); b) promotion of greater understanding and elimination of culture/religious-based biases through open discussion/dialogue between and among peoples of varying orientation; and c) engaging the youth in advocating for peaceful co-existence through popular education re majority-minority roles and obligations.

B. TARGET PARTNERS/COLLABORATORS

The target partners/collaborators of the proposed CENTER are the US State Department, relevant Philippine Government Agencies (PGAs), Non-Government Organizations (NGOs) and the Bangsamoro Peoples. Focus will be made on the Bangsamoro peoples in the Autonomous Region in Muslim Mindanao (ARMM), specially members of the vulnerable sectors in provincial urban and rural centres, slum dwellers, women and other disadvantaged and voiceless groups.

GEOGRAPHICAL FOCUS

The priority areas of the proposed CENTER are all provinces of ARMM.

<table>
<thead>
<tr>
<th>Project Title</th>
<th>Description of Project Proposal:</th>
</tr>
</thead>
<tbody>
<tr>
<td>ESTABLISHMENT OF CENTER FOR PHILIPPINE-BANGSAMORO RELATIONS</td>
<td>The project shall be composed of 3 parts. (1) Part I – involves the formation and preparation of the core group who will manage the operation. This includes setting up the organizational structure, training on bookkeeping and financial management, and identification of the site for the center; (2) Part 2 - involves identification and orientation of potential partners/collaborators; (3) Part 3 is the implementation stage, which is composed of a) setting up/construction of the center, b) fund/resources sourcing, c) display/arrangement of cultural/historical materials for the convenience of potential users, d) advocacy for mutual respect and peaceful co-existence. This includes production and distribution of Information and</td>
</tr>
</tbody>
</table>
Education Campaign (IEC) materials, showing/viewing of documentary/informative films, info caravans/field trips, cultural presentations, etc. e) identification of Center-based Income-Generating Projects (IGPs) such as internet café, production and sale of art works, etc, to help sustain the operation of the Center.

Proponent Name, Address and Contact Person:

Proponent: Majority-Minority Team  
c/o Tarbilang Foundation, Inc

Address: MSU-TCTO Sanga-Sanga Campus  
Bongao, Tawi-Tawi, Philippines  
7500

Contact Person: Jurma A. Tikmasan  
Chairperson, TFI BOT

Information on the Intermediary Organization

Tarbilang Foundation, Inc., an ARMM based NGO shall serve as the intermediary organization. Tarbilang has been in existence since 1988 as Kabuhianan Foundation. In 1999, it changed its name from Kabuhianan to Tarbilang through a Board Resolution. It got registered with the Securities and Exchange Commission (SEC) as Tarbilang Foundation in 2001.

In 1990 it implemented Micro-lending for Livelihood Development (MILD) with the women vendors of Bongao, Tawi-Tawi as beneficiaries. As a very young organization then, Tarbilang’s microlending scheme was similar with that of Grameen Bank. Because of the success of MILD, Tarbilang gained the recognition of being the only NGO member of Tawi-Tawi Provincial Core Group in the implementation of UNICEF’s Area-Based Child Survival and Development Program (ABCSDP) and Community Based Child Monitoring System, in the 90s.

Later and up to the present, Tarbilang has been doing research and advocacy work on: the culture of peace, women’s rights, Gender and Reproductive Health. It also provides technical assistance on operation and management to local People’s Organization (POs).

Project Budget

<table>
<thead>
<tr>
<th>Major Budget Line Items</th>
<th>Estimated total Cost</th>
<th>Contribution of Other Donors</th>
<th>Counterpart Proponent</th>
<th>Request from the State Department</th>
</tr>
</thead>
</table>
| Start up meetings/formation and preparation of the core group  
• formation of operation and management team  
• training of management team  
• identification of site for the center | P 200,000 | P 120,000 | P 80,000 |
| Identification of potential partners (transportation, communication, supplies) | 100,000 | | 100,000 |
| Construction of the Center | 1,200,000 | 200,000 | 1,000,000 |
| Maintenance and Operation | | | |
| • Personal services | 720,000 | 140,000 | 580,000 |
| • Materials and supplies | 500,000 | 200,000 | 300,000 |
| Advocacy | | | |
| • Info caravan/field trips | 540,000 | 105,000 | 435,000 |
| • Film showing | | | |
| • IEC production and distribution | | | |
| • Cultural shows | | | |
| • Meetings and dialogues, etc | | | |
| Income-Generating Activity | | | |
| • Internet café | | | |
| • Art shops | | | |
| • Literary kiosk | | | |
| Note: maybe done by private individuals or partners (with pre-determined income sharing) | | | |
| Monitoring and evaluation | 50,000 | 25,000 | 25,000 |
| Sundries | 150,000 | 75,000 | 75,000 |
| TOTAL | 3,460,000 | 865,000 | 2,595,000 |

### WORK AND FINANCIAL PLAN

<table>
<thead>
<tr>
<th>ACTIVITY</th>
<th>EXPECTED OUTPUT</th>
<th>TIME FRAME</th>
<th>PERSON RESPONSIBLE</th>
<th>BUDGET (In pesos)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Start up meetings</td>
<td>-Core group formed -Operation/management team formed; -Operation/management team oriented with the project and trained on basic financial management -Site for the center identified</td>
<td>Month 1</td>
<td>Core group Taqrbilang staff</td>
<td>200,000</td>
</tr>
<tr>
<td>• Formation of management team</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Training of management team</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Identification of site for the Center</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Identification of potential partners</td>
<td>-Partners identified -Network of partners expanded and strengthened -Orientation and team-building conducted among partners</td>
<td>Month 2</td>
<td>Core group Taqrbilang staff, other partners</td>
<td>100,000</td>
</tr>
<tr>
<td>• communicate with existing network of partners and request for their</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Recommendation(s) for other partners</td>
<td>Orientation and team-building</td>
<td>Core group Taqrabilang staff, other partners, the contractor</td>
<td>1,200,000</td>
<td></td>
</tr>
<tr>
<td>--------------------------------------</td>
<td>------------------------------</td>
<td>----------------------------------------------------------</td>
<td>-----------</td>
<td></td>
</tr>
<tr>
<td>Construction of the Center</td>
<td>-Construction requirements (including building specification) planned and finalized -The Center built as planned</td>
<td>Month 3</td>
<td></td>
<td></td>
</tr>
<tr>
<td>• General preparation</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Bidding (for the contractors)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Building specification</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Construction proper</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Advocacy</td>
<td>-Info caravans and field trips conducted (quarterly) -Film showing (on field or in the office) done as the need arises -IEC materials produced and distributed (in the office or during field trips) -Meetings and dialogues done regularly (or whenever necessary)</td>
<td>To begin on month 4, even while the center is being constructed (for some activities like field trips/info caravan, cultural shows, etc)</td>
<td>Core group Taqrabilang staff, other partners, the contractor</td>
<td>540,000</td>
</tr>
<tr>
<td>• Info caravan/field trips</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Film showing</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>• IEC production and distribution</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Cultural shows</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>• Meetings and dialogues, etc</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>IGPs</td>
<td>-Income generating activities done -Pre-determined share given to the Center to help sustain its operation</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Monitoring and evaluation</td>
<td>-Project implementation monitored and evaluated bi-annually</td>
<td>Core group Taqrabilang staff, donor/s</td>
<td>50,000</td>
<td></td>
</tr>
</tbody>
</table>
# Majority-Minority Relations in the Philippines

## ACCOMPLISHMENT REPORT

As of July 4, 2007

**Hadja Bainon G. Karon**  
President, FUMBMW-MPC  
Poblacion 8, Kakar, Cotabato City

<table>
<thead>
<tr>
<th>Date and Venue</th>
<th>Activities Taken</th>
<th>Outcome</th>
<th>Partner Organization</th>
</tr>
</thead>
<tbody>
<tr>
<td>January 16, 2007 @ Linden Suits, Pasig City</td>
<td>National Workshop on Building Partnership for Gender Responsive Peacebuilding Work</td>
<td>NGA, NGOs, Peoples Organizations and Foreign Donors Agencies gathered and have drafted plan of activities of how gender programs could help in Peacebuilding Works</td>
<td>World Bank NCRFW OPAPP UNDP ILO JICA</td>
</tr>
<tr>
<td>April 21, 2007 @ Durian Garden Hotel, Polomolok, South Cotabato</td>
<td>Bangsamoro Women Assembly</td>
<td>Bangsamoro Women Peace and Development Advocate gathered and plan activities in strengthening peoples organization in the different Peace and Development Communities of Szopad Area including ARMM</td>
<td>GOP-UN ACT for Peace Programme, FUMBMW-MPC</td>
</tr>
<tr>
<td>May 23-25, 2007 @ Pacific Heights, Cotabato City</td>
<td>Conduct of Interfaith and Intercultural Dialogue with the theme: “Finding Common Ground, Building Solidarity”</td>
<td>The Dialogue was participated by 35 Bangsamoro women (includes Lumad, Christian and Muslim) and Youth Leaders across the ARMM provinces. Topic discussed were the following: History of the Bangsamoro People and the Right to Self Determination, Culture of Peace and Cultural Sensitivity. The group have organized an action committee or steering committee compose of the FUMBMW-MPCs and representatives from the Lumad, Christian and Muslim to facilitate the following: ✓ Conduct of interfaith dialogue among the Bangsamoro in the ARMM ✓ To develop indicative action plan to further improve the initiative in the promotion of interfaith and intercultural dialogue within the ARMM ✓ Be able to establish better relationship and understanding among the ARMM residents</td>
<td>AUSAID FUMBMW-MPC BSGN</td>
</tr>
</tbody>
</table>
**June 8, 2007 @ NDEA, Sinsuat Avenue, Cotabato City**

**Kutawato Coalition of Development NGOs General Assembly**

Organized coalition of non-government organizations, Peoples organization, cooperatives and sectoral organizations purposely to help alleviate poverty and attain development in Central Mindanao. The group were updated by Mrs. Veronica Villavicensio, the Executive Director of Peace and Equity Foundation of the current issues and concern of the program and the intension to expand the membership of the K-CODE. The group came up with plan to further implement programs and projects geared towards poverty reduction.

**PEF, FUMBMWMPCs MIND Center NDEA KFPDAI KFI RECENT LDCI UPACDI MINSED UPSAVINGS UNYPAD BCJP CRDC PUSAKA Mindanao UnyPhil RECPASSI GPFI**

---

**A Hillside Fishing Village by the Ocean in the Philippines**
Committee on Bangsamoro Philippine Relations
Individual Report Submitted by
Khanappi K. Ayao
KFPDAI-LEAD C.O.
Committee of 12 Members
Illinois, DeKalb, U.S.A.

A. Activity Title:

GOP-UNMDP Act for Peace Programme – Area Management Office and Regional Peace and Development Advocates League – ARMM Community Organizers. The Kadtabanga Foundation conduct a convention towards solidarity and competence.

B. Date:

March 26 – 31, 2007

C. Venue:

Mt. Carmel International Convention Center, Bansalan, Davao Del Sur.

D. Activity Rationale:

Community Organizing is as dynamic as change in social, political and economic situations, perceptions, ideologies, or shifts in paradigms or updating knowledge and skills of community organizers. This convention is designed such purpose.

The best future of five day endeavor is for a peaceful assessment of the extent of the knowledge of the participants on peace based community organizing without them feeling the discomfort of being assessed. In the process, this would provide opportunity for finding out whether the community organizing has facilitated the activities necessary for attaining the goal of community empowerment.

E. Activity Components:

1. Review of Peace based community organizing frame works

a. Islam – base community organizing
b. Culture of Peace framework
c. PEACE Framework
d. Do No Harm framework
e. CO Parts framework
f. Conflict transformation framework
g. Human Development framework

This will provide opportunities for review of the frameworks and the different activities that should be done in the application of the frameworks in the community level. Focus will be given on skills for conflict mapping and human and physical capital mapping skills.
2. Team Building Activities

The team building activities will be held in the evenings. These are aimed at enhancing their team work capacities and their ability to harness the same as they work with others in the community. The activities consist of games and cultural shows. The processing of these activities will serve as reminders of how much they need to develop team working skills.

3. Community Organizing (CO) work enhancing skills development sessions on facilitation letter writing, the minutes preparation documentation and other technical skills development training will be provided in the convention

**F. Activity Objectives:**

1. To review the different peace based CO frameworks
2. To identify the different activities inherent of the peace based CO frameworks.
3. To find out which of the activities the COs missed doing
4. To enhance the writing skills of the COs
5. To provide for opportunities for teamwork skills development

The lead facilitator next presented the Philippine Government’s Peace Framework, to wit:

**TOWARD A JUST, COMPREHENSIVE, AND LASTING PEACE**

*(Philippine Government Framework)*

Five major causes of conflicts in the Philippines as identified by the people during the NUC consultations:

1. Massive poverty and economic inequity
2. Poor governance
3. Injustice and abuse of power
4. Control by a few of political power
5. Exploitation of cultural communities

**SIX PATHS TO PEACE:**

1. **The pursuit of social, economic and political reforms that address the root causes of armed conflicts.**

   The recommendations include a set of “immediate, doables” which are governmental actions that set the direction and push the necessary reform to address the identified root causes. The most commonly expressed root causes in the NUC consultations were: a.) Massive and abject poverty and economic inequity, particularly in the distribution of wealth and control over the resource base for livelihood. B.) Poor governance, including lack of basic social services, absenteeism of elected local officials, corruption and inefficiency in government bureaucracy, and poor implementation of laws, including those that should protect the environment. c.) injustice, abuse of those in authority and power, violations of human rights, and inequity, corruption and delays in the control by an elite minority, traditional politicians and political dynamics, and enforcement of such control through private armies. C.) Exploitation and marginalization of Indigenous Cultural communities, including lack of respect and recognition of ancestral domain and indigenous legal and political systems.
Serious concerns were also expressed about, among others, the destruction of the natural environment, the conduct of counter-insurgency campaigns, and the continuing hardships experienced by communities in the midst of armed conflict.

2. **Building consensus and empowerment for peace**

   This path includes people’s participation in the peace process and continued consultations for constructive exchange between government and local communities, especially on issues with impact on the life of the community.

3. **Pursuit of a peaceful, negotiated settlement with the different armed rebel groups.**

   This path involves continued and vigorous efforts towards the conduct of exploratory talks (where these have not yet been initiated or completed), the holding of formal peace negotiations, and the achievement of a final negotiated peace settlement with each of the armed rebel groups.

4. **Establishment of programs for honorable reconciliation and reintegration into mainstream society.**

   This includes amnesty to respond to concerns for legal status and security, and a program of community-based economic assistance for former rebels. The proposed amnesty program presents twin measures, one for rebels from all armed groups; the other, applicable to agents of the state charged with specific crimes in the course of counter-insurgency operations.

5. **Addressing concerns that arise out of the continuing armed hostilities**

   To ensure maximum protection and welfare of non-combatants in the midst of the fighting, four activities were proposed along this path: a.) Local suspension of offensive military operations for a fixed period, b.) increasing the effectiveness of legal protection of non-combatants, through a multi-track dissemination and information campaign on laws and regulations for combat behavior and the protection of non-combatants in the midst of armed conflict, official review of compliance with these laws and regulations, and vigorous prosecution and punishment of those found guilty of violation, c.) Intensified delivery of basic services to conflict areas by civilian government, d.) Respect and recognition of “Peace Zones” as agreed upon by concerned sectors of the community.

6. **Nurturing a positive climate for peace**

   This includes confidence-building measures between the government and the armed groups, and peace advocacy and education within the rest of society. Finally, as recommended by the NUC, President Fidel V. Ramos has created the office of the Presidential Adviser on the Peace Process which shall be fully dedicated to the pursuit of a just, comprehensive and lasting peace, and in managing the day-to-day needs of this comprehensive peace effort. The national unification commission shall cease to exist when this new office shall be fully operational.

The facilitator next presented the Millennium Development Goals (MDGs), to wit:

**Millennium Development Goals** ((Introduced at the UN Millennium Summit in 2000)

1. Eradicate extreme poverty and hunger
2. Achieve universal primary education
3. Promote gender equality and empower women
4. Reduce child mortality  
5. Improve maternal health  
6. Combat malaria, HIV/AIDS, and other diseases  
7. Ensure environmental sustainability  
8. Develop a global partnership for development

At this juncture, the lead facilitator ended her lecture on the Government’s Peace Framework and called for a recess so that the participants can prepare for the evening session’s Socio-Cultural Night.

**Evening Session (7:00pm – 9:00pm)**

**G. Socio-Cultural Night**

The *Ibon* Group facilitated the conduct of the Socio-Cultural Night. The group leader was the designated Master of Ceremonies.

The program began with a reading of the Holy Qur’an by Mr. Abdullatip G. Nalg, a PDA-CO from the Maguindanao delegation. This was followed by a welcome message from Mr. Khanappi “Sonny” K. Ayao, Area Manager and PDA-CO from Shariff Kabunsuan delegation.

The first group to perform was the Maguindanao-Shariff Kabunsuan (Kadtabanga Foundation for Peace and Development Advocates, Inc.) delegation. They performed the *DIKIL*, or the traditional courting rites of the Maguindanaon. The sense depicted two young datus who performed a “BAYOK” or song in front of the Sultan and Putri, the parents of the ladies they were courting, in the hopes of winning their approval. Mr. Oting A. Agting served as the moderator of the performance, explaining to the audience what its meaning was.
The second group to perform was the Lanao del Sur (Kalilintad Peace and Development Advocates Network, Inc.) delegation. They performed the “KASAGAYAN”, one of the popular traditional Maranao practice as depicting significant events of Maranao history, as narrated in the Darangen. This performance is specially used during the succession of a Sultan to the throne, highlighting the traditional point of view of leadership among Maranaos. Their performance depicted a scene when the former Ayonan Tominaman sa Rogong grew old and had to relinquish his throne to his son, Pasandalana Morog, whose succession was not widely accepted by the people. In the succession of rite that was depicted, Tominaman sa Rogong publicly advised his son of the responsibilities of leadership. Mr. Raquiza Kudarat served as the moderator, narrating to the audience the meaning of the performance.

H. Participants:

<table>
<thead>
<tr>
<th>PROVINCE</th>
<th>GENDER</th>
<th>NAME</th>
<th>PDC</th>
</tr>
</thead>
<tbody>
<tr>
<td>Basilan (Kamahardikaan, Inc.)</td>
<td>Male</td>
<td>Moner Aminullah</td>
<td>Taberlingan, Maluso</td>
</tr>
<tr>
<td></td>
<td>Male</td>
<td>Akmad S. Mohammad</td>
<td>Lubukan, Lantanan</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>Manar Isdani</td>
<td>Babag</td>
</tr>
<tr>
<td></td>
<td>Male</td>
<td>Ismael A. Manatad</td>
<td>Basilan</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>Jamil Najar</td>
<td>Basilan</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>Datu Bungsu T. Mursalun</td>
<td>Basilan</td>
</tr>
<tr>
<td></td>
<td>Male</td>
<td>Datu Bungsu T. Mursalun</td>
<td>Basilan</td>
</tr>
<tr>
<td></td>
<td>Male</td>
<td>Lorna M. Sultan</td>
<td>Tuburan Proper</td>
</tr>
<tr>
<td>Lanao del Sur (Kalilintad Peace and Development Advocates Network, Inc.)</td>
<td>Female</td>
<td>Lorena Iting</td>
<td>Basilan</td>
</tr>
<tr>
<td></td>
<td>Male</td>
<td>Danial M. Sultan</td>
<td>Pangga-o-Lupa, Calanogas</td>
</tr>
<tr>
<td></td>
<td>Male</td>
<td>Nohaima M. Abdul Jabber</td>
<td>Manalocon, Masiu</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>Bai a Diamla Hadji Salam</td>
<td>Pangga-o-Lupa, Calanogas</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>Normallah A. Maute</td>
<td>Bucayawan, S. Dimalondong</td>
</tr>
<tr>
<td>Maguindanao</td>
<td>Male</td>
<td>Rasul M. Salendab</td>
<td>Kabuling, Pandag</td>
</tr>
<tr>
<td></td>
<td>Male</td>
<td>Kusain S. Amino</td>
<td>Maitumaig, Datu Unsay</td>
</tr>
<tr>
<td></td>
<td>Male</td>
<td>Abdullatip Nalg</td>
<td>Kayaga, Pandag</td>
</tr>
<tr>
<td></td>
<td>Female</td>
<td>Yahiya Abdulkasan</td>
<td>Malangit, Pandag</td>
</tr>
<tr>
<td>Name</td>
<td>Area</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-----------------------</td>
<td>----------------------------</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mokaliden P. Kido</td>
<td>Lamud, Sot. Upi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rasid Kumam</td>
<td>Poblacion, Buluan</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Taib N. Kutia</td>
<td>Kayaga, Pandag</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jangcala Butulan</td>
<td>Upper D’lag, Pandag</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Norodin Manabilang</td>
<td>Kitapok, Datu Saudi</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Acila A. Datang</td>
<td>Dating, Datu Paglas</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Oting A. Agting</td>
<td>Alameda, Sultan Kudarat</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Datudido K. Ayao</td>
<td>Tambak, Datu Odin Sinsuat</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Tuna K. Langalan</td>
<td>Bagoinged, Datu Odin Sinsuat</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Khanappi “Sonny” K. Ayao</td>
<td>Tambak, Datu Odin Sinsuat</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rahib U. Macalapin</td>
<td>Margues, Datu Odin Sinsuat</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Taib Aragasi</td>
<td>Tuca Marror, Parang</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hadja Giobay S. Diocolano</td>
<td>Taviran, Datu Odin Sinsuat</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Juhaira S. Bayan</td>
<td>Bagoinged, Datu Odin Sinsuat</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hadja Muhmina Abdulllah</td>
<td>Tuka, Sultan Mastura</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Aljahar B. Abdulgafar</td>
<td>Kasambuhan</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Richard Asiri</td>
<td>Sulu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Sam A. Hajal</td>
<td>Sulu</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Rene G. Jamih</td>
<td>Jolo</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Julbarri A. Tahassam</td>
<td>Kapual</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lowenthal Ibrahim</td>
<td>Kasambuhan</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dadang J. Maulidan</td>
<td>Alulayag</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Radzna Sasadan</td>
<td>Bangkal, Patikul</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Kamruddin Salahudin</td>
<td>Bongao</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Phibibi S. Akip</td>
<td>Bakong, Simunol</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Hudjaipa B. Elias</td>
<td>Bongao</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Participants Demographics**

**Participants by Delegation**

<table>
<thead>
<tr>
<th>Area</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Tawi-Tawi</td>
<td>3 or 6%</td>
</tr>
<tr>
<td>2. Lanao del Sur</td>
<td>14 or 28%</td>
</tr>
<tr>
<td>3. Maguindanao</td>
<td>10 or 19%</td>
</tr>
<tr>
<td>4. Shariff Kabunsuan</td>
<td>9 or 17%</td>
</tr>
<tr>
<td>5. Sulu</td>
<td>8 or 15%</td>
</tr>
<tr>
<td>6. Basilan</td>
<td>8 or 15%</td>
</tr>
</tbody>
</table>

Female: 12 or 23%
Male: 40 or 77%
An accomplishment report submitted by NAZAROLLAH R. MACALANDONG, Chairman, Bangsa Moro Majority-Minority Relation in ARMM, Philippines to US State Department

PERIOD COVERED: January to June, 2007

Background:

This report is a continuation of the updates of the program related to Bangsa Moro Majority-Minority Relation in ARMM, Philippines. It covers current linkages and significant activities undertaken at the academic community, Mindanao State University-Maguindanao from January to June, 2007.

<table>
<thead>
<tr>
<th>LINKAGES</th>
<th>ACTIVITIES</th>
<th>REMARKS/ OBSERVATIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bureau of Fisheries &amp; Aquatic Resources (BFAR), Department of Agriculture &amp; Fisheries – Autonomous Region in Muslim Mindanao</td>
<td>Distribution of Fingerlings &amp; Training of fisherfolks on Tilapia culture</td>
<td>MOA was signed in October, 2006 as Regional Center of BFAR</td>
</tr>
</tbody>
</table>

1 An accomplishment report submitted by NAZAROLLAH R. MACALANDONG - Chairman, Bangsa Moro Majority-Minority Relation in ARMM, Philippines to US State Department

<table>
<thead>
<tr>
<th>LINKAGES</th>
<th>ACTIVITIES</th>
<th>REMARKS/ OBSERVATIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>DA-ARMM</td>
<td>Coordination/meeting for the establishment of the Research Outreach Station for the Regional Integrated Agricultural Research Center for the Irrigated &amp; Rainfed Lowland Areas</td>
<td>MOA on its final draft and is expected to be signed by the end of July, 2007</td>
</tr>
</tbody>
</table>

<p>| | Established Rice &amp; Corn Seed production project, Varietal corn trial, improved pasture and small ruminant projects | In coordination and with funding from the Philippine Rice Research Institute, |
| | Training of Farmers on Value Reorientation, Crop and small ruminant production | With funding support from DA-Bureau of Agricultural Research |</p>
<table>
<thead>
<tr>
<th>ARMM Halal Industry</th>
<th>Membership to the ARMM Halal Industry</th>
<th>Attended 1st Muslim Mindanao Halal Forum in May, 2007</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Established Gender, Peace and Development Center &amp; Peace Program</td>
<td>With funding for ACT for Peace/USAID</td>
</tr>
<tr>
<td>EQUALLS/USAID</td>
<td>Recognized EQUALLS in the campus</td>
<td>Recipient of books/library materials for the teachers hub</td>
</tr>
<tr>
<td>Commission on Higher Education (CHED)</td>
<td>Established Vegetable Demo Farm</td>
<td>With funding from CHED</td>
</tr>
<tr>
<td>DOST-PCARMD</td>
<td>Established Regional Center for Vermiculture and Vermicomposting for ARMM</td>
<td>MOA signed in June, 2007</td>
</tr>
<tr>
<td></td>
<td>To establish Tissue Culture Laboratory &amp; Nursery Development for Abaca &amp; Banana Plantation in ARMM</td>
<td>Funding being followed up</td>
</tr>
<tr>
<td>PCC</td>
<td>To receive grants &amp; disperse Mura buffalos in Shariff Kabunsuan</td>
<td>MOA to be signed by the end of July</td>
</tr>
</tbody>
</table>

Vegetable Production Demonstration Farm supported by CHED

Forum on Peace sponsored by Act for Peace
Regional Center for Aquatic Resources in ARMM

Rice Production Project supported by PhilRice Research Institute

Small Ruminant Project with support from Bureau of Agricultural Research

Training of Faculty & Staff on Peace Advocacy
NIU steps up peace efforts in southern Philippines
by Tom Parisi

NIU this past spring completed a three-year program aimed at planting seeds of peace among youth activists in a conflict-torn region of the southern Philippines. Now the university is cultivating established leaders there as well.

A dozen high profile Filipino leaders who are committed to peace in their homeland arrived on campus early this month for a three-week training institute and study tour.

The institute participants, all from the Autonomous Region of Muslim Mindanao, include a priest, lawyers, a university chancellor, a Muslim religious scholar, nongovernmental organization leaders, government representatives and former combatants in the region's civil unrest.

The U.S. Department of State provided a grant of $167,500 to NIU to partner with Filipino groups and offer the training institute, run by NIU's Center for Southeast Asian Studies and the International Training Office. Similar institutes have been offered on campus to youth activists from the same region of the Philippines.

“A great university does this kind of work,” said Susan Russell, a cultural anthropologist specializing in the Philippines. She also is co-director of the Mindanao project and former director of the Center for Southeast Asian Studies, a national resource center.

“The fact that NIU is doing this project is ample testimony that we've arrived on the global stage,” she said. “It's what national resource centers should be doing.”

The largest and least-developed island in the southern Philippines, Mindanao has been a frequent site of civil unrest. Enmity between Christians and the Bangsamoro, a linguistically and culturally diverse group of
native Muslim minorities, has simmered over the course of centuries.

The Autonomous Region of Muslim Mindanao was created in 1990 to help solve the conflict and promote economic development, and later a peace treaty was reached between the government and rebels. A separate rebel group is currently maintaining a cease-fire while participating in peace negotiations with the Philippine government. Sporadic episodes of violence continue, however, and the autonomous region remains among the most impoverished in the country.

“Peace is elusive in this part of the Philippines,” said Lina Ong, director of the NIU International Training Office and co-director with Russell of the Mindanao project. “They come here to acquire core skills for strengthening the foundation of peace and development in Mindanao and for forging partnerships among local government units, peace and development organizations and national government agencies.”

The adult activists want to turn away from the violence of the past.

“We would like to explore legal and peaceful avenues of promoting and enhancing our relationship with the central government and the majority Filipinos,” said Suharto Ambolodto, chair of the Caucus on Muslim Mindanao Affairs.

Most of the participants in the NIU program are minority Muslims. They want to observe and learn from American cultural, religious and ethnic diversity. At the end of the program, they will develop action plans to implement upon their return to Mindanao.

“We want them to develop a series of action plans that they can bring back to their own constituents and the national legislature,” Russell said. “We want them to be empowered with their new ideas.”

“People from all over the world want a functioning government, social justice and access to a better life,” Ambolodto added. “The only problem is: Do our societies have the material capacity to do it, the technical capacity to create a society as good as yours? Basically, we don't have a functioning economy. We rely on the central government.”

The Mindanao activists are learning about models and paradigms of majority-minority relations in the United States. They are attending presentations by NIU experts in race, religion, politics, action planning, public administration and strategic management of local government and nongovernmental organizations. Outside experts, including well-known peace activist Kathy Kelly of Chicago, have been brought in to address the visitors as well.

Additionally, the activists met last week with State Rep. Bob Pritchard and attended Chicago Mayor Richard Daley's reception for Philippine Independence Day. They have toured Chicago and St. Louis and visited Cahokia Mounds in Collinsville, Ill. Today they are visiting Springfield, with a stop in the Amish community of Arcola, and later this week they will depart for Salt Lake City, where they will meet with Mormons, Muslims and Native Americans.

The wide variety of experiences will give the Filipino guests a firsthand glimpse of how ethnic and religious minorities interact in the United States. While those interactions aren't always perfect, Ambolodto feels there is still much to learn.

“It's a process – you learn and then you try to apply,” Ambolodto said. “Not only do we get to take advantage of observing your majority-minority relations, but we get to benefit from NIU scholars, who also have international experience.
“This treasury of knowledge should provide us with a very adequate background in further understanding our situation and the options available to us,” he added.

NIU’s work in Mindanao might continue beyond this project. Ong and Russell have submitted another grant proposal to work with the region’s young people.

6-12-06

NIU Office of Public Affairs, Lowden Hall 308, DeKalb, IL 60115
PHOTO GALLERY

NIU Program

Self-introduction

Dr. Lina Ong welcomed the participants.

A light moment

Presentation of Gift to Dr. Pierce

Group Photo

Teng presented his business card to Dr. Pierce.
Presentation by Assembly Woman

Muslim Participants Honoring Al Meyer with a Headdress

Leading a discussion

Jurma presented her findings

Dr. Curtis Wood discussed ethics in public administration.

Dr. Robin Moremen discussed gender, class, ethnicity, and color in the U.S.
Participants thanked law professor, Mark Cordes, for his presentation on Law, Religion and Politics

Dr. Astrid Tuminez of the Institute of Peace, Washington, D.C.

Assembly Woman thanking NIU bus driver, Chris

Enjoying the NIU lagoon

Participant-led discussion

Vice Mayor acted as Leader of the Day
The vice mayor, Astrid & Fr. Villanueva performed an energizer to boost the concentration of the participants when it was near noon time.

The Chancellor gave a world news round-up.

Workshop on Action Plans with Dr. Wei Zheng

That sounds good!
Let's get physical!

Working together

Group discussion

Workshop

Chancellor & Notrida “Ida” Mandica

State Representative Bob Pritchard, Dr. Lina Ong, & Dr. Sue Russell
Collaborative work

Community worker Cele Meyer & son (Dr. Fred Meyer), Dr. Lina Ong, & Dr. Kathy Kelly

A Hindu (volunteer), a Muslim (Mufti), and a Christian (Father) sharing a good time together along the Lakeshore Drive in Chicago

In front of Michael Jordan’s statue, United Center, Chicago

Chicago Mayor Richard Daley with NIU’s ARMM Program folks

Participants in front of Khan’s statue (engineer of Sears Tower) with Rey Ty (NIU staff) & Rajesh Maharjan (volunteer)
Barbeque at Dr. Bob Zerwekh & Dr. Sue Russell’s

Utah Church of Latter Day Saints Leaders

Enjoying the sceneries in Utah

Beautiful mountains & lake in Utah

Masjid in Utah

Utah outdoors
Follow-On Meeting in Mindanao, Southern Philippines

The whole contingent

Dr. Sue Russell, Dr. Eric Jones, Mufti, & Jurma with the Ocean View in the Background

Mufti & Fr. Villanueva

Dr. Eric Jones

Dr. Sue Russell drinking fresh coconut water in an Ocean Beach Resort in the Philippines

Dr. Eric Jones in a relaxed mood in an Ocean Beach Resort in the Philippines