INTER-ETHNIC DIALOGUE AND CONFLICT RESOLUTION IN THE SOUTHERN PHILIPPINES: Access to Community and Civic Enrichment

Funded by the U.S. Department of State Bureau of Educational and Cultural Affairs (Youth Programs Division, Office of Citizen Exchanges)

Susan Russell, Lina Davide-Ong, & Rey Ty, Editors

Northern Illinois University International Training Office and Center for Southeast Asian Studies
INTER-ETHNIC DIALOGUE
AND CONFLICT RESOLUTION
IN THE SOUTHERN PHILIPPINES:
Access to Community and Civic Enrichment

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

Consultants
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Northern Illinois University
International Training Office
& Center for Southeast Asian Studies

2007
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Northern Illinois University
International Training Office and Center for Southeast Asian Studies
DeKalb, Illinois, U.S.A.
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Foreword

This book is a product of the Access to Community and Civic Enrichment for Students (ACCESS) Program conducted in the U.S.A. for Muslim, Christian, and indigenous youth from the southern Philippines. The ACCESS Philippines Program is an exchange program model that enables young people (ages 15 to 17) and adult educators to participate in intensive, thematic, month-long projects in the United States on civil society, inter-ethnic dialogue and conflict resolution. Our resource persons provided these materials for the ACCESS Program, conducted from April 7 to May 12, 2006 at Northern Illinois University (NIU). The program was implemented by the International Training Office and the Center for Southeast Asian Studies of Northern Illinois University. It is funded by a grant from the Bureau of Educational and Cultural Affairs, U.S. Department of State. This book is a collection of lecture and workshop notes used during the summer program. Graduates submitted critical writing and creative works that reflect on their personal transformation as a result of attending the NIU program. Also, in these works, they reflect on their impact on social transformation, based on the inter-ethnic projects they have implemented upon their return to their communities.
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Contributors and Resource Persons
(Listed alphabetically by institutions or by last name)

Almahdi Alonto
Born in Marawi, southern Philippines, Aldean spent many of his early schooling days outside the country from Tripoli, Libya to South Carolina, U.S.A where exposure to different cultures and ways of thinking was inevitable. He holds a Bachelor degree in History and Master of Arts in Asian Studies-East Asia both from the University of the Philippines, Diliman. His pro-active role working in conflict resolution has earned him a fellowship program at the University of Oxford in 2003. He was former Assistant Professor at the Mindanao State University teaching Muslim in the Philippines and Philippine History, while at the same a consultant to British Council-Philippines on “Connecting Future” regional program in Southeast Asia. He has completed his M.A in Peace Studies-Conflict Resolution from the University of Bradford as Chevening Scholar of the United Kingdom. His radar of interest is Conflict Resolution and Post-Conflict Reconstruction, Peace Building and Humanitarian Assistance. He is currently writing his thesis on Bangsamoro political identity and its influence on the Government of the Republic of the Philippines (GRP) and Moro Islamic Liberation Front (MILF) peace talks.

Dr. Lina Davide-Ong
From July 1, 1999 to the present, Dr. Lina Davide-Ong is the Director of the International Training Office at Northern Illinois University (NIU). 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, and oversee training budgets.

The following are some of her accomplishments: Administrative Director, ACCESS-Philippines Project, 2003-2004, 2004-2005, and 2005-2006, funded by the U.S. State Department Bureau of Educational and Cultural Affairs, Youth Programs Division; Administrative Director, ARRM Project, 2005-2006; 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 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 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 and received her Bachelor of Arts degree (Speech and Drama, English) in 1965 from the University of the Philippines, Diliman, Quezon City, Philippines.

Dr. Jaya Gajanayake
Dr. Jaya Gajanayake was the Senior Training Advisor (July 1999 to 2006) of International Training Office (ITO) at NIU. Her responsibilities include the following: conduct training needs assessments, develop training program curricula, plan, implement and evaluate training programs; provide expertise on participatory training methods and materials; liaise with academic faculty on key concepts and methodologies in ITO-directed training programs; build
linkages with international development organizations; develop funding proposals; and write reports. She was the Project Director for two projects funded by the Office of Citizen Exchanges, Bureau of Educational and Cultural Affairs, U.S. Department of State (2002-2006), titled “Capacity Building and Advocacy for Women’s Participation in Grassroots Democracy in Sri Lanka, and “Strengthening Civil Society in Sri Lanka through Building Advocacy Partnerships and Developing Local Leadership.”

She obtained her Doctor of Education degree, with a concentration in Adult Nonformal Education in 1983 from the University of Massachusetts, Amherst, Massachusetts. She received her Master of Education, Concentration in Adult Nonformal Education in 1980 from the University of Massachusetts, Amherst, Massachusetts. She got her Master of Arts with Concentration in Teacher Education in 1975 from the University of Peradeniya, Sri Lanka. She received her Post Graduate Diploma in Education with Concentration in Teacher Education in 1969 from the University of Peradeniya, Sri Lanka. She obtained her Bachelor of Arts with Concentration – Social Science in 1962 from the University of Peradeniya, Sri Lanka.

Dr. Nagasura Madale

Dr. Hj. Nagasura T. Madale got his Bachelor of Science in Elementary Education at Mindanao State University, Marawi City, 1968; M.A. in Philippine Studies, 1973 and Ph.D. Philippine Studies (1983) both at the Asian Center, University of the Philippines, Diliman, Quezon City. He was a Fulbright Exchange Scholar, Northern Illinois University, USA, 1978 for eight (8) months. He is a Folklore Fellow, Finnish Academy of Science and Letters, 1991; Postdoctoral Nonviolence Fellow, Inter-university Center for Postdoctoral Studies, Dubrovnik, Yugoslavia, 1983. He was Chairman, Department of History, College of Social Sciences and Humanities, Mindanao State University, Marawi City, 1975-1976; Director, Southern Philippines Center for Peace Studies, Mindanao State University, Marawi City, 1981-1984. He was a Commissioner, Regional Consultative Commission on Muslim Mindanao that drafted the Autonomy Law, 1988. Author, The Muslim Filipinos; A Book of Readings, (1981); Possibilities for Peace in Southern Philippines; The Islamic Concept of Peace and Other Essays (1990), Essays on Peace and Development in Southern Philippines (1999); Tales From Lake Lanao and Other Essays (2001). He served as Head of the National Commission on Muslim Cultural Communities under the National Commission for Culture and the Arts, 1993, for six years. Member, Philippine Anthropological Society, International Peace Research Association (IPRA), Board Member, IPRA, September 2000 to date, member, Sikolohiyang Pilipino, and a Lifetime member, Philippine Fulbright Association; and served as a member of the Board of Directors, 1995-97, Fulbright Senior Fellow, USA, May 16, 2000 – November 7, 2000. A recipient of the Governor’s Award, Rotary International, District 387, Meritorious Award, 1990. Member, PEN; Regular member, National Research Council of the Philippines to the present; Founding member, ASEAN Muslim Social Scientists, 1983. He was Vice Chancellor for Research and Extension, Mindanao State University, Marawi Campus, (1993-1999). Professor in Anthropology/ History with a permanent tenure. He was Visiting Research Fellow, Akademi Pengajian Brunei, Universiti Brunei Darussalam, August 5, 1997 – September 30, 1998; Visiting Lecturer, Universiti Malaya (1988) and in Kebangsaan, Malaysia (1985), In-Country Project Coordinator, ACCESS Philippines Program (since 2003).

Phinette Maszka

Since 2001, the Office of Affirmative Action and Diversity Resources has provided customized workshops on various topics on workplace issues and concerns across campus. Phinette Maszka is the Assistant Director of Mediation and Diversity programming in the Affirmative Action and Diversity Resource (AADR) office at Northern Illinois University (NIU). She serves as a certified mediator (volunteer) with the Center for Conflict Resolution (CCR) in Chicago. She currently serves as a community mediator (volunteer) for the DeKalb County/NIU College of Law juvenile mediation project in collaboration with the Assistant States Attorney Office. She has experience in working with faculty, staff and students on issues of diversity, cultural awareness, discrimination, sexual harassment, disabilities and a variety of other climate and social concerns. She has developed for campus and the external community, a variety of workshops and training programs that address and promote diversity programming to enhance workplace climate issues. She is committed to the blending of social and workplace topics in addressing conflicts in cultural competency, communication, and in raising an awareness of other civility treatment concerns within the higher educational setting.

Dr. Robin Moremen

Dr. 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. 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.

Reynaldo R. Ty

Due to the grassroots people’s confidence in him, Rey has served as Chair and Vice-Chair of several national human rights non-governmental organizations in the Philippines, has actively lobbied for human rights in different international and regional organizations, and is engaged in human rights and peace education for various beneficiaries in different parts of the world. In 1990, national human rights NGOs in the Philippines requested him to write the Draft Philippine Declaration of Human and People’s Rights. Furthermore, over 240 Asian NGO representatives in the regional meeting in preparation for the World Conference on Human Rights in Vienna, Austria requested him to prepare the Joint Summary Asian NGO Statement read before the United Nations Regional Meeting at ESCAP in Bangkok, Thailand (1993). These 240 NGO representatives asked him to be one of the four spokespersons to speak to government representatives 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. The Federal Department of Foreign Affairs of Switzerland trained Rey, who 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 5 years, he was 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 was also the chief resource person in the international human rights training course in Bangalore, India for several years.

In addition, 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. He was 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 AMIDEAST for a peace-education program conducted in the summer of 2006 for 44 Greek-Cypriots and Turkish-Cypriots. In Spring 2006, 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 a 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. He is currently a doctoral student at NIU in the Counseling, Adult and Higher Education Program.

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 the 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.

NIU Program Participants

Dr. Abubacar M. Datumanong Mr. Alfie S. Kadiil Mr. Reynante A. Catulong
Mr. Nelson S. Dino Mr. Leo D. Linga Mr. Uddasal A. Dompol
Mr. Ricardo B. Austial Ms. Alibai U. Satol Ms. Maria Carmela C. Valerio
Ms. Bai Puti Morayah A.Amil Mr. Jimmy K. Musa Mr. Kimbol A. Mangelen
Ms. Baikongan B. Guiaman Mr. Arbie S. Llesis Mr. Anthony B. Banlawi, Jr
Ms. Shahana Joy E. Duerme Mr. Joey A. Leonardo Ms. Christine Mae E. Ablao
Mr. Boyle F. Regulacion Ms. Surina A. Untong Ms. Asmina U. Sulaiman
Mr. Bruce Rhick A. Estillote Ms. Nashwa J. Salih Mr. Benraf Kristofer J. Pacolor
Ms. April Quinn V. Salindo Ms. Sharma Ibrahim Ms. Crishyl Ann P. Bilbao
Ms. Nurhaida S. Masuhud Ms. Aduna L. Saway Ms. Shannelle Gay P. Paracha
Mr. Ahmad S. Musahari

On behalf of the U.S. Department of State, I would like to welcome you to the United States of America! I wish I could be there to greet you in person right now.

You are about to start an adventure that will show you many amazing things. You will learn things about the United States that surprise you, things that you think are wonderful, things that you think are not so great, things that help you think about your own country in new and refreshing ways.

And, most of all, you will learn about yourself. You will be experiencing something unfamiliar. Pay attention to how certain things make you feel, what inspires you, and what you want to share with your friends and family back home.

The goals of this program are to help young people develop a sense of civic responsibility and commitment to community development; to foster relationships among youth from different ethnic, religious, and national groups; and to promote mutual understanding between the United States and the people of the Philippines.

We hope that you have a chance to fulfill these goals as well as your own personal ambitions during the course of this program.

Over the next four weeks – and indeed, over the months and years that this program continues after you have returned to your home – there will be many opportunities for you to learn and grow and model the changes you would like to see in your life.

We all hope that you find this to be a revealing and rewarding experience that influences your life and the lives of those around you in many positive ways. We also hope that you simply have a lot of fun by meeting new people and trying new things.

Have a great program, and go forth knowing that you have a whole team of people here who are supporting you! I wish you the best.

Carolyn Lantz, Telephone: (1)(202) 203-7505, E-mail: LantzCS@state.gov
Chapter 1: Introduction
Lina Ong

The Context

The Philippines is a land of diversity. There are hundreds of ethnic groups scattered in over seven thousand islands. People from different ethnic groups speak different languages. The vast majority of the people are Malay Filipinos. There are also non-Malay minorities, such as Chinese Filipinos and Indian Filipinos. In addition, as a result of Spanish and U.S. colonialism, there are also Spanish and American mestizos. Due to migrant labor, there are new Filipino mestizos of Arab, Japanese, and other descent. Malay Filipinos profess indigenous, Islamic, or Christian faiths. In short, there is ethnic, linguistic, and religious diversity in the Philippines. Diversity is both the strength and weakness of the Philippines. Diversity is a strength because it provides the cultural wealth of the Filipino nation. However, diversity is also a weakness because it pulls the people of different ethno-linguistic and religious backgrounds apart. More often than not, people of different cultural backgrounds harbor stereotypes of each other. At worst, they are engaged in conflict with each other.

Every year, from 2004 to 2006, over 30 Muslim and non-Muslim Filipino students and adult leaders from the Autonomous Region of Muslim Mindanao (ARMM) and its surrounding areas in the southern Philippines come to NIU to participate in a training program that promotes inter-ethnic dialogue and conflict resolution. The goal of the program is to transmit knowledge and build strategies among participants about ways to foster inter-ethnic cooperation and conflict resolution. By drawing on the example of civic society and diversity in the United States and by understanding the larger regional context in which contemporary conflicts in Mindanao exist, participants acquire new perspectives to support future grassroots efforts to build closer cooperation and understanding among the different cultural, religious, and political groups in the southern Philippines. This project is undertaken in partnership with Capitol University in Cagayan de Oro City and with the International Visitors Program-Philippines, Foundation, Inc., and builds on the Philippine expertise of the major project supervisors.

The participants were selected from the ARMM and nearby areas in an open, merit-based, recruitment strategy. The institute focuses on four key teaching modules: 1) volunteerism and civil society, emphasizing particularly the institutions and organizations that mediate between the national government and individuals; 2) contemporary American institutions in state and civil society that support ethnic diversity, affirmative action, and religious pluralism; 3) the underlying premises and practices of conflict resolution; and 4) the ethnic, ritual, historical, and moral dimensions of similarity and difference that underlie majority/minority ethnic and political ties in Southeast Asia. Through a variety of academic experiences and cultural visits to important historical landmarks and civic organizations in the Midwest, participants meet, learn, and exchange views with key individuals about ways to support a peaceful but ethnically and religiously plural society. The project is funded by the Bureau of Education and Cultural Affairs (Beca) of the U.S. Department of State.

This Book

This book is the product of the four-week training program on inter-ethnic dialogue and conflict resolution conducted at Northern Illinois University. This book has two major components. One, it is a collection of essays of our reflections related to the 2005 training program. Two, it is also a collection of workshop mechanics of our best practices from the 2004 and 2005 programs. The editors of this book (Ong, Russell & Ty) argue that the contents of the training program must be contextualized and respond to the particular needs of the local communities. We caution readers to consider its contents as one of many possible guides to advance inter-ethnic dialogue and settlement of conflicts. Moreover, we expect trainers who use this book to modify the contents and process of workshops they see in this book to meet the specific needs of their local historical and social contexts.

The primary beneficiaries of this book are the participants of the 2005 program, who are now back in their residential, academic, and professional communities. They are the youth leaders involved in continuing efforts to promote inter-ethnic communication and harmony at the grassroots level. The secondary readers of this book are people who are interested or actually engaged in training in general as well as those who are involved in actual inter-ethnic work in their daily lives. In both instances, this book is intended to guide them in the conceptualization and implementation of their programs that promote inter-ethnic dialogue and conflict resolution.
Organization of this Book

The first two chapters of this book provide the contextual background to the more practical chapters that follow. Chapter 1 identifies former participants of the training program as the primary beneficiaries of this book and all others who are engaged in building inter-ethnic communities, either in a training program or in real life. It weaves together the whole book. This chapter explains that the socio-cultural context provides the foundation upon which collaborative efforts for inter-ethnic dialogue is based. Furthermore, Chapter 1 emphasizes that nothing—including training—is more important than actually getting involved, in one’s own little ways, to make this world a better place. Training for social transformation helps the participants not only to open up their minds but more importantly to be exposed to social realities as well as to be immersed in actual inter-ethnic work. When different cultural groups get together to build community, they form relationships in order to learn more about each other’s identities, learn about their similarities, and appreciate their differences. By doing so, harmony is established and conflict is avoided. Chapter 2 describes the title, goals, dates, teaching modules, and participants of the program at Northern Illinois University.

Chapter 3 details the global, national, and regional contexts within which people of diverse ethno-linguistic backgrounds co-exist. As the world gets more and more globalized, more frequent contacts among diverse people are inevitable. One the one hand, intensified socio-economic and political activities across countries and improvements in communication technologies have brought people closer to one another. On the other hand, the gap between the rich and the poor widens. Gendered social inequality, hunger, environmental degradation, and other forms of structural violence lead to ethnic conflicts, especially after the end of the Cold War in the early 1990s. The predominantly Muslim areas in the southern Philippines lag far behind the rest of the country in terms of social and economic development. Compared to Christian Filipinos, both Lumads (or the indigenous peoples of Mindanao) and Muslim Filipinos have not benefited from the wealth of the land and the fruits of development projects in their own land. As a result, Muslim Filipinos have organized different liberation movements and wage armed revolutions to assert their right to political and economic equality. This chapter identifies the following, among others, as the root causes of ethnic conflicts and separatism in the southern Philippines: poverty, marginalization, malnutrition, poor health, injustice, human rights violations, land conflicts, corruption, and intolerance. These problems are rooted in economic, political, social, and cultural inequalities. Thus, to end ethnic conflicts, the root causes of the hostilities in all fields of human endeavor must be addressed and resolved. Conducting training programs that encourage inter-ethnic dialogue is only one of many steps to pave the road to the fulfillment of justice and peace. The other, in fact more important steps, are coalition building and community building as well as engaging in inter-ethnic work to benefit and empower the economically, socially, and culturally marginalized groups of society. Chapter 3 provides the context and explains why there is a need for education and training that encourage inter-ethnic dialogue.

Chapter 4 provides a theoretical framework for the study of conflict and the work for peace. The following conflict theories are discussed: Community Relation Theory, Principled Negotiation Theory, Human Needs Theory, Identity Theory, Intercultural Miscommunication Theory, and Conflict Transformation Theory. The chapter also explains that there are 5 stages of conflict: pre-conflict, confrontation, crisis, outcome, and post-conflict. After presenting the theoretical discussions, the theories are applied to the study of the Mindanao conflict situation from 1899 to 1996.

Chapter 5 presents a “tool kit” for “barefoot facilitators” to use when they conduct peace programs. Each activity has a title, objectives, resources needed, and procedures. The chapter cautions anyone who wants to use these workshop activities to apply them to the situation on the ground. Revise the activities to respond to the historical and social contexts of the people who take part in the peace program.

Chapter 6 is a compilation of workshop materials that help participants to work on peace activities and produce concrete outputs. Wei Zheng provided the rubrics for Strategic Planning and Action Planning.

The documents in Chapters 7, 8, and 9 include digital images, essays, poems, a song, a pledge of commitment, and a declaration of peace. The different essays, photos, and essays include reflections of participants about (1) the conflict situations in their communities, (2) how the training program has impacted them, and (3) how they envision improving the inter-ethnic situation in their communities in particular and in their country of origin in
general. Aside from reflective essays, participants also wrote individual and regional action plans which they have implemented upon their return home. Susan Russell went to the Philippines to join the participants in their evaluation of the implementation of their post-training action plans.

Challenge

As users of this book, you can promote peace indirectly by conducting training programs. But more importantly, you can promote peace directly on a daily basis by being actively involved in working with people of different ethnic backgrounds, which hitherto is quite a challenge. There is no shortcut to peace, which is a lifelong process and work. All of us can build peace, block by block, if we take the first step to get out of our comfort zones. We challenge every one of you, readers in general, to go out, engage in dialogue with people who have ethnicities, languages, religions, gender, and economic status different from yours. When you take the first step to relate to people of diverse backgrounds, you are already erecting the building blocks that will bring about lasting peace. When you hear anti-poor, racist and sexist remarks, you must speak up and defend people who are poor, people of all colors, and people of all gender. Still, you have to do more than that. You have to not only be exposed to but also work with people of all backgrounds as well as work for justice, not only once, but always and as a way of life. Then and only then can we have a world where social justice and peace will prevail and endure. We might not be able to witness such a world in our life time. But we have to start here and now. Go forth and take this challenge!
Chapter 2: Access to Community and Civic Enrichment for Students (ACCESS) Program

The International Training Office and the Center for Southeast Asian Studies of Northern Illinois University implemented the program called Bridging the Gap: Engaging a New Generation in the Southern Philippines in Inter-ethnic Dialogue and Conflict Resolution. The project hosted a four-week program at NIU, from April 7 to May 12, 2006, for over 30 Muslim and non-Muslim Filipino students and adult leaders from the Autonomous Region of Muslim Mindanao (ARMM). The goal of the program was to transmit knowledge and build strategies among participants about ways to foster inter-ethnic cooperation and a variety of forms of conflict resolution. By drawing on the example of civic society and diversity in the United States and by understanding the larger regional context in which contemporary conflicts in Mindanao exist, participants acquired new perspectives to support future grassroots efforts to build closer cooperation and understanding among the different cultural, religious, and political groups in the southern Philippines. This project is undertaken in partnership with Capitol University in Cagayan de Oro City and the International Visitors Program, and builds on the Philippine expertise of the major project supervisors.

The participants comprised 25 students, aged 15-17 years, and 5 adult leaders who were selected from all geographic parts of the ARMM in an open, merit-based, recruitment strategy. The program focused on four key teaching modules: 1) volunteerism and civil society, emphasizing particularly the institutions and organizations that mediate between the national government and individuals; 2) contemporary American institutions in state and civil society that support ethnic diversity, affirmative action, and religious pluralism; 3) the underlying premises and practices of conflict resolution; and 4) the ethnical, ritual, historical, and moral dimensions of similarity and difference that underlie majority/minority ethnic and political ties in Southeast Asia. Through a variety of academic experiences and cultural visits to important historical landmarks and civic organizations in the Midwest, participants met, learned, and exchanged views with key individuals about ways to support a peaceful but ethnically and religiously plural society.

Chapter 3: Globalization, Cultural Diversity and Conflict
Susan Russell

Globalization is an ancient phenomenon wherein people move beyond the borders of their home territory in search of greater economic resources, political control and cultural stimulation. Early cultural centers of the ancient and medieval world include the Mediterranean area, where Europe and Africa forged a variety of both cooperative and competitive trading relations, and the Middle East, home to Persian, Arabian and later Turkish Empires. The great civilizations of China and India, too, were linked to those of the Roman Empire through trade routes such as the great Silk Road, and later European incursions into Africa, the Americas and Asia in the 1400s to early 1900s testify to the long history of global interconnectedness. Yet in the Americas and the Caribbean, what seemed to Europeans to be new and exotic territorial and civilizational “discoveries” were actually sophisticated networks of diverse empires and peoples who had been exchanging goods and ideas for centuries.

Despite this long history, in recent decades globalization processes have been intrinsically linked to contemporary developments. As the growing plethora of introductory textbooks on the subject illustrates, the term increasingly has come to refer to the widening, deepening, and speeding up of global interconnectedness in the last few decades since the development of the Internet. This conceptualization of globalization emphasizes the stretching of social, political and economic activities across frontiers in ways that events in one part of the world can have significance for people in another part of the planet. It also emphasizes the growing intensification or magnitude of interaction and flows of people, ideas, technology and goods across states and societies of the world at an ever-increasing pace.

A comparative view of the world situation today reflects a complex array of both positive and negative side effects of globalization. On the positive side, the expansion of global trade and investment have brought increased prosperity to many peoples in different countries. Globalization has created new opportunities for expanded communication and linkages between peoples within and between countries that were not possible until recently. Cyberspace communities, chat rooms, electronic listserves and cell phones link people transnationally and enable rapid dissemination of cross-cultural, economic and political information. Along with the increased movement of goods and migration of peoples from one country to another, global telecommunications industries and an international media of television and film have rapidly multiplied the opportunities for new transnational cultural and group identities to arise and form.

On the negative side of globalization, however, the world has increasingly become aware of the stark inequalities between rich and poor nations and between the wealthy and the poor within nations. These dismal facts are as true for developing countries as for a developed country like the United States. About 1/6 of the world’s population has insufficient food, and 31 million Americans live in households that are “food insecure”. These figures do not reflect insufficient global food production, but primarily reflect problems of food maldistribution and the inability of many people to afford to buy food. In fact, despite decades of technological improvements in food production strategies, a higher percentage of the world’s population was hungrier in 2000 than in 1950. More broadly, Sennau notes that:

The richest 5 percent of the world’s people receive more than 100 times the income of the poorest 5 percent. In fact, the richest 1 percent alone receives more income than the poorest 50 percent of the world’s people…There is some evidence that income inequality between countries is declining…this is not true uniformly around the world, however. Incomes in Sub-Saharan Africa have fallen absolutely, leaving much of Africa even further behind the rest of the world than in 1990. In 1820, Western Europe’s per

capita income was only about 3 times that of Africa’s; by 1992, it was over 13 times that of Africa, and the gap continues to grow.\(^5\)

While China and India have both shown rapid economic growth and overall income increases, the gap between the wealthy and the poor within each of these countries is also enormous. Indeed, the gap between the wealthy and the poor within a country often reflects the uneven impacts of domestic and global investment, which favor areas with a strong urban infrastructure over those of rural regions. Small city-states like Singapore and the former British colony of Hong Kong have done very well in the global economy, as have South Korea and Taiwan. In Southeast Asia, much of peninsular Malaysia and urban Thailand have fared relatively well, while their more remote rural regions continue to struggle.

One of the consequences of the abject inequality within and between nations is a situation of “structural violence”, which refers to the disastrous effects of socio-economic and political structures that privilege a few wealthy elites at the expense of the much poorer majority. Generally, examples of structural violence include hunger and malnutrition, low birth weights, high morbidity and mortality figures, greater exposure to environmental pollution, limited access to clean water and health care, gendered educational disparities, and a much more limited set of options in life.

Modern media also reflects glaring inequality in that much global media emanates from Western countries. CNN, the BBC, Hollywood, MTV and a host of other privileged production sites present and represent modern cultures across the globe. The range of meanings that diverse non-Western peoples assign to images projected through multiple Western media reveal the active and selective construction of meaning among audiences. Frequently, such audiences derive alternative messages and interpretations that vary from those originally embedded in a specific visual or auditory text. Such media technologies typically encode a dominant moral, cultural as well as political and economic ideology and lifestyle. Still, the accessibility of video cameras to a range of marginalized groups allows them to promulgate alternative social points of view and to challenge orthodox projects and policies of dominant groups.

The speeded up flow of information across continents that results from ongoing and rapid developments in telecommunications and transportation sectors also opens up new spaces for dialogue and intercultural communication that are unprecedented in human history. Many people believe that these expanded and enhanced forms of cross-cultural communication offer the promise of a more peaceful future for humanity with fewer wars, rebellions and other intrastate and international hostilities.

Even as expanded communication opens the door for improved intercultural understanding, however, it also often leads to the strong assertion of distinctive ethnic, religious or political identities in cases where people feel their way of life, culture or religious beliefs and practices are threatened. A liberal, globalized media beams images of culturally unfamiliar ways of life into very different family settings and can generate strong and negative local reactions in various countries. The assertion of distinctive identities in a tolerant atmosphere supportive of cultural and religious pluralism can take the form of a celebration of diversity, or even create avenues towards intercultural dialogue that may ward off serious intercultural or intergroup misunderstandings and aggressive postures. In less tolerant or less exposed political climates, however, the response to the expression of ethno- or religious identities all too often leads a dominant group to impose its values and way of life through coercive means on smaller or more marginalized groups. The outcome of such encounters is often violent and tragic, and range from relatively localized conflicts to massive genocide.\(^6\)

Since the end of the Cold War and the collapse of the Soviet Union in 1991, the initial hope that a new world order of development, trade, and peaceful negotiation of differences would arise has dimmed. Instead, a new world disorder of intense regional and civil conflicts has become all too common—not a huge world war, in other words, but a series of smoldering smaller wars (Sernau 2006:153). For example, one global survey by Robert Gurr

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(1993) of protracted social conflicts identified more than 230 groups with distinctive cultural identities who experience discrimination, marginalization and who engage in political or military action to seek redress of their grievances. Two prominent categories of actors within this larger set of conflicts are ‘ethnonationalists’, or large regionally concentrated identity groups who experienced autonomy in their histories and who have separatist goals, and ‘indigenous peoples’ who are the conquered descendants of the original inhabitants of a region and who experience state oppression. Many of these groups experience political and economic disadvantages and are concentrated in peripheral areas. Finally, the study found that the more culturally distinct minorities are from the dominant culture and religion of ruling groups in a country, the more they experience economic and political inequalities.

In Southeast Asia, armed separatist movements on a relatively small scale are as common as they are in places such as Sri Lanka, Bosnia and Rwanda. The region’s ethnic, cultural, linguistic and religious identities are diverse, and nationbuilding projects of various Southeast Asian states have often marginalized or attempted to assimilate minority groups to the cultural values of the dominant groups. To a large degree, modern ethnic mobilization and resurgent ethno-nationalism are products of socio-economic and political change. The postcolonial vicissitudes of states interacting within global capitalism and the latter’s inherent tendencies to aggravate social, economic and political inequalities even as it expands the visions and desires of local peoples for a greater piece of the pie are potent forces for polarization. State policies for dealing with ethno-nationalism also vary from accommodation to coercive suppression, from resettlement of a majority group into a minority-controlled peripheral zone, from a tolerance for ethnic and religious pluralism to insistence on conformity to a “one-size fits all” model.

The Philippines, a sprawling archipelago of over 7,000 islands and 87.9 million people, has a high degree of linguistic and ethnic diversity. Like other Southeast Asian nations that achieved independence after World War II and after centuries of Western colonial rule, the Philippine state has struggled to define a national identity among its hinterland populations. In this multietnic nation, conflicts have centered on definitions of cultural citizenship, including political representation, national language, religious inclusion and educational access.

The Philippines is not a wealthy country by any standard, and has staggering differences in wealth distribution within the population. The dominant sector of the economy is clearly integrated into globalized trade and transport networks. Parts of the southern islands, specifically in the Autonomous Region of Muslim Mindanao (ARMM), however, continue to comprise a periphery that is not well linked into a globalized economy and where national political control is limited. The political and economic disadvantages experienced by peoples in the ARMM reflect the fact that it has been the site of decades of rebellion and war between two Muslim armed movements and the largely Christian government of the Philippines. The Autonomous Region of Muslim Mindanao poverty incidence is the highest in the country, with a ranking of 73.9 percent incidence of poor population in 2000 compared to 40 percent for the country as a whole. Within the five provinces that constitute the ARMM, Basilan’s 2000 poverty incidence was 63 percent, Tawi-Tawi’s was 75.3 percent, and Sulu’s was a shocking 92 percent.

Predominantly Muslim provinces in Mindanao lag far behind the rest of the country in most aspects of socioeconomic development. Poverty levels in the Autonomous Region in Muslim Mindanao were roughly twice as high in 2004 as the national average, with per capita income of $274 (P15,344) per year. The 2005 Philippine Human Development Report (PHDR) reveals that four out of the five bottom-ranked provinces in the entire country

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in terms of the human development index are Basilan, Tawi-Tawi, Maguindanao and Sulu in the ARMM. The human development performance for these provinces are comparable to those of the world’s poorest countries located in Africa. Of the bottom 10 provinces in the country, 7 are in Mindanao, including Lanao del Sur in the ARMM, Sarangani and Zamboanga del Norte. Most of these provinces are conflict-ridden, and the report argues that as human insecurity intensifies due to armed conflict, people turn away from activities that might support their human development potential.\textsuperscript{13} The report indicates that the enduring conflict in Muslim Mindanao is costing the country 5-10 billion pesos annually since 1975.

These costs of the conflict in Mindanao do not include the costs due to injuries and indignities suffered by Filipino Muslims as a result of anti-Muslim bias. A specially commissioned opinion survey by Pulse Asia for the United Nations indicated a significant and alarming degree of anti-Muslim bias among 33-39\% of Filipinos, most of whom are Christian.\textsuperscript{14} The 2004 Philippine Country Report on Human Rights Practices by the U.S. Department of State similarly includes reference to discrimination, as many Muslims continue to feel underrepresented in senior civilian and military positions and cite the lack of proportional Muslim representation in national government institutions. The report argues that “Historically, Muslims have been marginalized by the Christian majority. The national culture, with its emphasis on familial, tribal, and regional loyalties, creates informal barriers whereby access to jobs or resources is provided first to those of one's own family or group network. Muslims reported difficulty renting rooms in boarding houses or being hired for retail work if they used their real names or wore distinctive Muslim dress. As a result, some Muslims used Christian pseudonyms and did not wear distinctive dress when applying for housing or jobs.”\textsuperscript{15}

While the lack of a feeling of belonging to the larger nation, and the feeling of being second-class citizens in the mostly Christian Philippines are certainly factors underlying the roots of Muslim separatist movements in the southern Philippines, there is no shortage of other reasons for these sentiments. The next section presents a very brief overview of Muslim Filipinos in Mindanao, followed by a section that summarizes the recent political chronology of rebellion.\textsuperscript{16}

The Bangsamoro and the Tri-Peoples of Mindanao

In terms of international trade, the southern Philippines, especially the Sulu region, became an important economic polity at the end of the 18th century. The Sultanate of Sulu’s main trading entrepot was at Jolo, where the supply and distribution of industrial goods from Europe and China was managed. Sulu was the northernmost of a series of petty trading and raiding states based on Islamic political ideas in the Malay archipelago. Jolo was a Tausug area, and the Sultanate became the most developed political system in the Philippines prior to the coming of the Spanish colonizers in the mid-1500s. Islam had entered the region much earlier, however, through Arab traders, Chinese Moslems from South China and Islamic missionaries from Brunei and elsewhere. When Spain conquered Manila they destroyed an Islamic principality related to the Brunei sultanate in Borneo. Spanish colonization of most of the Philippines over the next one hundred years prevented the further extension of Islam into the archipelago, but in the southern Philippines the Sultanates of Sulu and Maguindanao fiercely and successfully resisted both colonization and the Christianizing mission of the Spanish for 300 years. It was during this time that


\textsuperscript{16} There are numerous scholarly overviews of the Mindanao conflict. We rely heavily in this section on relatively recent articles, rather than attempt to give a thorough grounding of the chronology and causes of rebellion.

the Sulu Sultanate grew into one of the most powerful and significant pre-colonial trading states in island Southeast Asia. Similarly, the Sultanate of Maguindanao centered in Cotabato also became a major coastal sea-faring entity with strong linkages and alliances to interior groups in Mindanao. Smaller sultanates also existed in southwestern Mindanao, and the more coastally-isolated Maranao peoples of Lake Lanao developed a federated estate multicentric power system known as the pat a pengampong ko ranao.

The largest and most successful sultanates of the southern Philippines were based on the coast, but had intricate networks of tribute and trade alliances with inland tribal peoples in Mindanao and Borneo. They also maintained what today would be considered international trading alliances with Indonesian, Chinese, Malaysian, and eventually European states. The three largest ethno-linguistic groups of the southern Philippines are the Tausug, Maguindanao, and the Maranao peoples of southwest Sulu and central Mindanao. Smaller ethno-linguistic groups include the Ilongots of Cotabato and the southern Mindanao coast, the Yakan of Basilan, the Sama of Tawi-Tawi and other Sulu islands, the Jana Mapun and the Bajau (or ‘Sea Gypsies’) of Sulu, among others. Altogether, the Bangsamoro, or Moro “nation”, are made up of 13 different ethno-linguistic groups. As a result of massive immigration of Christian settlers to Mindanao in the 20th century, the once dominant Moro peoples now comprise around 18 - 20 percent of Mindanao’s population (5 percent in the country as a whole).

Prior to the Spanish arrival, Mindanao was home to Muslim groups and to other non-Islamicized ethno-linguistic groups that today are classified as “indigenous peoples”. Rudy Rodil, a historian at Mindanao State University-Iligan and an expert on the conflict, has used the term “the tri-peoples” to refer categorically to the diverse ethno-linguistic inhabitants of Mindanao, Basilan, Tawi-Tawi and Sulu. This term encapsulates the 1) Islamic and Islamicized groups mentioned above, 2) the various “indigenous peoples”, collectively referred to as Lumad, and 3) the Christianized residents, most of whom settled in or are descendants of immigrants to Mindanao after World War II.

The Lumad, a generic term for the non-Muslim and non-Christian indigenous peoples or cultural communities in Mindanao, include the Ata, Bagobo, Manunuan, Mandaya, Kamayo, Manggugwangan, Manobo, Mansaka, Matigsalog, Subanun, Tagakaolo, Tala-andig, T’bi, T’iray and Ubo. Many of these groups are Christianized or partly Christianized today, and some are partly Islamicized. Moreover, there is some overlap, such as among the highland Christianized Maranao. These ethnic groups make up approximately five percent of the total Mindanao population, according to the 1990 census.

While most Christians are recent settlers or descendants of settlers in the 20th century, they also comprise an indigenous group in Mindanao. Almost 200,000 Visayan-speaking peoples of northern and eastern Mindanao were converted to Christianity during the Spanish colonial period. These include peoples of Butuan, Davao, Camiguin island, Cagayan de Oro, Misamis Oriental, Iligan, Ozamiz, Dapitan, Dipolog, and the Chavacano of Zamboanga City, among others. These people have now integrated into the larger Christian population of Mindanao, but dialect differences, especially among Chavacanos, remain apparent. The Chavacanos were originally natives of Ternate in the Moluccan islands of eastern Indonesia and were Christianized. The Spaniards brought them to Zamboanga and Manila in the mid-1800s (or earlier) to serve as soldiers, and Spanish language today

21 “Moro” originally was a term applied by the Spanish to all Islamic peoples in the Philippines, and derives from their term for Muslim enemies of Spain from Mauritania and Morocco. In the late 1960s, separatist leaders appropriated the term for all Muslims in opposition to the Christian Filipino government.
remains a key element of Chavacano language. Christians today constitute over 70 percent of the population in Mindanao owing to large scale emigration after World War II.

In 1898 at the end of the Spanish-American war, the Philippines was ceded by Spain to the United States under the Treaty of Paris. Although they were never part of Spain’s colony in the Philippines, Mindanao and Sulu were included in the treaty. Muslim Filipinos in the south strongly protested this action on the grounds that they were independent states, and U.S. military forces then became heavily engaged in battles to defeat armed resistance. By 1913, in the Battle of Bud Bagsak, the United States eventually succeeded in bringing Mindanao and Sulu into the new American colony of the Philippines. What followed were a variety of policies designed to integrate Muslim Filipinos into the larger mainstream Christian Filipino society, especially through the provision of scholarships to the children of Moro nobility. Despite the success of many of these efforts, armed resistance by various Muslim Filipino groups continued to break out periodically throughout American colonial rule and continued after the Philippines became an independent nation.

During colonial rule, the Moro and Lumad Filipinos were categorized and administered separately as the Moro and Wild Tribes, generally administered through the Bureau of Non-Christian Tribes, as opposed to the “civilized” majority of Christian Filipinos. In 1957, the Philippine government formally declared that non-Christian Filipinos would be called the National Cultural Minorities. Later, the Constitutions of 1973 and 1987 re-labeled them respectively as “Cultural Communities” and then “Indigenous Cultural Communities”. The fact that all of these people are indigenous remains the enduring enigma of this kind of ethno-linguistic categorization, as Filipino Muslims and Lumad peoples retain elements of a pre-Islamic, Malay cultural stratum common to insular Southeast Asia and expressed in dress, political order, cultural beliefs and practices that many Christian Filipinos once shared but now have lost.

The Basic Causes of Separatism in the Southern Philippines

In the late 1960s, the Moro National Liberation Front (MNLF) was formed by Nur Misuari and armed rebellion again broke out in Mindanao. The causes of this rebellion are many, but have much to do with desires to re-acquire the status of a separate, independent state, or Bangsa Moro, wherein Muslim Filipinos would have greater access to and control over social services so that they could actually benefit from economic development in Mindanao. They also wanted to be able to protect and regain their ancestral lands that were being taken over by Christian Filipino and other multi-national corporations and establish an Islamic way of life.

The inequities and social injustice that Moro Filipinos experienced and that finally culminated in outright rebellion had much to do with transmigration policies pursued both by the American and later national Philippine government. At the turn of the 20th century, Mindanao was still viewed by power-holders in Manila as “the land of promise”—a large and rich island whose physical and natural resources had yet to be fully developed. The U.S. colonial government, hoping both to integrate local populations of Mindanao and Sulu into the larger society and to exploit these resources, initiated a homesteading policy designed to attract settlers from overcrowded regions of the central and northern Philippines to settle in what they saw as the under-populated southern Philippines. American and later Filipino policymakers felt that closer intermingling would spread the national culture values into this region and reduce the likelihood of continued armed resistance in the future. Much of the American interest in encouraging transmigration also had to do with the need to deal with increasing unrest among tenants and sharecroppers in central Luzon, where poverty, inequity, and a lack of American political ability to enforce a meaningful land reform was providing a fertile ground for communist insurgency. While the amount of emigration from the north to Mindanao remained relatively small throughout the American colonial period, it intensified in the decades after the end of World War II.

By the early 1970s, the immigration of Christian Filipinos to Mindanao had created a lopsided social landscape wherein Moro Filipinos and indigenous tribal Filipinos (Lumads) had become minorities in their own homeland. Violent encounters between both Moros and Christians, as well as between Christians and Lumads, had become common in Mindanao over rights to ancestral land, as well as the loss of political authority by local datus and their followers. Both Moros and Lumads felt that not only were their access to ancestral lands and other productive resources being lost, but that their cultural identities were being overwhelmed. It was during this period
that the national government’s view of the ethno-linguistically diverse Muslim (Moro) Filipinos as “religious”
minorities and the equally diverse non-Muslim, non-Christian (Lumad) Filipinos as “cultural minorities” sharpened.

Unfortunately, the initial governmental response in Manila to the rebellion of the Moro National Liberation
Front was a military one, and fighting raged in Mindanao. The declaration of martial law in 1972 by former
President Ferdinand Marcos also led to intensified military confrontations in the region. A number of efforts to
quell the conflict were attempted, including the creation of a Southern Philippines Development Authority and
interventions by the Organization of Islamic Conference and other international parties. These had little effect,
however, until President Gaddafi of Libya intervened.

In 1976, the Tripoli Agreement was signed in Libya between the Philippine government and the MNLF. It
provided for political autonomy for the thirteen provinces of Mindanao, Sulu and southern Palawan, which Moro
Filipinos saw as their traditional homeland or sphere of influence. It also gave amnesty to the rebels. However,
when then-President Marcos insisted on a plebiscite vote in the affected provinces to determine if local populations
supported autonomy, the MNLF and its followers boycotted the vote. Only four provinces voted for autonomy, and
so separate autonomous regions were established in Regions IX and XII. These autonomous governments were
weak, and lacked political power and funding.

The failure to gain real or meaningful autonomy also led to divisions within the MNLF, where
disagreements between leaders of different ethno-linguistic and political factions existed. In 1977, Hashim Salamat,
with a group of primarily Maguindanao-Iranun followers, established the Moro Islamic Liberation Front. Nur
Misuari, who was Tausug-Samal, remained the leader of the government-recognized MNLF. A second, mostly
Maranao faction, the MNLF-Reformist Group, similarly revolted against the leadership of Nur Misuari.

In 1986, when Corazon Aquino became President of the Philippines, a new constitution was written that
established provisions for a new Autonomous Region of Muslim Mindanao (as well as a Cordillera Autonomous
Region in northern Luzon, where communist insurgents were battling government forces). The MNLF did not
participate in the design of the Autonomous Region of Muslim Mindanao (ARMMM), and the subsequent plebiscite
again received popular support for joining the ARMM from only four of the thirteen provinces and none of the
cities. The conflict continued, and the prospects for peace remained remote.

In 1992, President Fidel Ramos renewed negotiations with Nur Misuari and the MNLF, aided by Libya as
well as the Organization of Islamic Conference. In 1996, an agreement was reached among all parties that
established a Special Zone of Peace and Development (SZOPAD) and a Southern Philippines Council for Peace and
Development (SPCPD). The SZOPAD would be comprised of the 14 provinces (one was added) and 9 cities
recognized in the Tripoli Agreement and would be the focus of peace and development efforts. The SPCPD was the
legal body that consisted of a chairman, vice chairman, and three deputies, each of whom would represent the
Christian, Moro, and “Cultural Communities” (Lumad). It was to be assisted by a Darul Iftah (religious advisory
council) appointed by the chairman. The agreement also provided for a Consultative Assembly of 81 members,
comprising the chair of the SPCPD as head, the governor and vice governor of the ARMM, the 14 provincial

22 It is also claimed that the Jebidah massacre of at least 23 young Moro soldiers of the Armed Forces of the
Philippines in Corregidor in 1968 was the key spark to the separatist movement in Mindanao. See Vitug, Marites D.
and Gloria, Glenda M. 2000. Under the Crescent Moon: Rebellion in Mindanao. Quezon City: Ateneo Center for
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governors and 9 city mayors of the SZOPAD, 44 members of the MNLF, and 11 representatives nominated by non-governmental organizations (NGO’s) and people’s organizations. The Consultative Assembly’s functions were to serve as a forum to hear problems and defuse conflict, to conduct public hearings and advise the SPCPD, and to recommend policies to the President.25

This 1996 Peace Agreement provided for the employment of MNLF rebels (the Bangsa Moro Army) with the Philippine National Police, the Armed Forces of the Philippines, and related special forces. For those who would not be absorbed this way, provisions were made for socio-economic development, cultural and educational assistance. It also provided for a new ARMM executive council, legislative assembly and administrative system that would have legislative power over agreed-upon areas of autonomy—such as Shariah law, and representation in the national government, including the Cabinet and National Security Council. Special provisions were included for the religious schools (madari), such as the recognition of Arabic language instruction and Islamic values as part of their core curriculum. Nur Misuari later was appointed chairman of the SPCPD and subsequently was elected governor of the ARMM. A plebiscite again was scheduled by terms of the agreement for 1998. This plebiscite was not enacted until 2001. Only five provinces and one city voted in favor of joining the newly-defined ARMM. Nur Misuari was not re-elected governor, and he then proceeded to launch an armed attack on the national army. He later was arrested and turned over to the Philippine government by the Malaysian government, as he had tried to escape to the Malaysian province of Sabah on the island of Borneo to avoid arrest. He is currently in jail, awaiting a trial on charges of rebellion.26

The hope that this agreement engendered did not last. Christian leaders in Mindanao objected to autonomy and other features of the agreement. As a result, the final version of the executive order severely limited the ability of the SPCPD to recommend policy or actually control any aspect of government, and eliminated the 44 MNLF members in the Consultative Assembly. Peace remained elusive, as the MILF began to gather further strength amid suspicion that the national government was not really committed to peace or autonomy. The fact that very few real social or economic benefits ever accrued to average Moro (or Lumad) peoples and the reality of a host of failed promises led many Moro Filipinos to give up hopes for a brighter future through negotiation with the national government. While the United Nations Multi-Donor Assistance Programme helped establish many Peace and Development Communities that include Lumad and non-Muslim residents and which are led by former MNLF leaders, the conflict continued.

In 2000, the more militant Moro Islamic Liberation Forces’ attacks on non-Muslim communities in North Cotabato and Maguindanao led President Joseph Estrada to renew Philippine military assaults and war against them. Hundreds of thousands of displaced people and thousands of deaths resulted. It is not known how many people died. In 1996, the Armed Forces of the Philippines said that over a period of 26 years since 1970, more than 100,000 persons had been killed in the conflict in Mindanao. Of these, 30 percent were government casualties, 50 percent were rebels, and 20 percent were civilians. It was estimated that 55,000 civilians and soldiers had been injured, while nobody knows how many rebels were injured. During that 26 year period, the Armed Forces spent 73 billion pesos on the war, or an average of 40 per cent of its annual budget. Dr. Rudy Rodil, a member of the government negotiating panel with the MNLF as well as with the MILF and author of the book, Kalinaw Mindanaw: the Story of the GRP-MNLF Peace Process, 1975-1996, has noted that the cost of negotiating peace with the MNLF between 1992-96 was less than 60 million pesos. In 2001, after the Estrada administration’s renewed war against the MILF, the government said at least six billion pesos had been spent on the war in the year 2000—a billion pesos higher than what the government spends on building schools in the country. An additional 16 million pesos was spent on relief assistance to displaced persons and evacuees.

In 2002, Paul Dominguez, the Presidential Assistant for Regional Development, quoted preliminary findings from a World Bank Study that indicated that the economic cost alone, not including the social costs, of a never-ending conflict in Mindanao would be at least 2 billion U.S. dollars over the next ten years.27 That figure breaks down into 108 billion pesos for 10 years or 10.8 billion pesos a year. The figures were calculated by

international economists who had other models such as Nicaragua to follow, and who likened the conflict in Mindanao to that of a never-ending war with periodic flare-ups. Southwestern Mindanao in particular, but also the ARMM as a whole, also was pointed out as having dropped to the bottom of the country in social services, including education, infrastructure, and income of the population.28

To make matters worse, after the year 2000 war, the national budget of the Philippines rose from 725 billion pesos in 2001 to 780.79 billion pesos in 2002, and 804.2 billion pesos in 2003. Yet Mindanao’s share of this national budget declined from 13.9 per cent of the national budget in 2001 to 11.9 percent in 2002. In 2003, Mindanao’s share was only 10.55% of the national budget. Hence, while the economic cost of the war in Mindanao is very high, and the loss of life and social dislocation huge, the southern Philippine region as a whole paid an additional price in foregone benefits from the national government’s fiscal allocation.

In part, perhaps, as a result of these findings, President Gloria Macapagal-Arroyo embarked on a renewed effort to negotiate peace with the MILF. In 2004, a Malaysian-led peace monitoring team arrived in Mindanao and are expected to stay for an undetermined period. Formal peace negotiations between the Philippine government and the MILF, brokered by Malaysia and involving representatives of the Organization of Islamic Conference, have been ongoing. The goal is to discuss a comprehensive solution that involves many different areas of concern to the Moro Filipino population, including self-governance, socio-economic development, Islamic shari’ah and education, a multi-cultural curriculum and recognition of ancestral lands in the ARMM (Basilan, Lanao del Sur, Maguindanao, Sulu, Tawi-Tawi, and Marawi City). The leader of the MILF, Ebrahim Murad, has stated publicly that the 12,000 members of his group are united and committed to negotiating with the Philippine national government over a pre-agreed upon set of issues for resolving the conflict. As of this time, March 2006, discussions between both sides and a cease fire between the MILF and the Armed Forces of the Philippines are still ongoing.

Underlying the basis of the conflict in Mindanao are struggles among the Moro and indigenous non-Muslim peoples for greater socio-economic development, equal recognition and support for their cultural and religious identities, and social justice. Dr. Moctar Matuan, Executive Director, Institute for Peace and Development in Mindanao, Mindanao State University, Marawi City, summarized in August, 2004, the history of peace efforts in Muslim Mindanao.29 He noted that in 1975 only the Dansalan Research Center was trying to address the negative images that Moro and Christian Filipinos in Mindanao had of each other through dialogue. At this point, violent conflict had already broken out in Mindanao. In the 1980s, a few other groups had joined, notably the Southern Philippine Center for Peace Studies at Mindanao State University in Marawi and the Peace Center at Notre Dame University. The issues they addressed focused on equality of rights, the need to maintain peace, and economic growth and development. In his view, President Fidel Ramos was the first president interested to pursue peace in Mindanao.

In discussing the range of issues that constitute the “Mindanao problem”, Dr. Matuan mentioned the following multiple causes of the conflict:
--poverty, inequality, and environmental destruction
--political corruption
--negative images held by Christians, Moro, and Lumad peoples of each other
--failure of the national government to integrate Moro peoples into a national Filipino identity
--the economic exploitation of Mindanao’s resources and the migration of Filipinos from the north that led to a loss of ancestral lands
--the Moro struggle for self-rule.

As he noted, all of these factors led to the reality today that many Moro and Lumad Filipinos are economically marginalized; politically marginalized; lack national recognition and respect for their unique cultural and religious identities; and feel a sense of insecurity, hopelessness, and resentment toward the national government. Rather than having the opportunity to express their grievances and receive assistance from the government, Moro and Lumad Filipinos experience massive poverty, social injustice, and are exploited by corrupt leaders and military

29 Lecture delivered at the Follow-on Activities for the ACCESS Philippines project in Cagayan de Oro, August, 2004.
commanders alike. The national Philippine government, from their viewpoint, is indifferent to their plight and so they do not experience feelings of belongingness or allegiance to the Philippine state.

The loss of ancestral land to in-migrant populations and the fairly rapid move from independent Islamic sultanates and local chieftainships to marginalized cultural and religious minorities remain at the heart of the Mindanao conflict. The total Islamized population of Mindanao was estimated at 39.29 percent in 1903; but only 20.17 percent in 1975. The total Lumad population was 22.11 percent in 1903; and only 6.86 percent in 1975.30

The exploitation of Mindanao’s rich environment was easily captured first by American interests, later by more modernized, business-inclined capitalist Christian Filipinos, and also by multi-national corporations. Logging concessions, pasture land conversion, land titling through complex legal channels that Moro and Lumad Filipinos scarcely comprehended, and now mining concessions have led to an enormous loss of their homeland and resources upon which to develop their communities. Multi-national companies opened up plantations and went into partnerships with Christian Filipinos to develop Mindanao’s resources, with little regard for the livelihood problems of the Moro and Lumad peoples and the growing resentment among many local inhabitants.

In this brief history, the unique tri-partite character of the conflict came into being. It is not simply a Christian and Muslim conflict, nor strictly an indigenous Mindanaoan resident versus in-migrating settler conflict. The politicization of the indigenous peoples into three separate categorizations (Moro, Christian, and Lumad) has followed from relatively recent events in the 20th century. Prior to that period, these groups interacted, allied, traded, married, sometimes preyed upon each other as slaves, but were not crystallized into three opposing (yet diverse) groups. It is the process of marginalization, not only in the sense of being overwhelmed by the sheer number of Christian settlers, but by the loss of homeland and the fear of further erosion of their cultural and religious identities, that underlie the conflict.

In a recent article, Archbishop Orlando B. Quevedo notes that the Philippine government’s analysis of the insurgency in Mindanao identifies four main roots of the conflict:31

1. Poverty, including low productivity, criminality, marginalization, and environmental degradation;
2. Ignorance, including poor schools and education;
3. Disease, including malnutrition and poor access to health services;
4. Injustice, including violation of human rights, land conflicts, and graft and corruption.

What is surprising about this review of the roots of the conflict is that there is no mention of a lack of national concern to enhance and preserve the cultural, ethnic and religious identities of the diverse Moro and non-Muslim, non-Christian Lumad Filipinos in Mindanao. Yet it is only through the establishment of awareness and respect for ethnic and religious diversity among all peoples in the Philippines that a climate of tolerance and social justice is likely to come about in the south. The ACCESS Philippines project is designed to contribute toward that goal, especially by bringing youth of different ethnic and religious backgrounds in the Autonomous Region of Muslim Mindanao and surrounding areas together to work for peace and to forge a bridge to a new future.

Resolving the Conflict in Mindanao:

At the present time, the Moro Islamic Liberation Front and the Government of the Republic of the Philippines are continuing an ongoing series of discussions designed to negotiate a potential peace settlement. The talks are being brokered by Malaysia and there is an international ceasefire monitoring team in Mindanao that arrived in 2004. Although the substance of the talks are secret, numerous pronouncements have been offered by

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both sides. At this point, it would be premature to summarize all of the points that are being foreshadowed in the news, but in general there is a certain degree of optimism that a settlement might be reached in the coming year.32

Certain facts continue to offer hope for the outcome and aftermath of the peace discussions. First, and on the positive side, many international donor organizations and countries such as the United States, Australia, the European Union, Japan, Canada and other Muslim countries led by Saudi Arabia, Libya and Malaysia have pledged to provide aid once a peace agreement is signed. The World Bank and the United Nations Development Program, among others, also have set up rehabilitation plans for Mindanao in the event that a peace agreement is signed. Second, the leadership of the Moro Islamic Liberation Front and the Philippine government have indicated a strong commitment to the peace process. Third, the substantive issues of the peace discussions pointedly include key issues that were never resolved after the 1996 peace agreement with the MNLF but which must be dealt with if a lasting peace is to occur. Foremost among these issues is the one concerning territorial domain and ancestral lands of the Moro and Lumad peoples. A final very positive development in support of the long term prospects for peace is the presence of a much more active civil society sector in Mindanao that has arisen since 1996.33 The presence of new civil society groups helps provide oversight to prevent the repetition of earlier mistakes and to try and keep both the government and the MILF focused on attaining a sustainable peace settlement despite periodic violations of the cease fire agreement and other misunderstandings.

While these factors hopefully together will result in a final peace agreement to disarm and develop the ARMM region, there are some lingering concerns. First, the resolution of the conflict with the MILF means either that the Philippine government is going to deal separately with the MILF and the MNLF or that the two separatist groups are going to cooperate in working together to iron out the differences between the 1996 MNLF peace agreement with the government and any new agreement with the MILF. One of many puzzles to be resolved is that the Autonomous Region of Muslim Mindanao was a dividend of the 1996 peace agreement with the MNLF and recent elections for this regional government have been held. However, the MILF currently is staunchly opposed to any form of autonomy and is seeking some type of self-determination within a potentially shared political arrangement with the Philippine government that has yet to be decided upon. Second, the possibility exists that a separate faction within the MILF might become another breakaway rebel group as a result of disagreement with a new peace settlement. Were this to occur, it would be a potential disaster as renewed conflict would continue to stifle the delivery of foreign aid and any larger development plans funded by international donors. Finally, as Eder and McKenna (2004) point out, there is the risk that the mainstream movement for Muslim autonomy and self-governance is threatened or derailed by radical Islamic extremists.34 While recent military efforts to quell the radical Abu Sayyaf Group are said to have reduced the power and numbers of active members, Abu Sayyaf continues to engage in occasional terrorist acts.

In the booklet we produced at the end of the first year of the ACCESS Philippines project, we ended a similar section on the current status of the conflict by posing the question: at the end of the day, is peace elusive? Pessimists claim that peace is nowhere in sight. Optimists, however, argue that peace comes piecemeal, one person and one activity at a time. Certainly, recent years have shown that there is no military solution to the conflict in Mindanao. Instead, a variety of peacebuilding efforts are underway and have been gaining strength. The ACCESS Philippines project is one of these efforts, and is dedicated to creating a new generation of empowered youth leaders from all faiths and ethnic groups in the southern Philippines who desire to make a sustained peace a reality. Respect, appreciation, tolerance and national reconciliation depend on a broader understanding of the conflict and history of the peoples of Mindanao. While this booklet is being produced at the end of the 3rd year of the ACCESS Philippines project, a fourth year of the project is already underway. It is anticipated that as we contribute to ongoing local efforts to build a network of youth in Mindanao dedicated to sharing their experiences in peacebuilding, dialogue and conflict resolution that a brighter future will surely follow.

32 Whereas Philippine government pronouncements are easily available in the news, a fuller view of MILF comments can be found at www.luwaran.com.
Globalization continues to teach us many lessons, not least of which are the ways in which various countries or sectors within different countries disagree about what is fair and how legitimate grievances of various minority groups and classes should be resolved. But increased global communication and flows of people, ideas and goods also have opened up the opportunities for enhanced communication and shone a strong flashlight on the causes of conflict in different parts of the world. It also illuminates the need for dialogue between countries and within different sectors of a nation-state. Governments, religious leaders, non-governmental organizations, educational leaders, private businesses, and ordinary citizens need forums to communicate their concerns. Indeed, dialogue remains one of the most common forms of informal peacebuilding and conflict resolution in the world today. “Dialogue” refers to the open and sincere exchange of ideas and thoughts or concerns between different parties. The goal of dialogue in peacebuilding or conflict resolution is to generate increased understanding and trust between opposing parties. In this sense, many lesser known, even unheralded forms of ordinary human interaction, such as academic exchange programs with professors or students (including the ACCESS Philippines program), community “town hall” meetings, radio call-in talk shows, inter-religious forums, and other communication interchange venues are examples of “dialogue”. While training a new generation in inter-ethnic and inter-faith dialogue and tolerance of diversity will not alleviate the need for social justice and greater economic and political capacity-building in Mindanao, it is our fervent hope that it will contribute to an eventual broadening of diverse, young people’s access to and participation in the discussions.


Chapter 4: Understanding the Dynamics of Conflicts: A Case Study of Mindanao

Almahdi Alonto

Introduction
Conflicts are a fact of life that cannot be evaded; it is inalienable to human existence. Often times it leads to resentment tearing the social fabric that binds community, society and even a nation. It may also create an opportunity to induce positive social changes. The need to understand the dynamics of conflicts is important for any positive social transformation to take place. The dynamics of conflict includes making people aware of the problems, raising morale, fostering personal development, increasing self-awareness, enhancing psychological maturity, and coming up with pragmatic solutions that contribute to sustainable peace building. This discussion uses a case study of Mindanao to identify the existing conflicts and how the participants of ACCESS 2006 can make use of the conflict theories in their conflict analysis.

Despite the concerted effort made by the government and civil society to resolve the conflict in Mindanao, particularly in the Autonomous Region in Muslim Mindanao peace remained elusive. The reason is the lack of understanding of various types of conflicts that have developed over the years. The inadequate analysis of conflict contributes to the hindrance of peace building in Mindanao.

This paper addresses the following questions:

1. How can conflict theories be used to help the ACCESS 2006 participants in their effort to contribute to peace building?
2. What are the challenges to peace building in Mindanao?

The following theoretical and conceptual frameworks are applied: conflict theory, conflict analysis and insights from critical theory from development perspective, and experiences and perspective from other cultures. This paper uses three kinds of research methods: review of literature associated with conflict resolutions, case study analysis, and document analysis. The case study in this paper focuses on the stages of conflict in Mindanao with comparative study between the secessionist group and the government. It will also provide critical analysis on the peace negotiation process.

Understand the Dynamics of Conflicts

Conflict and Violence
Conflict is defined as a disagreement between two or more parties (whether individuals or groups) who have incompatible or irreconcilable goals or interest. This happens when people pursue goals which clash. In most cases, conflicts and disagreements that are conducted through peaceful means, such as mediations or negotiations are often the best way of resolving conflicts without resorting to violence. Violence on the other hand consists of actions, words, attitudes, structures or system that cause direct or indirect physical, psychological, social or environmental damage. Violence leads to the prevention of people form reaching their full human potential. The use violence as means to resolve conflict affects both parties and usually results to zero-sum. (Fisher et. al. 2005)

Conflict arises from unequal social status, unequal wealth and access to resources, and lack of power sharing that leads to social problems such as: discrimination, political non-representation, poverty, oppression, and the denial of human needs.

Conflict Theories
Hugo Van der Merwe presented the different conflict theories discussed here.

Community Relation Theory –Conflict is caused by ongoing polarization, mistrust and hostility between different groups within a community. To resolve this kind of conflict the warring parties should find ways to improve their communication and understanding to allow tolerance and social acceptance in a diverse society.
**Principled Negotiation Theory** – Conflict is caused by incompatible positions and a ‘zero-sum’ view of conflict being adopted by the conflicting parties. To resolve such conflict, the disagreeing parties must separate personalities from the problems and issues and negotiate on the basis of their interest that will benefit both parties.

**Human Needs Theory** – Conflict is caused by unmet basic human needs: physical, psychological and social, security, identity, recognition and power sharing are often cited. The conflicting parties must identify and share their unmet needs and find ways to meet those needs. This is accomplished by both parties through an agreement that meets the basic human needs of all sides.

**Identity Theory** – Conflict is caused by the feeling of threatened identity that is rooted in unresolved past loss and suffering. To resolve the issue at hand, facilitation and providing workshop training for dialogue can gradually wither away insecurity felt by both parties and build empathy and reconciliation by themselves.

**Intercultural Miscommunication Theory** – Conflict is caused by incompatibilities between different cultural communication styles. To bridge cultural gap, intercultural dialogue is an excellent tool for both parties to become familiar with each other’s culture, to break down all the negative stereotyping, and to enhance their mutual understanding.

**Conflict Transformation Theory** – Conflict is caused by real problems of inequality and injustice expressed by competing social, cultural and economic frameworks. This kind of conflict is more challenging because it requires changing the structure and framework that causes inequality, injustice, or unequal economic distribution. It focuses on improving the bond and attitudes of all concerned parties in long term relationships. In the long run, it aims to develop processes and systems that promote empowerment, justice, peace, forgiveness, reconciliation, and recognition.

**Stages of Conflict:**

**Stage 1: Pre-Conflict**
This is the period when there is an incompatibility of goals between two or more parties, which could lead to open conflict. There may be tension in relationships between the parties and/or desire to avoid contact with each other at this stage.

**Stage 2: Confrontation**
At this stage the conflict has become more open. If one side feels there is a problem, its supporters may begin to engage in demonstrations or other confrontational behavior.

**Stage 3: Crisis**
This is the peak of the conflict, when the tension or violence is most intense. In a large-scale conflict, this is the period of war, when people on all sides are being killed.

**Stage 4: Outcome**
Eventually the crisis will lead to an outcome. One side might defeat the other or perhaps call a ceasefire (if it is a war). The parties may agree to negotiations. An authority or third party might impose an end to the fighting. At this level, tension, confrontation and violence subside with the possibility of a settlement.

**Stage 5: Post-Conflict**
Finally, the situation is resolved in a way that leads to an ending of any violent confrontation and a decrease in tensions leading to a more normal relationship between the concerned parties. However, if these issues and problems arising from incompatible goals have not been adequately addressed, this stage could eventually lead back to square one.
Mindanao Case Study 1899-1996

Findings

There are many root causes to the problem of secessionism in Muslim Mindanao, most of which are historical in nature. Centuries of warfare against colonial subjugation have given birth to generations which have known life only through the mirror of a sword. The people of the Philippines are separated by islands, which led to the creation of distinct cultural and religious practices. These very differences were used by the colonial powers to manipulate the natives under their control in order to wage a divide-and-rule war against the locals, as a result of which, the divide grew wider. Modern politics was further used to subjugate the Bangsamoro people through ways foreign to them. For instance, the Philippine Government, influential families and shiploads of natives from Luzon who were compelled to make Mindanao their new home, all got titles to the lands of the Moros. With the land grabbing of the Moro land in place, it didn’t take long for the Bangsamoro to become a minority in the land for which generations of their ancestors have died fighting. With the Bangsamoro displaced and robbed of their only wealth, their land, the sword again became their shield. Centuries of struggle of the Bangsamoro people gave birth to the Muslim secessionist movement in the Philippines. The Moro National Liberation Front (MNLF) and the Moro Islamic Liberation Front (MILF) were born as a response to the grievances of the Bangsamoro people.

Conclusion and Summary

The lack of proper tools for conflict analysis and problem solving is one of the biggest challenges that affect the success of peace building in Mindanao. Therefore, it is important to understand the dynamics of conflicts to draw a pragmatic solution in addressing the problems in conflict-affected areas.

Several factors have led to the failure of the peace negotiations in Mindanao. To begin with, the lack of understanding of various conflicts in Mindanao contributes to poor conflict analysis vis-à-vis policies. Political diversity exists among the peoples in Mindanao. Not everyone is favorable to the establishment of an independent state or an Islamic state as proposed by the MNLF. This is something that the Government must recognize and should take seriously. Negotiations in the past have failed because there is no participation at the grassroots level. The participation is very selective, elite-based, and often biased.

One lesson that must be learned by the Philippine Government and the secessionist groups is the fact that the success of any peace agreement will depend on broad popular support. One suggested approach is to conduct a referendum to determine the general aspirations of the people in Mindanao, especially in those areas that are affected by war.

Once a road map to peace is drawn up by the Government based on a referendum, then the real work can start. The Government must work hand-in-hand with the civil society. All concerned parties and stakeholders must play an active role in the implementation of the peace process rather than relying on the mediators or international donors to implement developmental projects in the region. As quixotic as it may sound, a nation can still attain peace and have unity amidst diversity, as long as there is sincerity and commitment to work towards it.
References:

Chapter 5: Participatory Learning for Grassroots Empowerment & Social Transformation
Rey Ty

This chapter is a “tool kit for barefoot facilitators” for conducting training that encourages inter-ethnic dialogue and promotes conflict resolution. Barefoot facilitators are educators and trainers who, depending on the historico-social contexts, use whatever resources and methodologies are available, from chalk talk to high-tech gadgets, and engage in open dialogic exchanges that help individuals and groups raise their consciousness and build structures from below that respond to the problems and needs of the poor, oppressed, deprived and exploited in civil society. Workshop activities provided here have self-explanatory titles, objectives of each session, a list of resources needed and procedures. Trainers who will use these workshop activities must understand the context within which they conduct their training and modify these activities to suit their specific needs. This chapter identifies and acknowledges the institutions and resource persons who are the source of the workshops. Below is a chart that shows the contending approaches to peace education.
Positive, Constructive, and Facilitative Traits & Things in the Learning Process

To-Do List Worksheet

1. _______________________________________________________________________________________

2. _______________________________________________________________________________________

3. _______________________________________________________________________________________

4. _______________________________________________________________________________________

5. _______________________________________________________________________________________

6. _______________________________________________________________________________________

7. _______________________________________________________________________________________

8. _______________________________________________________________________________________

9. _______________________________________________________________________________________

Negative, Distracting & Destructive Traits & Things in the Learning Process

Do-Not-Do List

1. Don’t ________________________________________________________________________________

2. Don’t ________________________________________________________________________________

3. Don’t ________________________________________________________________________________

4. Don’t ________________________________________________________________________________

5. Don’t ________________________________________________________________________________

6. Don’t ________________________________________________________________________________

7. Don’t ________________________________________________________________________________

8. Don’t ________________________________________________________________________________
Getting to Know You

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

Procedure: Work with your partner. If you do not feel safe to answer any question/s, you can choose not to answer them. Use additional sheets, if necessary.

Name __________________________________________________________
What does your name mean? _________________________________________
Nickname, if any ____________________________________________________
How did you get your nickname? ______________________________________
Emails ____________________________________________________________
Chat accounts ________________________________________________________
Hobbies _____________________________________________________________
Likes ________________________________________________________________
Dislikes _____________________________________________________________
Skills ________________________________________________________________
What is your ethnic background? ______________________________________
Share with me some thing/s about your ethnic group ________________________
Is there anything in your culture that can/will have a shock effect on me? __________
If so, what is it? _____________________________________________________
Success means _______________________________________________________ Success means _______________________________________________________
Say something about your mother ______________________________________
Say something about your father _______________________________________
Say something about your school _______________________________________
Say something about your brother/s sister/s ______________________________
Favorite type/s of music _____________________________________________
Favorite music groups _______________________________________________
Is there an important event that happened in your life that you can never forget? __________
What are the advantages of your being a (sex) ____________________________, (ethnicity) ____________________________, (religion) ____________________________? Details ____________________________________________________
Have you ever experienced discrimination because you are (sex) ____________________________, (ethnicity) ____________________________, (religion) ____________________________? Details ____________________________________________________
If so, what was it? __________________________________________________
What do you want to be when you “grow up”? ____________________________
Why? _____________________________________________________________
What do you want to do when you “grow up”? ____________________________
Why? _____________________________________________________________
What do you want to have when you “grow up”? _________________________
Why? _____________________________________________________________
What other things about yourself do you want to tell me? __________________
Despite our differences, let’s review what we have in common… List them down on a separate sheet.
**Concentric Circles**

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

**Resources:**
Name tags, enough chairs for everyone

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

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

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

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

<table>
<thead>
<tr>
<th>Move One Step Forward (+) If You Are/Have…</th>
<th>Move One Step Backward (-) If Are/Have…</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male &amp; Female</td>
<td></td>
</tr>
<tr>
<td>Male &amp; Heterosexual/straight</td>
<td>Homosexual/gay/lesbian/bisexual</td>
</tr>
<tr>
<td>Male &amp; Fair/light skin</td>
<td>Dark skin</td>
</tr>
<tr>
<td>Male &amp; You grew up with your biological parents</td>
<td>You did not grow up with your biological parents</td>
</tr>
<tr>
<td>Male &amp; Parents are married</td>
<td>Parents are not married</td>
</tr>
<tr>
<td>Male &amp; Parents are living together</td>
<td>Parents are divorced/separated</td>
</tr>
<tr>
<td>Male &amp; Both parents are living with you</td>
<td>At least 1 parent is working abroad</td>
</tr>
<tr>
<td>Male &amp; Both parents are alive</td>
<td>At least 1 parent is dead</td>
</tr>
<tr>
<td>Male &amp; At least 1 parent has college degree</td>
<td>No parent has a college degree</td>
</tr>
<tr>
<td>Male &amp; All brothers/sisters are in school</td>
<td>At least 1 brother/sister stopped schooling due to financial problem</td>
</tr>
<tr>
<td>Male &amp; Your family earns enough income so that you do not get any support from the government</td>
<td>Your family does not earn enough income so that you have to get government support</td>
</tr>
<tr>
<td>Male &amp; Your family owns your own home</td>
<td>Your family does not own a home</td>
</tr>
<tr>
<td>Male &amp; Your family has at least one vehicle</td>
<td>Your family does not have a vehicle</td>
</tr>
<tr>
<td>Male &amp; You are the only child</td>
<td>You have at least 1 brother or sister</td>
</tr>
<tr>
<td>Male &amp; You have only 1 or 2 brothers/sisters</td>
<td>You have 4 or more brothers/sisters</td>
</tr>
<tr>
<td>Male &amp; You are Christian</td>
<td>You are not Christian</td>
</tr>
<tr>
<td>Male &amp; You are a Roman Catholic</td>
<td>You are a Protestant</td>
</tr>
<tr>
<td>Male &amp; Your family pays for your schooling with no problem</td>
<td>Your family has to look for money with difficulty to let you go to school</td>
</tr>
<tr>
<td>Male &amp; Have no dependents/children</td>
<td>Have dependents/children</td>
</tr>
<tr>
<td>Male &amp; You attended a private elementary school</td>
<td>You went to a public elementary school</td>
</tr>
<tr>
<td>Male &amp; You attended a private high school</td>
<td>You went to a public high school</td>
</tr>
<tr>
<td>Male &amp; Your family goes to see the doctor and dentist regularly, every time you need to</td>
<td>You do not always go to see the doctor and dentist regularly, even if you have to, because of financial problems</td>
</tr>
<tr>
<td>Male &amp; Tagalog is your first language &amp; English is your second language</td>
<td>Tagalog is your second language, and English is your third language</td>
</tr>
<tr>
<td>Male &amp; You always have enough food to eat.</td>
<td>You have gone hungry some time in your life</td>
</tr>
<tr>
<td>Male &amp; You have felt discriminated against because you are a family member of a certain ethnicity</td>
<td></td>
</tr>
<tr>
<td>Question</td>
<td>Response</td>
</tr>
<tr>
<td>-------------------------------------------------------------------------</td>
<td>--------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Woman or gay/lesbian/bisexual</td>
<td>You have felt discriminated against because you are not Roman Catholic</td>
</tr>
<tr>
<td>You have family vacation when it’s vacation time</td>
<td>You have to work when it’s vacation time</td>
</tr>
<tr>
<td>You have no physical disability</td>
<td>You have to work even when school session is on</td>
</tr>
<tr>
<td>Your family owns at least 1 computer</td>
<td>You have a physical disability</td>
</tr>
<tr>
<td>At least another person in your family went to college</td>
<td>Your family does not own a computer</td>
</tr>
<tr>
<td>Single</td>
<td>Married</td>
</tr>
<tr>
<td>Have no problem going to the doctor or dentist as soon as you need medical or dental attention</td>
<td>Have problem… due to lack of funds</td>
</tr>
<tr>
<td>Have a TV</td>
<td>No TV</td>
</tr>
<tr>
<td>Have cable TV</td>
<td>No cable TV</td>
</tr>
<tr>
<td>Have a DVD player</td>
<td>No DVD player</td>
</tr>
<tr>
<td>Have brand-name sports shoes (Adidas, Nike, Puma, Reebok…)</td>
<td>No brand-name sports shoes</td>
</tr>
<tr>
<td>Eat at least 3 meals a day</td>
<td>Eat less than 3 meals a day</td>
</tr>
<tr>
<td>Buy clothes more than once a year</td>
<td>Buy clothes once a year</td>
</tr>
<tr>
<td>Live in and own a single detached home</td>
<td>Rent the place where you live</td>
</tr>
<tr>
<td>Own at least one car</td>
<td>Do not own a car</td>
</tr>
<tr>
<td>Went to private school</td>
<td>Went to public school</td>
</tr>
<tr>
<td>Both of your parents live together</td>
<td>Your parents are separated or divorced</td>
</tr>
<tr>
<td>Somebody cooks for you</td>
<td>You cook your own (and other’s) meals</td>
</tr>
<tr>
<td>Someone does your laundry</td>
<td>You do your own (and/or family’s) laundry</td>
</tr>
</tbody>
</table>

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

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

- **Why do Muslims have to step backward?** Explain that in the Philippines, which is a predominantly Christian country, Muslims are a minority. Explain that in a predominantly Muslim country, such as Pakistan or Saudi Arabia, the situation will be reverse.
- Other similar questions will be raised about other minorities, such as Protestant Christians (as opposed to Roman Catholic Christians), women, etc. Explain that minorities in general are at a disadvantage and that society as a whole has to work towards social equality of everyone.

Ask the following questions:

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

Debriefing: talk about stereotypes in society.

Question: How to break stereotypes?
Sensitivity to Diversity: Empathizing with Others

Session Objectives:

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

Procedure:

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

ee. You do not eat meat, you only eat meat

ff. Have never traveled 1 mile out of your hometown

gg. A Catholic priest with a wife and children but constantly asks the Pope for dispensation

hh. Only buy clothes/shoes with famous brand names, refuse to buy clothes/shoes with famous brand names

ii. Only buy locally made goods/food, only buy imported goods/food

jj. Buy brand-name products (detergent, shampoo, pop soda…), buy generic products only and refuse to buy brand-name products

kk. You always bring your own lunch, you always eat out for lunch

ll. From Aparri, Bukidnon, Cebu, Davao, Jolo, Manila, Negros Occidental, Sulu, Zamboanga

mm. A single mom

nn. A man with very long hair, a woman with very short hair

oo. Once married but now a religious (imam, pastor, priest, rabbi)

pp. You always talk, you almost never volunteer to talk and only answer briefly when someone asks you a question

qq. Only drink bottled water and never from the tap, only drink tap water and never bottled water

rr. Participants can think of, suggest, and assume other possible statuses not identified here

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

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

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

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

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

Materials:
Large sheets of newsprint paper, felt pens

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

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

6. When everyone is done, ask all groups to go back and form the plenary group again.
7. Ask a group to volunteer to present their findings.
8. The group posts its output on the wall for everyone to see.
9. Give other groups a chance to ask questions.
10. Repeat the process.
11. To close the session, the facilitator explains that each animal represents us. Each is different, but all animals have something to offer. Each has a role to play. We should learn to work with others, accepting their strengths, and recognizing their weaknesses.
Colored Stars

Session Objective: At the end of the session, the participants will be able to learn a lesson on “unity in diversity”

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

Procedure:
1. Participants form a circle.
2. The facilitator requests all participants to shut their eyes for a while.
3. The facilitator puts a star of different colors on the forehead of each participant.
4. When done, the facilitator asks the participants to open their eyes.
5. After that, the participants are asked to form their own group/s, as they see it fit. This will take a few minutes, depending on the dynamics of the group.
6. The facilitator asks the participants why they formed the groups the way they did.
7. At the end of the discussion, the facilitator explains that we are all human beings, belonging to one human race, but with different colors. We all belong to one big group called humanity, an all-inclusive group with people of all ethnicities, colors, religions, abilities, and genders. However, we must still address issues related to class, economic inequality and all types of social injustice.
Art Therapy and Poster Making: Societal Problems in Mindanao

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

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

Materials:
Paper, felt pens, crayons, pastel, and other art supplies

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

HIPP is a nationally recognized, highly interactive conflict transformation program that empowers youth to address the root causes of conflict, increase cross-racial and cross-cultural understanding and work on taking positive action for nonviolent personal and social change. HIPP began in Syracuse, NY in 1991 through the American Friends Service Committee’s Youth Empowerment project. Since that time, HIPP has expanded to over 20 states around the country working with youth to reduce conflict and intolerance in schools and communities. HIPP is a dynamic, interactive, engaging program based on dialogue and active learning. HIPP teaches conflict resolution and communication skills and helps participants move from envisioning personal and social change to taking action for the change.

**HIPP focuses on the Head, Heart and Hands:**

**Head:** Participants analyze the root causes of conflict and identify alternatives to conflict.

**Heart:** Workshops build community through laughter, fun and shared experience, increasing self-awareness and empathy.

**Hands:** Participants apply new cooperation, communication and conflict resolution skills to strengthen their communities.

**The Flow of a Typical HIPP Session**

1. **Create a safe learning environment:** Set up norms, agreements or ground rules to ensure that learning occurs in a safe and productive way.

2. **Connection:** An activity in which each person shares light personal information to help the group get connected and build community.

3. **Lifts:** Quick, non-competitive activities that help build communication through cooperation and trust.

4. **Core Activity:** The primary activity of the session. Core activities focus upon topics such as diversity, conflict, communication, self-esteem, team or community building. The activity may be light or serious but the power of the activity comes through the debrief which may invoke deep dialogue around the topic of the activity.

5. **Evaluation:** Activities to assess the learning session.

6. **Closing:** An activity similar to the beginning connection. It provides a chance for participants to further their understanding of one another.

**Three-Day Agenda Outline: April 20-22, 2006**

**Thursday, April 20**

**Building Our Foundation: Understanding Conflict; Learning Skills to Help Prevent Conflict**

9:00 Welcome & Introductions from PLC & ACCESS Sponsor

3-Day Agenda Review

Ground Rules

Connection

9:30 Core: Scavenger Hunt

10:15 BREAK

10:30 Perceptions

11:30 LUNCH

12:45 Core: PLC Core Skills

1:45 Lift

2:15 Core: Positions & Needs

3:00 Closing, Debrief, Q & A

4:00 Goodbyes

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Friday, April 21
Addressing Prejudice & Power
9:00   Agenda Review
9:15   Connection
9:30   Core: Tree of Conflict
10:30  BREAK
10:45  Lift
11:00  Core: Real Life Scenarios
11:45  Lift
12:00  LUNCH
12:45  Walk & Talk – Power: positive and destructive uses of power
1:15   Debrief Walk & Talk
1:45   Lift
2:00   Core: Concentric Circles
3:00   Closing, Debrief, Q & A
4:00   Goodbyes

Saturday, April 22
Practical Application of Our Learning
9:00   Agenda Review
9:15   Connection
9:45   Core: Speak Out
10:45  BREAK
11:00  Lift
11:15  Core: Maze or River Crossing
Noon  LUNCH
1:00   Lift
1:30   Core: Affirmation Poster or Building a Just Community
2:30   Lift
2:45   Debrief the 3 days, Q & A, Closing, Thank You’s
4:00   Goodbyes

PEACE LEARNING CENTER FACILITATORS:
Bob Cain   Jay Mikelsons
Leif Carlson   Elese Newman
Courtney Kramer   Echo Trobridge

PEACE LEARNING SERVICES DIRECTOR
Nancy Ruschman

SUGGESTED READING MATERIALS
Session Objectives: At the end of the session, the participants will be able to

1. learn about the different types of human rights
2. understand the importance of different rights listed below

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

Procedure:
1. Form into groups of five.
2. Depending on how many groups there are, the facilitator hands out randomly as few or as many 8” x 11” sheets of paper with the following words in front: economic rights (Articles 23-24), social rights (Art. 25), cultural rights, civil rights (Arts. 4-20), and political rights (Art. 21).
3. 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.
4. Each group will show everyone what “rights” they have.
5. Each group will then discuss the merits and demerits of having their “rights.”
6. 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.
7. Then, the process continues with this second group now taking the lead whether to keep or trade “rights.”
8. 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.
9. The facilitator ends by explaining that all rights are important. However, sometimes we cannot have them all and we need to make choices as to which rights are more important for us than others. That is when problems arise. Governments in the different parts of the world are debating as to what is or are the most important right/s.
Stereotypes: The Past

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

Resources:
Chairs formed in a circle

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

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

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

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

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

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

Resources:
- paper and different colored pens

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

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

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

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

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

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

7. Post the Graffiti on the Wall all around the session hall.

Peace
Magnifying Glass: The Present

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

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

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

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

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

Resources:
Paper and different colored pens

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

Unity of Religions and Interfaith Core Values

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

Resources:
Paper and different colored pens

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

Unity Wall: The Future

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

Materials:
Large sheets of newsprint, felt pens

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

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

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

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

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

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

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

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

5. Alternatively, this fun activity can be organized as an informal “cultural night” or “jam session”. If you choose to do so, then reserve an auditorium. Ask for volunteers to do the lights, sounds, taking digital photos, taking digital video clips, and other audio-visual needs.
### Reactive Conflict Resolution Methods

<table>
<thead>
<tr>
<th>Method</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Compromise</td>
<td>Win-Win Game; not optimal, not best solution, but “satisficing”</td>
</tr>
<tr>
<td>Forgiveness</td>
<td>Forgive past mistakes, do not investigate abuses &amp; violations; move forward</td>
</tr>
<tr>
<td>Reconciliation</td>
<td>Shake hands, forget the past, move on, look into the future</td>
</tr>
<tr>
<td>Justice &amp; Peace</td>
<td>Address problems in order to solve conflicts &amp; attain peace</td>
</tr>
<tr>
<td>Negotiation</td>
<td>Discussion between individuals or groups with conflicting goals in order to reach an agreement acceptable to both sides</td>
</tr>
<tr>
<td>Mediation</td>
<td>Use 3rd party (mediator) to resolve conflict between 2 parties by reaching an agreement or reducing conflict over future arrangements; mediation can be done at different levels: interpersonal, group, community, local-regional (e.g. Mindanao), global-regional (e.g. ASEAN, European Union, League of Arab States, Organization of African Unity, Organization of American States), international or global (United Nations).</td>
</tr>
<tr>
<td>Conciliation</td>
<td>Intervention in conflict by a 3rd party who is non-partisan &amp; neutral in order to restore communication between the parties &amp; to help them to reach a better understanding of each other’s position</td>
</tr>
<tr>
<td>Arbitration</td>
<td>Determination of a dispute by independent 3rd party/ies (arbitrator/s) rather than by a court</td>
</tr>
<tr>
<td>Judicial Decision</td>
<td>Courts, Shariah Courts included</td>
</tr>
<tr>
<td>Regional Organization</td>
<td>e.g. ASEAN, European Union, League of Arab States, Organization of African Unity (OAU), Organization of American States (OAS)</td>
</tr>
<tr>
<td>Measures Short of War</td>
<td>Boycott, Economic Sanction, Trade Embargo</td>
</tr>
<tr>
<td>War</td>
<td>Conspiracy, Sporadic Acts of Violence, Localized Internal Armed Conflict, Internal National-Level Armed Conflict, Civil War, War of National Liberation, Internationalized War, International War, Global-Regional War, Global War</td>
</tr>
</tbody>
</table>

Reference:


Great Job!

My Name is ____________________________
If I Were to Receive an Award…

Please print your answers legibly.

1. What is your name? ____________________________________________________________

2. If you were to win an award for your attendance and participation in this training/workshop and to receive a Certificate for it, what would it be called? ___________________________________________

3. Why? ___________________________________________________________________

4. Identify a co-participant from a different ethno-linguistic and religious community who should receive an award. What is her/his name? __________________________________________________________

5. What is the title of the award your co-participant deserves to receive? ____________________________

6. Why? ___________________________________________________________________

7. Identify a second co-participant from a different ethno-linguistic and religious community who should receive an award. What is her/his name? __________________________________________________________

8. What is the title of the award your second co-participant deserves to receive? ____________________________

9. Why? ___________________________________________________________________

10. What is the name of your adult leader? ____________________________

11. What is the title of the award your adult leader deserves to receive? ____________________________

12. Why? ___________________________________________________________________

*Return this form promptly to Rey Ty, please. Thank you!
Chapter 6: Commitment to Peace and Planning for the Future

Loving-Kindness Meditation for Forgiveness and Peace

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Dialogue to be held on __________________________, __________________day at
__________________________________ from ________________________ to __________________________.

Agenda

I. Preliminaries
   A. Call for Dialogue
      It has come to my attention that _____________ and _____________ have some conflicts.
   B. Invited to the Dialogue
      1. Party to conflict
      2. Party to conflict
      3. Party to conflict
      4. Party to conflict
      5. Others
      6. Neutral Observer
      7. Neutral Observer
   C. Goals of the Dialogue
      1. to help these two sides to the conflict to discuss your conflict
      2. to gain a greater understanding of each other’s position
      3. and to then discuss and agree on how we can move forward together as a community
   D. Ground Rules to Ensure a Fruitful Dialogue
      1. The dialogue is voluntary and informal.
      2. The contents and context of the closed meeting may not be used in any other form and
         is confidential.
      3. All parties are requested to be respectful to everyone, honest, actively listen, stay calm
         have an open mind, and do not interrupt.
      4. Neutral observers will only be present but not speak.
      5. Time allotted is anywhere from 30 minutes to 45 minutes, flexible; the dialogue is
         more important than the time constraint.

II. Actual Dialogue
   A. Are you both prepared and agreeable to enter into a dialogue?
   B. Party A explains its side
      1. What happened?
      2. Why did it happen?
      3. Why does it matter?
      4. How do you feel?
   C. Party B Explains Its Side
      1. What happened?
      2. Why did it happen?
      3. Why does it matter?
      4. How do you feel?
   D. Reactions from Both Sides to Each Other
   E. Closing Words from Both Sides
      1. What do you want now to solve this problem?
      2. What are you willing to do now to solve this problem?
   F. Meeting Adjourned

**Solemn Pledge**

**Session Objective:** At the end of the session, the participants will be able to confirm with a partner, selected on the basis of proximity to one's residence, by signing a Commitment Form, which upon completion of the course, both of them will remind each other to continue their work that promotes mutual understanding, unity in diversity, conflict resolution, harmony, justice, and peace.

**Materials:**
Commitment Buddy Form

**Procedure:**
1. This is a terminal activity in which the facilitator asks participants to find a commitment buddy of their choice, based upon their place of residence.

2. Partners take turns in discussing what each one will do for oneself to promote mutual understanding, peace, and other such values. The participants will jot down their thoughts on the commitment form.

3. Partners take turns in discussing what each one will do for their community to promote such values. The participants will jot down their thoughts on the commitment form.

4. Each participant signs the commitment form and writes down the name of their commitment buddy as well as their contact information.
A Concrete Personal Plan of Action for Social Transformation in Share Pairs

Session Objective: At the end of the session, the participants will be able to develop a simple but concrete plan of action to promote tolerance, mutual understanding, cooperation, conflict resolution, and peace as well as to elimination of all forms of discrimination, and intolerance

Resources:
A sheet of paper, pens

Procedure:
1. Activity: Commitment Partner: Think-Share Pair, get each other’s emails and contact each other each month to share what you have done to fulfill your commitments.
2. Issues: After going through all the theories, issues/problems, and regions of the world and seeing how the United States (U.S.) government and the United Nations (U.N.) deal with the rest of the world, what issues do you personally believe need action that you can execute?
3. Plenary Presentation
4. Submit
6. Have big ideas but take small steps
7. Only commit to do things which are feasible. You do NOT have to fill all items.

<table>
<thead>
<tr>
<th>Levels of Action for Social Change</th>
<th>Person A</th>
<th>Person B</th>
</tr>
</thead>
<tbody>
<tr>
<td>Personally, as an Individual</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Family</td>
<td></td>
<td></td>
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<tr>
<td>Clan</td>
<td></td>
<td></td>
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<tr>
<td>School</td>
<td></td>
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<tr>
<td>Church, Mosque, Synagogue, Temple, or any other places of worship</td>
<td></td>
<td></td>
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<tr>
<td>Workplace</td>
<td></td>
<td></td>
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<tr>
<td>Organizations</td>
<td></td>
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</tr>
<tr>
<td>Community</td>
<td></td>
<td></td>
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<tr>
<td>County/Province</td>
<td></td>
<td></td>
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<tr>
<td>State</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Country</td>
<td></td>
<td></td>
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<tr>
<td>Other Country/ies??</td>
<td></td>
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<tr>
<td>Etc. etc. (please specify)</td>
<td></td>
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</tr>
</tbody>
</table>
### Pro-Active Community-Building Form

<table>
<thead>
<tr>
<th>I. Anti-Reactionary Model: Talk the talk</th>
<th>Me</th>
<th>You</th>
</tr>
</thead>
<tbody>
<tr>
<td>I will not condescend or look down on other people’s differences, backgrounds, sex, abilities, social status, economic standing, appearance, clothes, cultures or religions.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I will not convert other people to my faith. I will respect their faith.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I will not give people of other faiths or cultures no choice but to pray with me and pray in my own way without taking into account their cultural and religious sensitivities. I think that is simply insensitive and rude.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>I will not invite people to socialize with them, have fun, eat, drink, play sports, “hang out”, or watch a movie with them, with the hidden agenda of converting them to my religion. There is no place for this hidden agenda in interfaith work. I will respect the religion of people of other faiths.</td>
<td></td>
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</tr>
<tr>
<td>I will not be blind to discrimination of any kind and not do anything about it. If I witness it, I will do something about it, such as</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>II. Traditional or Minimalist Model: talk the talk</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Read books or listen to audio books</td>
<td></td>
<td></td>
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<tr>
<td>Invite speakers</td>
<td></td>
<td></td>
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<tr>
<td>Give lectures</td>
<td></td>
<td></td>
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<tr>
<td>Attend lectures</td>
<td></td>
<td></td>
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<tr>
<td>Watch a film or documentary</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>III. Coalition Model: walk the walk</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Work side by side with people of different cultures and faiths to promote positive social change through community service efforts. By working together, share our cultures and beliefs as well as learn about the values and beliefs of other peoples. For example, to provide shelter for the homeless</td>
<td></td>
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<tr>
<td>to feed the hungry</td>
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<tr>
<td>to build low-income houses</td>
<td></td>
<td></td>
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<tr>
<td>to clean the environment</td>
<td></td>
<td></td>
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<tr>
<td>or to produce a play</td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>IV. COMMUNITY MODEL: WALK THE WALK</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Two or more different or cultural or faith groups join together to build one community. I will form intentional relationships with people of different faith/s in order to learn more about each other’s cultures and faith journeys and thereby building a truly multicultural or interfaith community, such as worship together through truly interfaith invocation</td>
<td></td>
<td></td>
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<tr>
<td>eat together</td>
<td></td>
<td></td>
</tr>
<tr>
<td>play together or have fun together</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Form friendship and trust that enable us to more deeply understand each other’s differences, cultures, and faiths.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>V. SOCIAL-TRANSFORMATION Model: WALK THE WALK</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>Empathize, support, work with, and work for the needs and demands of an outcast group, downtrodden social classes or minoritized groups for social transformation through various direct and indirect services, as well as legal, paralegal, metalegal, and other means; exposure to and integration with the downtrodden classes and outcast groups</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Name in Print, Sign and Date Above This Line
Strategic Planning

STRATEGIC PLANNING

SITUATIONAL ANALYSIS
ECON./POLITICAL/CULT. ISSUES

CAPABILITIES ANALYSIS
STRENGTHS, WEAKNESSES,
OPPORTUNITIES, THREATS (SWOT)
ALLIES, OPPONENTS,
DUPLICATION, COMPETITORS

VISION, MISSION, GOALS
OR OBJECTIVES (VMG)
GENERAL & SPECIFIC GOALS

ORGANIZATION
HUMAN, MATERIAL, & FINANCIAL
RESOURCES; PROCEDURES

PERFORMANCE EVALUATION
MEASURES

MONITORING

EXTERNAL CONSULTANCY & AUDITING

EVALUATION

### SWOT Analysis

**Dr. Wei Zheng**

<table>
<thead>
<tr>
<th><strong>Name</strong></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Date</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Your community</strong></td>
<td></td>
</tr>
<tr>
<td><strong>Your goals</strong></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Strengths</strong></th>
<th><strong>Weaknesses</strong></th>
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<table>
<thead>
<tr>
<th><strong>Opportunities</strong></th>
<th><strong>Threats</strong></th>
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</table>
### Action Planning

**Dr. Wei Zheng**

<table>
<thead>
<tr>
<th>Your Goals</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Actions</strong> (What to do?)</th>
<th><strong>People Involved</strong> (Who to work with?)</th>
<th><strong>Resources</strong> (What funding/materials?)</th>
<th><strong>Timeline</strong> (When to finish?)</th>
<th><strong>Evaluation</strong> (How to measure success?)</th>
</tr>
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Action Plans

Participants conceptualized and prepared both (1) individual action plans and (2) regional action plans that they promised to implement about two months upon returning to their respective communities in the southern Philippines. Seven major themes have emerged. They are the following: data collection, self-improvement, echo sessions, journalism, creative activities, organizations, and volunteer work for Social Transformation.

1. **Basic Data Collection for Social Networking:** There was a felt need to collect and develop a data base of all the participants who have attended the NIU peace program. From the list, a network of peace advocates will be created. Thanks to the development of this structure, these people who share the same culture of peace will be engaged in social relations that will further promote peace in the region.

2. **Self-Improvement:** After attending the NIU program, participants have undergone personal transformation of their values. Some participants saw the need to improve themselves first so that they can become effective peace makers.

3. **Echo Sessions:** Concurring that the NIU peace program is effective because they have been engaged in participatory learning that empowered them, some participants decided to conduct training workshops or organize seminars so that what they have learned in the U.S. will have a multiplier effect in Mindanao.

4. **News Articles:** Many participants have been actively engaged in campus journalism. For this reason, some of them vowed to spread the word about peace making through the power of their pen. They wanted to contribute to peace efforts by writing about peace-building efforts and submitting them for publication in the mass media.

5. **Creative Activities:** There were so many creative, talented and artistic people among the participants. Thus, they thought of spreading peace by interactive and fun activities for people of diverse ethnic and religious backgrounds. These activities include, among others, sports, arts and crafts, community beautification projects, theater workshop and presentations, concerts for peace, intercultural festivals, dance, music festivals & walk for peace.

6. **Organizational Structures:** Many believed that being involved in one-shot activities are fine, however, they understood that for the purpose of sustainability, they needed to join or form organizations that promote inter-ethnic dialogue. In this way, even after they leave their schools or community, people involved in these organizations can continue developing and implementing projects related to inter-ethnic dialogue. Also, with a structural setting, people with similar interests can share resources as well as sustain their communications and relations that promote trust, thereby preventing conflicts and promoting harmony.

7. **Community Service:** Those concerned with deeper issues of social justice wanted to do something concrete to be with as well as work for the deprived, dispossessed, and marginalized sectors of society. They intended to do volunteer work, conduct outreach programs, provide relief, and organize income generation efforts. Some wanted to have an exposure to the people living in low-income communities. Others wanted to be involved in an immersion program in said communities.
**Cautionary Note: The Road to Peace is Not Covered with a Bed of Roses**
Problems of Domination and Possibilities of Change

<table>
<thead>
<tr>
<th>Problems of Domination &amp; Reaction</th>
<th>Possibilities of Resistance &amp; Change</th>
</tr>
</thead>
<tbody>
<tr>
<td>Who hold power matters, as they can set the social agenda</td>
<td>Relative autonomy and role of individuals and groups to struggle for change</td>
</tr>
<tr>
<td>Primarily “security approach” to peace and order issues</td>
<td>Critique of “security” approach: need for balanced approach to political order, social justice, stability and change</td>
</tr>
<tr>
<td>Who define power also matters, as they can include or exclude the needs of minorities and minoritized groups?</td>
<td>Work for more inclusive laws and conditions in the domestic and international society</td>
</tr>
<tr>
<td>Not accountable political appointees</td>
<td>People’s participation in selection and election processes</td>
</tr>
<tr>
<td>Opportunism as basis of action</td>
<td>Principles as basis of action</td>
</tr>
<tr>
<td>Unprincipled political parties</td>
<td>Political parties based on clear party line and ideology</td>
</tr>
<tr>
<td>Unprincipled compromises</td>
<td>Principled compromises</td>
</tr>
<tr>
<td>Co opting and “selling out”</td>
<td>Insistence for genuine and dynamic partnerships</td>
</tr>
<tr>
<td>Illiberal democracy</td>
<td>Genuine democracy</td>
</tr>
<tr>
<td>Special interests controlling public agenda: big business and corporatism</td>
<td>Assert the interests of consumers, citizens, and the general public</td>
</tr>
<tr>
<td>Reactive policies and actions</td>
<td>Pro-active planning and actions</td>
</tr>
<tr>
<td>Bureaucratic red tape</td>
<td>Quick response to social needs</td>
</tr>
<tr>
<td>Unfair and unjust courts and legal system</td>
<td>Fair and just courts and legal system</td>
</tr>
<tr>
<td>Repressive police practicing torture, etc.</td>
<td>Police trained in &amp; respecting civil liberties</td>
</tr>
<tr>
<td>Brutal military force practicing torture, etc.</td>
<td>Military force trained in &amp; respecting rules of engagement, laws of war, international humanitarian laws and principles</td>
</tr>
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Chapter 7: Personal and Social Transformation

This section provides a compilation of creative work that graduates of the ACCESS Philippines program in 2006 have submitted. Included here are speeches, essays, poems, art work, and digital photos. These pieces of creative work are a product of their reflections about their personal transformation and how they have made little steps for social transformation in their communities. The editors thank all the contributors.

Welcome Speech
Northern Illinois University
Reynante A. Catulong
April 10, 2006

Distinguished guests, faculty members and staff of the Northern Illinois University, peace-loving people of the United States, ladies and gentlemen: MABUHAY! We have just gone through the longest journey in life. Eighteen (18) hours of straight travel by plane from the Philippines to the United States of America is not a joke for all of us. But all the risks that we took to come over are worth the dreams we would like to pursue for peace in Mindanao. I know that it would turn out to be a historical trip in our lives, a life-changing trip towards a better future. I know this would be a great learning experience in life.

We came here with one noble purpose: to learn new strategies with which we can promote peace, unity and solidarity among the people in Mindanao thru this training on “Inter-Ethnic Dialogue and Conflict Resolution.” We ourselves belong to different faiths and ethnic groups from ARMM which are the provinces of Maguindanao, Basilan, Sulu and Tawi – Tawi, Regions IX & XII, Zamboanga Peninsula and Cotabato. Indeed, like our long journey, the quest for peace has been going on for a long time in all these places.

Both local and international televisions like ABS CBN and CNN have captured the ugliness of war and its devastating effects, but the camera lenses had failed to see through what’s inside the heart of a child or a wife whose father or husband died because of this senseless war. I had seen personally the corrosive effects of war on the young evacuees caught between cross fires. Their faces portrayed fear and hatred, which could eventually find aggression in vengeance, thereby fueling another round of violent confrontations.

The quest for peace has been used and “abused” making us, civilians, the innocent victims of circumstances. Planeloads of soldiers and military hardwares had been sent to us, peace agreements with the rebel groups had been signed, shiploads of food and medicines to impoverished communities had been transported, billions of pesos had been poured to develop areas, but, sadly, conflicts remain. The cycle of aggression continues. Peace remains elusive!

I find this travel and training here in the United States of America very significant in my life. I do believe that this is my chance to show to the American people how we, Filipino delegates, cherish peace in our hearts. And no matter how long the journey may take, we, the 31 strong Philippine ACCESS participants shall strive and struggle to find solutions to a more lasting peace. We did not come here only to see the modern technologies and advancement of America. We came to show how we could cooperate in the global campaign of the United States of America in finding responsive solutions to peace. Thank you for giving us the chance to participate in this one month training here in your great land!

This program funded by the U.S. Department of State is an affirmation that you are one with us in our quest for peace. The knowledge and skills that we will get from this program will surely make a lot of difference in our lives.

Thank you, good afternoon and Mabuhay to all!

Opening Speech
Arbie Bagani S. Llesis
Talaandig Tribe

The sponsor, organizers and participants of the Inter-ethnic Dialogue for Conflict Resolution Program, allow me to greet you a pleasant day. In my native tongue of my people, the “TALAANDIGS” of Bukidnon in the island of Mindanao, Philippines, I would say “maayad ha anlaw hu alan” meaning, good day to all.

I am Arbie Bagani Saway Llesis, born of Lumad parents, the “TALAANDIG”. My mother is a direct descendant of a peacemaker. My grandfather, the late “Datu Kinulintang” was a peacemaker in his time and was greatly respected by his people as a mediator and an arbitrator of conflicts. I was still a small boy when my grandfather passed away but I am always delighted with the stories about his charm as a peacemaker.

Coming to the United States of America as one of the participants in this program is indeed a great honor and privilege. Now that I am here, I could feel in my veins the warm blood that my grandfather gave me. I also have this feeling that I am becoming one like him. And I am happy because he was the one who gave me the name “Bagani” meaning protector and defender of my people.

I have a dream to help uplift my people, and I can’t achieve those aspirations without first becoming a peacemaker of my family, my tribe and my brothers and sisters in Mindanao. I would like to contribute something to the National Peace and Harmony of Mindanao, in my own little ways.

The Talaandig People of Mindanao, like other indigenous peoples in the country, are suffering from various forms of assaults. Everywhere we experience different forms of encroachment into our lands and cultures. We are being marginalized, oppressed, exploited, and taking advantage. We have been suffering from various forms of conflicts that need to be resolved for us to be able to live in peace and harmony.

The conflicts that confront our people and community are not of our own making. Our rights as a people are recognized in papers only but not all implemented and respected. We are being isolated from the plans and programs of the national government. Our ancestral land is becoming smaller and we are dominated. Thanks to occasions like this that we could tell the world our sad story.

Participating in this program is very significant not only for the “TALAANDIGS” but also for the other groups among the indigenous peoples in our country. Indeed we are the hope of our elders’ generation as we are already starting to fulfill the dreams and aspirations of our people in attaining peace. This opportunity will give us a wider space, a greater purpose in life, and a brighter hope for the future.

After this program, I am sure that when I go back to my country and my community, I will be bringing some good news to my people. I will affirm to them that indeed there is hope. With all of you here present, I know that we are no longer alone in the fulfillment of our struggle and the attainment of our dreams.

In closing, allow me to thank you once again for making me a part of this program which enables me to share our people’s commitment to peace and harmony with one another and with our environment. May all of us be blessed as we move on to learn and sow the seeds of peace in our country and the world. Thank you.

Talaandig Tribe

“Idehel, idihal sa mahal ha butang ta agbangun pa si Bulubenga ku di madayun madampas”
-su kagi pa hu mga laas

“Preserve, protect the important things in our culture because Bulubenga will rise again when not totally destroyed”
-as the elders say
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Dr. LaVerne Gyant, Dr. Todd Sheridan, Honorable Guests, hosts, faculty and staff of Northern Illinois University, friends, my co-participants, Ladies and Gentlemen, Good Day and Assalamu Alaikum. Peace is with US!

Standing in front you is quite uneasy, but my heart says I should do this today! It is nice and inspiring, at the same time challenging, to hear that you are among the participants to this ACCESS Philippines program whether it is from this year one to two and three. It is loudly great that we are fortunate there are people underneath of this program that we must express thanks. It was a great God’s will that we should meet together today!

I do not want to talk anymore about how tiring it was in boarding the airplanes and sitting for many hours before we arrive here. Our buttocks suffer from heat as we keep on sitting and sitting and going to the lavatory when the nature is calling. The most important fact is that we are already here and have stepped down to the pathways of kindness of the people in this great country. That inspired me.

Our presence yesterday, tomorrow and especially today, prevail the truth that men are created equal. Our travel to the United States of America, the land and country of wealthy and intelligent people is not merely an exciting moment but a dream come true that we might have a great time, great experience and the great memories for us to cherish it everyday!

We came from Mindanao the “land of diverse people” like you what are. And I am from “Sulu” the land being tagged as the “Land of Exotic Fruits” and the “Island of Pearls” as I called it. Muslims and Indigenous people are the minority inhabitants of the Philippines, as some of you here maybe one.

We have been struggling for many centuries and experiencing war for self-determination and independence. Our land was ceded to the Philippines when the time came for the American government to give independence. But let us not see war as war per se. We are already tired and really, really tired as we continually discussed and faced war. War is really a war! But war could be a peace if our hearts suggest that peace shall start within ourselves, cry for peace! As we have cried for it!

The symbolic shadow of peace in our faces came as a great beacon light of hope to a millions of Mindanaons and Filipinos as a whole. We are proactive that someday our country and region, Mindanao, will be transformed into an oasis of freedom, peace and justice and I think it is very much possible.

I could still remember the moment during our interview in Zamboanga City when one of the interviewers asked me if there is still a hope in Mindanao and Sulu. I said YES! As long as the word HOPE is still in the dictionaries there will be hope and there is hope and another hope and there are more hopes to our great land Mindanao

I had started dreaming last time and this time for the next time that one day the little boys and girls of the Philippines especially in Mindanao will walk, sit and laugh together and sing the legacy of peace that they learned from their brothers and sisters as I called “We”. This “We” are the participants of the Philippine ACCESS Program. I termed it the “Replica of Doctor Nagasura T. Madale” that he had been planted as peace in earth.

We believe that “THEM” are part of “WE” and “YOU” and “I” are part of “ME” that is why we are together as “WE”. We will be marching forward without turning back but remembering the negatives of the past as challenges for us in spreading the germs of peace to the world and “WE MUST” and really really must! Let the history repeat itself but please do not let ourselves to repeat the history as bitter as we experienced yesterday.

Brothers and Sisters as I may call you all this way, I hope that at is okay and I think it is really okay! I would promise to myself that I will extend the culture of peace starting from me, myself and I from the rising to the setting of the sun like to start from where the world begun.

And let us remember Martin Luther King once said “now is the time to open the doors of opportunity to all God’s children” and “now is the time to lift our nation from the quick sands of racial injustice to the solid rock of brotherhood.”

My struggle and your struggle are our struggle!

Let the spirit of dialogue to extend its wings to the corners of the world so that one day the light at the end of the tunnel will be seen every moment of the day everyday.

I hope I inspire you today, tomorrow, and until another day as I am and will be inspired everyday and every next day.

Thank you very much!

---

**Rosas ng Kapayapaan**
by Arbie S. Llesis

Nasa ugit tayo nun ng rosas ng pagsubok at pakikibaka
At dahil sa samahang Access natuto tayong bumangon
At lumabas mula sa pagkalibing kasama ng uga sa ilalim ng lupa…

Nagyon nga labas na tayo,
Nakita natin ang mundo, may liwanag...
At sa ilaw at tingkad nakita natin ating pinapangarap marating,
Yun ay ang malambing at mapayapang Rosas…

Mga kasama, malayo pa ulit ang ating tatahakin
At dadaan pa tayo sa mga tinik bago marating,
Ang Rosas ng Kapayapaan…

Dream Big, Take Small Steps…
Tulungan tayong lahat nang bawar hakbang ay hindi mabalewala,
At hindi masayang ang dugo’t pawis na dinidilig upang makahakbang at makalampas sa mga tinik ng pakikibaka…

Malayo pa ngang ngunit patuloy lang tayo…
Ptuloy din ako,
Ngayon pang alam na natin na hindi pala nag-iisa ang bawar isa…
Mararating din natin ang Rosas, sa ‘di kalaunan…

**Roses of Peace**
by Arbie S. Llesis

We used to be buried deep within the roots of the roses of trials,
hardships and struggles and because of the journey in ACCESS, we learned to rise up from beneath those roots and come out of the ground.

Now, that we are out in the open, we have seen the real world, there is light! And in that light, we have discovered our dreams, our journey towards reaching the Roses of Peace and Harmony.

My friends, we still have a long journey ahead, and we still have to pass through many thorns before we can finally reach the Roses of Peace.

Dream big, take small steps. Let us help each other so that each step will not be taken in vain, so we do not waste the sweat and blood that have been offered, so that we can overcome and transcend the thorns of our struggle.

Indeed, we have a long way to go. But we should just keep going. I will keep going. Especially now that we each know that we are not alone in our journey. We will eventually reach the roses, in no time.
Oath of Loyalty to My Identity
Arbie Llesis

I was born for what I am,
Along with my identity and my culture to be my way of life.

God, Allah, and Magbabaya made me this way,
And so, as to respect his creation.
I will promise to stand firm
On my own cultural beliefs and traditions,
To promote and preserve them with the best of my abilities
Without trampling upon others who were also created by the Almighty.

Lastly, I will be open-minded and
I will understand fully in my conscience and heart
That diversity is only a small challenge set upon men and women.

To acknowledge, preserve and sustain
RESPECT, EQUALITY AND JUSTICE towards PEACE AND HARMONY:
I promise to do so, in my heart and sign it in God's eye. I promise.
Closing Remarks
Abubacar Mastura Datumanong
Northern Illinois University, DeKalb, Illinois, USA
10 May 2006

1. Before we come to the formal closing of this training program, let me shortly report to this forum on how this course went on, and today, comes to the end.

2. When ACCESS-Philippine Program Phase III was about to be officially opened by Dr. Sue Russell, Project Director of ACCESS Philippines, she mentioned that the theme of the program is “Bridging the Gap: Engaging a New Generation in the Southern Philippines in Inter-Ethnic Dialogue, with the goals to acquire conflict resolution skills, examine the important role of volunteerism in civil society and introduce participants to American institutions that promote tolerance and religious diversity. The program also aims to teach participants the historical, ethical and moral dimensions of the ethno-political landscape in Southeast Asia.

3. In other words, it is hoped that upon returning home from attending this training, every participant will be able to contribute to develop more effective approaches and implementation of inter-ethnic dialogue and conflict resolution programs in their respective communities in Mindanao.

4. Of course, contribution to a home program is possible if the learning process has taken place during the training. For that, our very basic and simple question is has a learning process occurred during this month-long training? Since learning process is naturally an individual event, so whether the learning process has taken place during this training can only be answered by each of our distinguished participants.

5. Related to the learning process, hearing the recommendations and lessons learned that have been presented by every participant, I am not cheating, if I report that the learning process has taken place during this training, so the objective of this training to some certain extent is achieved.

6. What is certain is the fact that this training is about to end today. I personally observe that the way we associate, communicate, and share to each other has changed and improved. Our communication becomes more frequent, intensive, friendly, and qualitative. In the midst of all of this serious undertaking there is a feeling of happiness that fills our hearts and lifts our spirits. It is the joy that comes from expressing our shared humanity through ACCESS ideals.

7. In the course of this training program, we have learned much about inter-ethnic dialogue, conflict management and communication, our diverse cultures as Filipinos, and that of the American society. In doing this, we have come to a greater understanding of our place and that of the United States of America.

8. I am proud to say that we, the participants of the ACCESS Philippine Program share core values and a common vision – a vision that I think was so eloquently expressed by the American President John F. Kennedy, when he said: “We must seek above all a world of peace in which people dwell together in mutual respect and work together in mutual regard.” It is this vision that will make us united – even though we come from different areas in Mindanao, of different ethnic affiliations and different faiths. Like most families, the ACCESS family provides a haven where we can gather the strength and encouragement to face the challenges of the world. Our ACCESS Family offers comforting traditions, asking that we honor those who came before us and celebrate our newest arrivals. These are the bonds that bring us closer in fellowship and service and give us so many reasons to be very proud. And at this point of time – none of us can take that closeness for granted.
9. We, the participants will remember not only why we joined ACCESS – but how we can translate the knowledge we learned from theory to reality and in the long run become a way of our lives. I also believe that all of us joined because we wanted to help others, and because we didn’t want to do it alone.

10. I have learned that there are still plans for us to meet again in the future. In other words, I am right to say that the Philippine spirit and brotherhood through this training has been enhanced and strengthened, and of course, this is an important result and value added to this training.

11. As to the lessons learned and back home recommendations that the participants have made, we will try to consolidate it and incorporate it into our action plan. So that, we – the Philippine participants in collaboration with ACCESS-Philippine Program being spearheaded by Dr. Nagasura Madale and Dr. Noemi Alindogan-Medina – can further develop it into proposals for future programs both in our respective communities and the whole of Mindanao, in general.

12. Now, let me take this opportunity to extend our thanks and gratitude to ACCESS-Philippine Program Officials and Coordinators, for without their continuous and productive support, this international training program would have been impossible. For Dr. Sue Russell, Dr. Lina Davide-Ong, Dr. Nagasura Madale, Sir Rey Ty, Ate Ida, the future President of Indonesia, Dr. Jaya Gajanayake, Ate Nalika, Nancy, Lily Ann Villaraza, and Carolyn Lantz, your friendly and warm care and personal support to us is truly unforgettable, and honestly appreciated. Your love and support are what keep us going! There is no way to measure the support and comfort we receive from you. We could never enumerate all of the ways you have blessed us and all we can say is “THANK YOU” and “WE LOVE YOU VERY MUCH”!!!

13. To our foster parents, how do we begin to say thank you? You are true people. For all the time, energy, love, and concern... for all the days and hours you spent sending and fetching us at the NIU campus, the beds and the blankets we used to sleep, the coats and the hats you lent to make us feel comfortable with the outdoor temperature, the food and the ice cream cakes we partake together, the phone we used to call our families whenever we missed them... for using the computer... for researching, emailing, and doing our action plans and bringing home assignments... for being a listening ear and trusted shoulder to lean on... for so many other things that we could not begin to list THANK YOU!! We could never tell you how much we value you and your love, kindness, prayers, & support. We are thankful to be “adopted” into your family!

14. Fellow participants: We have been together for more than a month. You all have been so tolerant, understanding, and collaborative to the things that sometime were not so friendly to you. We have spent a wonderful time together, especially, when we were in the field, sharing together and trying to consolidate what we have observed for streamlining our understanding: and more so, when we went relaxing and performing the songs and dances. Those cultural and social events that we have gone through together are integrated parts of our training strategy. We believe that a training program, for adults and young-adults like us, will be unproductive if there is no entertainment and relaxation. It is an evidence base that Enter-Educate (entertaining and educating) is the most effective approach for adult learning.

15. Now, we are about to leave for home, let me end my remarks by saying one single message for all of us: if you found something good in this program, please convey it to your respective superiors and your colleagues. I wish each of us good health, good luck, and much continued success. I just hope that we will have the chance to visit again this beautiful country very soon, through the ACCESS Program. My best wishes to everyone.

Anino ng Karahasan
Nelson Singson Dino

Iba’t ibang hugis ng mukha
Mukha ng mga bayaning dukha
Iba’t ibang liwang ng ilaw
Ilaw sa madilim na araw

Iba’t ibang anyo ng tao
Tao tila’y wala sa mundo
Iba’t ibang dahulagan ng buhay
Buhay na walang saysay

Bayani kaya ang tawag sa kanila?
Sa kalagayang barya lang ang kita
Nagaabang sa daan
Di alam kung bibigyan

“Piso piso lang po Kuya Ate Sir Mam
Kumakalam na aking tiyan”
Sigaw ng kabataan sa lansangan
Dapat ba sila’y tulungan?

Tanongin ang iyong sarili
Ikaw ba ay kasali
Sa ibat ibang mukha ng mga Bayani
O di kaya’y pulubi?

New Capitol Estates
Block 31, Lot 1, Commonwealth
Quezon City.
5:00-6:00 pm

Lakbay sa Diwa
Nelson Singson Dino

Parating na ang panahon
Upang tayo umahon
Limotin ang kahapon
Harapin ang bagong yugto
ng buhay natin ngayon

Ating lakbayin sa ulap
Ang diwa ng panahon hinaharap
Wasakin ang kahirapan dinanas
Tugunan ang pangangailangan
Ng kinabukasan ng bayan

Ang ihip ng nakaraan
sumabay sa daloy
ng magandang patutungohan
nagsimula sa binhi
ng magandang pakiramdam

Ang himig ng pananahimik ay sabik
sa patak ng parating na bagong anyo
ng buhay na may pagkakaisa
para sa isa nating bansa

Taglay natin ang agus ng matamis na ngiti
Sagot sa ating minimithi
Ang wika ng ating puso
Sana malayo na tayo sa laro
ng mapagsamantala ang mundo
ng mga taong baliw

Façade Ipil Dormitory, UP Diliman, QC
September 8, 2006, 3:20pm
**Kandungan ng Bayan**  
Nelson Singson Dino

Bagong anyo ng mundo  
Sa kandungan naming mga kabataan  
Dito naisilang ang matamis na karanasan  
Isinilang ng aming karunungan  

Nandito na kami upang saksihan  
Ang mga kaunlaran ng aming bayan  
Upang makamantam ang kapayapaan  
Sa bayan ang ulam minsá’y karahasan

Pakingan ang aming sigaw  
Pagmasdan ang aming galaw  
Tulungan ang lupang Mindanaw  
Upang di mapako ang lupang pinangako  
Ang bayang Pilipinas kasama dito

Sumabay sa indak ng aming diwa  
Kinabukasan nama’y aming punla  
Pasikhayin ang mahal naming bansa  
Bandilang Pilipinas itaas sa mga banyaga

Room # 608, CIPYML Office, South Wing,  
House of Representatives, Quezon City  
September 13, 2006  
5:40-7:00 pm

**Tsuplus A**  
Nelson Singson Dino

Hali na kaibigan  
Tayo’y magsayawan  
Sa madilim na tugtogan  
Hanggang magdamagan  

Tsup tsup plus A tsup tsup plus A  
Tsup tsup plus A tsup tsup plus A  
Tsup tsup plus A tsup tsup plus A  
Tsup tsup plus A

Ang bulong ng hangin  
Ating pakinggan  
Pagmasdan ang lipad  
ng ibon sa kulongan  

Tsup tsup plus A tsup tsup plus A  
Tsup tsup plus A tsup tsup plus A  
Tsup tsup plus A tsup tsup plus A  
Tsup tsup plus A

Pagsapit ng umaga  
Gising parin si lola  
Lubog pa ang araw  
ng kagubatang tanaw  

Tsup tsup plus A tsup tsup plus A  
Tsup tsup plus A tsup tsup plus A  
Tsup tsup plus A tsup tsup plus A  
Tsup tsup plus A

Tama na pahinga muna  
Bukas na naman magsaya  
Sana’y maulit pa  
Ang indak ng ating ligaya

New Capitol Estate, Commonwealth, Quezon City  
September 9-10, 2006
**Bulong ng Puso**  
Nelson Singson Dino

Mula Batanes hanggang Jolo  
Sa Makati lamang pinagtagpo  
Ang landas ng magkaibang anyo  
Dulot ng awit ng puso

Sabay sa pag indak ng ligaya  
Sa gabling walang katulad ang tuwa  
Higit pa sa halaga ng pera  
Ang kanilang pagkikita

Ang bulong ng puso  
Sana magkatotoo  
Ang nais iparating nito  
Sa binibining nakilala dito

Ang lakbay ng damdamin  
Dumaloy sa hangin  
upang mahalin  
Ang dilag na sandaling nakapiling

Ang tamis ng kanilang paguusap  
Nagbigay liwanag sa bulag  
ng damaming duwag  
Dala ang pagmamahal na tapat

---

**Oath of Loyalty to My Identity**  
Arbie Llesis

I was born for what I am,  
Along with my identity and my culture to be my way of  
life.

God, Allah, and Magbabaya made me this way,  
And so I will respect all his creation.  
I will promise to stand firm  
On my own cultural beliefs and traditions,  
To promote and preserve them with the best of my skills  
and abilities  
Without trampling upon others who were also created by  
the almighty himself.

Lastly, I would be open-minded and will  
Understand fully in my conscience and heart  
That diversity is only a small challenge set upon men  
and women.

To acknowledge, preserve and sustain  
RESPECT, EQUALITY AND JUSTICE towards  
PEACE AND HARMONY:  
I promise to do so, in my heart and sign it in God’s eye.  
I promise.

[Image of a palm tree]
Culture of Peace Seminar Workshop
Reynante Catulong

June 3, 2006- this is the first day of school at Pikit National High school, the school where I am employed as a Secondary Education Teacher. News spread around the town about my USA TRAVEL last April-May, 2006. And people whom I met told me that “I am lucky because I have visited the United States of America.” After some days of reflection, I realized that my going to America is not just a lucky thing. God allowed me to travel because I have a mission to do in my place which every now and then experiences war and mass evacuation. In fact, as of this writing, the GRP- MILF Peace Negotiation (Government of the Republic of the Philippines-Moro Islamic Liberation Front) has collapsed and there is a rumor that another war is coming. There are reports that spread that there are movements of Government troops at day time, and on night time, some Muslim settlers are slowly evacuating, thereby leaving their places to find refuge in a safe ground.

Now what’s my mission?

In my return after that ACCESS experience at NIU, I am challenged to make some positive difference in my community at Pikit National High School. My target is to give CULTURE OF PEACE AND INTER ETHNIC AND RELIGIOUS DIALOGUE to the teaching and non teaching staff of the school which I am employed with. After a long and sometimes painful preparation, the 4 days seminar workshop was realized. I was able to tap Catholic Relief Services (CRS) to finance the activity. Teachers gave very good impressions about the said activity and they look forward to a similar activity in the future. The seminar workshop has helped the delegates in identifying factors that contribute to conflicts and they were able to find some responsive solutions in resolving conflicts. Others commented that religion is not the cause of our conflicts. Not even cultural differences. They were able to point out that conflict has to do something with our perception of ourself and the world.

That Culture of Peace seminar-workshop was nearly five months ago today. And today, I am faced with the reality that war is coming again, and that I am honestly afraid that the seeds of peace which I sow to my co teachers during that seminar workshop might all be forgotten due to the “incoming” conflict between “Christian soldiers and Moro freedom fighters.”

But no matter what, I am determined that peace must prevail and must reign at the end. And I realized that I have to be courageous enough to continue what I have started. As a Chinese proverb goes, “it is better to light just one little candle than to stumble in the dark.”
A trip away from the country that is gradually perishing in the South East.
Crossing through ambiguous directions loaded with dreams and hopes.
Concerned tears inevitably fell down from the wretched eyes.
Envision that someday the three various colors will be put into a one house, and the Sun will glitter in its midst........
Since dream will one day become reality.

Jittering, life changed when I stepped on a concrete city.
Oppression, prejudices, and discrimination are invisibly observed.
Undeniably cleaned the covered past human worst and escalate faith of hope.
Renewal of life has been made, and now ready to cross on a new fierce of life.
Number of days had come and returned into the inborn archipelago.

My ACCESS Power
Bai Putri Morayah A. Amil
Datu Odin Sinsuat, Maguindanao
Mindanao State University-Maguindanao

Afore, Undreamt the gifts for the human race.
As for, viewing that no sinew to abate conflict and have peace.
As time goes by, God wrought a marvel for me.
He gave the semblance of ACCESS; I got full of courage
Till I brought to a dreamland,
Where I learned my power.

Encourage me to be the exemplary of service.
Moreover, dole out my fellowmen when I returned home…
ACCESS developed my talent considerably, and Taught me to do pro bono service.
Many alterations in my life evolved through ACCESS!...

“I made a difference”
ACCESS?! What Did You Do?
Nashwa J. Salih
Yakan Tribe, Isabela City, Basilan Province, Mindanao, Philippines

I am Nashwa J. Salih, born Muslim who belongs to the tribe of Yakan, happened to participate in ACCESS Philippines Program Batch III 2006. I currently reside in Isabela City, Basilan province, Mindanao, Philippines.

I was a little girl who longed wish to have a big part in the world. This was before I found myself outside of the ACCESS world. However, I couldn’t just believe how confidence, willingness and passion captured my heart when I realized that my heart belongs to those things that the program brought me. I felt that I don’t need to stay as a follower whenever I could lead a group. I knew that I can teach because I have learned, I found out that I could help to guide because I knew the right way. After those tragic days of feeling oppressed by big people around me, after feeling the pain of the falling debris on me, after suffering from the heartache of losing somebody whom you really loved, I thought that I don’t need to give up. I believe other people need me. The world needs me. This is what ACCESS did to me.

Currently, I am a member of different groups in my school. I am joining them to help propose and put into action the things I believe we can do to help my people. I am proud of myself that I did feed the elementary pupils with the knowledge of leadership. I am glad that I helped youngsters like me to define difference not as weakness and gap but as strength to build a nation of understanding and unity that my people should learn. I went camping with those whom I didn’t know. I went to trainings and seminars with those who never showed confidence to themselves. I helped others to be pulled out from bad gangs. I gave inspiration for those who thought they are unwanted.

My mission has started when I was with the ACCESS. Now, I’ll be pushing through with it till my last breath ends. This is what access had done to me. I’ll be an ACCESS achiever.
ACCESS Peacemakers Alumni  
Abubakar Datumanong

Blessed is our life - and our family. We Are one in a million given the opportunity to serve. The growing outcry of people - displaced and marginal? ACCESS to support, care and understanding - the right answer. Peace will be achieved - peace reigns forever. Makers are we all, of sympathy, love – and gift giving. As Alumni of PhilACCESS, we’re filled with wisdom and affection. For love too gentle, leaves people comforting - and satisfied. They will fill our presence - thanking and pleased. Shall we love strong enough to help - and share? To Guided each other is to have our eyes to see - and ears to hear. By then we can say, the call for us to serve is answered. God will show us the right path – to be a rightful person.

Wider Perspective, Power of Dialogue and Peace with the Earth  
Aduna L. Saway  
Talaandig Tribe  
Songco, Lantapan, Bukidnon

Wider perspective, power of dialogue and peace with the earth.
Phil-ACCESS III Declaration of Peace
Abubacar Datumanong
Wednesday, 10 May 2006
Northern Illinois University, Dekalb, Illinois, USA

This Phil-ACCESS III declaration of peace guides Phil-ACCESS III participants towards bridging the gap and promoting a culture of peace, tolerance, and religious diversity in Mindanao, in the Philippines, and in the whole World.

The Phil-ACCESS III participants believe that peace is not only the absence of conflict, but holds a positive, dynamic, participatory process where conflicts are settled in a spirit of genuine understanding and cooperation.

The Phil-ACCESS III participants respect the dignity and sanctity of life without discrimination or prejudices, including those based on race, color, sex, language, ethnic or social origin, property and disability.

The Phil-ACCESS III participants are encouraged to dedicate their own time and talent to self-development and service to their respective community.

The Phil-ACCESS III participants are further encouraged to share resources, and should give freely and as often as possible. It is the responsibility of the Phil-ACCESS participants to assist, whenever possible, in the relief of human suffering and in the correction of justice. The Phil-ACCESS III participants are enjoined to protect the environment and its developmental needs.

The Phil-ACCESS III participants maintain a healthy, caring, mind-sustain invested with the power to promote, teach, modify, and defend the Culture of Peace in Mindanao, in the Philippines, and in the whole World.

Dr. Abubacar M. Datumanong       Mr. Alfie S. Kadil       Mr. Reynante A. Catulong
Mr. Nelson S. Dino                 Mr. Leo D. Linga       Mr. Uddasal A. Dompol
Mr. Ricardo B. Austial             Ms. Alibai U. Satol    Ms. Maria Carmela C. Valerio
Ms. Bai Puti Morayah A.Amil        Mr. Jimmy K. Musa      Mr. Kimbol A. Mangelen
Ms. Baikongan B. Guiaman           Mr. Arbie S. Llesis    Mr. Anthony B. Banlawi, Jr
Ms. Shahana Joy E. Duerme          Mr. Joey A. Leonardo    Ms. Christine Mae E. Ablao
Mr. Boyle F. Regulacion             Ms. Surina A. Untong   Ms. Asmina U. Sulaiman
Mr. Bruce Rhick A. Estillote        Ms. Nashwa J. Salih    Mr. Benraf Kristofer J.Pacolor
Ms. April Quinn V. Salindo         Ms. Sharma Ibrahim     Ms. Crishyl Ann P. Bilbao
Ms. Nurhaida S. Masuhud            Ms. Aduna L. Saway     Ms. Shannelle Gay P. Paracha
Mr. Ahmad S. Musahari

Chapter 8: Effects of NIU Peace Program on Personal Transformation

Batch 2006 with NIU & DeKalb Folks

Tita Lina’s Residence

Prof. Sue Russell’s Residence

Buckingham Fountain

Hope Haven Community Service

Wesleyan Illinois University

Host Family

Adult Panel Discussion

Presenting Action Plans
Kishwaukee College

Interfaith Network for Justice and Peace

Peace Learning Center, Indianapolis

Peace Learning Center, Indianapolis

Bus Ride

Bridging the Gap

Workshop

Tired and Asleep

Leaders of the Day in Action

Leader of the Day Awardee

Critical Reflections

Garth Katner

Playing Together

Rey Ty’s Workshop

Eating Together

Sleepless Nights

Chapter 9: Post-NIU Work Involving Social Transformation

Government, Business, and Civil Society
Abubacar Datumanong

The ARMM Business Congress was held in Lamitan, Basilan. The 2-day activity was successfully conducted with more than a thousand participants who attended from the different sectors of society, such as businessmen, local government units, government line agencies, non-government organizations, and religious groups. Phil-ACCESS participants included Nelson Dino, Udassal Dumpol, and Joey Leonardo. We had fun time in our short stay in Basilan. I enclosed some pictures taken during the activity for your information.
Inter-Ethnic Dialogue and Song Writing Workshops in Marawi, Davao, Manila, and Elsewhere!

Nelson Singson Dino
Yesterday, the YPDA (Youth for Progress and Development Advocacy), which was founded by Baikongan and Boyle (ACCESS 3 Youth), participated in the opening of the Mindanao Week of Peace. Many schools participated in the parade and caravan, and that was a very moving activity knowing that our people in Pikit, Cotabato- (MINDANAO) are fully aware of each one's role in promoting peace. Local Governments, civic organizations and Church organizations were involved in the said activity. The YPDA made many peace-related messages in the placards, and I guess it somehow helped in promoting peace and unity among our tri people: Muslims, Christians and Native Filipinos. A nice set of group photo shots are with me, however I am still braving to learn how to send pictures via internet.

The Inter-Ethnic and Inter Religious Dialogue last week was a tremendous SUCCESS! As planned, 72 student leaders from 24 different private and government-run high school institutions attended the said activity. And wow, it was a very rewarding and unforgettable experience to both the facilitators (YES!!) and student leader delegates. The Adult ACCESS alumni spearheaded the running of the said activity: Jelor (Year 2), Leo and me (Year 3), and God, Magbabaya, Allah intervened in the activity and we ended up with tears in our eyes. Many expressed very positive remarks on the activity. We took video footages, too. It was a three (3)-day live-in activity, and registration is FREE! In addition to that, we also re-imbursted their transportation expenses, and each one is given a nice printed T-shirt, with a nice mascot printed on it.

Our mascot? ANT. Yes, ants... There's so much to learn from the ants.... Ants... small creature... but determined to make small steps for greater and noble intentions... and beware—of its bites! Our slogan- "THINK BIG. MAKE SMALL STEPS." Thanks to the MINI PROJECT GRANT from ACCESS and the support of the Non Government Organization, - UNDP- ACT FOR PEACE, their help has indeed reached a milestone! I will be giving video copies to Dr. Sue when she will visit here.

Please find photos of the recently concluded First Provincial Secondary Private Schools and National High School's "Inter Ethnic Dialogue and Inter Religious Dialogue and Conflict Transformation" held last November 24, 25, & 26, 2006. The Venue is at Notre Dame of Kidapawan College Student Center, Kidapawan City. We identified twenty-four (24) participating schools, each school sent three (3) student leader-delegates, comprising Muslim, Christian and Native Filipino. Seventy Two (72) participants attended the 3-day live-in activity.

Topics about the seminar include: MINDANAO SITUATION; CULTURE; DREAM COMMUNITY; DIFFERENT FORMS OF BIASES; SIMPLE MEDIATION AND TECHNIQUES ON RESOLVING CONFLICTS; INTER- RELIGIOUS DIALOGUE; and HEALING THE PAST EXPERIENCE.

Students were able to freely express their feelings on the different root causes of conflicts and have identified some solutions in resolving the problems. They were able to share their cultural and ethnic practices and each participant realized that there is beauty amidst diversity. I guess the first step in building peace is through cultural awareness and appreciation. Delegates were able to express their unique talents and creativity in a form of a theatrical presentation, dance and singing.

The topic "Inter Religious Dialogue" is an eye opener for all. They were able to realize that all teachings about religions are beautiful. The topic I gave is "HEALING THE BROKENNESS OF THE PAST." This is very emotional activity, where they were able to freely express their different forms of woundedness. I introduced some rituals to make the activity meaningful.

The three days seminar is a fulfilling, educational and rewarding experience for all. Before it ended, they were able to make an action plan on what program they will do when they go back to their respective schools.
How can I forget ACCESS?
Rey Catulong
December 2, 2006

How can I forget ACCESS? God is so good. After ACCESS, a lot of changes happened to me. I did realize that God is so good to me. I reflected that amidst the difficult and very competitive and tremendous screening on ACCESS Year 3, I knew that the gentle hands of God are leading me. I could not make it on ACCESS 3 if not because of Him. And He let me travel with mission and purpose.

I am very active now in our efforts of restoring peace and other related activities in our school and in our parish. Last June 2006, I was able to conduct a 4 days Culture of Peace and Inter Religious Dialogue Seminar Workshop to teachers of Pikit National High School. Last August 2006 I assisted our ACCESS 3 youth alumni in organizing the YOUTH FOR PEACE AND DEVELOPMENT ADVOCACY, a student organization. And this month, November 2006, I am behind the success of the secondary school's seminar workshop in Inter Ethnic and Inter Religious Dialogue and Conflict Transformation.

As a person, I have given my commitment in training my two choir groups-the Pikit National High School Liturgical Choir and the Knights of Columbus Family Choir. I am the choir master and the organist. Realizing that
God is so generous to me, I am now giving my talents and strengths back to Him through giving unconditional service to our people in Mindanao.

First Provincial Secondary Private and National High School's program on "Inter Ethnic and Inter Religious Dialogue and Conflict Transformation", held last November 24-26, 2006 at Notre Dame of Kidapawan College, Kidapawan City.

Visit to the Badjao community during our ACCESS Follow On activity held in Davao City. Badjao is a minority indigenous Filipino group located in Davao City. Their life is very simple. Obviously, they live in a very desperate condition. They are "sea people" and their residence is located near the seashores. Here ACCESS participants realize that many people are waiting for help, understanding and acceptance.

Dr. Sue and Dr. Naga visiting PHIL.ACCESS 3 (Adult and Youth) at Pikit National High School, Pikit, Cotabato, Mindanao, PHILIPPINES, last August, 2006.

Here's another photo of the first action plan implementation I did to Pikit National High School teaching force and administration last June 22, 23, 24 & 25, 2006. All teaching force, including the school guards and canteeners attended the 4 days seminar workshop. The team who gave the activity is from Immaculate Conception Inter-Religious Dialogue (ICP-IRD) and was funded by the Catholic Relief Services (CRS). I was the one who worked for the realization on this 4 days workshop. This is a collaborative effort of ACCESS Phils and the ICP-IRD. In this photo you can find some teachers enjoying the breeze of the sea while having some pictorials for documentation. (Photo: Teachers of Pikit National High School attending the "CULTURE OF PEACE AND INTER RELIGIOUS DIALOGUE," with Rey Catulong, ACCESS Batch 3 as the leader.)
Letter to Mindanao Statue University -- Maguindanao

04 December 2006

Mr. Guiomaludin A. Mokamad
Principal
Mindanao State University –Maguindanao
Integrated Laboratory Science
Dalican, Datu Odin Sinsuat, Shariff Kabunsuan

Dear Mr. Mokamad,

Assalamu Alaikum Warahmatullahi Wabarakatuhu!

We are pleased to inform you that the Phil-ACCESS Alumni of Maguindanao and Cotabato City will be conducting a series of peace activities during the celebration of Mindanao Week of Peace 2006 to be held on December 13, 2006 at the Notre Dame of Parang, Poblacion, Parang, Shariff Kabunsuan. The theme of the celebration is “In the Name of the Almighty, God of Harmony, Care for the Earth”.

Relative to this, may we invite our Phil-ACCESS colleagues from your school namely; Bai Putri Morayah Amil, Suraini Untong, and Kimbol Mangelen to participate in our activity. We would like also to extend our invitation to your fifteen (15) selected high school students and one (1) teacher to join our peace forum and various peace competitions, as follows:

- Peace Slogan Contest
- Poster Making Contest
- Drama for Peace (Stage Play)

Our group will shoulder the transportation and snacks of all the participants. However, we advise them to bring their “own baon” for their lunch. Enclosed is the program of activities for your information and reference.

Thank you for continuing support to all our endeavors. Wassalam.

Very truly yours,

DR. ABUBACAR M. DATUMANONG
Regional Coordinator
Maguindanao and Cotabato Areas
Press Release

Phil-ACCESS Celebrates Mindanao Week of Peace 2006

The Phil-ACCESS Alumni of Maguindanao and Cotabato City in coordination with the Notre Dame of Parang jointly hosted the celebration of the Mindanao Week of Peace last December 13, 2006 held at the Notre Dame of Parang school campus, Parang, Shariff Kabunsuan province.

The one-day celebration, funded by the Phil-ACCESS Program of US Department of State thru the Capitol University was already beyond the dates set by the Bishop Ulama Conference of the Philippines on November 30 to December 6, 2006, however, the spirit is still there, according to the Phil-ACCESS Regional Coordinator for Maguindanao and Cotabato Areas, Dr. Abubacar M. Datumanong. What is important is the effort and commitment of peoples and communities in their role as peace-builders through their involvement in the various peace activities, Dr. Datumanong stressed. For this year, the Bishop-Ulama Conference, the lead convener of the celebration, has decided to adopt the theme "In the Name of the Almighty, God of Harmony, Care for the Earth."

Since 1999, Mindanaoans have celebrated the Mindanao Week of Peace which aims to provide a venue for sharing various initiatives on the local level to broaden the gains of the peace process. The celebration which takes place in various places in Mindanao hopes to further build appreciation among the Mindanaoans of the value of religious diversity within a common cultural heritage.

The day-long activity was participated by students from five high schools in Shariff Kabunsuan province, such as; Mindanao State University-Maguindanao, Sultan Kudarat Islamic Academy, Notre Dame of Sarmiento, Easter Joy School of Learning, and Notre Dame of Parang. The Phil-ACCESS Students Alumni who facilitated the activity were Mr. Kimbol Mangelen, Bai Putri Morayah Amil, Surina Untong, Asmina Solaiman, April Quin Salindo, and Mr. Anthony Banlawi, Jr.

As a kick-off of the celebration, a Walk for Peace around the thoroughfares of Poblacion, Parang was conducted. Mr. Ricardo Austial, the activity coordinator said that the marching of the participants with a streamer indicating the event heightens the awareness and raised the consciousness of the people in the area of the Mindanao Week of Peace celebration, among whom are internally displaced persons in the war-torn areas in Mindanao.

Immediately after the walk for peace, the opening program was held at the school gymnasium. Mrs. Caroline K. Rusiana, the school principal welcomed the participants. This is the first time an activity like this was held in our school campus. We are very glad that the quest for lasting peace in Mindanao is still a priority for all of us, Ms. Rusiana said.

Fr. Loreto G. Sanoy, school chaplain and Parish Priest also delivered his message and expressed his gratitude to all the participants. In his speech, he emphasized the Peace Declaration of the Bishop Ulama Conference in Davao City.

Series of competitions, such as peace slogan contest, poster-making contest, and drama for peace was simultaneously held after the opening ceremony.

A Peace Forum was also held in the afternoon of the same day. The resource speakers invited include: Ustadz Nasrulyaken Pagayukan and Bro. Adz Francisco of ND Parang who talked on Islamic Perspective of Peace and Christian Perspective of Peace, respectively; Prof. Mary Arlene Lago, Campus Ministry Head of Notre Dame University, with her topic, Ecology and Peace; Police Senior Superintendent Absali Jabarani, PNP-ARMM Deputy Regional Director with his Message of Peace; and Dr. Abubacar M. Datumanong, who spoke on the Rationale of the Mindanao Week of Peace Celebration and the Phil-ACCESS Program.
Awarding of prizes of the winning entries of the contest, and the distribution of certificates of recognition and participation were done after the open forum.

In observance of Mindanao Week of Peace, we hope that the constituency for peace in Mindanao continues to expand and will eventually lead to peace in the region.

The Phil-ACCESS Alumni of Maguindanao and Cotabato City Areas expressed their thanks for the unwavering support of the people behind the success of this celebration, namely: Dr. Sue Russell, Phil-ACCESS Program Director; Dr. Bruce Armstrong, US Embassy Cultural Affairs Officer; Nagasura Madale, In-Country Coordinator, Phil-ACCESS Program batch 4; and Dr. Noemi Alindogan, In-Country Co-Coordinator, Phil-ACCESS Program batch 3.

Likewise, the group wish to extend their appreciation to Dr. Lina Ong, Mr. Reynaldo R. Ty, Dr. Jaya Gajanayake, Dr. Andi Notrida Mandica Nur, and all the staff of the Northern Illinois University International Training Office and Center for Southeast Asian Studies, Dekalb, Illinois, USA.

Finally, to the people who in one way or the other have extended time and technical support for the success of the Phil-ACCESS Training batch 3; Ann, Andy Gaston, Aldean Alonto, Christiane Ong, and P. Emraida Kiram.

DR. ABUBACAR M. DATUMANONG  
Phil-ACCESS Regional Coordinator  
Maguindanao and Cotabatao Areas
Mindanao Week of Peace Celebration 2006

Notre Dame of Parang
Parang, Shariff Kabunsuan

Mindanao Week of Peace Celebration 2006

Sponsored by:
Phil-ACCESS Alumni ARMM & Cotabato City Chapter
Funded by ACCESS Philippines Program of US Department of State

December 13, 2006

Theme: “In the name of the Almighty, God of Harmony, Care for the Earth.”

PROGRAMME

MORNING ACTIVITIES

6:00 - 6:30am  -  Assembly Time
              -  ND Parang – Assembly Area
6:30 – 7:15am  -  Walk For Peace
              -  Around the Town

Welcome Program at ND Parang Gym (7:30am)

I. Doxology  -  Theater Arts Guild (NDP)

II. Invocation  -  Fr. Loreto G. Sanoy, DCC
                -  School Chaplain / Parish Priest
                -  Uz. Nasrulyaken Pagayukan
                -  Islamic Instructor

III. National Anthem  -  To be played

IV. Opening Salvo  -  Theater Arts Guild (NDP)
V. Recognition of the Participants

VI. Welcome Remarks - Mrs. Caroline K. Rusiana
Principal, ND Parang

VII. Song number - Marnelle Zambas

VIII. Message - Hon. Talib Abo, ALHAJ
Mayor, Municipality of Parang

IX. Peace Drama Contest

X. Song Number - Jesica Selguera

XI. Message - Fr. Loreto G. Sanoy, DCC

XII. Poster Making Contest / Slogan Making Contest

LUNCH BREAK ………………………….

AFTERNOON PROGRAM ( 1:30 P.M. )

I. OPENING NUMBER

II. MESSAGES OF PEACE

1. Ustadz Nasrulyaken Pagayukan (Muslim)
2. Military
3. LGU
4. Bro. Adz Francisco (Christian)

III. Song Number - Mary Joy Estaño

IV. Introduction of the Resource Speaker

V. Message of the Resource Speaker-
Dr. Abubakar Datumanong
Regional Coordinator Phil-ACCESS
ARMM-Cotabato Areas/
Chief Administrative Officer
DTI- ARMM

VI. Open Forum

VII. Awarding

VIII. Acknowledgment

IX. Prayer for Peace and Unity

X. Home sweet home

Emcee: Mr. Ricardo B. Austial
Dearest ACCESS family,

I have here photos and captions as updates of our activities and involvements after the NIU Program on Inter-Ethnic Dialogue Year 3.

**Community Thanksgiving**
-This activity was held days after we returned to Mindanao. Ma’am Noemi Alindogan was our guest. It was also the time when we encouraged the youth to participate in our future plans. Moreover, it was a day of celebration for a safety trip and a successful participation.

**Inter-Ethnic Dialogue Space**
-This event was held in the month of May with a wide participation from the Christian sector and among the host, the Indigenous Peoples. Unfortunately, the invited Muslim participants weren’t able to come due to transportation expenses. Transportation was a counterpart from the participant while the community provided food. There was no budget fund involved in the activity that has a participation of above 50 persons. The activity was successful and much congratulated by the elders.

The Creation Story adapted from the activity of Sir Ric. Many cried.

**Hike for Peace**
-the activity was held a few days after the Dialogue and was participated by around 10-15 Christian youth. The rest are IP’s from the community. Not only the youth but the adults and few children participated during thee activity. The activity lasts for 2 days and 1 night.
Establishment of IP Youth Organizations in Schools

As for now, our organization in Xavier University has around 17 members including 2 Muslims, a Yakan brother and a Magindanaw sister. The IP’s are composed of the Talaandig, Higaunon, and manobo tribes. Arbie S. Llesis served as its first “lanteng hu pasagi” or president after the formation. The organization is called “Kaliwat ki Apu Agyu” (Descendants of great grandfather Agyu, our epic hero.)
The organization in the Bukidnon State College is doing pretty well under the leadership of Aduna. It has already been registered with a population of around 50 members composed of seven tribes in Bukidnon. Thus, the group is called “Bukidnon Youth of the Seven tribes”. It already has an adult adviser and is doing a good start in Bukidnon where there is still a presence of the IP culture.

Community Beautification

- Two projects are lettering woodcarvings for the Elder’s building the welcome sign in our community waiting shed. The other is a planting activity of Indigenous plants.
It is a nice thing that most of the people that pass by turn their head towards the colorful carving; others wave their hands in admiration…

Youth Involvements

- The youth in the community assisted and participated when Arellano University held a workshop last October 15. The workshop is also about Peace initiatives and community empowerment.

- The IP youths participated in the “Mindanao Tripartite Youth Peace Camp” held on the 2nd week of December in Iligan city. The peace camp was participated by the IP’s, Muslims, and Christians. It is funded by the Bishops-Ulama organization.

- Our organization also participated in the IP Youth Peace Congress last October 20-23 held in Davao city. The participants came from 18-major ethnic tribes in Mindanao and also participated by a number of Muslim participants from Tawi-tawi and Sulu.
Farewell picture taking… our fellow IP’s.

-A delegation from our community participated in the National Peace Camp held last Dec. 11-17 at the Arellano University in Metro Manila. The participants are nationwide coming from the three groups in the country. I was re-echoed after.

The re-echo by the Arellano Nat’l peace camp delegates… hand in hand.

Youth Initiatives and Future Plans/Activities

- Creation of a youth council or “pasagi” so that the Anak ng Tribu organization will be much more culturally organized. The structure before is based from the western concept of leadership having a president, secretary and such.
- Planning of Summer Peace Caravan this coming summer
- Xavier, BSC, and Community youth organizations gathering planned this summer
- Hike for peace also this summer
- Expansion of IP youth organization

That’s all for now our dear family in Access… We’ll send pictures next time. A warm thanks again for the Access Program. It helped us a lot!
Appendix

Program Planning and Administration

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<th>Executive Director</th>
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<tr>
<td>Project Director</td>
<td>Administrative Director</td>
<td>Division of International Programs</td>
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<tr>
<td>Susan Russell</td>
<td>Lina Ong</td>
<td>Deborah Pierce</td>
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Consultants

- Nagasura Madale
- Noemi Medina

Session Lecturers and Workshop Facilitators

- Atique Ahmed
- Aldean Alonto
- Teddy Amoloza
- Avi Bass
- Michelle Bringas
- Frank van Buer (DeKalb Mayor)
- Evelina Cichy
- Steve Cichy
- Jaya Gajanayake
- Garth Katner
- Lina Davide-Ong
- Janice Hamlet
- Nagasura Madale
- Phinette Maszka
- Robin Moremen
- Peace Learning Center
- Susan Russell
- Padma & Shana Siap
- Rey Ty
- Todd Yeary
- Wei Zheng

and too many other people to list. Thanks!

Financial Officer

- Nancy Schuneman

Training Coordinator

- Rey Ty

Training Assistants:

- Notrida Mandica
- Nalika Diyadawa
- Lily Ann Villaraza

Testing Services Evaluation

- Jerry Gilmer & Greg Barker