Engaging a New Generation in the Southern Philippines in Inter-Ethnic Dialogue and Conflict Resolution
April 4 – May 6, 2008

Northern Illinois University
International Training Office
& Center for Southeast Asian Studies
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Edited by Susan Russell, Lina Davide Ong, & Rey Ty
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## Participants

### Youth Leaders

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<th>NAME</th>
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<td>1. Mama, Norhanie Lao</td>
<td>04-13-92</td>
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<td>2. Abdul, Mohamad Jamsheed R.</td>
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### Adult Leaders

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<td>5. Pangan, Mona Lisa D.</td>
<td>10-22-74</td>
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Resource Persons

Abu Bakarr Bah
Dr. Abu Bakarr Bah is an Assistant Professor of Sociology at Northern Illinois University. He is a native of Sierra Leone. He did his undergraduate studies at the University of Sofia in Bulgaria and graduate studies at the New School for Social Research in New York. He joined Northern Illinois University in 2003. His research areas include issues of democracy, nation building, ethnic conflicts, international peace-making and nation building, and social inequality.


Lina Davide-Ong
Director of the International Training Office, an alumnae of the University of the Philippines in Diliman, and a former member of the faculty of UP College-Cebu. Dr. Ong has more than a decade of experience in developing international training programs that are appropriate to learners from diverse cultural backgrounds. Dr. Ong served as the administrative director of the ACCESS-Philippine Youth Leadership Programs (2004-2009), the ARMM Philippines Majority-Minority Program (2005), the Cultural Citizens Program (2008), and the Fulbright American Studies Summer Institute on Contemporary American Literature (2002 – 2004).

Laurel Jeris
Dr. Laurel Jeris is an Associate Professor of Adult Continuing Education at Northern Illinois University. Her research interests include interrogation of work-related learning systems (including professional associations) for their commitment to racial equity and social justice, power analysis of online learning systems, and participatory research as a methodology for leadership development in NGOs engaged in USA/in-country partnerships. Recent work in Sri Lanka has focused on capacity building, poverty alleviation, and women’s advocacy. Teaching areas include program evaluation, organization and administration, continuing education for professional groups, leadership development, and writing for publication.

Garth Katner
Dr. Garth Katner’s career path reflects a deep commitment to promoting global understanding through international education. Kuya Garth has been to the Philippines, including Mindanao. Currently, he is the Great Lakes Regional Director of Roots & Shoots, which is a program of the Jane Goodall Institute. He has four years of combined senior management experience in U.S. higher education and the international non-profit sector. He has eight years of academic experience teaching in a variety of higher-education environments in the U.S., Europe, and the Middle East. This has included supervising student, faculty, and professional exchanges with U.S. educational institutions and non-profit organizations. Overall, he has more than ten years of international experience designing and implementing successful education reform projects in Bosnia-Herzegovina, Albania, Azerbaijan, Ukraine, Tajikistan, India, and Australia.

Maïmouna Konaté
After receiving a B.A in English at a Teacher-Training College, Ecole Normale Supérieure at Bamako, Mali in June 1977, Maïmouna taught English as a Foreign Language in private Catholic high school in Mali from October 1977 to June 1997. In spring 1998, she embarked on a graduate study at Northern Illinois University (NIU) where she graduated with a Master’s degree in Adult and Continuing Education in May 1998. She returned back to Mali and taught at the University of Mali in the Department of Faculté des Lettres, Langues, Arts, et Sciences Humaines (FLASH) from October 2002-June 2002. Now she is a doctoral candidate in Adult and Higher Education at NIU. From fall 2004 to fall 2007 she taught reading skills and learning skills and strategies in the literacy department at NIU. She has been working as a graduate student research for Dr. Laverne Gyant at the Center for Black Studies since fall 2004 and recently she works with Dr. Richard Orem on a project at the Literacy Department. Her research interest is the inclusion of the voices of post-colonial African women in the discourse of feminism.
Betty La France
Dr. Betty H. La France (Ph.D., Michigan State University) is an Associate Professor in the Department of Communication at Northern Illinois University. Professor La France has published numerous articles in premier national and international journals. Her areas of expertise is social influence in interpersonal relationships, which focuses on the way individuals use communication to influence each other in close relationships, and quantitative research methodology.

Professor La France teaches undergraduate and graduate courses in interpersonal communication theory, and in 2006 she earned the department’s Excellence in Teaching Award. She incorporates personal experiences—students’ experiences and her own experiences—in the pedagogical process.

Desiree Matel-Anderson
Desiree Matel-Anderson graduated Summa Cum Laude from the University of Wisconsin-Milwaukee with a Bachelor of Arts in Communications and a double minor in Business and Mass Communications. She is currently completing her Juris Doctorate at Northern Illinois University (NIU) College of Law. Along with receiving her J.D., Desiree works as the Northern Illinois University Mediation Coordinator in the Judicial Affairs Department. Her position as the NIU Mediation Coordinator involves resolving conflict amongst students on campus, engaging students in interactive conflict management training workshops and providing lively lecture programs for students during class periods and leadership events.

Desiree has been involved on the local level in the NIU Crisis Response Team after the February 14th incident. She has also been the Student Hurricane Network NIU Coordinator for the spring of 2007, where she organized NIU law students to work with officials at the New Orleans City Hall and the NAACP to research and problem solve current public issues that had resulted from the recent natural disaster. Desiree also had the opportunity to spend the summer in Accra, Ghana researching for a human rights organization, Africa Legal Aid where she worked on developing APLA’s library and received constant exposure to current human rights cases and conflicts occurring in present day Africa.

Peace Learning Center
Located in Indianapolis, Indiana, Peace Learning Center is Indianapolis’ only non-profit exclusively dedicated to peace and diversity education. Peace Learning Center empowers people to build and spread a culture of peace in our community. Since 1997, Peace Learning Center has made great strides establishing itself as a community resource for peace and diversity education in Indianapolis. Through partnerships and collaboration, Peace Learning Center has accomplished many activities:

- Provided intensive peace education to over 35,000 4th and 5th graders in the Indianapolis Public Schools and other students at Eagle Creek Park through Peace Education.
- Taught conflict resolution skills to over 4,000 young people from domestic violence shelters, summer camps, community centers, and after-school programs.
- Established 35 school-based mediation programs, formed mentoring programs and Peace Clubs, and built strong community school partnerships that have impacted over 12,000 students, parents and school staffs.
- Recruited, trained and employed over 2,500 community volunteers including church groups, first-time juvenile offenders, parents, K-12 and college students; trained volunteers to mentor, serve as peer mediators, teach peace, and help with renovations.

Dina Rehab
Dina Rehab is CAIR-Chicago's outreach coordinator. Her duties include outreach to both the Muslim and non-Muslim community, as well as recruiting and coordinating volunteers. She is a University of Illinois at Chicago graduate with a double major in Political Science and Italian. She has served as an Americorps Intern via the Arab Resource Corps at the Arab American Action Network (AAAN) in Chicago. Dina also served as the Educational/Cultural Outreach Coordinator of AAAN. She has extensive experience in reaching out to diverse communities. Dina can be reached at outreach@cairchicago.org.

Emily Ring
Emily Ring is the Associate Director of International Admissions at Northern Illinois University. In her current role, she helps them understand the roles and requirements of US Universities. Emily's credentials include a B.A. in Psychology and Japanese and an M.A. in Adult and Community Education from Ball State University.
In 2007, Emily helped supervise the Philippine Youth visit to Indiana. During this year’s trip to Indiana, Emily offered group discussions at night as well as one-on-one dialogue with students who were having trouble adjusting. These discussions were meant to help student process activities they will experience during the day trips to the Peace Learning Center. Emily also provided a short discussion on living with a host family to help prepare students for their stays in with American families. She was excited to meet the 2008 participants and looks forward to their journey together through Indiana.

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

Lakhi Luke Siap
Lakhi Siap has always been funny and charming, even as a toddler. First he was dubbed the family clown then the school comedian. He too grew up in a school for the arts, and he started on stage at the age of 2. Since then, there was no stopping. He not only engaged himself in acting, singing and dancing, he won drawing competitions as well. Lakhi earned a scholarship at the Philippine High School for the Arts in Makiling and stood out in the field of theater. He acted and even directed in the Cultural Center of the Philippines, and won in the Shakespeare competition by the British Council. The move to Chicago didn't stop Lakhi from pursuing his talents. Within a few months after he arrived from the Philippines, Lakhi was cast in a play by the Chicago based Filipino-American theater group "Pintig”. He is now part of the teaching staff, handling theater classes for children and teens. He prepares for his future by studying nursing in College, but will never give up self expression through the arts.

Padma Mangharam Siap
Padma Siap is an artist-educator, who graduated Mass Communication, Magna Cum Laude, in St. Theresa's College in Cebu. She was fortunate to have been the student of one of the best speech teachers Cebu ever had....Lina Davide Ong. After college, she taught high school English and Literature in the same school she graduated in. While teaching, she also got involved in radio, television and stage. She then pursued a Master of Fine Arts Degree in Drama in Texas, taught there for 5 years and then went back to Cebu to raise a family. Padma taught at UP, the University of San Carlos and Cebu Institute of Technology, and then she opened up her own school, the ArtsMagnate where her children were educated. Padma first got involved in training when she was chosen to handle the Dale Carnegie Human Relations and Public Speaking classes in Cebu. After that she got certified as a Steven Covey “7 Habits” trainer and then started designing her own training programs for Corporations, Schools, Government and non government agencies. The common thread was employing the arts in advocacy, values, human relations, and education. She has done programs like HIV-AIDS, Environmental Protection and Values Dissemination through the Arts.

Shana Siap
Shana Siap was born in Cebu City. She studied in a school where the arts were employed in learning the academics. Her passion for achievement won her many accolades; in writing contests, oratoricals and declamations, and even swimming competitions. After she graduated elementary with honors, Cebu City awarded her the Don Sergio Osmena Award for Academic Excellence. In High School, she acted in several plays and performed in Dance Ensembles and concerts under the tutelage of the best directors, choreographers and voice teachers in the Visayas. At age 16, she directed "Helen of Troy", a play with a cast of over 300 children and teenagers...the youngest director in the country for a play of such magnitude. And no one even knew she was only 16! During Cebu City's Charter Day, she was commissioned by the government to sing the song especially written for Cebu's 68th birthday. Now, Shana is a nursing student at Harper College, spending most of her time over anatomy, pharmacology and other nursing books. Yet she continues to find time to sing at special events as performing is her first love.
Reynaldo R. Ty
Rey is currently a doctoral candidate at NIU in the Department of Counseling, Adult and Higher Education. Currently, he serves as Training Coordinator of the International Training Office at NIU. Rey has served as Chair and Vice-Chair of several national human rights non-governmental organizations in the Philippines, which requested him to write the Draft Philippine Declaration of Human and People’s Rights (1990). He wrote the Joint Summary Asian NGO Statement read before the United Nations Regional Meeting at ESCAP in Bangkok, Thailand (1993). As a lecturer and facilitator of human rights and peace education in Geneva, Switzerland, he used English, French, and Spanish as the medium of instruction, to teach international human rights, international humanitarian law, and peace to teachers from all over the world. Rey has taught international human rights law to law-enforcement officials and NGO representatives in Kathmandu, Nepal. He co-edited the publication Recommendations which provided recommendations to the new Nepali Parliament when Nepal became a democracy. He was also the chief resource person in the international human rights training course in Bangalore, India for several years. In addition, Rey was 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. His education includes B.S. in Foreign Service (University of the Philippines), M.A. in Asian Studies (University of California-Berkeley), M.A. in Political Science (NIU), and certificate courses at the University of Paris, Sorbonne and International Institute of Human Rights, Strasbourg, France.

Maria Lucia Zapata
Maria Lucia Zapata is a lawyer from Bogotá, Colombia with an M.A. in International Peace Studies from Notre Dame University. Maria Lucia has extensive experience in peace building and conflict transformation in Colombia, Canada and the Philippines. She can be reached at mzapatacan@gmail.com.

Wei Zheng
Dr. Wei Zheng is Assistant Professor of Human Resource Development with the Department of Counseling, Adult and Higher Education at Northern Illinois University. Dr. Wei Zheng is originally from China. She received her Ph.D degree in human resource development (HRD) from the University of Minnesota. She worked in a variety of HRD settings. She served as strategic HRD consultant, working with Fortune 500 companies such as Thomson and Medtronic. Her experiences also include serving as instructional designer for Inscape Publishing, intercultural training consultant for Window on the World, director of US-China training collaboration at International Academy of Minnesota, curriculum developer for the Institute on Community Integration at the University of Minnesota, member of the instructional team at Dale Carnegie Training, and management consultant for several Chinese companies. Dr. Zheng's research interest lies in innovation, strategic HRD, and international HRD.
CHAPTER 1: INTRODUCTION

First of all, an acknowledgment is in order. The Philippine Youth Leadership Program (PYLP) is made possible with the support of the Bureau of Educational and Cultural Affairs of the U.S. Department of State. Northern Illinois University is grateful to the State Department for supporting this program.

Secondly, this chapter gives an overview of the whole book. Chapter 2 presents the context of the program, which is the conflict in Mindanao. Susan Russell explains the causes of the conflict and summarizes the findings based on her interviews in the southern Philippines. Chapter 3 enumerates the objectives, outputs, and outcomes of the program. Chapter 4 is a compilation of the reflection papers of the participants written when they were at NIU. These essays sum up their prior knowledge, followed by the new knowledge, skills, and values they have learned at Northern Illinois University and their commitment to justice and peace. Chapter 5 details the project plans that participants prepared in the U.S. program, which they planned to implement upon their return to their respective communities. Chapter 6 provides narratives and photos of the participants’ actual implementation of their project plans. Chapter 7 reproduces in full the speeches and interfaith prayers that both the youth and adult leaders have read in front of an audience. Chapter 8 highlights the creativity of the participants, as the full texts of their poems and songs are recorded in this book. Chapter 9 consists of the Art and Photo Galleries. The art gallery has two sections: the first one comprises original drawings that depict the armed conflict situation in Mindanao, while the second section is made up of illustrations that portray the participants’ vision of just peace in the southern Philippines. The photo gallery gives a sampler of the different activities in which the participants were involved both off and on campus in different formal and non-formal learning contexts.

American logic, thinking, and writing are linear, while Filipino’s are circular. The thought processes are definitely very different. Hence, instead of editing the original texts of the participants to conform to standard American English, the original texts of contributors are respected and therefore maintained. The participants’ style of writing mirrors the way they engage in critical thinking.

All errors and omissions are those of the contributors.
CHAPTER 2: THE CONFLICT IN MINDANAO

Armed Resistance, Peace Negotiations, Peacebuilding Activities, and Conflict Transformation Efforts in the Southern Philippines

by

Susan D. Russell, Anthropology Professor, Center for Southeast Asian Studies, Northern Illinois University
and
Rey Ty, Department of Counseling, Adult and Higher Education and International Training Office, NIU


Abstract: This paper reviews the causes of rebellion in Mindanao, various views of peace building challenges, grassroots peace building initiatives, and collaborative efforts that Northern Illinois University has undertaken in two capacity-building projects within civil society. The first project is focused on training Muslim, Christian and other indigenous Filipino youth in this region since 2003 in inter-ethnic dialogue and conflict resolution, and the second project is focused on assisting Muslim and Christian leaders of Mindanao in coming together to expand and consolidate multi-sectoral networks and efforts to improve majority-minority relations.

Introduction:

The Asia Pacific region is home to 3.3 billion people and is an area of vast ethnic, cultural, linguistic and religious diversity. It is also home to the greatest number of intra-state armed conflicts and ‘intractable’ ethno-political conflicts in the world. One of these ‘intractable’ conflicts is in the southern Philippines, where indigenous Moro peoples have fought for centuries either to defend their sovereignty and territory in the Spanish colonial period, for their independence in the early American period, and again since 1970 with the Philippine government. Although periods of relative peace have co-existed throughout this 400-year period, the Mindanao conflict is considered “the second oldest internal conflict in the world”, with Sudan being the oldest.

The purpose of this paper was to examine the hands-on efforts in conflict transformation in the southern Philippines of an academic institution, namely, Northern Illinois University. This paper answered the following three questions:

Acknowledgment: The projects discussed here are part of an international collaborative effort involving many American and Philippine professionals that are too numerous to name but who contribute a great deal to the success of our mutual projects. I would like to acknowledge specifically a few: my co-project investigator, Dr. Lina Davide- Ong, Director of International Training at Northern Illinois University and the Administrative Director of all of these projects; Dr. Nagasura Madale, Capitol University in the Philippines; Attorney Marilen Ramiro, Executive Director of the International Visitors Program-Philippines Alumni Foundation in Manila; Attorney and Professor Suharto Ambolodto, Notre Dame University of Cotabato; Dr. Susana Anayatin, ARMM Department of Trade and Industry and Notre Dame University of Cotabato; Dr. Domingo Aranal of the Silsilah Dialogue Institute in Zamboanga City; Dr. Nita Bala of Philippine Normal University in Manila; Dr. Tom Kral and Dr. Bruce Armstrong, former Cultural Affairs Officers of the U.S. Embassy in Manila; Carolyn Lantz at the Youth Exchange Division of the Bureau of Educational and Cultural Affairs, U.S. Department of State, and April Rita Gonzalez, one of our many talented and committed graduate students on these projects.

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1. What are the fundamental causes of the “Mindanao problem” and the resultant armed conflict in Mindanao, the southern Philippines?
2. What is the nature of the Moro armed resistance?
3. What are the different efforts from the top, middle, and grassroots level waged to promote just peace?

This qualitative research paper used multiple research methods. Field research, ethnography, and grounded theory were tools employed to discuss the two case studies involving conflict transformation projects in which Northern Illinois University was involved. Data were collected by means of document analysis and participant observation. Interviews of key informants and document analysis were used to analyze the root causes of the “Mindanao problem” and armed conflict in Mindanao. As this is an inductive study, the authors are not using a theory, but rather are engaged in theory-building that is grounded on the empirical evidence observed, collected and used. Based on the findings of this research, this paper specifically develops a grounded theory of conflict transformation for promoting just and durable peace.

The Multiple Causes of Conflict in Mindanao:

The roots of the most recent conflict in Mindanao, now entering its fourth decade, are manifold: historical, social, economic, political, territorial and cultural. Historically, the period from the 1500s to the end of the 19th century witnessed the development of powerful pre-colonial trading states centered around two Muslim sultanates in the southern Philippines located in Sulu and Cotabato respectively, and a third multi-centric ‘federated estate’ in Lanao. Coastal sultanates were engaged in international trade and maintained strong linkages and alliances with interior groups of agricultural peoples and other sea-faring peoples. A classic Malay trading-raiding-slaving complex fueled the growth of these political forms into powerful multi-ethnic states that alternately entered into international trading alliances with other Malay peoples and early European and Chinese trading ventures, or fought them fiercely in battles to control their sea lanes and commerce.

In 1898, at the end of the Spanish-American war, Spain ceded the Philippines to the U.S. under the Treaty of Paris. Although they were never effectively part of Spain’s colony in the Philippines, Mindanao and Sulu were included in this treaty. Muslim Filipinos (or Moros as they often prefer to be called today) in the south objected to this act on the grounds that they were independent states, and U.S. military forces then became heavily engaged in battles to defeat armed resistance up until 1913. During American colonial rule, the U.S. military categorized and administered the Moro and other indigenous peoples of Mindanao separately from the mainstream Philippines. American efforts to integrate these peoples into the larger Philippine Hispanized and Roman Catholic society focused on education, but various Moro groups continued to periodically engage in armed resistance throughout American colonial period.

Armed Resistance: In the late 1960s, Nur Misuari formed the Moro National Liberation Front (MNLF) and full-scale armed rebellion against the independent Philippine state 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 in-migrating Christian Filipinos and multi-national corporations and establish an Islamic way of life. By the time the rebellion broke out, the immigration of Christian Filipinos to Mindanao that started in the American era had created a lopsided social landscape wherein Moro Filipinos and other indigenous tribal Filipinos (collectively referred to as Lumad) had become minorities in their own homeland.

In 1976, after years of fierce fighting, thousands of deaths and internally displaced people, huge casualties and atrocities, Kuwait and Libya accused the Philippine government of a campaign of genocide against its minority Muslim population. International pressure and fear of widening international support for the Moro National Liberation Front helped compel President Marcos to the peace negotiating table. In 1976, the Tripoli Agreement was signed in Libya between the Philippine government and the MNLF. It provided for political autonomy for the 13 provinces of Mindanao, Sulu and southern Palawan, which Moro Filipinos saw as their traditional homeland or sphere of influence. However, these efforts to actually implement a plebiscite vote among residents did not align well with the other measures contained in the Tripoli agreement. The failure to implement all of the aspects of the agreement set the stage for what later became four failed peace agreements.

The initial failure also led to the formation of a break-away faction from the MNLF known as the Moro Islamic Liberation Front (MILF) headed by Hashim Salamat. All-out war between the Philippine government and the MILF occurred in 2000 and again in 2003. Since 2003, the MILF and the Philippine government have been engaged in periodic informal peace talks, brokered by Malaysia, with renewed war-like activity occurring as recently as last month after numerous Philippine Marines were massacred by rebel groups. An international cease-fire monitoring group has helped keep violations of the cease-fire agreement from erupting into full-scale war so far. The cease-fire between the MILF and the Armed Forces of the Philippines (AFP) is still holding, as of today, while the AFP focuses its military targets on the terrorist Abu Sayyaf Group. The Abu Sayyaf Group engages in atrocities against civilian and military targets, including beheadings, bombings, wide-scale violence and kidnap-for-ransom activities. The U.S. military provides non-combat intelligence, strategic advice, and military equipment for the Philippine forces engaged in fighting terrorism.

The “Mindanao Problem”:
Mochtar Matuan summarizes the “Mindanao problem” as an interconnected problem set involving: 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; and the Moro struggle and longing for self-rule. The outcome is that many Moro and Lumad Filipinos are economically marginalized, have experienced massive poverty and social injustices, are politically marginalized and not well-represented in the national polity, and feel they lack national recognition and respect for their unique cultural and religious identities.

The effects of war and discrimination have left what is currently the Autonomous Region of Muslim Mindanao (ARMM) with the highest poverty incidence in the Philippines (73.9% poor, compared to 40% for the country as a whole) and the UNDP Human Development Report in 2005 ranked 4 of the 5 ARMM provinces as comparable to that of the world’s poorest countries located in Africa. A recent Pulse Asia

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8 Under the Visiting Forces Agreement between the U.S. and the Philippines, the U.S. is not allowed to establish bases on Philippine soil nor enter combat, except in self-defense.
9 Matuan, Mochtar, 2004, unpublished lecture delivered in Cagayan de Oro, Capitol University, Philippines for the ACCESS Philippines project of Northern Illinois University (funded by the Bureau of Educational and Cultural Affairs, U.S. Department of State).
survey in 2005 indicated that 47% of Filipinos “think Muslims are terrorists or extremists” and the U.S. State Department Country Report on Human Rights documents discrimination against Muslims in housing and employment. Since 1970, more than 120,000 people have died in the war in Mindanao, with over 50,000 wounded and millions displaced. There is also the problem of poor schools, massive firearms and weapons proliferation, clan violence related to politics and land feuds, general criminality and kidnap-for-ransom gangs, and ongoing ‘pocket wars’ between the MILF and the AFP despite the presence of an international peace monitoring mission. More Filipinos have died from the terrorist group Jemaah Islamiyah-inspired attacks than in any other country, including Indonesia, thus making the region an international security concern for foreign countries. Since 2000, violent Islamist groups in the Philippines have killed or injured more than 1,700 people—mostly perpetrated by the Abu Sayyaf Group and the Rajah Solaiman Movement—a number that exceeds the number of people killed or injured in the same period in Indonesia and far more than those killed and injured in Morocco, Spain, Turkey or the United Kingdom.

Despite this daunting history and continuing set of challenges, the overall benefits of a sustainable peace agreement, cooperatively implemented within an agreed framework and with the involvement of the international donor community, could gradually replace the mistrust and ‘never-ending’ cycle of conflict. Cook and Collier (2006) noted that Mindanao’s links to Southeast Asian terrorist groups such as the Abu Sayyaf Group and Jemaah Islamiyah have opened a window of opportunity through increased multi-country regional security concerns. Elevated foreign support and interest in assisting the Moro Islamic Liberation Front (MILF) and the Philippine state in reaching a peace deal is the ideal way to reduce Mindanao’s attractiveness as a safe haven for regional extremist or criminal groups. They strongly recommend four areas for foreign support: 1) strengthening the peace process by supporting permanent personnel on the peace panels and ceasefire monitoring teams; 2) encouraging successful Islamic parties in Southeast Asia to send representatives to Mindanao to help eventually transform the MILF into an unarmed political movement that can raise the profile of Moros in the national government; 3) major development aid to reduce poverty and assist in rehabilitating the conflict-affected regions; and 4) developing local special forces’ capabilities to close down terrorist safe havens and ultimately help modernize the armed forces of the Philippines into a defensive, externally-focused posture.

Peace Efforts in Mindanao:

Abubakar (2007) observes that there are a number of challenges to resolving the demands for Moro self-determination and independence. First, the nature of democracy in the Philippines makes it difficult for the government to garner enough support to decide on the independence demand of armed separatist movements among the Muslim minority. The Philippines has a history of political turbulence and corruption, with only one president having entered and left office through a regular democratic process in the last four decades. Second, radical Islamic home-grown terrorism in the Philippines is firmly situated in the midst of a protracted and violent intra-state conflict. Determining appropriate resolution mechanisms to the secessionist rebellion is complicated by the strategies used to counter international terrorism.

Given that minority groups such as the Moros have limited influence in the national politics, civil society organizations are extremely important in the Mindanao peacebuilding process. Abubakar groups

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17 Abubakar, op cit, p.35.
peacebuilding initiatives in Mindanao into nine categories: 1) peace movements and alliances; 2) peace education and research; 3) relief, rehabilitation and reconstruction; 4) truth commissions and investigative missions; 5) grassroots ceasefire monitoring; 6) peace journalism; 7) dialogue and consultations; 8) interfaith dialogue; and 9) arts and culture for peace advocacy.¹⁸

The efforts of civil society groups, religious organizations and alliances, academic institutions, people’s organizations, and the media are on-going in Mindanao, which has a very strong and increasingly outspoken set of efforts to help enforce cease-fires, assist in emergency preparedness for evacuations of civilians from war-torn regions, and exert pressure on both sides to return to the peace negotiating table. Civil society groups also play a role in the establishment of ‘zones of peace’ where combatants are requested to stay out of a particular locality; these have met with some limited success but are few in number.¹⁹ Numerous international donors involved in development assistance in Mindanao play a similar, if more behind-the-scene role, in pressuring the Philippine government to return to the peace negotiations, which have been stalled this year over disagreements about the territory that might be included in an autonomous Bangsamoro Juridical Entity.

Abubakar highlights some key obstacles to peacebuilding in Mindanao. First, there is a severe imbalance in peacebuilding activities in that Christian groups dominate the Moro and other indigenous, non-Muslim, non-Christian indigenous groups. Owing to decades of war and disruption, few Moro and other indigenous peoples have experience with scholarly work compared to Christian Filipinos, who dominate interfaith activities and NGOs related to peace. Second, the overlapping Moro social mosaic of established rebel groups, ‘terrorist’ groups, and criminal gangs or private armies of politicians and warlords poses significant and complex challenges for civil society peacebuilders as well as for the armed forces and government peace negotiators. Both Abubakar and Lingga have argued that the key to solving the problems of the Moro people and the conflict are to widen the peace negotiation discussions so as to include the entire Bangsamoro constituency, not simply the MILF and MNLF.²⁰ Abubakar also argues that a more direct form of participation of civil society groups in the peace negotiations, while perhaps complicating the work of the actual negotiators, might provide in the long run a sense of ownership that eventually will enable these groups to build stronger peace constituencies in the Moro and Christian communities. Finally, Abubakar observes what many NGO leaders in Mindanao have commonly observed, which is that there is an overall lack of coordination regarding peacebuilding efforts and multinational donor-assisted activities.²¹

Steven Rood of The Asia Foundation in Manila, in his study of civil society organizations in Mindanao, makes several important, related recommendations:²²

- strengthen Muslim civil society to rectify Muslim/Christian imbalances
- transform the shifting alliances of Muslim and Christian peacebuilding networks into organizations capable of bringing both groups together for sustained action planning
- conduct more empirical studies on the impact of interfaith dialogue, peace zones, and their effects on citizen attitudes so as to guide conflict management strategies
- Involve local governments in conflict management and encourage them to work with civil society organizations to influence larger numbers of Christian and Muslim citizens to support the peace efforts.

Kamarulzaman Askandar, Regional Coordinator of the Southeast Asian Conflict Studies Network, argues that peacebuilding must be acknowledged as the foundation and an integral part of the conflict resolution process, even before the conflict is resolved.²³ A key element of that foundation is capacity building for the stakeholders, building trust with the various parties over time and through joint activities, and

¹⁸ Abubakar, op cit, p.39.
²⁰ Abubakar, op cit, p.59; Lingga, Abhoud Syed, Executive Director of the Institute for Bangsamoro Studies, personal communication during an interview in summer 2006.
²¹ Abubakar, op cit, p.60.
the inclusion of all in various types and levels of decision-making. He also recommends more specific strategies including: 1) building a post-graduate study program in “Peace and Conflict Resolution”; 2) creating ‘peace studies’ centers throughout the Southeast Asian region, e.g., establishing a network of peacebuilders among scholars and practitioners; 3) creating a regional Southeast Asian “Peace Studies Center”; 4) promoting peace education programs; 5) discovering and highlighting local and indigenous forms of conflict management and resolution; 7) conducting ‘conflict-impact assessments’ in conflict areas to ascertain the impact on the people themselves; 8) organizing dialogues and problem-solving workshops between the parties to the conflict; 9) organizing ‘scenario-building workshops’ for conflicting parties to imagine a future with non-violent alternatives; 10) poverty-alleviation and development projects; 11) creating early warning systems and ‘disaster management’ bodies; and 12) promoting peace journalism.24

Conflict Transformation Efforts: ACCESS Philippines:25 Since 2003, Dr. Lina Davide-Ong, Director of International Training at Northern Illinois University (NIU), and Sue Russell have been co-directing projects in the southern Philippines that have been funded by the U.S. Department of State’s Bureau of Educational and Cultural Affairs, Office of Citizen Exchanges. These projects are designed to help build peace in the conflict-ridden areas of Mindanao, Basilan and Sulu through capacity building and empowerment of Muslim, Christian, and indigenous youth and adult leaders in the areas of inter-ethnic and inter-faith dialogue, conflict resolution and collaborative networking. The ACCESS (Access to Community and Civic Enrichment for Students) Philippines project is currently in its fifth year of funding. We were initially contacted by the U.S. State Department to see if we had contacts in Mindanao and whether we would be interested to submit a proposal for a youth project.26 Through a partnership with Dr. Nagasura Madale at Capitol University in Cagayan de Oro in Mindanao, the International Visitors Program-Philippines Alumni Foundation, Inc., and the Public Affairs Office of the U.S. Embassy in Manila we designed a competitive recruitment and application strategy for the Autonomous Region of Muslim Mindanao and surrounding provinces for youth applicants aged 15-17 years of age from all ethnic and religious groups in the area.27

From 2003 to the present, we have so far trained over 100 Muslim, Christian and indigenous Lumad youth and adults in an annual series of one-month training workshops at our university entitled ‘Bridging the Gap: Engaging a New Generation in the Southern Philippines in Interethnic Dialogue and Conflict Resolution’. The major goals of the NIU Institute are to 1) advance a dialogue and promote greater mutual understanding between Muslim and non-Muslim youth; 2) create a cadre of leaders that will work toward an enduring peaceful coexistence among all groups in Mindanao when they return home; and 3) promote a better understanding of the United States—its people, culture, values, tolerance and civic institutions. The NIU Institute focuses on four teaching emphases: 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 historical and moral dimensions of similarity and difference that underlie majority/minority ethnic and political ties in Southeast Asia.

The project incorporates two-week home-stays with American families for participants; a variety of field trips to religious and peace activist organizations in the diverse Chicago region, Springfield, Illinois, and Indiana; and an array of national and international speakers. The participants are expected to design action plans to implement in their schools and communities upon their return to Mindanao, and we then sponsor a ‘follow-on’ activity in Mindanao some months after the NIU Institute. Each year, we produce a booklet about the project, the participants and collaborating institutions, the lesson plans, action plans, and essays from the participants. The booklet includes an overview of global issues of cultural diversity and conflict that

24 Askandar, op cit, p.27.
25 The project website is at http://www.cseas.niu.edu/PhilAccess/default.htm
26 This project was renamed by the U.S. State Department in 2006 as the Philippine Youth Leadership project, although we continue to refer to it as ACCESS Philippines.
27 Youth of this age span are developing social consciousness and awareness and their enthusiastic involvement in peacebuilding has a vital multiplier effect, as they can easily mobilize support among other youth and collaborate with NGOs, government officials, and other community leaders.
emphasizes the need to address the root causes of hostilities in the world, with specific attention paid to the causes of conflict in Mindanao historically and currently. It also contains an overview of theoretical frameworks for the study of conflict, conflict transformation and the work for peace, as well as a “tool kit” for “barefoot facilitators” to use when they conduct peace programs.\(^{28}\)

The project is intensively evaluated at all stages, with yahoo-group electronic social networking lists providing the primary means of staying in touch with the participants in the Philippines. This year, all ACCESS Philippines alumni will be gathered together for the follow-on activities, and we are hoping to launch a Mindanao-wide group of youth leaders for peacebuilding at this event in October. The high schools and universities are also expected to contribute a pledge to support the projects that ACCESS participants have initiated even after they graduate. The kind of action plans that the youth and adults design are quite diverse and we are currently undertaking efforts to come up with more precise analysis of these projects. The U.S. Embassy also has engaged Filipino scholars in Mindanao to conduct an independent evaluation, which has not yet been completed. We anticipate that a number of the projects they have initiated are successful and some probably had to be carefully re-designed or even abandoned in favor of an alternate plan once they returned home. They include such activities as designing diversity clubs and conducting inter-faith or inter-cultural dialogues, re-iterating (“re-echoing”, as they say) the trainings that they received at NIU in their schools, peace marches, peace song contests, radio talk shows, outreach programs to indigenous and other Moro youth, etc. Adult projects tend to be much larger, and include setting up venues for peace learning, sports, theatrical and media shows, arts for peace contests, and even peace and sensitivity training for the Philippine military and Civilian Armed Forces Geographical Units (CAFGU). The most important role for the adults, however, is to be supporters of the projects and activities of the youth, and to incorporate them in all possible learning venues to build up their leadership capacity.

The ACCESS Philippines project has a qualitatively “successful” component that is highly visible, insofar as the enthusiasm and affection generated among the Muslim, Christian and indigenous youth from many different geographic and ethno-linguistic groups during the transformative month-long program in the U.S. are apparent. By their own admission, the project has encouraged them to work for peace in whatever ways they can—whether through acts of defending others from discrimination, reaching out to members of other ethnic or religious groups, or through volunteer or more direct peacebuilding activities. The project also has brought a wide range of faculty, graduate students, student organizations, religious and local government leaders, and community members together in a channeled form of peace activism that energizes and challenges all of us. The participation of organizations like the Council on American-Islamic Relations in Chicago or the Inter-Faith Youth Core in Chicago are also important ways by which our participants and university have established linkages we wish to build on in the future. The ACCESS Philippines project also compelled us to design a second proposal with our project partners in the Philippines, which we recently completed.

The Autonomous Region of Muslim Mindanao (ARMM): Religion, Education, Community and Political Process Project:\(^{29}\) Building on our on-going partnership with the International Visitors Program-Philippines Alumni Foundations, Inc., which is a diverse collection of high-profile leaders in a wide range of fields of expertise who have participated in U.S. fellowship programs, we submitted a second proposal in 2005 to another open competition announced by the Office of Citizen Exchanges of the Bureau of Educational and Cultural Affairs, U.S. Department of State, to do a multi-sectoral capacity building project for local leaders in the ARMM. While the ACCESS Philippines ‘Request for Proposal’ guidelines contained detailed instructions as to what the project should accomplish, the second project did not. However, after e-mail correspondence with our colleagues in the Philippines, we basically designed a second proposal that followed the successful model laid out in the ACCESS project.

The ARMM project focused on training in majority-minority political relations, solutions and problems; inter-ethnic dialogue and conflict resolution; and capacity building for NGO, government, academic, and Muslim and Christian religious leaders with established networks of support so as to empower civil society in the ARMM in ways that would assist in a larger rehabilitation effort. The three week NIU Institute was

\(^{28}\) Rey Ty, a human rights activist and current graduate student in Counseling, Adult, and Higher Education at NIU) is the author of much of this work.

\(^{29}\) The project website is at http://www.cseas.niu.edu/ARMM/
specifically designed to foster the development of sustainable community networks and dialogue among local communities for the purpose of strengthening stability and promoting peace. Participants were provided an enhanced understanding of how religion, education, community and political leaders interact in the U.S., as well as core skills and tools in peace leadership, community activism, human rights and social justice, civic participation, and building linkages. We also offered them study tours and visits to Salt Lake City in Utah (where a minority religion is the majority government, e.g., the Church of Latter-Day Saints of Jesus Christ); Chicago, St. Louis, and Springfield. The field trip to Utah specifically was requested by one of our project coordinators in the Philippines who, as a Muslim, was impressed with a previous trip to the region and felt it would provide participants with interesting viewpoints relevant to the future governance of the ARMM. The field trips included a visit to an Amish community, which is also a very popular segment of the ACCESS project.

The recruitment and selection process, as well as the follow-on activity, were handled very similarly to the ACCESS project—including the participation of the project director in all phases of the in-country activity where interviews of finalists and action plans are presented. The NIU project director, the Cultural Affairs Officer at the U.S. Embassy, and a number of Filipino professionals in Manila and Mindanao also participate in designing the selection criteria, as well as ranking of all first and second stage applicants. Hence, the selection team itself is interdisciplinary and geographically and ethnically diverse, which adds confidence for applicants that no specific bias in the selection is present.

The final 12 high profile ARMM leaders that attended the program at NIU in the summer of 2006 reflect the rich diversity of communities from Mindanao: one is a ranking MNLF leader who heads the oldest and best-known Bangsamoro Women’s organization and has been the recipient of major awards; two lawyers; a Chancellor of Mindanao State University in Maguindanao; a regional legislator; a Deputy-Governor for Indigenous Peoples in the ARMM; a vice-mayor; NGO leaders (including a former MNLF field commander); a provincial mufti (Islamic religious scholar); several university professors; and a Catholic priest. Most had never been to the United States, but are deeply and actively involved in community activities, and passionately committed to peacebuilding and development.

Our multi-sectoral participants designed a Strategic Plan before they left NIU, which identified a mission, vision and goals, as well as five functional task groups and coordinated action plans to set up after their return to the Philippines. Essentially, the participants collectively aim to set up a non-profit Center for Philippine-Bangsamoro Relations to help promote better majority-minority relations through provision of a venue for a) the preservation of Bangsamoro peoples’ cultures and arts; b) offering dialogue and discussions between and among various peoples; and c) engaging the youth in advocating for peaceful co-existence. The overall thrust is to enhance Philippine – Bangsamoro relations through “empowerment and advancement of social and economic conditions of Bangsamoro people, promotion of sustainable development, good governance, accountability, equity, unity and non-violent conflict resolution, and the education of the majority Filipino population about Bangsamoro society, history and struggle.”

The five advocacy-oriented and functional task groups include Bangsamoro – Philippine Relations Institution Building; Networking and Alliance-Building; Economic Productivity; Interfaith Dialogue and Intercultural Conversation; and Legislative Relations.

In the follow-on program for this ARMM project, which was held in the southern Philippines last December 2006, discussions focused on how to bring the Center into a reality and where funding might be obtained. The participants are scattered over a huge area of the southern Philippines, and e-mail and electricity are erratic in some areas. Lacking travel money, they nevertheless discussed an impressive set of accomplishments since their June stay at NIU. They include: 1) formation of a Muslim Women’s Rights Advocates group in the ARMM and engagement with the National Commission on the Role of Filipino Women so as to keep them aware of Muslim women’s reproductive rights and family relations issues; 2) organizing a Muslim women’s forum with male Muslim leaders about the facts of rape, abortion and polygamy; 3) working toward the establishment of a more accurate Halal Foods certifying program in the Philippines; 4) a new halal food agricultural development program in the ARMM; 5) a new peace, gender and development program at Mindanao State University in Maguindanao and associated training of high school and university faculty in peace education; 6) an assembly in Jolo (an island in deep conflict) with

30 From the Mission statement. See http://www.cseas.niu.edu/ARMM/ARMMSTRATEGICPLAN.ppt.
representatives of the government, civil society NGOs, religious leaders, the military, the MNLF and the MILF to discuss inter-faith and inter-cultural issues; 7) networking with the Assembly of Darul Iftah and the Bishops-Ulama Forum, as well as the Major Religious Superiors of the Philippines group and the Organization of Muslim Religious Leaders of the ARMM. The latter initiative is very impressive in that efforts are focused on educating Muslim Filipinos about Islam and encouraging them to turn to moderate rather than radical Islamic beliefs by such activities as coordinating all of the Friday sermons at all of the mosques in the ARMM and working to improve understanding of Islamic tenets among residents.

While the ARMM project has officially ended, we have been contacted by the U.S. Embassy in Manila about their own desire to conduct a second ARMM project in the future, should they be able to find the funding. One of the very exciting outcomes of the ARMM project involves the plan (should funding be available) to set up centers for dialogue in all the communities or schools where ACCESS youth are and to link their activities up with the future efforts of the ARMM participants. That effort will provide a sustainable channel for young leaders in Mindanao to continue their efforts in the future, and will enhance their interactions with the many other youth organizations engaged in peace or inter-faith activities in Mindanao. Other outcomes include funding for a new proposal we have recently been awarded by the U.S. State Department for a country-wide project on citizenship and civic participation for leaders of youth organizations or those in a position to influence the next generation. That project has a focus on two areas of largely indigenous peoples in the north and south of the country. The overall impact on our campus, beyond those of us directly involved in these projects, is to push for a permanent global peace and conflict studies program and research center across disciplines and colleges—similar to what the Center for Southeast Asian Studies faculty already is beginning to develop and hopes to expand.

Conclusion:
Summary: This paper yielded the following results. One, there are historical, social, economic, political, territorial, and cultural root causes of the “Mindanao problem” and armed conflict in the southern Philippines. Two, because of these societal problems cited in the foregoing statement, many rebel groups emerged to struggle against these injustices, among whom were the Moro National Liberation Front, Moro Islamic Liberation Front, both of which are engaged in political and revolutionary struggles, and the Abu Sayyaf Group, which is a terrorist group. Three, there are three-pronged approaches to conflict resolution in the southern Philippines: (1) Track 1: high-level negotiations, (2) Track 2: middle-level conflict transformation programs, and (3) Track 3: grassroots initiatives. This research contributes to the literature on peace in general and to theory-building in particular by presenting here a grounded theory of conflict transformation for the promotion of just and sustainable peace, based on the finding of this research. See diagram below.

**Fig. 1: Grounded Theory of Historical and Contextual Model of Multi-Track Promotion of Peace**
Impact: The southern Philippine region with its many different ethno-linguistic and religious groups, high poverty levels, ongoing counter-terrorism operations, and diverse rebel groups pose significant challenges to peacebuilding efforts, peace negotiators and conflict transformation. The civil society groups active in peacebuilding or inter-faith dialogue in the region are also divided by goals, strategies and ethnic or religious membership. While recent years have seen efforts to consolidate these networks, there is still much work that needs to be done. Our capacity-building projects are designed to empower Muslim leaders with established networks of support (the ARMM project) and to help them and former combatants forge stronger ties with the major national constituencies. The ACCESS project focuses on bringing young Muslim, Christian and other indigenous youth together in positive interactions that will develop more globally aware, informed and activist leaders for this region in the future.

Certain facts continue to offer much hope for the outcome and aftermath of the peace discussions. First, many international donor organizations and countries such as the United States, Australia, the European Union, Japan, Canada and other Muslim countries such as 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 a rehabilitation plan for Mindanao in the future. 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 Moro National Liberation Front 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—and the Philippines has one of the most progressive agendas on the rights of indigenous peoples to ancestral lands. 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. The presence of new civil society groupings and the active involvement of universities with peace programs in Mindanao help provide oversight to prevent the repetition of earlier mistakes and also will help keep both the Philippine government and established rebel groups focused on attaining a socially just, sustainable peace agreement.

A stable peace in Mindanao will require the energy and commitment of all official and unofficial actors, and hence ‘multi-track’ approaches are necessary. Wake (2004:127) argues that the “beauty of multi-track approaches is that they afford an opportunity for anyone, at any level, to contribute to the peacebuilding process with the means that they have available to them.” The projects that we are pursuing are but a few that are being dedicated to creating a new generation of empowered youth and adult leaders from all religions and ethnic groups in the southern Philippines who desire to make a sustained peace a reality. We anticipate that as we continue to collaborate with 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. Dialogue remains one of the most common forms of informal peacebuilding and conflict resolution in the world today, and the goal of dialogue in conflict resolution or peacebuilding is to generate increased understanding and trust between opposing parties. It is also a critical component to multi-track approaches in that it enables all parties to explore ways of working together.

Fry (2006:247) argues that humans have a much stronger capacity for getting along peacefully even as they are very capable of engaging in warfare. Peace-promoting possibilities include “enhancing crosscutting relations; recognizing interdependence; promoting new values, attitudes, and beliefs; implementing overarching levels of governance; and expanding the use of conflict management mechanisms”. Smail (1985; 1997) notes that international citizen exchange programs, whether focused on transferring academics,

32 Wake, Jim 2004 “Lessons learned from peacebuilding practices in Asia Pacific”. In Searching for Peace in Asia Pacific: an Overview of Conflict Prevention and Peacebuilding Activities, ed. Annelies Heijmans, Nicola Simmonds, and Hans van de Veen, pp.105-134. Boulder, CO: Lynne Rienner
students, businesspeople, military personnel, artists or others help reduce tensions, expand understanding and awareness, and represent an appropriate way of transforming attitudes.\textsuperscript{35}

**Implications:** This paper has (1) policy, (2) social action and (3) further research implications. On the top policy level (track 1), governments and rebel groups must continue to explore all avenues in coming to an understanding on the causes of and solutions to the societal problems with which inhabitants of Mindanao are confronted. On the grassroots level (track 3), civil society likewise needs to embark on inter-ethnic and interfaith dialogue as a means for conflict transformation. Last, but not least, on the middle level (track 2), academics can do their part in promoting peace. The direct involvement of faculty, staff, and students at Northern Illinois University (and many other universities here and abroad) in concrete projects for conflict transformation demonstrates the ability and impact of the academic community in doing its share in getting parties to a conflict to come into a dialogic circle wherein meaningful collaborative, transformative learning and action planning can help bring about conditions that promote a just peace. The challenge for academics in times of armed conflict still remains, however, to dialectically link peace theories with practice in ways that actually promote sustainable peace. That challenge is equally as relevant for promoting peace internally within nations as it is between nations. In terms of research, academics can go one step further to do empirical research that actually measures the impact of collaborative peace education programs, among others, on (1) learning those values that promote peace, (2) personal transformation, (3) organizational transformation, and (4) social transformation.

Questions for further research include, among others, the following: Based on the empirical evidence, what are the lessons learned in implementing peace programs? What makes a peace program successful? In short, what are inductively derived (not pre-determined) indicators of success? What are the best practices? What issues are involved in the question of the relationship between specific historical-social contexts and transferability of lessons learned and best practices? To what extent are programs with established peace and conflict organizations more capable and successful at engaging in sustainable peace promotion than those without organizational structures? With these questions, our search and work for peace continues unabated.

The Mindanao Conflict: Recent Views from Some Moro Rebels

Susan Russell

The Mindanao Conflict: Recent Views from Some Moro Rebels

- Background to War. MNLF, MILF
- 1976, 1996 peace agreements with MNLF and the ongoing cease-fire with MILF
- Effects of War
- Stability of MILF, Clan Conflicts, MILF/MNLF Relationships, Ancestral Domain Issues, Weakness of ARMM
- Bangsamoro Homeland, Role of Sultans
- Views of the United States' Role

The Demographic Shift in Mindanao

- In 1900, Moros were only 4% of the total Philippine archipelago population, but controlled over 30% of the land area of what is the Philippines today
- In 2006, Moros compose 16-18% of Mindanao's population and only 5 provinces and one city
- Indigenous ethnic groups (Lumads) also have reduced territory and no political power

The Effects of War

- ARMM has the highest poverty incidence in the Philippines (73.9% poor, compared to 40% for the country average)
- Sulu's poverty incidence is 92%
- More than 120,000 people have died since 1970, over 50,000 wounded, millions displaced
- Massive firearms and weapons proliferation
- Lawlessness, a culture of violence, poor schools

Economic Costs of War

- 2002, Paul Dominguez indicated that the WB calculated the economic cost alone, not including the social costs, of a never-ending conflict with periodic flare-ups in Mindanao would be at least 2 billion U.S. dollars over the next ten years
- The 2000 "all-out-war" by President Estrada against the MILF cost a billion pesos more than what the government spends on building schools nationwide

Summer 2006 Discussions

- Abu Sayyed Lingga, head of the Institute of Bangsamoro Studies, Cotabato City
- Ambassador Datu Haji Abul Khayr Alonto, Chairman, Bangsamoro National Unification Council, Co-founder of the Moro National Liberation Front
- Dr. Saffruhah Dipatuan, Vice Chair, Bangsamoro Development Agency (former member of MILF Technical Negotiating Panel)

Interviewees, continued

- Ishmael Disuma, MSU Marawi professor and member of the MILF Technical Negotiating Panel (speaking unofficially)
- Eid Kabalu, official spokesperson for the MILF, in Cotabato City (speaking unofficially)
- Jamal Kamiian, MSU-Iligan professor and author of report on causes of clan conflict in Sulu
- Moctar Matuan, MSU-Marawi professor and author of report on clan conflict in Lanao
3 MAJOR ASPECTS

Security (Ceasefire)
- Implementation of ceasefire agreements
- Establishment of ceasefire mechanisms
- Now at a highly evolved stage

Humanitarian, Rehab & Dev’t
- Commitment to respect human rights
- Assistance and development of conflict-affected communities
- Now focused on reparation building

Ancestral Domain
- Discusses Bangsamoro identity, culture, traditional lands, long-term solutions for Bangsamoro people, etc.
- Critical issue in the negotiations

Interviewees, continued
- Prof. Cosain Umpa, MSU Marawi professor and Sultan of Unayan (of the 4 Sultanates of Ranao)
- Prof. Taha Sarip, MSU Marawi professor and Sultan of Pulasals, Lanao del Sur
- Dr. Amina Domato-Sarip, Bai Alabi a Noni, Royal Sultanate of Bongbong, Lanao del Sur
- Dr. Minang Dirampatan-Sharief, MSU Marawi
MILF responses

- Acknowledges some 'black sheep' in the family, but argues that the bulk of their army follows the leadership decisions
- Argues that these 'intelligence reports' are being manipulated by the Armed Forces of the Philippines
- Argues that many of the skirmishes are a result of political or land disputes involving their members, or a result of clan conflicts

The Asia Foundation/US AID study

- Recorded 671 clan conflicts in 9 provinces
- Highest number (164) in Lanao del Norte, followed by Sulu (145)
- Many began early in 1900s, but 45% began since 2001
- Of 671 cases, 389 are on-going
- Estimated casualties are 3,895 deaths, 3,637 wounded, 2,143 transfers, only 59 imprisoned

Relationship between MNLF and MILF in future

- Two separate separatist movements with different leadership and ethnic core followings
- Sometimes seem to want to 'go it alone', e.g., the ARMM issue, and other times project a united Bangsamoro and Islamic perspective on peace and development
- United in their fervor for self-rule and governance, as well as a fair restitution of historical grievances, especially the Bangsamoro homeland

Stability of the MILF

- Concerns earlier on about MILF collaborations with Jemaah Islamiya by hosting or shielding training camps
- Concerns about MILF factions linking with Abu Sayyaf
- Concerns that renegade factions (4-8) within the organization might rebel even after a peace agreement is reached

Clan conflicts

- Causes of clan conflicts
- These feuds escalate from individuals to kin to non-kin allies through retaliation
- Many conflicts last a lifetime or continue from one generation to another
- Triggered by maratabat, or 'extreme sensitivity' to violations of pride

Clan conflict study concludes:

- Main causes:
  - Land conflicts (234 cases)
  - Political rivalry, esp. elections (136 cases)
  - Gender-related offenses (73 cases)
  - Violation of pride or dignity (64 cases)

Solutions:
- Need for education to change values
- Need more effective ways to resolve land disputes

Relationship MNLF/MILF con't

- Both groups wish to represent the Bangsamoro at the Organization of Islamic Conference, as does the GRP wish to be represented
- Unclear how MILF/MNLF will interact together as their views differ in some important respects
- Proposal for an MILF/MNLF Commission on Self-Determination to work with GRP and to review existing ARMM and suggest changes
Ancestral Domain

- MILF wants to include 1,000 communities with predominantly Muslim population outside present-day ARMM in a new Bangsamoro homeland
- GRP only so far will agree to 600, and insists on following a perceived constitutional requirement that a plebiscite of residents must first be held

Bangsamoro Juridical Entity

- MILF wants to reverse current situation where they depend on the GRP financially
- Instead, MILF wants to keep 60-70% of all revenues and give GRP 30-40% as a share
- Some MILF want a transitional period of 5-10 years before holding a referendum on political issues and solutions to prepare the Moros for serious voting and discussion and for governance

Perceived Weaknesses of ARMM

- Creation of ARMM was a political gesture by the GRP to create a resemblance to the Sultanate system but still anchored on Philippine constitution and sovereignty
- Much money lost through corruption and inefficiency over the years, mostly due to poor leadership
- Two-tiered governance structure that puts Governor of ARMM in conflict with Governors of provinces

Weaknesses of ARMM con’t

- Many MILF feel that ARMM should have been anchored more strongly on the ideology of Islam, rather than separation of church and state
- Many MNLF and non-MNLF Muslims agree with most of the MILF criticisms, but wonder if it can be fixed
- Creation of Bangsamoro Development Agency to deal with aid and development; currently focused on capacity-building and training personnel

Governance and the Bangsamoro Juridical Entity

- Implies shared governance with GRP
- Options include:
  - Federated system
  - Special protectorate status like Puerto Rico
  - MILF wants nothing to do with ARMM, which was a peace dividend achieved in peace settlement with MNLF and which has been around 10 years or so

Bangsamoro Juridical Entity, con’t

- Some MILF want independence to be an option in a referendum after the transitional period – probably not acceptable to GRP
- The Bangsamoro Juridical Entity will be a democracy but with a progressive view of the role of Islam (not a Middle East version)

Weaknesses of ARMM

- Many aspects of ARMM governance are fully controlled by GRP — including:
  - Yearly budget allocation
  - Finance and taxation
  - National security
  - Foreign affairs
  - Exploration and exploitation of natural resources within the ARMM

MILF Views of Obstacles to Peace Negotiations

- Agree talks with GRP involve mutual respect, but:
  - Frustration over slow pace of talks
  - Talks are only exploratory, as formal peace talks ended by AFP storming of Bullok complex in Maguindanao in 2003
  - Frustration over the issue of another plebiscite to determine territory of Bangsamoro Homeland outside present ARMM boundary
MILF Views of Obstacles, con't

- MILF view the AFP and some people in national leadership as biggest obstacles to peace process
- MILF has denounced terrorism and is cooperating with AFP
- MILF believe President Arroyo needs more time to advocate for peace in Mindanao with reluctant national elites
- “Criminal elements” are also viewed as an obstacle
- Some scholars point out that Lumads are not involved in the peace talks but will be subject to it

Role of Sultans

- Sultans desire to have their role strengthened by being authorized to assist the GRP in conflict resolution in the area
- Some Sultans clearly are heavily involved in solving day-to-day conflicts and clan conflicts
- Sultans are interested in reviewing the Malaysian model of a council of Sultans
- Some Sultans want representation on peace panel
- Some Sultans want “real” autonomy for ARMM

The “Unfinished Business” between Moros and the U.S.

- U.S. acknowledgment of historical grievances of Moros
- Americans took control of Mindanao and Sulu despite Spain not having sovereignty
- Moros surrendered to U.S. control as a “Moro Province”
- Moros have addressed U.S. Congress, secretary of state and secretary of war historically that they want separate governance under the U.S. or independence, not governance by Christian Filipinos

U.S. role con’t

- Ishak Mastura argues that the U.S. legislatively recognizes tribal homelands as “reservations” through treaties, executive orders, or a statute
- Such statutes are predicated on the existence of tribal homelands in which tribes exercise governmental authority and seek to preserve their culture
- President Arroyo can use her executive power to establish an International Treaty agreement that does not need Congressional approval

Future of MILF combatants

- Unlike agreement with MNLF, MILF do not want to be integrated into AFP
- MILF want their members to form regional security and police forces (15,000)
- Idea that MILF will disarm is not on the current agenda, but will be last item to be discussed

Views of the U.S. Role

- Former MILF leader Hashim Salamat wrote President Bush for assistance in dealing with GRP and U.S. acknowledged in a response that the Moros have “serious legitimate grievances”
- Desire for stronger sincerity from US in helping the Bangsamoro by having State Department, not US Institute of Peace, involved in peace negotiations (and the cease fire monitoring team)
- Desire for a sustained, long-term, nation-to-nation policy toward Moros by the U.S. (historically based)

U.S. or other third party interventions

- Ishak Mastura argues that by relying on an International Law framework, GRP will not be violating the Constitution
- Moros and GRP original compromise was that MILF would enter peace talks and NDT demand independence, provided GRP NOT confine the talks to the constitution
- The term Bangsamoro, or Moro Nation, is already given in the Philippine constitution and ARMM Organic Act

Human Security Framework, con’t

- In 1990s, “responsibility to protect” has shaped emerging practices of international intervention
- Retains respect for state territorial integrity, but questions how populations within territories of ineffective states are governed and maintained (Kosovo, East Timor, Afghanistan and Iraq)
Human Security Framework con't

- "Responsibility to protect" interventions are designed to reinstate an effective state, not secure universal citizenship for non-insured populations
- Re-territorialization assumes external, international oversight and control of core budgetary and human security functions
- Involves transforming NGOs into the role of state auxiliaries
- Mark Duffield refers to it as a new planetary order

Meanwhile, Some Other Options

- Mindanao-wide Consortium of Universities for Peace and Development (coordinated research, curriculum development, outreach and training)
- Consider working with the ARMM group as a way of multisectoral funding that is not directly tied to either the MNLF or MILF
- Strengthen grad student study in U.S. to create new leaders/researchers; collaborative research
- Center for Mindanao Studies at MSU-Marawi to enhance cultural and historical and linguistic study

U.S. Role con't

- Desire for U.S. to push the GRP to address legitimate grievances of the Bangsamoro and to pressure the GRP to either grant more territory to them or to compensate them for sovereign territory of Sultanates that was lost through internal colonization by the Philippine state
- Willingness to cooperate with U.S. in security operations related to the war on terror (not altogether grudgingly)
- Seek U.S. (and other countries') intervention through the Human Security Framework
The Collapse of Peace Talks between the Government of the Philippines and the Moro Islamic Liberation Front

Susan Russell

Informal peace talks have gone on for eleven years between the government-appointed panel of peace negotiators and the MILF panel of negotiators, mediated by the Malaysian government. One of the most difficult issues for all sides in the conflict has to do with ancestral domain and the political re-design of the present government of the Autonomous Region of Muslim Mindanao. A Memorandum of Agreement on Ancestral Domain (MOA) was originally scheduled to have been signed on August 5, 2008 in Kuala Lumpur. This memorandum was intended as a roadmap for a so-called Comprehensive Compact or final peace agreement. It recognized the Bangsamoro as a First Nation and laid the foundation for a Bangsamoro Juridical Entity (BJE) to eventually become a new governing body. It was a power-sharing agreement that granted significant additional powers to the autonomous region, and it set out plans for a new plebiscite in a number of communities wherein residents could choose to join the new political entity or reject membership. Several outraged politicians in Mindanao, however, filed a temporary restraining order with the Supreme Court before the actual signing of the MOA, claiming they had not been consulted. Renewed fighting between the Philippine military and three ‘renegade’ MILF commanders then ensued, following attacks by these commanders on villages in North Cotabato and Lanao del Norte. Somewhere between 250,000 and 500,000 civilians have been displaced during the conflict since August, and the Malaysia-led ceasefire monitoring mission has pulled out of Mindanao.

The government of the Philippines has recently said that it may renew the peace talks, but it has set certain conditions for doing so that the MILF have rejected. Meanwhile, the government is pursuing a new approach focused directly on dialogues and consultation with the affected communities and stakeholders rather than just with the MILF. Mindanao-based religious leaders such as the Bishops Ulama Conference are planning massive consultations that may last at least six months. Meanwhile, the new directive from President Gloria Macapagal-Arroyo is to seek peace through the focus of not just consultation with stakeholders, but also through the framework of disarmament, demobilization and reintegration.

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CHAPTER 3: THE PHILIPPINE YOUTH LEADERSHIP PROGRAM

The thematic focus of the project at NIU is conflict resolution (prevention and management) and interethnic cooperation. It will introduce young Muslim and non-Muslim youth to more specific aspects of the experience of ethnic and religious diversity as well as to the way democratic principles infuse American life. Broadly, we propose to bring to NIU 20 Muslim and non-Muslim youth and 5 adult educators/community leaders from the ARMM and surrounding provinces to participate in an intensive and substantive month-long institute that is focused on four key teaching emphases: 1) the underlying premises and practices of conflict resolution and interethnic understanding; 2) community activism & volunteerism; 3) contemporary American institutions in state and civil society that support ethnic diversity, affirmative action, and religious pluralism; and 4) leadership development.

The major goals of this program in the U.S. are to (1) advance a dialogue and promote greater mutual understanding between Muslim and non-Muslim youth from the ARMM and surrounding provinces; (2) create a cadre of leaders that will work toward an enduring peaceful coexistence among all groups within the ARMM when they return home; (3) promote a better understanding of the United States: its people, culture, values, and civic institutions. The specific objectives of the program are to (1) sharpen the participants’ skills in conflict resolution and management, interethnic cooperation and tolerance, leadership, coalition-building, and community activism; (2) enhance the participants’ appreciation of their similarities and differences through various interactive activities that will serve as avenues for open dialogues; (3) provide participants with tools for working collaboratively across ethnic and religious lines; (4) develop in the participants an appreciation of the cultural, religious, and ethnic diversity of Midwest America by making use of NIU’s proximity to Chicago, Springfield (the seat of the Illinois state government), and Indianapolis; (5) give participants access to community project in DeKalb and in the Chicago areas so that can gain first-hand experience in civic participation and community leadership.

The following outcomes are envisioned: (1) the foundation will be laid for an expanded and committed generation of youth leaders and activists who will contribute toward grassroots peace initiatives in the ARMM and surrounding provinces; (2) increased understanding of the nature and causes of inter-religious and inter-ethnic conflicts; (3) enhanced strategies and tools for conflict resolution, tolerance, respect for diversity, and inter-ethnic understandings; (4) a better understanding of the cultural similarities and differences between U.S. and Philippine cultures; (5) new knowledge and skills in strategic planning/action plan development and coalition-building; (6) an appreciation of the value of community services as evidenced by the increased participation in volunteer work in their home communities; (7) established networking and collaboration among ACCESS alumni in developing and implementing community development/peace projects; and (8) continued contacts between ACCESS participant and their host families, as well as American friends.
CHAPTER 4: CRITICAL REFLECTION

For A Better Mindanao
Mohamad Jamsheed Razo Abdul

In the southern part of the Pearl of the Orient, Philippines, a group of islands called Mindanao is located. The “Land of Promise” is the common term being coined to the group of islands. Because of its future many investors of the country wished to establish their businesses to Mindanao. Above all, many foreigners are attracted to the environment Mindanao have because it is really peculiar to their eyes. There are so many resources where the settlers of Mindanao are thankful of. But amidst of this greatness and richness there lies a big burden to all of the people. These are the problem of conflict between different religions, races and more. This is the biggest problem these islands are burdening and this are the things we need to resolve as PEACE ADVOCATES.

When Problem Meets Solution: Conflict vs. Leadership

Conflict is a vague word but all we understand about it is destruction and a chaotic scenario to involved parties or people. For me conflict is a disagreement between two people or parties and in oneself. Conflict is a struggle over voicing out rights when the involved think they are deprived of it. It is a struggle over claims of values and differences. But as we look closer or deeper to conflict is an encouragement to those oppressed to be a leader and look for solution in the conflict he or she is involved. This starts the quest for conflict resolutions. People may have differed thinking on this topic but this process where the parties or people who are involved in the conflict tries to settle the chaos. Some people choose to sit and settle everything through negotiations. This is an act of the people to seize or stop the destructive effect of the conflict. This is where the true leaders are being seen and where true dedications are being shown. Leadership is about influencing others to your own vision and objectives. Leadership does not mean to sitting down and instruct but it is showing what you got through what you have and having good relationship with your followers. A leader is a change not a puppet of the past. He is a dedicated person for peace and development. This is where the culture of peace begins to arise. Peace is a when you can sleep very safe and where you feel that you are much protected. Peace is when you need not hold any weapons for defence for you think you are very guarded. Peace above all is when you feel you are respected by your friends and other members of the society.

Mindanao is now facing its worst problem. Mindanao although it is very rich, is also feared around the world because of the terrorism and the injustices happening. As Mindanaon, I am very saddened but I cannot hide the truth about this events all we can do is to find solutions in to it. I, myself, feel the way of being discriminated. I was also been a victim of violence. I am as well been deprived of my rights. And this are my inspirations why I am doing this changes to place I call ass my home. The conflict between races and the conflict between the rebels and the government will only be solved if we know what the reasons behind this are. And I believe that one good help is looking back to our pat, our history.

This is not only a conflict on lands or on belief but I believe we must also see ourselves. If we consider being just respectful to anyone in spite of its background I think we can found peace. This I think may be a good solution. The war of the freedom fighters of Mindanao is not the only conflict in Mindanao other conflict in the conflict between other races. Some fell superior of what they are. This is very wrong. We are all equal! For example here in the place I live some feel very superior because of their wealth that is why they have the right to step on others.

What We Need For Mindanao

Philippine Youth Leadership Program changed my whole life. It made realized things or event in my life that I should have changed and managed more orderly. This time my life have a good direction because of the things the program gave to me.

One of the best knowledge the program gave to me is the characteristics of a good leader. A good leader is a good listener. He listens to the suggestions of his colleague. A good leader is a good influence to his members. A leader must think for the betterment of his community not only for himself. And lastly being a good leader, you must also a good follower. Another knowledge the program gave me is the communication activities. It gave more confidence and more knowledge about talking in front of a crowd.
I think a new skill that I can say the program nurtured in me is having a longer patience. Back then I am short tempered in just a small disagreement I go mad. Second is the ability to communicate to new people. When I was not in NIU I can talk with new persons for I have a small self-confidence but now I learned I am going to apply it.

Another skill I had learned in the program is bringing unity in spite of the fact of differences. Before I attended the program I have encountered on this problem but now because of the wonderful experience the program taught me I can say somehow I can bring peace amidst of diversity. The program taught me as well to be a good follower especially to attain what is to be attained.

Regarding conflict one best thing the program gave me was about being a just mediator. To be a just nod fair moderator we must listen to the both sides of the story. In resolving conflicts as well we must look deeper until we found the very roots of the conflict. To be a good mediator or to resolve a problem we must also see ourselves to be a good example of what we are doing.

In the aspect of socialization, I have now guts to talk to new people rather than before. I was trained especially when we were visiting colleges and new places where we were to talk to residence or students in that place for example was when we were at Oak Crest, Kishwaukee College, etc. Most especially I learned to trust others in spite of the fact of different backgrounds and perspectives but I accepted them wholeheartedly and accepted me as well. Now I have this things in my life I am ready to make a change to Mindanao!!!!!!!!

I Promise.....for A Better Mindanao

After a month of learning and opening myself to new ideas, I, Mohamad Jamsheed Razo Abdul am ready to make difference in my own special ways. I am committing myself in bringing a culture of peace in Mindanao. I am therefore ready to be a Peace Ambassador in my hometown Marawi and probably to Mindanao. I am committed to let my family, friends and fellow youths to bring the culture of peace here in the Land of Promise, Mindanao. I will strive hard to be a good role model in this field of bringing of peace and as well as a teenager studying.

As a young individual I am ready to inspire others through my work and influence them to continue what I am doing. I am going to transform young individuals of Marawi to be a good person as they can be through the help of concerned people.

My batch mates in high school are doing an annual campaign about the importance of education. Here we are going to barangays and express our intentions to the people and teach them basic literacy. We are also doing activities such as seminars through the help of other youth organizations in Marawi City. We are looking forward to reach more youths these coming days.
Let’s Bring Peace to Mindanao
Sadat B. Alipulo

Conflicts

Conflicts, conflicts, conflicts… This is the disagreements misunderstandings, struggles between two or more people or groups especially in Mindanao. When will these conflicts be stopped? One example of this conflict in Mindanao is the conflict between the Moro Islamic revelation front and the government republic of the Philippines (GRP) regarding the land territory. This conflict will not stopped until the leaders of each will change their strategies of foreign and make agreement because I believe that a change will start first from the leaders followed by his people.

What do you think is their a good leader in this time? In this time, we know that the conflict in Mindanao is very complicated. How can we promote and achieve peace in Mindanao and stop the conflict? In promoting peace we should learn how to resolve the conflict through many ways, the negotiation, mediation but we should find first what the origin of that conflict.

There are many kind of conflict in Mindanao such as ethic conflict, political conflict, conflict between GRP and MILF, and etc. each conflict has its cause. But the main causes are the poverty and illiteracy. We should think of these two main causes of conflict. The best way to solve these cause is that we should identify first the roots or reasons why there is the poverty and illiteracy, we should try to find the cause and make solutions for the causes.

Resolve the Conflicts

Resolving conflict is not easy for the youth like us. But there is no impossible if we are united as one. The question is how and what do we need? For me, first is we have to be a good leader because being a good leader can make a good follower. And being a good leader, we should know how to organize our members or people. Youths like us should learn how to mediate and mingle with people in other ethnicity to be able to learn other people and ethnicity. But we should learn also how to trust people in other religion. Now, there are many biases conflicts and injustices in Mindanao. There are also stereotyping and discrimination among Muslim and Christians. Many Christians thought that the Muslims are terrorists. When can those think can stop? If I have a power to change all those things, I will change and resolve these things in order to have peace in Mindanao. In spite of being a youth, I as a young people will still work for peace in order to achieve peace in Mindanao. As an advocator of peace, I will apply all what I have learn and those do my family and friends. We as a youth we should all think in how to resolve the conflict in Mindanao and mask difference. We should think of the solutions how we should resolve these conflicts. But always remember that take small steps but we should think big and as a future leader, we should think of those things.

Peace

Peace in Mindanao is what we all want to achieve, but how? For me, to achieve, it will start first in us. Let us discipline ourselves first because change will start first in ourselves. In achieving peace, we should promote peace in ourselves because you could not make it to others if even you do not have it. I as a student, I will do my best to promote peace, inter ethnic dialogue and conflict resolution in Mindanao by joining in different organization and practicing how to mediate and solve conflicts. Like what I am doing if there is a quarrel between my friends, I advise them to stop quarreling and be friends again.

When I could go back home, I will conduct my project plan to promote in our community. And I will share and apply all I have learned like conflict resolution, mediation process to promote peace in our community. So let’s work for peace and make difference.

Thank you and Wassalam…
Mindanao Today and Tomorrow
Danica R. Bustillo
Zamboanga City

My Perceptions

This chaotic world of ours is completely complicated because of conflict. Conflict is a very broad word though; it is often defined as a struggle between parties, groups, two persons or within you. It is classified as inter/intrapersonal, inter/intra-ethnic, inter/intra faith and international. This conflict is the root of all kinds of violence and moral damages. Thus, it calls for the help of Conflict Resolution.

Conflict resolution is the modest way of solving the problem (conflict) caused by misunderstanding, close-mindedness, greed, poverty, illiteracy and many others. These has methods on how to solve conflict easier to promote peace such as compromise, forgiveness, reconciliation, justice and peace, negotiation, enquiry, mediation, etc. All of these call for only one purpose, to solve conflict in a peaceful way.

If we are able to apply conflict resolution in our lives, it is not far possible for us to achieve peace. From my own perspective, I believe that peace is not the absence of war but presence of love and harmony. What matters is not what we don’t see but on what we see and have. Peace is not very easy to have; it also needs the support of leadership.

What is leadership then? Leadership is the capacity of an individual to turn his vision into reality. A leader does not only limit his vision on what he sees but discovers what’s behind the horizon and its boundary.

There are three types of leadership that exists in this society. These are the Laissez-Faire, Transactional and the Transformational leadership. Laissez-Faire leadership refers to the non-mutual communication between the leader and his followers while transactional is defined as the give-and-take-process leadership where the leader as well as his followers gets benefits from each other. Last but not the least is the transformational leadership where the leader thinks of his followers’ state without expecting anything in return. This is the righteous form of leadership where he focuses on the change he wants to see in his followers.

The conflict in Mindanao calls for all three things (conflict resolution, peace and leadership). What is the conflict in Mindanao by the way? This is the shout of our Moron brothers and sisters in Mindanao for justice and freedom. They want to get their share and what truly belongs to them. For years, it seems that Mindanao has been neglected of its rights in this nation. Take this as an example. Mindanao gets an estimate of 12% in the country’s budget and more than 60% is being extracted from its land for national use. This is an enormous imbalance that’s happening right now because of greed, hunger for power, pride, close-mindedness, misunderstanding, poverty, illiteracy and selfishness.

What makes this conflict even worse is the diversity we have in Mindanao. These diversity of ours in faith, ethnicities, language, perspectives, culture, and life status do not coincide with one another which leads to complication. People start blaming one another and emphasize their differences. Therefore, if we want to feel peace in us, we should start appreciating our similarities instead of pointing out the differences.

A Sponge Absorbing Knowledge, Skills and Values…

Now, I consider myself a sponge full of knowledge, skills, and values acquired from the whole duration of this program. It turned me into a better person socially and emotionally. My life changed a lot since I began to meet new friends and explore new things.

If there will be one piece of knowledge I won’t really forget in this program, it would be the I-message. Not that it’s very easy to formulate but it made me realize two things. I-message makes you feel better and more comfortable in saying what you feel and it teaches us that there are always better ways in expressing our feelings may it be bad or good.

I can say that I developed my community service skills within the duration of this program. I have never tried engaging myself into community service in Mindanao but because of PYLP, I learned how to be a leader and a
community volunteer as well. There is a whole lot more to learn but I started the first step already done and now as I go back, I will apply this in my project implementation.

Understanding made me survive in this program. It is indeed difficult to go with a diverse group and you do not know much about their faith and culture. What was more difficult was having different people with different behavior in one group. But as what they say, try to understand them and making friends with them would be easy. Now, everyone is my friend and I owe that to PYLP.

I Pledge as a Peace Advocate in Mindanao...

Having to learn much from this program, I believe that I fully deserve to count my self in as a peace advocate and an Ambassador of Goodwill of my nation. Though hard, but I know I can make myself a true leader as I respect each one’s differences and similarities. I am fully committed to promote inter-ethnic dialogue, conflict resolution and peace in Mindanao.

As a youth, I have done little works yet for peace. But I know that every little thing I do for peace in Mindanao counts. I have been a part of working committees that conduct peace trainings in our school and a member of SILSILAH (a peace organization in Zamboanga) where we promote inter-ethnic dialogue among youth of different provinces near Mindanao.

As to my own work for peace progress, I will use my positions and knowledge for peace by conducting an inter-ethnic and interfaith dialogue in our community to promote better understanding between our differences and similarities.
Game Plan
Frances P Cantillo

Toys

They say that peace is the absence of war. I disagree.

I have lived most of my life in Mindanao. I was born and raised in Zamboanga, and I have seen the best and the worst of what is now known as the Asia’s Latin City. Starting from a very young age, I was exposed to different kinds of unpeaceful situations. I could still recall, many years ago, when my father would not allow my Ate Grace and me to leave our house after six o’clock in the evening. He said there was a curfew and that the military men will take us away when we are still in the streets after curfew hours. I did not understand what he meant, but I sure know that there were uniformed men two blocks away from our house. It was 1986.

I did not understand what was happening. I was six years old, but my memory of the gun fires and bombs are still clear in my head. I told myself, someday I am going to make all of them stop. I will tell them that killing people is bad. Those guns are not toys. I was brave enough to even tell one of the uniformed men, only my Ate told me it is of no use, and that soon, they will all leave because the fighting will be over. We will have peace.

I grew up believing that only without war will we ever achieve peace. But as I continue to mature, there has been a continuous experience of fighting between the military and rebel groups. There were various causes, from ancestral domains, jihad (holy war), religious freedom, and even historical claims and demands. Soon, I found myself visiting refugee camps and evacuation centers. And I realized it is not all about the conflicts which caused the war. It is about one’s principles and beliefs. It is about dispositions and status in life. It is about contentment. When we accept our realities and utilize our limited resources, we find solitude. We can find peace even amidst the gun fires and bombings. We do not wait for the war to stop. We do not wait for peace. We make peace. And it all starts within. Peace is a choice. And I have made mine.

People will always fight. I can never stop them. They always have something to fight about. We encounter conflicts which may even cause violence. But it does not mean that we will never have peace. Conflicts happen because we care and we love. It is a fruit of relationship. It is how we deal with it that makes the difference. Conflicts are supposed to teach us lessons and provide realizations. We have to keep an open communication with the people around us. It is one of the best ways to promote understanding among the members of society. It is a way to build and maintain peace. All of us will have to lead the way. We have to be the leaders that will shape the future of our communities, and build the dreams of our families. We have to work for a common goal, we have to know when to initiate, and we have to know when to follow.

Mindanao will never be without conflicts. Just like in a game, we will always fight to win. Our faith, religion, and even history will always be a source of misunderstanding. It will be up to us how we can find ways and means to settle our controversies, and live a life of harmony and authentic freedom.

Mechanics

In order to succeed and win in the game of Peace, we should know and understand the root of the conflicts in Mindanao. We need to have a thorough knowledge so that our efforts on inter-ethnic dialogue, conflict resolution and peace will have a strong foundation. It is very important that we know what we are fighting for, much less, why we fight for it.

It is what we call, guidance. In everything we do, we need to know the reasons why we are doing things. When we work for peace, we are actually trying to grope in the dark. And unless we are able to find the spark that will start the light we need, we will continue groping. Finding the spark to start the light is not an easy task. We need a lot of patience because not everything that we will find is the key to our success. Most of the times, we have to be understanding so that we will learn how to work with our surroundings.

We have to learn how to keep our treasures. We need to sharpen not only our saws, but also that of other people. Working with other people will be of great help and we have to acknowledge the fact that we cannot do it alone. We are not messiahs. We have to be humble enough to say that we need others in our quest for peace.
In the end, when we finally find something that will help us see the light, we have to use our flexibility. That no matter how bright or dim our light is, we have to continue giving the best that we have. We have to be precise with our strategies. And we bank on our passion. It is one of the best things that will save us and make us continue playing the game.

**Trial**

I am a player. And I have been in this game for a long time. Peace is like board games we have to continue rolling the dice until we win. I am still and will continue rolling the dice until I reach the point where I can consider myself as a winner. It is my commitment to finish what I have started. No quitter has ever survived in working for peace. Some will end up broken, some scarred. It is a challenge, and I am taking it.

For many years, I have been drawn to work to contribute to the peace and development of my community. I have spent a quarter of my life promoting different peace advocacies, hoping to make a dent in the society. Corruption, for example, has proliferated in all clusters of our community. It is one aspect of which I am involved with, not as the one doing the corrupt acts, but as the one trying to make people understand its effects in our society. It is a challenge for me, to work with different institutions in Mindanao and with my colleagues in the Ateneo, hoping to create a Peace Center for Children. And the biggest challenge of all is to work with the social action of the Ateneo, doing peace efforts not only for the university, but for the city and the region as well.

It is not an easy life. Working for peace is not a joke. We need to sacrifice. I need to make sacrifices. But I choose not to count the cost, because what matters to me is genuine happiness. I may be broken and scarred, but I believe that it is with scarred people that we see beauty. It is quite a happy thing to know that in our community, a good number of people are working towards the development of Peace in Zamboanga and Region IX. This means that there are a lot of broken and scarred people here, and that I am not alone. For this reason, I would like to continue working for the promotion of inter-ethnic dialogue, conflict resolution, and peace in Mindanao, not with the people whom my colleagues are already working with, but with people whom, I believe, are part of the community that do not have access to the efforts that we are doing. The prisoners, the street children, the *yayas* in the waiting areas of the Ateneo and other elementary schools, the out-of-school youth, the housewives, the house assistants, and many others. We do not wait for peace to find them. We bring peace to them. They face the consequences of our failures in achieving the kind of peace we want for our society. They have to be ready. And it is our responsibility to help.
Let There be Peace in Mindanao!
Louther Mart Entrampas

Peace in Mindanao is Possible

Conflict, Leadership, Conflict Resolution and Peace! These are the words I often heard in my Araling Panlipunan lessons. Our teachers made us to define these words but those definitions were only definitions. I even didn’t mind getting its deeper meaning because it was not my concern. It was only after participating in this one-month long training when I fully understand the real meaning and I realized that I have a great role in attaining the purpose of the training.

Conflict exists anywhere. It is even abundant in schools. Conflict can be as small as a disagreement or simple misunderstanding, or as large as war that may sometimes lead to death and other calamities. As I see it, conflict exists between individuals, groups or nations because of incompatible or disagreements of ideas, principles, culture and beliefs.

As a student leader, I have a great role or job to perform in order to achieve peace in our school. Though I am not the Supreme Student Government President, I know I possess positive attitudes and I display good qualities as a leader that will contribute to the attainment of better and peaceful Bukidnon National High School where I am studying. My attendance to this Philippine Youth Leadership Program is of great help to me as a leader because I learned principles and I acquired knowledge that would make me an effective and efficient student leader.

Peace is possible, everybody knows it. It can be attained by anybody. Peace begins within our own self. I know and everybody knows that peace is possible if we will not run away or overpower our opponent. It is possible if we will work for it hand in hand. We have to look for the solution to the conflict of our beloved homeland for a better or even best Mindanao. I believe that where there is peace, there is always room for progress and development.

I am a Youth of Mindanao. I am a youth from a place shouting for peace. I am living in Bukidnon, the food basket of Mindanao. Mindanao is rich in culture and natural resources. I grew up in a peaceful city of Malaybalay, but I overheard in the radio or television or read in the newspaper the conflict situation in Mindanao. It is true and evident conflicts abound in Mindanao but sometimes the media exaggerate the news.

I believed that Mindanao conflict has rooted from claims of ancestral lands, historic rights, economic underdevelopment, social, political and cultural rights.

Misunderstanding between Muslims, Christians and Lumads because of differences in beliefs, culture, religion and dialect is not really the reason of Mindanao conflict. It can not be denied that some Muslims claim Mindanao as their own and they are shouting for independence from the Philippine Government. They cry for freedom because they believed that the government deprived them of their privileges, rights and development as Filipinos, thus they suffer from poverty.

Terrorism also exists in Mindanao... The presence of terrorists in some places prohibits local and foreign tourists to visit our beautiful Mindanao... Kidnap for ransom incidents also occurred here which made the foreign investors to invest business.

Peace Advocacy for a Peaceful Mindanao

As a Christian, I will set an example of my experience, like going to the Islamic Community here in DeKalb, Illinois and in Chicago. I learned to understand their culture, to respect & to interact with them even that we’re not in the same religion.

As a Peace Advocate & a Good leader, I must possess leadership Skills, Patience, understanding, creative, Open-mindedness & other more to be able to achieve and become a better person to become a good messenger of Peace there at Mindanao and to our own respective places. In order to become easy to communicate and to promote
peace in our respective places in Mindanao I should apply the theories of Mediations, Conflicts (to be able to know & get ideas about Conflict in Mindanao), and many more. To resolve conflict in Mindanao it's not easy to fight and Promote Peace in one society if you have not encountered this kind of values & new knowledge. I am so happy by this time because at my younger age to work on peace, I think I'm not born to become a just simple person living in the world but I do believe that I was made to become a Messenger of Peace in the world.

**My Dream for Mindanao**

Being a young Mindanaoan and an active student leader of my beloved school, Bukidnon National High School, I personally commit myself to the accomplishment of our goal as Peace Ambassadors in Mindanao. My participation and attendance to the Philippine Youth Leadership Youth Program helped me and equipped me a lot in spreading peace and I realized I have to be concerned of the situation in Mindanao. I will do whatever means I could share to make the resolution possible in my own capacity as a student and a peace advocate. I will share and use my skills, and knowledge learned during the training and I will display good qualities to be of great help in my own little way for the fulfillment of my dream, our dream for Mindanao.

It is evident that Mindanao people are dreaming for peace and I am one of them. This is the time to tell the truth to make us free, peaceful and progressive. This is what I hope for. I proudly say and tell the whole world that I am a child of Mindanao with rich culture and natural resources. I am hopeful that God will grant us Peace.

Let there be peace in Mindanao......
Is it Possible?

The words Peace, Conflict, conflict Resolution and Leadership means a lot to me because these words made it happen, this words were merely ordinary for me before I attended this program. Living in Tawi-Tawi I can say that conflict revolves around the province, Mindanao, Philippines, and the world. It is and disagreement, misunderstanding, a struggle over values and claims to scarce status, power and resources, and two or more party having a contradictory goals. Even though the definition of conflict is all negative, if you only look at it in an optimistic way then you can see an opportunity, the encouragement and enhancement of leaders. People who are able and willing to listen, a good follower, has the ability to lead different kinds of people, someone that can take and set directions for the better of the Public, then that prove that a is a true leader.

Conflict Resolution and Peace are somehow related. These are just word but its more that a word. It is an act that can make a change, to make life better. Conflict Resolution is an act to avoid/minimize/solve a conflict. And if the resolution is a success then it would result to PEACE, this is such a BIG word it maybe composed of only 5 letters but its more than that. Peace isn’t merely the absence of WAR but it is also the absence of Social Injustice, Inequality, and all negative virtues.

One of the major islands of the Philippines which is Mindanao is known for its natural resources and beautiful scenery, but aside from that another name is being called for Mindanao which is "Home of the Terrorist". As a person living in Mindanao I feel very Misunderstood and misinterpreted, because first of all I am not a terrorist, sometimes I’d experienced when I told a person that I’m from Mindanao specifically in Tawi-Tawi(a Muslim dominated population) I know and I can see that were scared and treated me anxiously. And second is that I know that Mindanao is beautiful and has something to prove, but the name of Mindanao has been stained, is now having a bad image, people are now scared in going in here, they are afraid that they might die due to bombing, be kidnapped, or something terrible might happen to them, in simple words Mindanao is experiencing Stereotyping and Discriminations. But this is not it. The problem is also with the people, like in facing one difference, some are not open for acceptance or as I can say “intolerant”. People are separating from others because they differ themselves; they divide themselves to the community. And as I observed that the people of Mindanao see thing differently, like being a minority does not mean that you can’t do anything right or being just a pathetically weak and being the majority does not mean that you can do everything you want. All of us are equal and has a free will but we should know our limitations, but then we are guided by our faith.

Despite in Mindanao being rich in both Natural and Marine resources, Mindanao suffers a wide spread of poverty. To whom our Philippine government could not satisfactorily respond the adequate basic social services to the poor; to the low-income families. It is very evident the high rate of Overseas Filipino Workers (OFW) speaking of Tawi-Tawi it rampant that Muslim woman work in Sabah, Malaysia as Domestic Helpers. For those in the middle income families, more students prefers to study Medical Courses for an easy entry of going to Saudi Arabia, Malaysia, and of course the United States, if only these people have the opportunity to work in the province there is no need for them to leave Mindanao.

It Can be Possible

My new learning’s in this program have made me evolved to a better person, a person who know how to do things in a peaceful way because I am a member of the Philippine Youth Leadership Program (PYLP) which working only for excellence. But this does not mean that I can do everything.

The new knowledge I have learned will be really helpful in becoming a good leader, that a good leader is a good follower and listener. That in order to have peace in Mindanao, peace must begin within myself in order to up bring what I want to share to my community in my own little way. Conflict revolves around the world but it does not mean that we give up, it is an opportunity for us to be much stronger on what we believe in, we should think in mind that we can make a change. Before I went to NIU for this program I was just an ordinary teenager of Bongao, Tawi-Tawi and of Mindanao. But now I can proudly say that with this new knowledge that I’ve acquired, will prove that I am worthy to be called an Ambassador of Good Will, a Peace Advocate of Mindanao, and a LEADER in my own community.
Regarding my new skills I can say that doing things together, being united regarding on these what we call the "differences" can really have a good result this idea is derived from the goal of my favorite game in the Peace Learning Center which is the “Cross the River”. One thing that I learned from a student of the Islamic foundation School is that we are all created by god, that is why we should know how to accept and forgive because even god knows how to do this so why can’t us. Then I’ve transformed myself to a listener that we should listen through our ears and hearts. And one thing that really inspires me is that Interrogation has a good part in mediation. “It is better to clueless for a minute that to clueless forever”.

Regarding my attitude I really learned a lot... Honestly specially dealing with the Americans... Being a patient person, I realize and I know that no ones perfect, and I am not perfect. Every one of are equally created by God. Being respectful is a good attitude/values because in this simple way we are not just respecting a person or a party we are respecting our God. Being more optimistic, I think that I was born to be a negative thinker, but with this program I really try my very best to look on the brighter sight, because as my family, my colleagues, and the Program told me that when a person think positively then energy will flow and come out positive. Also being brave and confident, and I was really inspired by the groups favorite quote that "Think BIG but take small steps" this really means a lot to us. And as a Youth of Bongao, I really try my very best to be open-minded specially in my cause being the minority in my place, but its not a problem for me because in my situation today I know how to blend in with a person or a community.

And It Will be Possible

A one month program had help me and had just ended but its does not mean that its all over by now, it only mean we are starting to a new beginning. That is why I am committing myself to start and promote peace within myself, then my family, friends, community, my province Bongao, Tawi-Tawi, my Mindanao, and in the Philippines. I know it’s a big job for a 15 year old teenager just like me but come to think of it that this program made me equipped to be ready to do this amazing journeys, to face truth and be a part of the Truth. I am a Catalyst of change. One thing that I will apply the most is share my learning’s in the U.S. and also inspire the Youth, the Grown-ups, the kids and to the elders of my province that even though we live in the tip of the Philippines we are not worthless, we can have and will have a purpose.

I have already done the interaction with the kids and some of the elders. As I learned in the program that in interacting with them, I should show respect, blend in with them, and be CREATIVE. With the kids I have visited an area and taught some topics about good manners and right conduct and other fascinating topics, and I can see the kids passion about this. The kids are composed of different ethnics (Bisaya, Tagalog, Tausug, Chavacano and Sama) and with different faith (Christian, Muslim and some Badjao). But in spite of those differences I can really see effective interaction and I know they have 1 goal which is to learn. Then with the adults I have already told them regarding my plans for Bongao and they were impressed and proud of me. And with all these things I have done I just simply express myself to the fullest, letting them know my point of view and regarding my plans, a change is just normal because its for the good. PEACE was possible. Peace is possible. Peace will be possible, because nothing is Impossible. “Think BIG but take small steps.”
Big Words
Merylhilda A. Jalani

Its own web of complexity – Conflict

A bomb exploded downtown killing ten civilians; a rich doctor was kidnapped for a one million peso worth of ransom money; my elder brothers were at home shouting at each other about our family business – all these happened in one day, all these are examples of conflict, all these for a fact, scared me.

I’ve finished a month of training about leadership, peace and conflict resolution, and when things started to be so real in front of me all I ever did was be so silent, feeling really useless. That’s when I realized, I’ve taken all the lectures and the sessions too easy.

Conflict has its own web of complexity. I’ve had first hand experiences of conflict for a couple of times more than I can remember. It is something that is very common in the society that when it comes into the topic most people get frustrated, irritated and hopeless. This does not happen for everyone though, there are a few others who try to avoid and resolve conflict too. That’s where I could say that conflict is both a Struggle and an Opportunity. A struggle because it is something that harms the people and an opportunity because it motivates us to know way deeper things about it, more than our naked eye could see.

Conflict too, is something so clear. What makes it vague is the fact that it is so hard to deal with. However complicated it may be, I know for sure it is a misunderstanding of one’s ideas, perception and philosophy. And now that I write it here, I wonder how I was ever able to understand such a BIG word.

Learning the BIG Stuff

It’s clear that conflict is some sort of a fad in the society - always present and never eradicated. And so I wander on its mysterious world. There I met different kinds of people and faith; I struggled on people’s different viewpoints of Life and learned various perceptions on different big words.

To solve conflict is conflict resolution. I hope it was as easy as how I’ve stated it. The Philippine Youth Leadership Program gave me more logical ways on addressing things. I’ve learned about the intrapersonal, interpersonal, intergroup and intragroup levels of conflict. Knowing this gave ways for me to understand the various ways it could be solved - Prevention (Communication), Mediation and Adjudication.

Old and young people always had a gap. It’s something I learned in US and I now know its called inter-generational conflict. Old people would always stay unconvinced with the young minds’ ideas and the youth would always assume that old people never listen. This opened my mind that people of all ages would always have its contribution on conflict, thus telling me that everyone has to be ONE to create a better world. This realization enhanced the way I talk and listen to younger people, older people and people of my age.

I believed I’ve gained a better level of listening to what other people say. It had been one of the greatest lessons I’ve learned - to listen with the ears, the heart, the whole being. This gave me way to appreciate the diversities amongst other people and look beyond the similarities that we all have.

Also, I’ve learned to be more nationalistic, to love my country and its people, to appreciate its beauty and help develop its deficiencies. I’ve learned to be a model for myself and for others.

I can say I became a better Filipino, a better person and a better ME. I’ve worked myself out to gain more confidence, to appreciate others, to get bigger than life, to be more creative, to be more artistic, to be more expressive, to be more respectful, to be more patient, to be more optimistic, to be more logical and discipline, to gain better ideas in addressing peace issues, to have a better viewpoint and a much better philosophy of the world.

It was a tough experience. I’ve learned things more than words can ever say.
The Commitment

Feeling useless when in front of any conflict isn’t something that I would want to feel again. Actions for Peace in Mindanao would always start in one’s self.

Instead of being silent when a conflict comes, I know I should speak and try to help. Feeling scared may be attractive, but doing something gives satisfaction. The best example was my brothers’ fight. I should have talked and tried to be the mediator to fix whatever misunderstanding took place. I know they might not listen to me since they look at me as a kid but I think my knowledge on intergenerational conflict would have helped me on that.

Also, I think it’s good to let other people know about my own point of view. The training gave me knowledge and skills on this kind of stuff and it’s best to share it out in the open.

What I’ve mentioned are JUST simple things but it is something that is almost forgotten and overlooked. I think I’ve taken the lectures too easily. I’d have to start all over again. I believe that the positive change in the people’s hearts and minds would always create a positive change in the world we live.

Believing in Peace is not enough, we have to Work for it as well.
Mindanao: The Never-Ending Peace Struggles
Muhmin T. Lamla

Introduction

Moro people are the unconquered people of the Southern Philippines. Yet there are many foreign intruders to subjugate the whole Philippines but failed in the entire Moro land- Mindanao, Basilan, Sulu, Tawi-Tawi, and Palawan (MinBaSulTaPa). The Moro people’s heart and spirit have remained independent and unconquered. As a matter of fact, their struggles for lasting peace and sustainable development are still keep flowing to the last breath of their life.

The struggle of the Moro people for self-determination had started in the 15th century. This exertion is not an isolated cry of religious community in search of accommodation within the framework of the Philippine society. Indeed, the Moro People’s endeavor is like the struggles of the majority population of the Philippines and other ethnic minorities is the struggle of an aspiration of the right to be subjects of their own land, bring them back to the lime light of education, and recognizing their own identity.

At present, Moro people are hoping for the possible implementation of the full compact signing of the 1976 Tripoli Peace Agreement by and between the Moro National Liberation Front (MNLF), and now super ceded by the Moro Islamic Liberation Front (MILF) and the Government of the Republic of the Philippines (GRP). Because the Moro people believe that the only lasting peace in Mindanao is by granting the full implementation of the said 1976 Tripoli Agreement to the Bangsamoro people.

In this research, the author had pointed out that aside from the above-cited solution to the conflict in Mindanao-signing of the full implementation of the 1976 Tripoli Agreement- there are parameters of achieving peace to be considered basically from the ground and the people living in the community. These Parameters of Peace will be introduced by the author according to chapters. This research contains only Three (3) chapters. Chapter one is focused on the perception of conflict, leadership styles and the Mindanao conflict situation. The proceeding chapter is about the kind of knowledge, skills as well as values needed in dealing with conflict as well as resolving it and. The last chapter of this research is tackling on the personal commitment of peace and conflict resolution of the researcher and so with the people in the community.

Terminologies

This chapter will speaks about conflict and its resolution, leadership, and peace perception of the author and some highlights on the conflict situation in Mindanao and its causes. To start with the chapter, I would like to start first with the terminologies which have been used widely with respect to conflict issues.

Some selected terminologies:

1. **Conflict** means: (a) Misconception individual’s ideology and interests, and (b) clashing of different viewpoints and principles.

2. **Leadership** is the way how a certain recognized person manages, control, and direct his members or subordinates. Every person is a leader of himself and will be accountable for his deeds in the hereafter, and

3. **Conflict Resolution** is a process of working through opposing views in order to reach a common goal or mutual purpose.

Base from my researched and converging of ideas I was able to come up with the following different types of conflict resolution which I usually applied it when handling conflict to resolve:

a. **Negotiation** is a discussion among two or more people with the goal of reaching an agreement with respect to socio eco-cultural disparties, pol-civil discrimination, and armed conflict.

b. **Mediation** is a voluntary and confidential process in which a neutral third-party facilitator helps people discuss difficult issues and negotiate an agreement. Parties in mediation create their own solutions and the mediator does not have any decision-making power over the outcome.

c. **Community Conferencing** is a structured conversation involving all members of a community (offenders, victims, family, friends, etc.) who have been affected by a dispute or a crime. Using a script, the facilitator invites people to express how they were affected and how they wish to address and repair the harm that resulted.
d. Peer Mediation refers to a process in which young people act as mediators to help resolve disputes among their peers. The student mediators are trained and supervised by a teacher or other adult.

4. Peace is the tranquility and harmony of one’s heart.

Conflict in Mindanao: Personal Viewpoint

Conflict had just gradually diminished when the Moro National Liberation Front (MNLF) headed by Prof. Nur Misuari had started the peace talk negotiation with the Government of the Republic of the Philippines (GRP) somewhere in 1996 and it was unilaterally implemented by and between the GRP-MNLF.

In this period, there was a massive of construction given to Mindanao under the program of the World Bank especially those conflict affected areas. Despite of the existence of Special Zone of Peace and Development (SZOPAD, peace was not really attainable and still conflict still continued in some areas in Mindanao as viewed in the local and international news. Development had stated but there’s still conflict like the presence of the lawless elements. The war is still there!

In the present year, the new identity was come out and has another form of negotiation made between the GRP, the Moro Islamic Liberation front (MILF).

Mindanao nowadays is a center of peace mission which have a sole purpose of restoring and sustainable development to resolve again the ever-aging conflict.

Will this conflict be lasted and bring back Mindanao again to a trade of excellent long before the arrival of the Spaniards? and will Mindanao be attained lasting Peace, or Never? So far, not a soul can exactly foretell the future of the unresolved mess (shall I say it). With all other things messed up that's worth more than justice's price victims are traumatized, childhood cut into scars and lives were jeopardized--every youth (especially the early 1970's generation) have just hope conflict is all enough.

Leaders must now transform their personal values to better self-esteem one and be aware of what’s going on. They must get back to give faith to Almighty God. This is the easiest way to resolve the long-aged conflict in Mindanao. Leaders, members of the community, and all citizens must go hand-in-hand to build peace in the community and the nation.

Following are some of my viewpoint on the conflict causes in Mindanao:

- Biases
- Ruthlessness
- Intolerance
- Corruption
- Pride
- Stereotypes
- Selfishness
- Inequity
- Dishonesty
- Demarginalization
- Discrimination
- Political Rivalry
- Envy
- Deceit
- Injustices
- Hatred
- Prejudices
- Racism

The above-cited causes of Mindanao conflict be resolved if and when the following attributes of values will be observed by every Bangsamoro living in a community whether he/she is a leader or not. The possible excellent Peace values are:

- Compassion
- Tolerance
- Respect one another
- Understanding
- Humility
- Forgiveness and
- Harmony
- Social Justice
- Love

New Knowledge, Skills, and Values

In resolving the conflict in Mindanao, the Bangsamoro people must be aware of what’s going on. They must love one another and acquire more knowledge on how to resolve easily the old-aged conflict in Mindanao. They must not rely on a certain authority; but instead, they must to contribute something that will help build peace the community
and the whole archipelago. The researcher has found the following ideas that help better understanding about conflict resolution:

The following knowledge, skills, and values acquired by the researcher are needed much by the researcher in implementing his proposed action plan and so with the people living in the community. The foregoing facts must be transforming to the people in the community, to wit:

**Knowledge**
- Leadership Styles
- Conflict resolution & mgt.
- The Perception Base on Personal Knowledge
- Intergenerational communication
- The basic root causes of Mindanao conflict
- Project Planning & Action Planning
- Internalization
- Conflict Mediation
- Concept and Principle of peace
- Values & respect
- Public Speaking

**Specific skills acquired**
- Conflict Resolution Processes.
- Art for Peace.
- Facilitating Peace Education.
- Public Speaking: Talking & Listening.
- Proper Applications of Values/Attitudes/Behaviors.

**Specific values and attitudes**

The foregoing are some of my selected Articles of attaining Peace:

a.) **RESPECT ONE'S PERSONALITY.** To respect one’s personality is quiet harder for the one who does not know how to learn respect for him. In order to have a good society people therein must respect one another.

b.) **RESPONSIBILITY.** To be a just person he should be responsible enough to all his surrounding because everything is his accountability. Every person must not abuse whatever he can control by his will because his only duty is to safeguard all the things under his jurisdictions and this will be reckoned unto him in the Day of Judgment.

c.) **ACCOUNTABILITY.** God created the nature for human sake. Human will wisely utilize this for important purpose. Human responsibility is to safeguard all under his control even up to simple things and this will be his accountability in the eyes of God.

d.) **LOVE.** No one will care for a man he does not know how to love and beloved. Love is the best gift of God to mankind that he can easily understand and establish relationship to others. Love is the best weapon that can conquer the whole world.

e.) **PATIENCE.** In every success, there’s always distress and the best thing to vanquish all the loneliness in life is the best endurance in the heart.

f.) **TRUTHFULNESS.** To tell the truth is a way to discover gap within own self and the other. Truth will serve a basic guiding power of a man in attaining peace.

In order to attain the true peace and Mindanao, the leaders (traditional, electoral, and other), and the people must be united and tied as one and work for peace and sustainable development without discrimination and recognizes one identity. **GO FOR FUTURE PEACE MINDANAOAN!**
Commitment

Personal Commitment to Peace

As a new ambassador of goodwill I will do solemnly pledge to Almighty God Allah that I will promote and foster peace in my heart and mind and to the community through bridging gaps between the inter-ethnic (Yakan, Tausog, Banguingui, and others).

I will do continue struggling the peace advocates and propagation thereof till my last breath I take “Insha Allah” by applying all what I have learned in the five-week PYLP training at Northern Illinois University and the Peace Learning Center. Also, by strengthening my confident and establishing linkages with other groups have the same visions for attaining the lasting peace and sustainable development in Basilan, Mindanao, and the Philippines.

Bangsamoro people will have to sincerely commit also to themselves of achieving this purpose (Peace) by accepting and loving fellow Mindanaoans with regardless of races and religion. I know this is a very hard/great endeavor that can not afford by me alone but I do believe by using my networks and commitment to Peace this will be gradually materialized though it takes countless years. As I repeat, I will only do what I can do toward achieving peace in Mindanao by applying the concept of “take little step and think big.”

My personal commitment is to work for lasting peace and sustainable development by applying all legal means (especially the teachings in the PYLP LuChriMus batch training).

Shared Experience

My experience as the Dean of Student Affairs (DSA) of Basilan State College (BaSC) to wit:

The main responsible of the DSA are to monitor and discipline students enrolled in BaSC which has a vision to produce cadre of high self-esteem professionals in the future. One thing that I can share to this program is that when I handled conflict between student political campaign which annually conducted and supervised by the DSA office.

The case was rooted between two student political supporters, the Student Voice Party (SVP) and the United Student Party (USP). In solving the conflict, I was able to find out that it was only a joke, while the other parties were taking it seriously and this ignite the fist fight between the said student political parties. To solve this conflict, I applied the mediation and negotiation approach in this situation with a closed door and one by two negotiation inside my office. The talks were lasted of about an hour and have come out with an amicable settlement and signing an agreement by and between the two parties involved.

As the DSA, I drafted an agreement of amicable settlement and whosoever repeated and initiated it once again will dealt with the DSA student manual and or school rules and regulations and as well as the BaSC policy.

Concrete Plan

First and foremost, the concrete plan that I must do is the implementation of my Project Proposal “Tampat Kasanyangan,” “A garden for peace and sustainable development,” which will be implemented in my very own community, Tuburan Proper, Hadji Muhammad Ajul Municipality province of Basilan-Autonomous Region of Muslim Mindanao (ARMM). This project will build the three-ethnic group to better understanding, respect one another, harmony, love, humility and social justice in our community where it never been done before. Other plan that I want to is to formulate more community services and recruit more peace catalysts volunteers by establishing my linkages and networks to other peace related institutions and NGOs of both local and international. In conclusion, the inter-ethnic and intergenerational relationship community service must be always conducted in every community in our beloved Province so that the misunderstanding between races and families will be alleviated and once this will be alleviated, peace in a certain community will harmoniously be treasured.

“Mabuhay ang “LUCHRIMUS,!” (Long Live Indigenous Peoples, Christians, and Muslims!)

“Mabuhay ang PYLP!” (Long Live the Philippine Youth Leadership Program!)
Mindanao
Ryan Ray Limos

At present, the conflict situation in Mindanao is temporarily under control that’s why we are in the dearth of war between the Moro Islamic Liberation Front and the Government of the Republic of the Philippines.

Moro’s claim of their ancestral domain is still being negotiated, as it was not yet fixed. The Moros have been demanding independence. How long would it take for them to gain independence?

For many years many, peace here in the Philippines is not yet achieved, because of some greedy people who want to govern this land. As what is happening right now, they are claiming some of the territories in Mindanao specifically, in North Cotabato where I live. They said that Mindanao is their homeland and it should be taken under their control. However, bases on history, the indigenous people are the ones who owned and they were the first settlers. Nevertheless, for some means, the Moro groups are claiming and fighting for their perception or we call it Bangsamoro Judicial Entity. If this is the case, Philippines will be torn into pieces.

As of now, the argument between the two parties is getting constant. It is because of our heroic armies who look for us 24 hours a day. We can say that they are the real brave ones who serve and protect us.

Nevertheless, this thing isn’t enough to hope for a peaceful end
I. A. Conflict is a situation where two or more parties struggle for their contrasting ideas or perceptions. Conflict doesn’t necessarily mean the presence of war or argument; because there is the so called intrapersonal conflict where we can have it against ourselves in terms of our desires, decisions, etc.

- Leadership refers to the ability of a person to handle, lead, or manage two or more people. Good leadership should include the effectiveness to influence the followers and enforce obedience by virtue of the authority of his position.
- Peace is the state of quietness and being calm. It can be achieved through the absence of war. Another concept of peace is the so called “peace of mind” where we can have it even in the midst of war.

B. Right now, the conflict situation in Mindanao is temporarily under control that’s why we are in the absence of war between the MILF and GRP. But this thing isn’t enough to hope for a peaceful end. Moro’s claim of their ancestral domain is still under negotiation as it wasn’t yet granted. Their determination to ask for independence measures how long would it take to have tranquility, for as long as independence is not yet granted, they would continue to fight against the government.

There were also some existing conflicts just among the inhabitants therein. One trait or family feud, or what is actually called “rido” in vernacular is very rampant when one member of the family is offended either physically or verbally.

C. Conflict in Mindanao is triggered by the lack of communication between the two parties. It was also caused by the greediness of the people. Everybody wants to be on top. No one is willing to fall under someone’s power either collectively or individually. Thus, misunderstanding occurs because no one is willing to compromise.

II. A. New knowledge

The program has taught me lots of sensible things about peace. I was able to enrich my knowledge about Mindanao situation through sharing from the group. The program has provided me lots of knowledge and techniques in order to find remedy on the current problems of Mindanao.

B. Skills

As peace advocate, it was my pleasure of having been given training that has enrich my skills in conflict resolution and management. One of the pompous things is the “i-message and rephrasing” which I think is very useful in practicing mediation in a very concrete and simple conflict I would be encountering in all walks of life.

C. Values

I personally admit that before I join this program, I still have the biases in my Christian counterparts. I don’t give time to understand and listen to what they believe. I really thank God for right now, I knew how to respect and be open-minded on other people’s belief and worldviews. Garth Katner’s session on inter-ethnic dialogue and conflict resolution has provided me of those things I should’ve practice before as peace advocate.

III.

A. During the program, my determination to make a change in the community where I come from was strengthened. I am personally committed to work for the betterment of Mindanao. I’ve realized that it’s not just about Uncle Sam. I believe that I am destined to be in the program for some mission that I have to accomplish, to be a catalyst of change in my own little ways.

B. As a member of peace-oriented organization, there are some things that we have done concretely to promote inter-ethnic dialogue, conflict resolution, and peace in Mindanao. In our alma mater, students of different tribes and religions were mingled. We cannot deny that there are still some biases among different religions therein. In fact, even the Muslims themselves have their innate prejudice on one another. For example, maranao feels that they are superior among the maguindanaons. These gave us the idea to conduct a mini-dialogue. We invited different participants and representatives of every tribes and religions. What actually happened is kind of like the workshop conducted by Garth Katner. It was indeed really powerful because we have realized our own mistakes and we have wiped the bad perceptions on one another.

C. Regarding my plans, it speaks of my action plan. I’ll make it interfaith, intergenerational and interethnic community service.
Let’s Make It Happen
Ibrahim Panalangin

Being a youth leader, we need to do something for our better and peaceful future. To be in a peaceful life is not to be in a place where there is no noise, trouble or hard work but to be in midst of those thing and still be calm in your heart. Conflict is part of our life. It depends on the way we handle it because in every problem there is a certain solution. Sometimes, this conflict makes us to be a good because most of the times it makes us realize our weakness and made us change those weaknesses that we have for us to be a real good one.

If we try to think and compare the conflict in our life to the conflict happen in our homeland (Mindanao), we can said that it is almost the same because Conflict in Mindanao is already there even the day that we were not already born and it is now part of our life but this conflict in our place can made us inspired to do our best to make a difference in order for us to see and feel the change that we made in our future life. Peace can be happened if we stand together with unity and be calm in our heart in attaining this peace. Peace should start first in our self because we can’t give if we don’t have. Perhaps, nearly more than ten years from now, we will success in our main goal which is to have peace in Mindanao.

We, as Youth Leaders should not forget those words, “A longest journey starts with a single step.”

Trained with Peace

Philippine Youth Leadership Program gave me a new hope, knowledge, skills, and values to work for a better future of Mindanao. Listening is the best way to aim peace. Through listening to others idea or knowledge, you can promote peace because it will let you understand the real perspective of others and made you show respect to other’s knowledge. After Listening, we also need to speak in order to let others understand our own perspective and for them to respect it. This Program, taught us the best way and techniques in Public Speaking. I-Message and Rephrase can be considered as the one most important thing that we can use in our everyday life especially in inter-ethnic Dialogue and Conflict Resolution.

Arts are one of the ways to show and let others understand know our feelings. Through four-week training in PYLP, it taught me how to act in theater and have fun in my heart while acting. It also let me understand that I have skills about artwork. Although, I’m not expert like others but I believe that this is start that will bring to a better future.

In every part of our session and even in our everyday life, Respect is always there and should always be there. We, LUCHRIMUS, respect our co-participants, friends, host families, facilitators and people around us during our four-week training in United State of America and this respect will always be here in ourselves forever. Perfect? No! Mistakes are always their but those mistakes taught us and made our friendship strong. We are not perfect but we did and we will do our best just to show respect to others.

Act Now

“PEACE IS EVERYONE’S RESPONSIBILTY.” Many peoples say, read and heard those words but why the image of this peace is hard to see? Is it really hard to see the image of Peace even in our own self? Or we were just the one who made ourselves find hard to have Peace even in our own self?

Peace can attain in many ways such as through Inter-ethnic Dialogue, Inter-faith Dialogue, Inter-generational Dialogue and Conflict Resolution. Dialogue is one way that can help us in making Peace. In dialogue, it will bring us to a better understanding and respect about others faith, practices and perspectives. If we love Peace, we should hate injustice, hate tyranny, hate greed, hate envy, hate anger and exile pride, but we should first do these things in ourselves. Through my Action Plan, I know that even just a small thing; I can contribute in achieving peace. To talk about peace is not enough. We should believe on it and work on it with calm in our heart. “Think big but take small steps.” Peace is possibly happened if we will let it happen. For me, I should start it first in myself because I believe in the quote that is “Peace-making is a healing process and it begins with me, but it does not end there.” “Stay calm.”
Mindanao...
Mona Lisa D. Pangan

Torn Down by Injustices and Armed Conflicts
Mindanao that was once bestowed with the richness of diverse and distinct cultural heritage has been wracked by the distressing problem of the widespread of poverty and ethno-religious conflicts between and among the tri-people (Indigenous Peoples or Lumads, Muslims and the Christians). Their unresolved demands for self-determination, self-governance, ancestral domains and the continued economic marginalization had led them to use ammunitions to force the Government Republic of the Philippines to comply such demands. And these conflicts and problems left a deep scar in the mind and heart of the Lumads, Muslims and Christians thus create a legacy of mutual biases, discrimination, suspicions, disrespects and mistrusts with one another.

Injustices and discontentment perpetuated the suffering of the Mindanaoans because of the uneven and unfair sharing in the government allocation of resources. Insensitivity to the Mindanaoan cultures added more havoc when socio-economic development was favored to the multi-national interest, which indeed displeases the dwellers thus resorted to the use of violence to set right such grievances.

The poor management of the Mindanaoans’ differences in terms of faith and culture downgraded its capacity to attain lasting and genuine peace. People have lost its hope if peace, harmony and security would still reign. The turn of events in the Moro Islamic Liberation Front and the Arm Forces of the Philippine Peace Talks consequently destroyed the lives of the many innocent civilians as well as heightened each other’s animosity. People who are adversely affected by the arm conflicts are becoming helpless and powerlessness and create a conditioning negative outlook of their life because of their desperate evacuation experiences.

With all these deep-felt pressing unpeaceful situations in Mindanao… where do we go from here? Will peace remains as dream forever? Will there’s still a deeper hope that will run into the hearts of the Mindanaoan? Knowing the fact that the Peace Talks between the MILF & GRP has been scrapped and thrown to the bin by the administration and eventually died in its course! Will there be no more chance for peace? Will there still a room for dialogue amidst these divisions and conflicts?

It seems that conflict in Mindanao is intractable to resolve especially that people now a-days have less involvement to conflict resolutions and management because they are now tired of the ceaseless war catastrophe. Even I myself as peace advocate felt pain and sometimes discouraged every time I hear some people saying “the only way that these conflicts be resolved is to give them war.” It is sad to note that the conflict this time in Mindanao is highly politicized and sensationalized. There is so much trauma hovering around Mindanao.

I hope one day people who resorted to war will soon realize that war indeed never wins except the gun makers!!! Social injustices and arm conflicts destroy life and can never ever restore life the way it is to be!!!

Restoring the Broken Canvas of Mindanao
We all know the island that was once carpeted with verdant green and full of life has now turned into gray and dreary. This image predicts the social reality that Mindanao is suffering from the atrocities of some groups who tried to annihilate and widening the divisions between people of different living faiths and cultures. The outburst cry of anger and hatred is starting to hover again to every corners of Mindanao.

The present canvass this time wants to be repainted into something that would give inner joy, peace and security to all the inhabitants of Mindanao. Each subjects of the canvass is wailing and seeking for help to change its horrible image --- begging to all the painters of Mindanao to come home, be affected and will do proactively to their situations.

Personally I would like to believe that I too, is a painter to the Canvass of Mindanao. I know I have eyes, heart, hands and fingers that could paint and renovate the canvass that I am facing right now. I know I have the capacity to make it beautiful again by harmonizing all the different colors that was thrown into. But I have to admit that I cannot do it alone by myself because the canvass is too huge and heavy for me to carry and transfer it to another place for its renovations. Hence, I need others to help me and to work with me in restoring the broken
canvass of Mindanao. I know deep in my heart I have so much hope for Mindanao! If only all the painters would synergize themselves and forge for rebuilding and healing to the damage that was done by the perpetrators --- Mindanao will be alive again!

**Dialogue**

As painters we should not be afraid to discover and contribute the different layers of our desires on how to attain lasting peace and solidarity of Mindanao. We need to desire to understand and learn from those that do not see the world in the same way as ourselves. We need to enrich, interact and encourage ourselves and others along with so much respect to the different thought-processes which Mindanao is being perceived and understood. We need to DIALOGUE and do respect the

D-  ignity of the human person and be
I-  nspired by the uniqueness of each one;
A-  ccept and appreciate that we live in a world with so much diversity in terms of  culture, beliefs, traditions, ideology and others.
L-  ove and listening are elements that we need to give to people who are deprived by it and even to those who are difficult to love and be loved.
O-  penness is what we need for us to grow in facing all these disorders and will do something by becoming
G-  enerous of our time and talents in forging
U-  nity and solidarity to all the inhabitants of Mindanao and lastly,
E-  mpathize to the present situation so that personal transformation and metanoia be realized

These are the things that I desire and envision to happen in Mindanao. I know I am making small steps for bigger things. My work in Xavier University as a campus minister who’s work assignment is to take care of the spiritual life of the students and for inter-religious and cultural dialogue program is no longer a work for me but a mission to fulfill --- a ministry and an apostolate for life. I know I have crossed beyond my limitations and I know I have spread myself so thinly in trying to repaint and renovate the canvass of peace in Mindanao. People may not understand me of why engrossing myself to work for peace which is very elusive and sometimes be mocked of why doing such. I know this is my call and this is where my heart is. Dreams and desires will never be materialized unless I will decide to make things happen in my own little ways and capabilities. The results or fruits of this labor may not be tangible today or tomorrow but who knows soon… Things may happen in God’s time through people’s cooperation. What matters is that I give myself and my all for a cause.

Let us help restore the broken canvass of the Island of Mindanao.
Mindanao in Search of Peace
Ella Mae Pe

Conflict is the misunderstanding between people or groups of people. It may be positive, negative, and destructive or collective depending on how the people involved in the conflict react.

Leadership is influence. It is one of the tools for promoting peace and resolving conflict. If leadership is influence, through this a leader may produce another leader not a follower. Leadership may be good or bad, it depends on how the leader uses his power to lead a community.

Conflict resolution is the process of resolving conflict in a righteous and peaceful way. It helps a lot in bridging the gap and promoting peace. There are different ways to resolve conflict such as mediation, dialogue, I message, and through interaction among different kinds of people.

Peace is hard to achieve especially if there is the presence of conflict. Through the willingness of many people to attain peace there are now lots of peace advocates that work together to build peace in the world.

The conflict in Mindanao is so destructive because as what I’ve experience during the wars in Mindanao, all of the people was affected. Lives of people were destroyed so as their livelihood. People tend to evacuate because of the violence and suffering that they had encountered. Conflict in Mindanao results to the destruction of lives, poverty, lost of property, unemployment, and insufficient supply of food.

There are lots of causes of conflict in Mindanao but the common causes are stereotyping, discrimination, misunderstanding, land ownership and political aspects. Stereotyping, discrimination and misunderstanding are so common in Mindanao because it is a place of different people with different beliefs and ethnicity. People may have done something wrong that made someone uncomfortable. The person may react positively or negatively.

The Lumads, Christians, and Muslims are the people in Mindanao. Muslims and Lumads were the first people in Mindanao and the Christians are the settlers. As we go back in our history there’s no such thing that may be used as an evidence to prove that you owns a land. Christians live in Mindanao and own some land, the first people in Mindanao claim the land where the Christians live.

Politicians are hungry in power but not all. That’s why during elections they do bad things to have the position. They put their lives in death just to be powerful.

Actions for Peace

In order to pursue my actions for inter ethnic dialogue, conflict resolution and peace in Mindanao I should be a person with discipline and is determined to do things. As what I learned I should not just talk but listen to what people say and act. Doing things voluntarily is one value I must have to do things with all my heart.

In this training I had learned so many skills that may be used to resolve conflict in Mindanao such as the I-message and ther phrase message, talk to people in public and the mediation method.

My Commitment to Peace

As part of the PYLP, as a youth, as a student, and as peace advocate I am committed to continue in promoting peace, resolving conflict and create groups of people that will help me. I am committed to promote better understanding among people of different ethnicity and generation.

As a leader I do things with my companions especially if it is big and difficult. I had been a mediator if there’s a misunderstanding between my friends and my brothers and sisters. I want to share to my community all the learning that I had from this training, but first I must apply it to myself. I believe in what Jose Rizal said that we the YOUTH are the future of this nation so let’s work together to promote peace and achieve our dreams not just for ourselves but also for this nation.
I Am the Change I Want to See
Era Mae Ramirez

Face the Fact…

A place where lush green trees are numerous, where birds soar high and chirp freely, where flowers bloom fairly, where air is fresh yet like no traces of abuse and hell—a place where life could be simple and just, a life where there is harmony and acceptance, a life where faces are pasted with smiles not tears. This is my wish—a wish intended not only for me but for the people of Mindanao. Yes, I live under the atmosphere of ceaseless chaos, much grievance, and heartless hostilities and aggressions among individuals with different outlooks in life. Thus, transforming our place from green to black and fright is found in everyone’s heart. I am a Mindanaoan and now ready to face the reality within Mindanao. I recently came upon a definition of leadership which I think would create cooperation and unity to other Mindanaoans with diverse cultures, ethnicities, religions and beliefs. I am describing a person who could greatly influence others, a person who could build the diverse group into one. Upon thinking, I had an immediate realization that these characteristics are not to be searched, but found in everyone’s personality. This skill is vital in resolving a conflict. To be able to resolve a conflict successfully, communication must be present. Communication is a useless tool when nobody listens to you. Therefore in order to have a useful communication, art and proper articulation must be applied also. Because Mindanao’s officials have poor communication approach on the Mindanaoans, the war continues up to the present. In fact, just recently here in Basilan, there was again a battle between the Moro National Liberation Front (MNLF) and the Abu Sayyaf, sixteen of the MNLF members were wounded. And again, the people of Basilan are afraid because of the danger situation being undertaken. The said battle affected not only Basilan’s name but also Mindanao’s name as the “terrorist’s habitat.” This is unfair for us Mindanaoans. Like lovers, misunderstanding is one of the major causes of conflict in Mindanao. However, poverty is primarily considered as the root of divergence. Often times, people here take the risk of making criminal acts so they could earn money for their family. I consider poverty connected to dirty politics. Why? Politicians here in Mindanao engage themselves to graft and corruption activities. Those superiors say, it is FOR THE PEOPLE but for us it’s actually POOR THE PEOPLE. At some point, we, the Mindanaoans do also have mistakes considering the fact that nobody is perfect. We have this stereotypical trait in which we become judgmental to people we do not know that much especially with people of different religions. Prejudice, intolerance, and injustice are also factors that trigger the ceaseless war in Mindanao.

I’m Back and I Learn…

I know I’ve come this far at the age of sixteen and all of these blessing are considered with purpose. After the one month training DeKalb, Illinois, I realized that what I learned is much as what I expected. One of the important knowledge I gaines is the 101 tools for tolerance which will help me plan a concrete action for social transformation. This includes ideas for myself, home, school, workplace and community. I also learned the elements of dynamic presentation (Public Speaking) in which articulation plays an important role. Other essential knowledge includes ideas and theories about leadership and conflict transformation. I should also apply the skills I practiced there and these are the mediation work which is a process for dispute resolution in which an impartial third party intervenes and facilitates the discussion between the parties and the outcome is based on the consensus of the parties. I-message is also a skill to prevent the arising of conflict. Speaking, I believe, is the central skill of all skills mentioned earlier. Knowledge and skills are not enough to mould an effective leader. During my stay in United States, I learned to accept the culture differences between Filipinos and Americans. There are also some concepts of Muslim which I don’t understand before, however through proper discussion and through opening our minds to any changes we overcame that misunderstanding and misconception.

Who Am I Now?

I, as an Ambassador of Goodwill and as a catalyst of change, will aim to make a difference in my community as well as in the province of Isabele, Basilan. I am starting it by implementing my tentative project plan the so-called “Salapi sa Niyog” (Money in Coconut) which I believe can change the different and wrong perspectives of Christian to Muslim or Muslim to Christian in our community. This livelihood project is considered as intergenerational because it involves the participation pf residents who belong to different generations. To avoid superiority, “skills-transfer” will be practiced. The speaker will oblige the residents to have a hands-on manipulation of materials by following the steps which will be demonstrated by him so they will come-up with a saleable native product. This project will create a “bond” between Christian and Muslim through helping each other in doing the product. If this will be implemented, the gap between the Christian and Muslim will be minimized and eventually be vanished. Other objective of this project is to lessen the number of poor people in our community.
The Things I Have Learned
By: Novie Kate D. Singco

Perceptions

Leadership, conflict resolution, the conflict and peace are the words that we are always talking in this program and it sounds that it is just easy words to read and understand at one time but these words should be look to its true and deep meaning to feel its importance on how each and everyone of us will affect lives.

Leadership for me is a job where a person should know how to handle a group and he is obliged to manage the members to know what are their knowledge that they can give but not in the way that you lead them to change. It is required lot of skills and values on how to communicate with the people; you should know to justify things, respect, confidence, etc. An effective leader should be a good listener and a good follower and a good member.

Conflict is such a word that is negative. It means that there are a two or more people having a dispute, a misunderstanding about one’s idea, belief, perception, religion and culture. Conflict can have positive and negative results depending on the problem and how it escalates in the parties that are involved.

Conflict resolution is the way of solving a conflict in different ways such as mediation, dialogue and negotiation. It has many ingredients to have an effective conflict resolution and how you deal with it.

Peace is a positive word for us. It is the absence of war and misunderstandings and we all need it. Peace is not impossible to have but it is not easy to have. Every individual should have peace within his self so that he could spread it.

The conflicts in Mindanao are the GRP-MILF misunderstandings about the peace talks, land grabbing, stereotyping, the war conflict and the discrimination of the people. There are many causes of this conflict such as it can be in the history matter, poverty, injustices and the deprivation of rights such as the inequality of the land territory claimed by the IPs.

Being in this program taught me a lot and clarified all the things in my mind about the conflict in Mindanao, the differences of religions and other people, leadership, and the importance of peace for all of us.

Personal Development and Learning

There are many lessons, values and skills that I have learned here in this program that can help about my small knowledge about leadership, intergenerational communication, interfaith dialogue, conflict resolution and peace in Mindanao that really enlightened my mind to have actions in my community.

The use of I-message and rephrasing, team building, right way of communicating of the people of different generations, respecting other culture and religions, having trust, ways of conflict resolution such as mediation and dialogue, different types of leaders like transformational, and how to communicate with other people and having a big respect to one another, being open minded and sensitive to all people in right ways. These are some of the values, lessons and skills that I learned that I will admit that made me a better person to make a difference in Mindanao. It is not easy to do but having a great courage in to do what is right can be a key for success to have peace in our land. By applying all these new learning I am sure that I can really make a difference for all of us.

Impact Peace Education on Me

As a new youth peace ambassador I am now committed to promote peace in my community with all my heart and do to what is right. Peace is not that easy to have, a person committed in peace should have patience, and the willingness to promote it and he will overcome all the obstacles that will come to his way. In this new journey of my life peace is what we really need in ourselves and in the community that we live in. Peace is what we really needed and of course we had to do anything just to achieve it, and in order to do that I need help to everyone to create a harmonious place that we all want.

With the enlightenment that the program had given to me I will do small steps that I can make to have peace in Mindanao. I will do such as community services to my community, apply the skills that the program have taught me just like the I message and the techniques in leadership, the types of conflict resolution such as mediation and dialogue and the right way to communicate in other people in different generations, religion and culture. Applying
the values such as being assertive and respectful, etc. will also help me in prompting peace and harmony to my community.

This is a new journey for me to promote peace to all, be a model, to eradicate conflicts and to help resolve problems. Although I am not that really matured enough this is not a hindrance for me to make a difference because I know that thinking big but taking small steps will help in getting what I want, PEACE!
Conflict is a disagreement between perception, desires, and beliefs of several individuals being part of one organization or group with one vision and duty. Sometimes it brings gap in the relationship that people have. If peace advocacy is described by many as like the water that when you put your finger into it, it radiates. Literally, it simply means that peace should start within ourselves, and when we do advocacy, we let our perception towards peace to be transmitted to others. Conflict in the other hand is the reciprocation of this belief. Personally, to this, as part of the training, leadership is one of the significant roles we can do. Furthermore, being a leader for me before was an easy thing/role to play for. I had this kind of assessment of leadership that when leading, everything will come smoothly as what was planned but, after the training I learned that it doesn’t always come out into a positive result, and alternatives for remedies should always be there. Now, I feel like the training taught me the right attitude on how to assess things. I became afraid of the realization that my level of credibility for leadership is not as deep as how perfect is a transformational leader. At least at this time I would rate myself as a growing person with a better image of a leader. But, the important fact that the program has taught me was; if you are not being sure of yourself, thinking several times is better than to perform a move that you aren’t sure of, otherwise, you will regret because of making such kind of decision. There was a time that I tried to arrange the interpersonal conflict I had during our stay, with the desire to make everything fine, I myself was not so sure if he would respond to the topic I had opened for a conversation. Secondly, I would say that aside from that, I also knew that leadership does not only require a bright mind but at the same time, vigilance is vital. It is vital in a way that as leading individual, being sensitive to others point of view creates more positive impact to them as constituents. Listening to their minds is an advantage for you to get closer to them and be transparent to everything you do.

As a person taking part in dialogues, peace is considered a big word (as what we always say during the training) even before PYLP; I have been joining activities for peace. Being a student, it is impossible for me to take a permission to go out from the campus and continue to indulge myself in dialogues. Of course, conflict resolution does not exactly mean sitting in the negotiating table and communicate with the anti-government group. I personally know that sharing my learning to other is an expected alternative for me to choose but aside from this, I would say that living your own life with the use of I-message and Rephrasing is a simple but influential process. I, as a member of a theatre group, believe that this aspect brings an open avenue for me to be part of a large group for advocacy.

In the Mindanao setting, this kind of conflict resolution is possible to the institutions that are comprised by millions of individuals coming from different ethnicities. Discrimination is prevalent between students, the thing that is undeniably obvious and true but still if I were to assess the relationship among them, regardless of the stereotypes; I would conclude that a greater percentage of friendship is strongly prevails.

Generally, the training has changed the way I see the quality of several dialogue’s and forums’ contents. I was before been a discriminator of this said activities, for me, it does not even giving aid to the conflict existing here in Mindanao, I had always disagreed to the statement of people that such kind of movement is a desire for perfection, for through communication with other persons distinct in ethnicity, peace is a perfect and complex alternative for peace; Wither it is interpersonal or intrapersonal communication.
Peace…. A Life’s Journey
Alfred Taboada

The world is enveloped with much violence and sporadic war from anywhere of its parts. It is sometimes frustrating and devastating to contemplate that great nations are waging war against nations instead of helping one another. Several innocent people died, young great warriors lost their lives during the battle. Billions worth of properties were damaged. Fertile lands were drenched with blood of people. Showers of bullets from AK-47 and cannons rained instead of fresh water from the sky. How pathetic?

Yes it is! The Philippines is one among the countries suffered such plague much particularly in Mindanao where I was born and raised. It is said that Mindanao is a Land of Promise because of its rich natural resources. For me it is a paradise where you can find verdant green forest, well landscaped mountains and hills, long bodies of water, vast lakes, white sand and saline water beaches, several species of animals, founs and fish and diverse people of different culture.

The beautiful acclaim feature of the island has dwindled down and torn apart due to violence and war that erupted in some parts. People even in the Philippines are hesitant to set their foot and visit the island because of the fear and stereotype that the area is not safe to hang around. It is very disappointing that even we, Filipinos cannot trust our fellow Filipinos. Why was this happened? And how was the conflict started?

Mindanao conflicts are often cited in terms of ethnic group or religious differences for the majority. However, the roots of conflicts are multifaceted and very complex. It is not only ethnic and religious. It could also be attributed to cultural differences, colonial history, ideology and most of all economic factors such as poverty.

Indeed, there are lots of causes that trigger conflicts in the island but I am very adamant that poverty is one among those reasons that conceived violence and deliver war especially in the context of inequality among the people. According to Fr. Mercado, conflict is both a cause and consequence of inequality. The poor are often unable to obtain basic services because of institutions that are not accountable, domination by local elites, widespread corruption, and culturally determined inequality.

The advent and struggle of the Moro National Liberation Front, the break-away group of Moro Islamic Liberation Fronts and the birth of the Communist Party of the Philippines-New Peoples’ Army are reflective of inequality and poverty. According to social scientists, poverty and inequality are the major sources of conflict. Perhaps the contentions might be true because for instance, some war torn areas in Mindanao can be found in the Autonomous Region in Muslim Mindanao. The ARMM has the highest poverty incidence in the Philippines (73.9 % poor, compared 40% for the country average) and Sulu’s poverty incident is 92% (Training Manual 2008, p 51). Thus it is imperative to have intense social cohesion in Mindanao and the entire country to alleviate poverty and to have a lasting peace and development.

The Faces of Peace

Peace is a harmonious relationship of oneself and others with the absence of war and hostilities.

2 Components

1. **Personal Peace** is an inner peace in which there is tranquility, calmness, contentment and serenity. It is a kind of peace that there is Harmony with the Self, Harmony with Others, Harmony with Nature and Harmony with God.

2. **Communal Peace** pertains to harmonious relationships between and among the people.

Personal peace may actually result from social peace and social peace maybe a result from inner calm and contentment. Without inner peace, everyone could spread animosity that would result to violence. The true essence of peace should start from within. One can not evangelize the gospel of peace to others if he or she lacks harmony with the self. Communal peace on the other hand is a dichotomy of personal peace.
Let me share to you the acronym of Peace as an output of our discussions and sharing from the Kishwaukee College.

P - practice
E - quality
A - mong
C - ultures
E - veryday

Conflict as a slice of Life

Conflict is a part of life and inevitable. It can be personal or communal. Personal, if there is a fight or disagreement in your thoughts, decision, uncertainties etc., like choosing what clothes to wear or whether to go or not to go. Communal conflict is a dispute shared between and among the people with incompatible goals. However, conflict is either positive or negative. It is necessary for the growth and development of every individuals and the society as well if it is correctly handled and properly addressed if not it can turn to a destructive process that will result to violence. There are different approaches to dealing with conflict; one of those is conflict resolution.

Conflict Resolution means settling or solving a specific problem at hand by communication, dialogue, negotiation and mediation. Leadership is the ability to lead a group of people transformively or transparently in which the leader has to set direction and move the people to go with him or her. Leadership is action and not a position in which a leader does not seek a position but rather a position seeks him or her.

Peace Architectures

The training on Inter-Ethnic Dialogue and Conflict Resolution at the Northern Illinois University in the United States had enhanced me a lot in terms of Knowledge, Skills and Values. It was a great opportunity to be enhanced with the tools necessary for growth as peace architect and peace disciple.

The knowledge, ideas and theories about inter-ethnic dialogue, leadership development, and project planning and community service were very much of help to enhance my capacity as peace advocate. Through various interactive workshops, I was able to appreciate much on each ethnicity’s similarities and differences. Thus, it served as an avenue for an open dialogue. The training also provided me a better understanding of the inter-generational communication among the old and the young people. I was able to appreciate even the cultural, religious and ethnic diversity of Midwest America.

Being a peace architect, the theory on leadership development such as Transformative Leadership really impressed me a lot. I am just hoping that all the leaders on earth may be born or made should have such a leadership trait so people can be able to portray skills and show up their abilities. I have been a leader since I was a kid now that I am grown up I still able to portray my leadership skill towards my follower. The session on transformative leadership opened up a better horizon for me to lead and to listen to the people whom I am serving. It was also a learning experience to committed generation of youth leaders and peace activists who will contribute toward grassroots peace.

Honestly, I have no idea on how to do an action plan for a project. It was in this training that I learned and valued the importance of action planning. I was just very dependent to people to do such a task. The ideas and theories on project planning get me inspired to organize and plan in everything that I would do. It also gave me an opportunity to develop a skill in doing an action plan.

Before, as long as I am serving the community it is already a fulfillment for me. Now, I realize that community service is not just giving people food or any material things. There should be sustainability in enriching a community. There are lots do’s and don’ts that one should uphold into going communities. Thus, it is more of service than of fame. The opportunity for community service in Oak Crest gained me a firsthand experience in civic participation in the U.S. particularly in such a retirement center.

I was also enhanced with the actual doing mediation and conflict resolution. Being a mediator is not a joke. One is putting up his or her life into a great challenge. But the fruit of solving a conflict is very rewarding. The “I Message” that I learned from the Peace Learning Center in Indiana transform me truly. I was able to deepen my understanding in the context of rephrasing someone’s statement.

Finally, the training taught me the value of tolerance, respect for diversity and enhanced my appreciation on inter-ethnic understanding. Diverse culture and different ethnicity makes our life in this world challenging. It is indeed hard to be with people of different background and culture but it is much worth appreciating and
commendable if we would engage and immerse with them so we can understand better cultural similarities and differences. It is interesting to find out that even in one's same culture differences prevails.

Commitment to Lasting Peace

My passion in teaching peace education to the young people is my advocacy. Same as Dr. Jose P. Rizal and others, I believe that the young people are the hope of the country. They are the incarnation of hope for a better society because they will be the ones to nurture the seeds that the old ones are planting right now.

As a college professor, I am committed to transform psychosocial values of the young people in the community where I live in and where I am teaching at. At present, I am the adviser of the Young Advocates for Peace and Solidarity in school. Some college students are given seminar and orientation about the organization. They are free to join the group and uphold the vision and mission of the YAPS to be socially and peacefully aware of its rights and to become effective leaders and a catalyst of change for the betterment of the society.

Being a peace advocate and president of the Notre Dame University Graduate School Student Council, I have had the chance to develop transformative leadership. In which some of my program, projects and activities are anchored on peace and development such as sponsoring a seminar and workshops on Poverty Alleviation and Conflict Resolution, Governance and Peace, Business and Peace and participating community enrichment work.

My involvement to the Mindanao Peoples Peace Movement as alternate officer is a challenging effort. It highlights the convergence of peoples peace organization among the Lumads (Indigenous People), the Muslims and the Migrants (Christians). I am helping its establishment on a Mindanao wide peace summit biennially.

On the other hand, part of my action plan is to plant a tree for peace as a community service to be participated in by the inter-ethnic college students and volunteers from the community. A Plant a Tree for Peace project is a respond to the call to provide environmental care. Hence, people need to co-exist with nature and environmental care is one of the paradigms of Peace Education.
It’s the Reality
Mae Anne S. Tan

Looking at the World with Hope…

We do not live alone. There are people and things around us. They need us and we need them, too. We live in a diverse world- different set of cultures, faith and identities. We share similarities and differences among us. Yet, why do people tend to focus on the differences rather on the similarities? Instead of opening our eyes and minds to the world around us, we keep closing them. That’s why we can’t see things vividly.

Misunderstanding or misinterpretation usually happens. Misunderstanding starts from lack of communication or communication gap. Communication means not just talking but fostering close and harmonious relationship with others. This is a great deal because misunderstanding leads to conflict, and in the worst part this may lead to violence. This is what we don’t to happen, right? But this is what usually happens now.

Have you seen an empty boat adrift on the sea? It does not get anywhere because there is no one to give it direction. It needs someone to steer it to the right direction. There must be a vision, just like in leadership. It is taking risks and taking in the ability. A good leader knows not only how to speak but also how to listen.

We might find it difficult, sometimes, to forgive someone who has done us wrong; to clear things out. We will probably understand better the concept of forgiving and being forgiven if we give ourselves the chance to explain our points of view- to speak and to listen. And peace is what happens when people are free to develop and express themselves in the way they want, without having to fight for their right. It’s the light, our hope.

Mindanao is called “THE LAND OF PROMISE” because of its rich natural resources and unique diversity of cultures. Yet, for the majority of Filipinos, it is known for its dark side- a place of lawbreakers and terrorists. This dark side has gone too deep and too far where people could not stand it any longer. Its beautiful name has been stained. Everything about our place is shaky. Many have sacrificed. Innocent civilians have been robbed of a chance to live life better. Why do we have to suffer like this? Our young and fresh minds have been affected by this tragic situation. Many dreams were broken.

Everything that happens has its cause. And all of the conflict situations have their roots: poverty, misunderstanding, injustice, discrimination, power hunger, stereotyping, superiority and inferiority complex and prejudices. These are facts of life that we should know so we can look at the world without illusions but with hope.

Building Myself

We have to develop the right knowledge, skills and values that can be effective tools in pursuing our concrete actions for inter-ethnic dialogue, conflict resolution and peace in Mindanao. During the one-month training, I’ve learned a lot of things. Taking small steps yet thinking big is like beginning my journey with a single step. Each step will increase as days grow by. I strive to improve myself. I start building myself into a better and responsible person by knowing and learning skills and values, by filling out the gaps between what these values are and what they should be. Knowing the I-message and the STEP mediation method would really be useful. I’ve learned to accept and appreciate each other’s differences and learned to focus on the similarities and work on the differences among us. And most of all, the value of respect.

If Only…

If we make up our minds to plan our lives now and if we work daily for our personal improvement, we will find the secret of making our lives worthwhile. As an ambassador of goodwill, I commit myself to promote peace, share and practice what I’ve learned especially showing good leadership skills. Have we ever thought what our world needs right now? Surely, we can make a long list. But what we need to know is how to form the pattern of love and brotherhood so that we can build bridges to the hearts of others, and thus, achieve peace. Indeed love and brotherhood serves as a bridge to link people’s hearts together. I must also practice equality and the willingness to reach out and help others sincerely every time I have the chance to do so.

If only everybody would realize the importance of peace…
CHAPTER 5: PROJECT PLANS

Zakat A...B...C...
Mohamad Jamsheed Razo Abdul

<table>
<thead>
<tr>
<th>Project Proponent</th>
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<tbody>
<tr>
<td>Last Name</td>
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<tr>
<td>First Name</td>
</tr>
<tr>
<td>Youth Leader/Adult Leader</td>
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<td>Female/Male</td>
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<td>Religion</td>
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<td>Ethnicity</td>
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<td>City, Province, Region, Island</td>
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<table>
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<tr>
<th>Project Title</th>
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<tbody>
<tr>
<td>Four Day Literacy Outreach Program To 30 Out-of-School Youth from ages 12-14 of Marawi City. “Zakat A...B...C...”</td>
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</tbody>
</table>

### Introduction

**Rationale/Background**

Marawi City is called the Islamic City of the Philippines. The city is quite improving and yet there is who are left behind especially those who are youths who belong to the level of the poor ones. Their basic needs are not sustained very well. And they cannot go to the school even in government owned school.

Marawi is facing a lot of problems but it need to have solution to it that is why as a concerned resident I thought of reaching out to those unfortunate especially in terms of academics or studies. Zakat ABC aims to go out to the school and try to educate the out of school youth of Marawi through a four day (pertaining to the four Saturdays of June). This project or plan is organized to resolve the higher increase of no read nor write or illiterate Meranaos. We hope that thru this program youth are encouraged to be in school rather than being part of those who are being caught in the corners of the streets.

In relation for the success of the program I am planning to ask for guidance from the Department of Education Regional Level based in Lanao del Sur. I am also asking for help for the ACCESS Alumni in Marawi City. I am also asking the help of the Wizards Inc.. These organizations are really willing to help in projects like this.IN the program a livelihood will be established to cater their need about money.

### Project Description

The project will be done every Saturdays of June 2008. The project has 4 major parts as follows:

- Inter-faith and inter-ethnic dialogue to enrich the bond between the youths.
- Provide ways of recreation for them and ways of enriching their ideas.
- Provide ways of income in more legal ways.
- Monitoring the development of their skills and establishing new leaders thru this project.

### Needs Assessment: Objectives

The project has the following objectives:

- To be aware to the increasing number of Out-of-School Youth in Marawi City.
- To realize the importance of inter-ethnic and inter-faith dialogue.
- To sharpen the volunteers leadership skills.
- To mobilize the youth attending the project.
- To give them means of living thru Income Generating Project.

### Expected Outputs

The expected project outputs are as follows:

- Organizing a Youth Empowering Group (Peace Ambassadors of Marawi INc.)
- Products, made by the youths, to be sold at the market.
- Compilation on the common stories of the Out-of-School Youths attending the project.
• Documentation or terminal Report

Expected Outcomes
The outcomes of this project are the following:
• Greater look on the situation of the Out-of-School Youths in Marawi City.
• Increase the capability of the youths on arts and enhancing their talents.
• Formation of New Leaders

Project Components
The project is divided into three parts as follows:
• Preparatory Stage. This includes the meetings and confirmation from the out-of-school youths and the sponsors.
• Implementation Stage. This includes the facilitation of the 4 day literacy outreach program.
• Post-Implementation. This includes the post evaluation of the project or the formation of the organization for the sustainability of the objectives of the project.

Strategies of Implementation
The following are realized strategies to achieve the objectives of this project:
• Organize committees thru the meetings
• Link and contact other supporters or volunteers of the project
• Identify possible funding and mailed solicitation
• Disseminate the project in the community
• Implementation of the final plans for the project
• Evaluation of the project

Action Plan

<table>
<thead>
<tr>
<th>Action</th>
<th>People Involved</th>
<th>Resources</th>
<th>Timeline</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-Conduct Stage</td>
<td>Volunteers and supporters</td>
<td>Endorsement letters, solicitation letters, agencies, ads, publicity</td>
<td>May 18-June 2, 2008</td>
<td>Reports and documentations, responds of the mailed persons and organization</td>
</tr>
<tr>
<td>Conduct Stage</td>
<td>Volunteers, supporters, 30 Out-of-School Youth</td>
<td>Venue, School materials, Recycling materials</td>
<td>June 7, 18, 21 and 28, 2008</td>
<td>Products of the youth, interviews</td>
</tr>
<tr>
<td>Post Conduct Stage</td>
<td>PAMI members</td>
<td>Room, PAMI</td>
<td>June 29-30, 2008</td>
<td>Evaluations, minutes of the meeting and establishment of Peace Ambassadors of Marawi City.</td>
</tr>
</tbody>
</table>

Partners and Target Beneficiaries
The following are the partners of mine in achieving the objectives of this project:
• ACCESS PYLP Marawi Alumni Association
• Wizards Inc.
• College of Health Sciences, Mindanao State University
• Volunteers and sponsors

The following are the target beneficiaries are the following:
• 30 Out-of-School Youth Upon Recommendation by the DEPARTMENT OF EDUCATION based in Marawi City. Must be 12-14 years old.

Marketing Plan
Recruitment
For the recruitment of the volunteers, there are no qualifications required of them.

Selection and Screening
The number of the volunteers depends on the difficulty of the project. For this project I need about 60 volunteers.

Budget Plan

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Quantity</th>
<th>Price/Unit</th>
<th>Proponent’s Counterpart</th>
<th>Funding Agency</th>
<th>Total</th>
</tr>
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Foods

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<tr>
<th>150</th>
<th>P 50</th>
<th>P 1000</th>
<th>P 6500</th>
<th>P 7500</th>
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</table>

School Materials (papers, ballpens, markers, scissors, glue)

<table>
<thead>
<tr>
<th>75</th>
<th>P 60</th>
<th>P 2000</th>
<th>P 4000</th>
<th>P 4500</th>
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</table>

Recycled Materials and Materials needed for Income generating projects

<table>
<thead>
<tr>
<th>60</th>
<th>P 60</th>
<th>P 1000</th>
<th>P 3500</th>
<th>P 3600</th>
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</table>

Advertisements/ Publicity

<table>
<thead>
<tr>
<th>10</th>
<th>P 800</th>
<th>P 10000</th>
<th>P 10000</th>
<th>P 18000</th>
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</table>

Certificates and Computer uses

<table>
<thead>
<tr>
<th>100</th>
<th>P 25</th>
<th>P 1000</th>
<th>P 3500</th>
<th>P 2500</th>
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</thead>
</table>

Output Indicators

The project output indicator as follows:
- Completed documentation
- Existence of the Peace Ambassadors of Marawi Inc.
- Projects done by PAMI
- Well defined monitoring effort by the facilitators
- Feedbacks given by the beneficiaries.

Sustainability Plan

The sustainability of the objectives of the project lies on the mobilization and integration of the Peace Ambassadors Of Marawi Inc.. The monitoring efforts of the facilitators will still be a must in all the duty done by the PAMI. The group’s activities will be closely documented and watched.

Project Timetable

<table>
<thead>
<tr>
<th>Tasks</th>
<th>Stages in Weeks (Starting May18, 2008)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Pre-Program</td>
<td></td>
</tr>
<tr>
<td>- Organize a group of volunteers</td>
<td></td>
</tr>
<tr>
<td>- Invitation emails to prospective youths based on the list of the Dep ED.</td>
<td></td>
</tr>
<tr>
<td>- Reserve venue</td>
<td></td>
</tr>
<tr>
<td>Program</td>
<td></td>
</tr>
<tr>
<td>- Facilitating of the project proper</td>
<td></td>
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<tr>
<td>Post-Program</td>
<td></td>
</tr>
<tr>
<td>- Establishment of Peace Ambassadors of Marawi Inc.</td>
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<tr>
<td>- Writing of terminal report and Documentation</td>
<td></td>
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</table>

Profile of Organizational Stakeholders

Name of Organization
ACCESS Marawi City Alumni/Wizard INC.

Organization Projects/Activities

- Workhops
- Emersions

Organization Contact Details

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
<th>Address</th>
<th>Phone</th>
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</thead>
<tbody>
<tr>
<td>Norhanie Lao</td>
<td>Members</td>
<td>Marawi City</td>
<td>09192459480</td>
</tr>
<tr>
<td>Nashier Pagadilan</td>
<td>Members</td>
<td>Marawi City</td>
<td></td>
</tr>
<tr>
<td>Abdulhalim Baunto</td>
<td>Council Member</td>
<td>Marawi City</td>
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Organization Officers

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
<th>Address</th>
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<tbody>
<tr>
<td>Mohamad Jamsheed</td>
<td>President</td>
<td>West MArianut, Marawi City</td>
<td>09192387507/09159</td>
<td>jamsheedabdul@yahoo oo.com</td>
</tr>
<tr>
<td>Abdul</td>
<td>ACCESS Alumni</td>
<td>Mindanao State</td>
<td>09192459480</td>
<td>Norhanie_lao@yahoo co.com</td>
</tr>
<tr>
<td>Name</td>
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<td>Address</td>
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<td>Email</td>
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<td>------------------</td>
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</tr>
<tr>
<td>Nashier Pagadilan</td>
<td>Member</td>
<td>Moncado Colony, DC Campus</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Norhata CAlebe</td>
<td>Vice-President</td>
<td>RAmain, LAnao del Sur</td>
<td>09102382462</td>
<td><a href="mailto:hata@yahoo.com">hata@yahoo.com</a></td>
</tr>
<tr>
<td>Norhanie MAama</td>
<td>Education</td>
<td>Libyan, Marawi City</td>
<td>09179228077</td>
<td><a href="mailto:Norhanie_lao@yahoo.o.com">Norhanie_lao@yahoo.o.com</a></td>
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### Project Proponent

<table>
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<tr>
<th>Last Name</th>
<th>Abubakar</th>
</tr>
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<tbody>
<tr>
<td><strong>First Name</strong></td>
<td>Fatima-Nushaiba</td>
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<td>Youth Leader</td>
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<td>Female</td>
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<td><strong>Religion</strong></td>
<td>Islam</td>
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<td><strong>Ethnicity</strong></td>
<td>Tausug Tribe</td>
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| **City, Province, Region, Island** | Zamboanga City, Region IX |

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## Share a Smile to the Children: A Community Service Towards Progress and Development

### Introduction

**Rationale:**

Zamboanga City is located at the south western part of the Philippine Archipelago. It is a diverse city because of the fact that it is composed of different minor and major groups such as the ethnic tribes, Tausug, Chavacano, religions like Islam, Christianity and others.

In a small center called the Department of Social Welfare and Development (DSWD) Center located in the south western urbanized town of the city, called Sta. Barbara, is a place where a deal in number of homeless children are situated.

The area experiences the children from these centers who kept on evading these places, due to their lack of interest to education provided by the center and some other personal matter. Thus, these homeless children who have evaded the area are sometimes used in illegal drugs and are experiencing abuses.

This project, Share a Smile, is designed to respond to these problems and conflicts arising within the center.

### Background

- This project will be having a recreational and learning interaction with the homeless children of Zamboanga City. The organization held responsible of the said project will be the one to source for possible needs, such as financial assistance, and raw materials. The, organization involved will also be some of the volunteers to interact with the children.
- The motivation of these homeless children should be uplifted in terms of education, thus, encouraging them to push through their education for a brighter future.

### Project Description

This project will be implemented on 19th day of July, considering the schedule of parties, the beneficiaries and the facilitators.

The project is a recreational-learning interaction the homeless children in order to motivate them on education. This project is a single day interaction with at least 20 children who are diverse in terms of religion, ethnicity, and geography and also according to gender. The children situated at this center are also considered as tri-people.

Upon the implementation of this project, it will use recreational approaches of interaction in order to gain their trust; there will also be recreational strategies on basic learning thus inviting them to education with the use of the said approach.

The project also plans to have an educational tour around the National Museum located within the City. After this, the distribution of books, donated, shall be implemented. The interaction will end after a story telling session.

Being an officer, I will be appointing my club, the Junior Collegiate Association on the Research of Principles.

### Needs Assessment: Support

Since the project is supported by one club, the Unity in Diversity, at the moment, the proponents are sourcing out some resources that are needed in the project. The proponents are planning to solicit some donors for the said needs.

### Needs Assessment: Objectives

The objectives of the project are (1) to promote education within the center through creative/recreational learning interaction with the children, to boost their moral about life and ambition; (2) to broaden the knowledge of the children the importance of education; (3) developing a better understanding of the children’s lives within the area and (4) developing community service skills as well as personal development.

### Expected Outputs
The project outputs include:

- (1) Documentation or terminal report on the conduct of the orientation that will be submitted to the office of the Chancellor and funding agency (if possible).
- (2) Action plans for peace-related activities
- (3) Personal Development

**Expected Outcomes**

This project expects to increased awareness of the situation of the residents within the center, heightened the concern for education, enhanced the skills and experiences on social interaction and community service and to have a mutual learning from one another.

**Project Components**

- Youth Leadership
- Interfaith Dialogue
- Social Interaction

**Strategies of Implementation**

- Recreational- learning interaction
- Creative reflection
- Story telling session
- exposure to different faith groups, who are also diverse according to ethnicity and geography
- volunteer community service
- Mutual conversation from one another

### Action Plan

<table>
<thead>
<tr>
<th>Action</th>
<th>People Involved</th>
<th>Resources</th>
<th>Timeline</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conduct a conference and building committee</td>
<td>F.-Nushaiba A., ZSCMST J-CARP, Student volunteers</td>
<td>Endorsement letter, Solicitation letters, posters, ads, around the school campus, School Organizations, Local Officials, Business entities and individual</td>
<td>June 14-15</td>
<td>The minutes of Meetings and the number of the persons and organizations who responded</td>
</tr>
<tr>
<td>Link the other organization such as the Unity in Diversity club and USAID</td>
<td>F.-Nushaiba A., ZSCMST J-CARP, Student volunteers</td>
<td></td>
<td>June 21-22</td>
<td></td>
</tr>
<tr>
<td>Partnership with local Officials</td>
<td>F.-Nushaiba A., ZSCMST J-CARP, Student volunteers</td>
<td></td>
<td>June 25-28</td>
<td></td>
</tr>
<tr>
<td>Identify funding</td>
<td>F.-Nushaiba A., ZSCMST J-CARP, Student volunteers</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Creative/ recreational learning interaction between the volunteers and the children living in the center</td>
<td>ZSCMST Volunteers and the Residents of the Center</td>
<td>20 recreational/ creational kits(e.g. markers coloring tools, papers) Residents of the center and the Facilitators</td>
<td>July 10</td>
<td></td>
</tr>
<tr>
<td>A tour to the National Museum</td>
<td>Residents of the center and the Facilitators</td>
<td></td>
<td>July 10</td>
<td></td>
</tr>
<tr>
<td>Book Donations to the Children</td>
<td>Residents of the center and the Facilitators</td>
<td></td>
<td>July 10</td>
<td></td>
</tr>
<tr>
<td>Storytelling Session</td>
<td>Residents of the center and the Facilitators</td>
<td></td>
<td>July 10</td>
<td></td>
</tr>
<tr>
<td>Monitoring the Center</td>
<td>The Committee in-charge</td>
<td></td>
<td>Every after three months</td>
<td></td>
</tr>
</tbody>
</table>

**Partners and Target Beneficiaries**

<table>
<thead>
<tr>
<th>Name</th>
<th>Benefit</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Unity in Diversity</td>
<td>Community Service, Skill Development,</td>
<td>Attainable</td>
</tr>
</tbody>
</table>
School Club

- J-CARP/W-CARP Organization
  - Community Service, Skill Development, Acknowledgement and a wider understanding mutually Attainable
- Center for the Homeless Children
  - Motivation to continue their education access to educational materials and mutual understanding Attainable

<table>
<thead>
<tr>
<th>Budget Plan</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Particulars</strong></td>
</tr>
<tr>
<td>Creative tool kit (e.g. coloring pens, blank papers and etc.)</td>
</tr>
<tr>
<td><em>Endorsement letter, Solicitation letters posters, ads, around the school campus</em></td>
</tr>
<tr>
<td>Food and Beverages for the volunteers and the residents</td>
</tr>
<tr>
<td>Book donations and educational supplies to the children</td>
</tr>
</tbody>
</table>

**Output Indicators**

The project output indicators include the following:
- (1) All concerned parties are furnished copies of the completed terminal report
- (2) Prepared Action plans for Interfaith Dialogue, and Intergenerational Communication
- (3) Establishment of a survey/monitoring team of the Center.

**Sustainability Plan**

The sustainability plan of this project lies on the Share a Smile project Monitoring Committee who will be responsible of the documentation of the feedbacks and development happening within the DSWD Center for the Homeless Children particularly in the town of Sta. Barbara.

**Project Timetable**

<table>
<thead>
<tr>
<th>Tasks</th>
<th>Stages in Weeks (Starting June 14, 2008)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-Program</td>
<td>1</td>
</tr>
<tr>
<td>- Conduct a conference and building committee</td>
<td>X</td>
</tr>
<tr>
<td>- Link the other organization such as the Unity in Diversity club and USAID</td>
<td>X</td>
</tr>
<tr>
<td>- Partnership with local Officials</td>
<td></td>
</tr>
<tr>
<td>- Identify funding</td>
<td></td>
</tr>
<tr>
<td>Program</td>
<td></td>
</tr>
<tr>
<td>- Activate a core group of trouble shooters</td>
<td></td>
</tr>
<tr>
<td>Post-Program</td>
<td></td>
</tr>
<tr>
<td>- Tabulating and interpreting final evaluation results</td>
<td>X</td>
</tr>
<tr>
<td>- Writing of terminal report</td>
<td>X</td>
</tr>
</tbody>
</table>

**Profile of Organizational Stakeholders**

**Name of Organization**

Junior Collegiate Association on the Research of Principles

**Earl-Rasheeda D. Joe**

**Organization History/Background**

This Organization stated in Zamboanga State College of Marine Sciences and Technology was created in the year 2007. It is a branch of the World-CARP.

**Organization Projects/Activities**

Has done community Services such as interaction with the mentally ill person and also holds a gathering concerned in interfaith dialogue in order to achieve peace.
## Organization Contact Details

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
<th>Address</th>
<th>Phone</th>
</tr>
</thead>
<tbody>
<tr>
<td>MS. Vicky Saavedra</td>
<td>Head of the J-CARP Org.</td>
<td>ZSCMST Campus</td>
<td></td>
</tr>
<tr>
<td>Ms. Fabila</td>
<td>Department Director of the said school</td>
<td>ZSCMST Campus</td>
<td></td>
</tr>
<tr>
<td>Hon. Mayor Celso</td>
<td>Zamboanga City Mayor</td>
<td>Zamboanga City</td>
<td></td>
</tr>
<tr>
<td>Lobregat</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Signature (Head of Organization)

Ms. Vicky Saavedra

<table>
<thead>
<tr>
<th>Signature Adviser</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Organization Officers

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
<th>Address</th>
<th>Phone</th>
<th>Email</th>
</tr>
</thead>
<tbody>
<tr>
<td>Earl Rasheeda D. Joe</td>
<td>President</td>
<td>Sta. Barbara Zambo. City</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nushaiba E. Abubakar</td>
<td>Public Relation Officer</td>
<td>Campo Muslim Zambo. City</td>
<td></td>
<td>Shainekiba_03@yahoocom</td>
</tr>
</tbody>
</table>

### Key Organization Members

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
<th>Address</th>
<th>Phone</th>
<th>Email</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Tide(Official School Publication)</td>
<td>Publication</td>
<td>ZSCMST</td>
<td></td>
<td></td>
</tr>
<tr>
<td>J-CARP</td>
<td>Head Organization</td>
<td>ZSCMST</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Unity in Diversity Club</td>
<td>Member</td>
<td>ZSCMST</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Your Signature

Fatima-Nushaiba E. Abubakar

Date: April 30, 2008
Project Proponent

<table>
<thead>
<tr>
<th>Last Name</th>
<th>Alipulo</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Name</td>
<td>Sadat</td>
</tr>
<tr>
<td>Youth Leader/Adult Leader</td>
<td>Youth</td>
</tr>
<tr>
<td>Female/Male</td>
<td>Male</td>
</tr>
<tr>
<td>Religion</td>
<td>Islam</td>
</tr>
<tr>
<td>Ethnicity</td>
<td>Maguindanaon</td>
</tr>
<tr>
<td>City, Province, Region, Island</td>
<td>Province of Maguindanao</td>
</tr>
</tbody>
</table>

Project Title “Pamula Ka, Ka Metu” (Plant and Grow)

Our Project is called “Mamula Tanu Kanu Kalilintad” (Let’s Plant for Peace). It takes two-day implementation. We will implement it in our community at Barangay Brar, Datu Anggal Midtimbang, Maguindanao which floods are common every time there are heavy rains. In this project, we are going to plant 50 trees and make fence or tree guard for it. It will help the community to understand the importance of nature. It will also promote inter-ethnic dialogue between Christians and Muslims. This project is for all, for the youths, for the families and also for the senior citizens.

Introduction

Rationale: Our project site will be at Barangay Brar, Datu Anggal Midtimbang, Maguindanao which is densely populated with Muslims but there are also few Christians. One problem in this area is Flooding. This project is needed to prevent flooding every time there are heavy rains because the trees there are few. And the rice fields are really affected by flood. So, the economic status in our community decreases.

The economy in our area is really affected by the floods. There are rice fields there beside the irrigation system and every time there is a flood, it flows to the irrigation and the irrigation overflow to the rice fields. So, the farmers are really affected. And not all farmers are rich. So, it causes poverty to the farmers because they get the budget from the rice field to sustain their every day needs. We know that poverty is one of the causes of conflicts. If the floods will be prevented, farmers will not be very poor.

To be done:

Our organization will perform tree planting to manage and prevent flood and to promote inter-faith dialogue between the Christian facilitators and the Muslims peoples.

Discuss what you propose to do in your project: To prevent flooding and to promote inter-faith dialogue between Christian members and Muslim peoples. And to encourage the people especially the young people to engage in nature care not to addiction and to improve economic status in our community.

Needs Assessment: Support

Community support

Needs Assessment: Identifying and Prioritizing Idea

Money

Needs Assessment: Objectives

Organizational support

Expected Outputs

Examples only of concrete measurable products

The project outputs include:

- (1) Completed documentation (if possible)
- (2) Encouraged the peoples and the youth to engage in nature care not to addiction.
- (3) Promote inter-faith dialogue.
- (4) Flood Prevention and Economic Improvement.
- Poverty decrease.

Expected Outcomes

Examples Only

- People learned how to plant trees and care for the nature.
- Young people will engage in environment and nature care.
- Group members learned leadership skills.

Project Components
Examples only: Preparatory Stage, Implementation Stage, and Post-implementation Stage.

- Youth Leadership
- Interfaith Dialogue

Strategies of Implementation

Examples only:
- Organize the members.
- Time conscious (be on time)
- Better communication
- Teamwork
- United Group

Action Plan

<table>
<thead>
<tr>
<th>Action</th>
<th>People Involved</th>
<th>Resources</th>
<th>Timeline</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Survey</td>
<td>Sadat</td>
<td>none</td>
<td>May 20, 2008</td>
<td>attainable</td>
</tr>
<tr>
<td>Planning</td>
<td>Group members</td>
<td>Food</td>
<td>May 22, 2008</td>
<td>attainable</td>
</tr>
<tr>
<td>Meeting</td>
<td>Group Members</td>
<td>food</td>
<td>May 23, 2008</td>
<td>attainable</td>
</tr>
<tr>
<td>Buy things needed</td>
<td>Sadat &amp; Norhamid</td>
<td>money</td>
<td>May 24, 2008</td>
<td>attainable</td>
</tr>
</tbody>
</table>

Partners and Target Beneficiaries

<table>
<thead>
<tr>
<th>Budget Plan</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Particulars</strong></td>
</tr>
<tr>
<td>Foods</td>
</tr>
<tr>
<td>trees</td>
</tr>
<tr>
<td>wood</td>
</tr>
<tr>
<td>Fertilizer</td>
</tr>
<tr>
<td>streamer</td>
</tr>
</tbody>
</table>

Output Indicators

The project output indicators include the following:
- (1) The people will learned how to take are of the nature.
- (2) The economic status will improve.
- (3) Promote better understanding between Muslim and Christian.

Sustainability Plan

The trees will be useful to the people until it dead. It will prevent flood in the community.

Project Timetable

<table>
<thead>
<tr>
<th>Tasks</th>
<th>Stages in Weeks (Starting June 16, 2008)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-Program</td>
<td>1</td>
</tr>
<tr>
<td>Organize a group of volunteers</td>
<td>X</td>
</tr>
<tr>
<td>Invitation emails to prospective resource persons</td>
<td>X</td>
</tr>
<tr>
<td>Reserve camping site</td>
<td>X</td>
</tr>
<tr>
<td>Program</td>
<td>1</td>
</tr>
<tr>
<td>Activate a core group of trouble shooters</td>
<td>X</td>
</tr>
<tr>
<td>Post-Program</td>
<td>1</td>
</tr>
<tr>
<td>Tabulating and interpreting final evaluation results</td>
<td>X</td>
</tr>
<tr>
<td>Writing of terminal report</td>
<td>X</td>
</tr>
</tbody>
</table>

Profile of Organizational Stakeholders

Name of Organization: Student Body Council

Your Signature: Sadat B. Alipulo

Date: May 11, 2008
**Introduction**

**Rationale**
- Zamboanga is known for having a diverse culture as well as differences in life status. It is considered to be the melting pot of the Zamboanga Peninsula. Thus, people living in this area are of different ethnicities and financial capabilities.
- This project aims to extend a help to our co-Zamboanguenos in a fun way.

**Background**
- The organization that I will be working with is the Supreme Student Council where I can make use of the opportunity I have as an officer of the said club. This organization has been established few years ago and is not new to project implementation thus, capable of helping in this project.

**Project Description**
- This is a community outreach program which includes games and entertainment for diverse indigent people in a chosen community of Zamboanga City (Barangay Camino Nuevo) where the following will be given as a token: food, school supplies, books and used clothes.
- This is a multi-purpose project that does not only focus on the needs rendered but indulge children on acquiring knowledge and encouraging them to go to school.
- This will take place on the 12th of July this year at Brgy. Camino Nuevo where expected participants are of different religious and ethnic backgrounds.

**Needs Assessment: Identifying and Prioritizing Idea**
- Needs Assessment
  - To extend a help to our indigent people in the community through games and other recreational activities.
  - Make them realize their importance in the society.
  - Promote social interaction through inter-ethnic participation.
  - Enhance leadership skills through community service.
  - Leave a foundation of knowledge.

**Expected Outputs**
Examples only of concrete measurable products
- The project outputs include Documentation or Terminal Report to be submitted to the funding organizations of the program.
- Assembly of volunteers and peace advocates in community service where they will monitor the status of the participating indigent people.
- Building of an organization who will continue the project for the next months to come.

**Expected Outcomes**
Examples Only
- Promote better understanding among people in the community and the volunteers of this program.
- Encouraged children in the community to go to school.
- New knowledge taken from the books given to them.
- Application of knowledge taken to their skills.
- Enhanced skills of the volunteers for this project in community service.
- Improved leadership skills for the participating youth.

**Project Components**

- Preparatory Stage – this will include the meetings for the committees, inquiry for interested sponsors and preparation of materials needed for the project, designing of the project content, and finalization of the project.
- Implementation Stage- This is the concrete conduct of the project facilitated by diverse youth leaders, PYLP alumni, and volunteers.
- Evaluation Stage- This is the regular monitoring of the team as to the development and progress of the project.

**Strategies of Implementation**

Examples only.

- To make the objectives of this project possible, the following will be done:
  - Conduct of games and other entertainment sources for audience attraction.
  - Volunteers and youth leaders participating will undergo training first before undergoing hands-on activity so that the residents in the community will feel comfortable with the group.
  - Materials and food to be given are carefully checked to make sure they are still safe and usable.
  - Good quality advertising of the project will help a lot in attracting the residents to participate in the project.

**Action Plan**

<table>
<thead>
<tr>
<th>Action</th>
<th>People Involved</th>
<th>Resources</th>
<th>Timeline</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Seek for sponsors and participating organizations</td>
<td>Danica Bustillo</td>
<td>Paper printings, transportation</td>
<td>May 20-27…venue unknown</td>
<td>attainable</td>
</tr>
<tr>
<td>preparation meetings</td>
<td>SSC, SK, PYLP alumni</td>
<td>Snacks, paper materials and documents</td>
<td>June 7, June 14, June 21 and June 28 at SSC office</td>
<td>attainable</td>
</tr>
<tr>
<td>Preparation of materials needed</td>
<td>Logistics Committee</td>
<td>food, used clothes, boxes, books</td>
<td>July 7-10</td>
<td>attainable</td>
</tr>
<tr>
<td>Final checking</td>
<td>Logistics Committee</td>
<td>Finalized List of Materials needed</td>
<td>July 11</td>
<td>attainable</td>
</tr>
<tr>
<td>Assembly of youth leaders and volunteers</td>
<td>SSC, SK, PYLP Alumni</td>
<td>Checking of attendance</td>
<td>ZCHS MAIN Campus, July 12,13 and 14</td>
<td>attainable</td>
</tr>
<tr>
<td>Final Checking of materials</td>
<td>Logistics Committee</td>
<td>List of materials needed</td>
<td>ZCHS MAIN Campus, July 12,13 and 14</td>
<td>attainable</td>
</tr>
<tr>
<td>Travel to communities</td>
<td>SSC, SK, PYLP Alumni</td>
<td>transportation</td>
<td>July 12</td>
<td>attainable</td>
</tr>
<tr>
<td>Actual conduct of the project</td>
<td>SSC, SK, PYLP Alumni</td>
<td>Transportation, materials and food for staff</td>
<td>July 12</td>
<td>attainable</td>
</tr>
<tr>
<td>Post evaluation meeting</td>
<td>All participating members</td>
<td>snacks</td>
<td>July 19</td>
<td>For confirmation</td>
</tr>
<tr>
<td>Presentation of documents</td>
<td>All participating members</td>
<td>snacks</td>
<td>July 26</td>
<td>For confirmation</td>
</tr>
<tr>
<td>Regular Monitoring</td>
<td>Assigned volunteers</td>
<td>snacks</td>
<td>July 26 August 2, 9, 16 and 23</td>
<td>For confirmation</td>
</tr>
<tr>
<td>Follow-on meeting</td>
<td>All participating members</td>
<td>Snacks and document</td>
<td>August 30</td>
<td>attainable</td>
</tr>
</tbody>
</table>

**Partners and Target Beneficiaries**

**Marketing Plan**

**Recruitment**
The Barangay Captain will take hold of choosing the participants of this project each of different religion, ethnicities and background to promote interfaith and interethnic dialogue not only among the participants but also the volunteers.

**Selection and Screening**

The Barangay and SK officials will take hold of the responsibility in the selection of the participants regardless the strategy they will use as long as the criteria for the selection will be reached.

### Budget Plan

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Quantity</th>
<th>Price/Unit</th>
<th>Proponent’s Counterpart</th>
<th>Funding Agency</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Food for donations</td>
<td>60</td>
<td>100 Php/ can</td>
<td>Sangguniang Kabataan</td>
<td>6000 Php</td>
<td></td>
</tr>
<tr>
<td>Snacks for meetings</td>
<td>60</td>
<td>30 Php/ pack</td>
<td>Supreme Student Council</td>
<td>1800 Php</td>
<td></td>
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<tr>
<td>Lunch after games</td>
<td>100</td>
<td>60/ pack</td>
<td>Metrobank</td>
<td>6000 Php</td>
<td></td>
</tr>
<tr>
<td>advertising</td>
<td>20 posters</td>
<td>100/poster</td>
<td>SILSILAH</td>
<td>2000 Php</td>
<td></td>
</tr>
<tr>
<td>Transportation</td>
<td>5</td>
<td>500/ JEEPNEY</td>
<td>Smart telecom</td>
<td>2500 Php</td>
<td></td>
</tr>
<tr>
<td>Other expenses/incidentals</td>
<td>n/a</td>
<td>n/a</td>
<td>City Government of Zamboanga</td>
<td>5000Php</td>
<td></td>
</tr>
</tbody>
</table>

### Output Indicators

The project output indicators include the following:
- Prepared Action plans for the coming follow-on activity.
- Completed documentation or terminal report.
- Existence of the participating volunteers and organizations.
- Well defined monitoring and feedback giving mechanism in place.

### Sustainability Plan

- Documentation of the project by signing a peace contract.
- Train second level members who will be the next volunteers.
- Assign a working staff who will continue to hold the project for the coming years.

### Project Timetable

<table>
<thead>
<tr>
<th>Tasks</th>
<th>Stages in Weeks (Starting May 12, 2008)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-Program</td>
<td></td>
</tr>
<tr>
<td>Seek for sponsors and participating organizations</td>
<td>1 2 X X X X</td>
</tr>
<tr>
<td>Meetings</td>
<td>X X X X X X</td>
</tr>
<tr>
<td>Preparation of materials needed</td>
<td></td>
</tr>
<tr>
<td>Final Checking</td>
<td>X</td>
</tr>
<tr>
<td>Program</td>
<td></td>
</tr>
<tr>
<td>Assembly of youth leaders and volunteers</td>
<td>X</td>
</tr>
<tr>
<td>Final Checking of materials</td>
<td>X</td>
</tr>
<tr>
<td>Travel to communities</td>
<td>X</td>
</tr>
<tr>
<td>Actual conduct of the project</td>
<td>X</td>
</tr>
<tr>
<td>Post-Program</td>
<td></td>
</tr>
<tr>
<td>Post evaluation meeting</td>
<td>X</td>
</tr>
<tr>
<td>Presentation of documents</td>
<td>X</td>
</tr>
<tr>
<td>Regular Monitoring</td>
<td>X</td>
</tr>
<tr>
<td>Follow-on meeting</td>
<td>X</td>
</tr>
</tbody>
</table>

### Profile of Organizational Stakeholders

| Name of Organization | |
|----------------------| |
**Supreme Student Council**

**Printed Name and Signature of Organization Head**

Mr. Erwin Buenbrazo

**Date** to be supplied later

**Organization History/Background**
A mother organization in Zamboanga City High School where it is known for its quality leaders and activeness. An experienced organization composed of elected students in the community.

**Organization Projects/Activities**
Trainings, leadership activities and other school related activities.

**Organization Contact Details**

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
<th>Address</th>
<th>Phone</th>
<th>Email</th>
</tr>
</thead>
<tbody>
<tr>
<td>Erwin Buenbrazo</td>
<td>adviser</td>
<td>Basilan</td>
<td>To be supplied later</td>
<td></td>
</tr>
<tr>
<td>Antonette Sterling</td>
<td>Co-adviser</td>
<td>Zamboanga City</td>
<td>To be supplied later</td>
<td></td>
</tr>
<tr>
<td>Albert Villanueva</td>
<td>Co-adviser</td>
<td>Zamboanga City</td>
<td>To be supplied later</td>
<td></td>
</tr>
</tbody>
</table>

**Signature Adviser**
Mr. Erwin Buenbrazo

**Date** to be supplied later

**Organization Officers**

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
<th>Address</th>
<th>Phone</th>
<th>Email</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jonathan Dura</td>
<td>Vice-president</td>
<td>To be supplied later</td>
<td>To be supplied later</td>
<td>To be supplied later</td>
</tr>
<tr>
<td>Nicole Rae Valmonte</td>
<td>secretary</td>
<td>Tugbungan, Zamboanga City</td>
<td>To be supplied later</td>
<td>To be supplied later</td>
</tr>
<tr>
<td>Angelita Chua</td>
<td>treasurer</td>
<td>Talon-Talon, Zamboanga City</td>
<td>To be supplied later</td>
<td>To be supplied later</td>
</tr>
</tbody>
</table>

**Key Organization Members**

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
<th>Address</th>
<th>Phone</th>
<th>Email</th>
</tr>
</thead>
<tbody>
<tr>
<td>Genelou Alieto</td>
<td>PIO</td>
<td>Sta. Catalina, Zamboanga City</td>
<td>To be supplied later</td>
<td>To be supplied later</td>
</tr>
<tr>
<td>Ahmad-Dhen Majuddin</td>
<td>member</td>
<td>Talon-Talon, Zamboanga City</td>
<td>09059666646</td>
<td><a href="mailto:madz_witty@yahoo.com">madz_witty@yahoo.com</a></td>
</tr>
<tr>
<td>Victor Ian M. Covarrubias</td>
<td>member</td>
<td>Lumiayp highway, Divisoria, Zamboanga City</td>
<td>09195094167</td>
<td><a href="mailto:iancovarrubias@yahoo.com">iancovarrubias@yahoo.com</a></td>
</tr>
<tr>
<td>Regine Marie Gonzales</td>
<td>member</td>
<td>Sampaguita road, Guiwan, Zamboanga City</td>
<td>To be supplied later</td>
<td>To be supplied later</td>
</tr>
</tbody>
</table>

**Your Signature**
DRBustillo

**Date**
April 30, 2008
Committed to Peace: Women in Conflict with the Law
Mr. Frances P. Cantillo

**Project Proponent**

<table>
<thead>
<tr>
<th>Last Name</th>
<th>Cantillo</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Name</td>
<td>Frances</td>
</tr>
<tr>
<td>Youth Leader/Adult Leader</td>
<td>Adult Leader</td>
</tr>
<tr>
<td>Female/Male</td>
<td>Male</td>
</tr>
<tr>
<td>Religion</td>
<td>Roman Catholic</td>
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<tr>
<td>Ethnicity</td>
<td>Chavacano</td>
</tr>
<tr>
<td>City, Province, Region, Island</td>
<td>Zamboanga City, Philippines</td>
</tr>
</tbody>
</table>

**Project Title**

Committed to Peace: Women in Conflict with the Law

**Introduction**

**Rationale**

This project is conceptualized as a contribution of the proponent to social responsibility. While peace builders in our society exert effort in providing avenues for peace to the different sectors of the society, it is observed that those who are committed to jail are not given the same avenues. It shall serve as a venue for the detainees to reconsider their options once released from detention, an option for them to be a worker for peace and decrease their chances of committing crimes that will once again limit their freedom. This shall be an effort in partnership with an institution actively working for peace and development in Zamboanga City.

**Background**

The Social Awareness and Community Service Involvement Office (SACSI) of the Ateneo de Zamboanga University is currently conducting self-development programs with the women and children in conflict with the law at the Bureau of Jail Management and Penology (BJMP) of Zamboanga City Department of Local Government. The University, as a whole, is involved with various peace and development efforts in the city and the region. Through its SACSI Office and other members of the Social Development Council, it is involved in advocating human rights and conflict-prevention programs to assist its partner communities maintain a peaceful and orderly society.

The University has reached a number of communities in Zamboanga Peninsula and the nearby regions, most involving dialogue among the members of the tripeople. It has catered to a lot of different groups in society such as the church, non-government organizations, local government units, and peoples’ organizations. From the many achievements of the University, it is high time to consider exploring the possibility of implementing programs to “communities” that are rarely given the opportunity to benefit from its services. As a member of the social development team of the University, it is proposed to include this project to the different efforts of the University in the hope of achieving a wholistic coverage of the different communities in Zamboanga.

**Project Description**

The project is focused on women in conflict with the law detained at the Bureau of Jail Management and Penology (BJMP), Zamboanga City, Philippines. It is designed to assist thirty detainees in preparation for their re-integration to the community. The project shall follow the Ignatian pedagogy of experience – reflection – action. A fourteen-day experienced-based structured learning experience sessions on self-transformation, trauma healing, culture of peace, conflict resolution and management, intercultural and inter-ethnic dialogue, and community re-entry shall be conducted by the proponents.

**Objectives**

1. To assist in the formation program of the Bureau of Jail Management and Penology (BJMP) for women in conflict with the law;
2. To provide a venue for personal transformation to the members of women detainees;
3. To encourage women detainees become advocates of peace upon re-integration to their respective communities.

**Expected Outputs**

The project outputs include:

1. Documentation or report on the conduct of the peace project to be submitted to the Philippine Youth Leadership
(2) A detailed pledge of commitment from the detainees at the end of the program;
(3) Schedule of follow-on sessions and development plans for the detainees and the BJMP;
(4) Development of experienced-based transformation and reintegration peace modules for women in conflict with
the law;
(4) A peace-related article and news clips with the local media.

**Expected Outcomes**

- Increased self-acceptance on the part of the women detainees;
- Heightened concern and sensitivity among the different faith, culture, and tradition among the members of the
detention group;
- Enhanced capacity to develop and transform attitude towards their status in life.

**Project Components**

- self-transformation, trauma healing, culture of peace, conflict resolution and management, intercultural and inter-
ethnic dialogue, community re-integration.

**Strategies of Implementation**

- short lecture and discussions on peace
- critical reflection
- disclosure sessions
- workshops
- multimedia learning and analysis
- experience-based structured learning activities
- interfaith prayer
- consultation and counseling

**Action Plan**

<table>
<thead>
<tr>
<th>Action</th>
<th>People Involved</th>
<th>Resources</th>
<th>Timeline</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Project Survey</td>
<td>Frances P Cantillo</td>
<td>Transportation Check list of needs assessments</td>
<td>January 2008</td>
<td></td>
</tr>
<tr>
<td>Project Planning</td>
<td>Frances P Cantillo ADZU Social Development Council Members</td>
<td>Writing supplies and materials Computer and/or Laptop</td>
<td>February 2008</td>
<td></td>
</tr>
<tr>
<td>Project Presentation</td>
<td>Frances P Cantillo</td>
<td>Written Project Proposal</td>
<td>May 2008</td>
<td></td>
</tr>
<tr>
<td>Project Preparation</td>
<td>Frances P Cantillo Human Rights Program Officer Social Development Council Members SACSI Volunteers</td>
<td></td>
<td>June 2008</td>
<td></td>
</tr>
<tr>
<td>• BJMP – ADZU coordinatio n</td>
<td>Frances Cantillo BJMP coordinators</td>
<td>Transportation</td>
<td>7 days</td>
<td></td>
</tr>
<tr>
<td>• Pre- selection of detainees</td>
<td>Frances Cantillo BJMP coordinators</td>
<td>Transportation</td>
<td>2 days</td>
<td></td>
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<tr>
<td>• Briefing of detainees</td>
<td>Frances Cantillo SACSI Human Rights Program Officer BJMP coordinators</td>
<td>Transportation Project Kit Brochures</td>
<td>1 day</td>
<td></td>
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<tr>
<td>• Module Preparation</td>
<td>Frances P Cantillo SACSI Human</td>
<td>Clear Book Supplies</td>
<td>3 days</td>
<td></td>
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<tr>
<td>Rights Program Officer</td>
<td>Instructional materials</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>------------------------</td>
<td>------------------------</td>
<td>---</td>
<td></td>
<td></td>
</tr>
<tr>
<td>SACSI Human Rights Program Officer</td>
<td>Participants kits Supplies Brochures</td>
<td>3 days</td>
<td></td>
<td></td>
</tr>
<tr>
<td>SACSI Volunteers</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>BJMP-ADZU-WICL level-off</td>
<td>Transportation Food</td>
<td>1 day</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Frances P Cantillo BJMP coordinators</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Program Implementation</td>
<td>Training Kits Supplies Instructional materials Food</td>
<td>July 7-20, 2008</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Frances P Cantillo SACSI Human Rights Program Officer SACSI Volunteers BJMP Coordinators</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Project Documentation</td>
<td>Documentation Committee Multi-media supplies</td>
<td>June – July 2008</td>
<td></td>
<td></td>
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<tr>
<td>Project Completion</td>
<td>Frances P Cantillo Computer Supplies</td>
<td>July 22-24, 2008</td>
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</tbody>
</table>

### Partners and Target Beneficiaries

**Partners:** Social Awareness and Community Service Involvement Office (SACSI)
Ateneo Social Development Council
Ateneo de Zamboanga University
Bureau of Jail Management and Penology Region IX
PYLP Alumni

**Target Beneficiaries:** Women in conflict with the law at the Bureau of Jail Management and Penology Region IX

### Marketing Plan

- **Recruitment:** No substantial need for recruitment.
- **Selection and Screening:** The selection and screening shall be subject to the standards to be set by the organizers and technical working group.

### Budget Plan

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Proponent’s Counterpart</th>
<th>Funding Agency</th>
<th>Total</th>
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<tr>
<td>Materials</td>
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<td>Supplies</td>
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<td><strong>Grand Total</strong></td>
<td><strong>P 2,700.00</strong></td>
<td><strong>P 31,000.00</strong></td>
<td><strong>P 33,700.00</strong></td>
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</table>

### Output Indicators

The project output indicators include the following:
- (1) All concerned parties are furnished copies of documentations and reports of the peace project;
- (2) Prepared pledge of commitment of the detainees;
- (3) Schedule of follow-on sessions and development plans based on the pledges of the detainees;
- (4) Modules on self-transformation and community integration for peace;
- (5) Published/Aired articles and clippings of the local media.

### Sustainability Plan

The sustainability of this project lies in the integration of the modules and programs to the formation program of the Bureau of Jail Management and Penology (BJMP) of Zamboanga City for the women in conflict with the law under their jurisdiction. Further sustainability shall also be achieved when the modules and programs will also be replicated to other jail bureaus in the region. The partnership with the proponents shall be maintained to ensure smooth implementation and support of the program.
<table>
<thead>
<tr>
<th>Your Signature</th>
<th>(Sgd.) Frances P Cantillo</th>
</tr>
</thead>
<tbody>
<tr>
<td>Date</td>
<td>April 30, 2006</td>
</tr>
</tbody>
</table>
Pole of Peace, Full of Peace
Geode Allan Diansuy

Project Proponent

<table>
<thead>
<tr>
<th>Last Name</th>
<th>Diansuy</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Name</td>
<td>Geode Allan</td>
</tr>
<tr>
<td>Youth Leader/Age Leader</td>
<td>Youth Leader</td>
</tr>
<tr>
<td>Female/Male</td>
<td>Male</td>
</tr>
<tr>
<td>Religion</td>
<td>Roman Catholic</td>
</tr>
<tr>
<td>Ethnicity</td>
<td>Chinese-Tausug-Bisaya</td>
</tr>
<tr>
<td>City, Province, Region, Island</td>
<td>Bongao, Tawi-Tawi</td>
</tr>
</tbody>
</table>

Project Title “POLE of Peace” Full of Peace

Two-Days Community Exposure, Integration, and Service in Bongao, Tawi-Tawi to build a Unity Pole to prove that there is really PEACE in Bongao, Tawi-Tawi.

Introduction

Rationale

- Tawi-Tawi is located at the southern most part of the Philippines and is a part of the Autonomous Region in Muslim Mindanao (ARMM). It is divided into 11 municipalities which includes Bongao as the Capital.
- The religion in this province are Islam as the majority leaving Christianity and the Indigenous People such as the Badjaos as the minority.
- Natural Resources are very rich and the Bongao is a progressing municipality by the presence of new construction. Even though the Bongao, Tawi-Tawi is progressing the presence of conflicts and Social Injustice occurs. Conflicts such as misunderstanding, stereotyping, discriminations, and Poverty.
- Bongao, Tawi-Tawi is a very diverse province, not just by Local Ethnicity such as Tausug, Sama/Palao, Tagalog, Bisaya, Badjao and Chavacano but also by Foreign Ethnicity such as Malays and Chinese.
- Because of Diversity, I come up to this plan. To build a unity pole in connection to having peace. To unite the differences and form something that is useful which is PEACE which benefits all of us.

Background

- The organization that I will be using is the Parish Youth. I know that it is an Christian Organization but it is rest assured that the program will enhance and practice Community Service, Inter-ethnic and Inter-faith Dialogue and Inter-generational Relation.
- This organization has many advantages such as having a connection with the Badjao Community.

Project Description

- This project will be implemented in the 14th and 21st of June 2008. There are 12 Villages/Barangays are included namely:
  - (9) Ten Barangays of Bongao,Tawi-Tawi
  - (1) Church
  - (1) Mosque
  - (1) for the Badjao Community
- The program will focus on the different generations of the community. This will include the children, the Youth and the Adults making it an Intergenerational and also an Inter-ethnic.
- This will have 3 phase:
  - Is a teaching with the children composed of Muslims, Christians and Indigenous People. This children are living near to the sea and far from the schools making them unable to go to school.
  - Is with the youth of Bongao teaching and educating them about Volunteerism and Community Service.
  - And last is the interaction of the Youth to the Adults by performing/applying the Volunteerism and Community Service through the distribution of the Poles made by the Youth.

There will be 3 youth from each Barangays having 36 youth of Bongao, some volunteers and members of the Parish Youth building a “POLE of Peace”. This pole will have meanings of Peace in different dialect in Mindanao and
some are foreign language that has influence the daily lives of the Bongao People.

- The pole contains Full Ideas as sign of Unity, Cooperation and Peace.

In this simple way the youth, the children, and the adult can learn though there thoughts, dedication, sacrifice, teamwork and handwork the true meaning of peace which has Cooperation and Unity.

**Needs Assessment: Identifying and Prioritizing Idea**

- To unite the people of Bongao. The Unity between the children, the youth and the Adults/Grown-ups will simply mean the unity of all.
- The promote Volunteerism to the people.
- To bridge the gap through Interaction of the different generations.
- The people being Open-minded to the one’s differences (religion, faith, ethnicity and etc.) and similarities.
- Enhance Inter-ethnic and Inter-generational Relationships.
- And lastly is to Promote and Prove the Presence of Peace in Tawi-Tawi.

**Expected Outputs**

Examples only of concrete measurable products

The project outputs include:

- Documentation or terminal report on the implementation of the Action Plan that will be submitted to the Office of the Chancellor and funding Politicians (if possible).
- The youth will be organized to help, assist, and volunteer in the building of peace such as the “Pole of Peace” and community development.
- Action plans for peace-related community service.
- For the organization to have a connection/partnership to the local government and NGO’s for support.

**Expected Outcomes**

Examples Only

- Increased awareness of Peace to avoid/minimize the conflict situation in Bongao, Tawi-Tawi.
- Create/Enhance the Social Consciousness and Open-mindedness among the different religions, tribes and cultures in Bongao, Tawi-Tawi.
- For the people to keep in mind about having a peaceful mind is also having a peaceful environment and community.
- Promote Leadership to the Youth and also Volunteerism and Community Service to all the people of Bongao, Tawi-Tawi.
- Inter-ethnic Dialogue and Inter-generational Relation

**Project Components**

- Community Service
- Community Consultation and Dialogue
- Youth Leadership
- Inter-faith and Inter-ethnic Dialogue
- Inter-generational Relationship

**Strategies of Implementation**

Examples only.

- Inform the Local Government, the NGO’s, Barangay Officials, and the Community for the implementation of the Action Plan.
- Pre-implementation, Implementation, and Post-Implementation.
- Collect fund at an early time.
- Short but fun and meaningful discussions.
- Interaction with the participants.
- Select responsible Participants. Some will be recommended by the Barangay Officials/Leaders.
- CREATIVITY
  - Since this involves painting(for the first coat)
  - We will design our own T-shirts.
  - Teamwork in a fun way

**Action Plan**

<table>
<thead>
<tr>
<th>Action</th>
<th>People Involved</th>
<th>Resources</th>
<th>Timeline</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Finalizing the Action Plan</td>
<td>Geode Allan V. Diansuy</td>
<td>Printing Materials</td>
<td>May 12-14, 2008 Diansuy’s Residence</td>
<td>Attainable</td>
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</tbody>
</table>
Meeting and Training with Parish Youth

<table>
<thead>
<tr>
<th>Name</th>
<th>Benefit</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Geode Allan V. Diansuy with Parish Youth</td>
<td>Copy of Plans (individually) Snacks</td>
<td>May 15-19, 2008 Diansuy’s Residence</td>
</tr>
</tbody>
</table>

Advertising and Recruitment

<table>
<thead>
<tr>
<th>Name</th>
<th>Benefit</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Geode Allan V. Diansuy with Parish Youth and Recruiter</td>
<td>Transportation Banners Print Adds</td>
<td>May 20-21, 2008 Bongao, Tawi-Tawi</td>
</tr>
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</table>

 Solicitation

<table>
<thead>
<tr>
<th>Name</th>
<th>Benefit</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Geode Allan V. Diansuy with Parish Youth</td>
<td>Transportation Solicitation Letter</td>
<td>May 22-27, 2008 Bongao, Tawi-Tawi</td>
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</table>

Making/Building of the Poles.

<table>
<thead>
<tr>
<th>Name</th>
<th>Benefit</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>with Parish Youth and with Carpenter Mr. Efren Alegado</td>
<td>Building materials Carpenter Fee</td>
<td>June 7-14, 2008 Diansuy’s Residence</td>
</tr>
</tbody>
</table>

Briefing of the Youth Participants and the Painting of the 1st Coating of the Pole

<table>
<thead>
<tr>
<th>Name</th>
<th>Benefit</th>
<th>Remarks</th>
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</thead>
<tbody>
<tr>
<td>With the Youth Participants Volunteers and Facilitators.</td>
<td>Snacks Planning Kit Painting Materials</td>
<td>June 14, 2008 Diansuy’s Residence</td>
</tr>
</tbody>
</table>

Painting of the Poles. By youth and by professional Painter.

<table>
<thead>
<tr>
<th>Name</th>
<th>Benefit</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>With the Youth Participants Volunteers and Facilitators.</td>
<td>Painting Materials Painter Fee</td>
<td>June 21, 2008 Diansuy’s Residence</td>
</tr>
</tbody>
</table>

Delivering of the Poles to the respective barangays.

<table>
<thead>
<tr>
<th>Name</th>
<th>Benefit</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>With the Youth Participants Volunteers and Facilitators.</td>
<td>Transportation Cement</td>
<td>June 21, 2008 To the respective villages</td>
</tr>
</tbody>
</table>

Give thank you letters the solicitor, facilitators, volunteers, and also the participants.

<table>
<thead>
<tr>
<th>Name</th>
<th>Benefit</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Geode Allan V. Diansuy</td>
<td>Letters Writing and Printing Materials</td>
<td>June 22-23, 2008 Diansuy’s residence</td>
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</tbody>
</table>

Share documents and photos.

<table>
<thead>
<tr>
<th>Name</th>
<th>Benefit</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>With members Parish Youth</td>
<td></td>
<td>June 24, 2008 Diansuy’s residence</td>
</tr>
</tbody>
</table>

Make a report/evaluation about the action plan done.

<table>
<thead>
<tr>
<th>Name</th>
<th>Benefit</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>With members Parish Youth</td>
<td>Snacks Printing Materials</td>
<td>June 25-26, 2008 Diansuy’s residence</td>
</tr>
</tbody>
</table>

Monitor the project to measure the sustainability.

<table>
<thead>
<tr>
<th>Name</th>
<th>Benefit</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>With members Parish Youth</td>
<td>Transportation and some snacks.</td>
<td>June 27-30, 2008 Bongao, Tawi-Tawi</td>
</tr>
</tbody>
</table>

Partners and Target Beneficiaries

<table>
<thead>
<tr>
<th>Name</th>
<th>Benefit</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>2 youths from each of the 12 Barangays selected. 24 youth</td>
<td>Community Involvement and Self Improvement</td>
<td>Attainable 90%</td>
</tr>
<tr>
<td>10 Volunteers from the Parish Youth</td>
<td>Enhancing Volunteerism and Community Involvement</td>
<td>Satisfactory 100%</td>
</tr>
<tr>
<td>Solicitors/Donators (mostly Politicians)</td>
<td>Publicity and Community Involvement</td>
<td>Attainable 80%</td>
</tr>
</tbody>
</table>

Marketing Plan

Recruitment

The youth will be selected by their Barangay officials and the Facilitators as well. This action plan wants unity so the youth gathered must have different religion, but working together.

Selection and Screening

In each barangay there should be 3 representatives and these youth must have leadership skill, influential in a way that he can make others obey him/her but in a good way, advocacy for Peace and is either a Muslim or
Christian. The youth must complete the 2 day program in order to become a Community Leader in Promoting Peace. This will also be intergenerational, because the volunteers will be belonging to different generations.

### Budget Plan

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Quantity</th>
<th>Price/Unit</th>
<th>Proponent’s Counterpart</th>
<th>Funding Agency</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ballpens</td>
<td>50</td>
<td>P 3.00</td>
<td>P 65.00</td>
<td>P 100.00</td>
<td>P 165.00</td>
</tr>
<tr>
<td>Paints</td>
<td>5</td>
<td>P 800.00</td>
<td>P 1,500.00</td>
<td>P 2,500.00</td>
<td>P 4000.00</td>
</tr>
<tr>
<td>Cements</td>
<td>10</td>
<td>P 250.00</td>
<td>P 1,000.00</td>
<td>P 1,500.00</td>
<td>P 2,500.00</td>
</tr>
<tr>
<td>Labor Fees</td>
<td>2</td>
<td>P 2,500.00</td>
<td>P 2,000.00</td>
<td>P 3,000.00</td>
<td>P 5,000.00</td>
</tr>
<tr>
<td>Printing Materials</td>
<td>50</td>
<td>P 50.00</td>
<td>P 1,000.00</td>
<td>P 1,500.00</td>
<td>P 2,500.00</td>
</tr>
<tr>
<td>Brush</td>
<td>25</td>
<td>P 80.00</td>
<td>P 500.00</td>
<td>P 1,500.00</td>
<td>P 2,000.00</td>
</tr>
</tbody>
</table>

### Output Indicators

The project output indicators include the following:
- Prepared Action plans for Proving that peace and unity really exist in our community.
- The group of youths is now having the knowledge so, the existence of peace is occurring.
- Published a Peace newsletter by SSC under PGD supervision.
- Well defined monitoring and feedback giving mechanism in place.

### Sustainability Plan

- Documentation of the project by signing a contract.
- Train second level members that will be the next volunteers.
- Institutionalized the Action Plan through the Community.
- Maintain possible continuing funding from any group.

### Project Timetable

<table>
<thead>
<tr>
<th>Tasks</th>
<th>Stages in Weeks (Starting May 12, 2008)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Pre-Program</strong></td>
<td></td>
</tr>
<tr>
<td>- Finalizing the Action Plan</td>
<td>X</td>
</tr>
<tr>
<td>- Meeting and Training with Parish Youth</td>
<td>X</td>
</tr>
<tr>
<td>- Finding of the Venue</td>
<td>X</td>
</tr>
<tr>
<td>- Solicitation</td>
<td>X</td>
</tr>
<tr>
<td>- Buying the needed materials</td>
<td></td>
</tr>
<tr>
<td><strong>Program</strong></td>
<td></td>
</tr>
<tr>
<td>- Making/Building of the Poles</td>
<td>X</td>
</tr>
<tr>
<td>- Briefing of the Youth Participants, Volunteers and Facilitators.</td>
<td>X</td>
</tr>
<tr>
<td>- Painting of the Poles. By youth and by professional Painter.</td>
<td>X</td>
</tr>
<tr>
<td>- Delivering of the Poles to the respective barangays.</td>
<td></td>
</tr>
<tr>
<td><strong>Post-Program</strong></td>
<td></td>
</tr>
<tr>
<td>- Give thank you letters the solicitor, facilitators, volunteers, and also the participants.</td>
<td>X</td>
</tr>
<tr>
<td>- Share documents and photos</td>
<td>X</td>
</tr>
<tr>
<td>- Monitor the project to measure the sustainability..</td>
<td>X</td>
</tr>
<tr>
<td>- Tabulating and interpreting final evaluation results</td>
<td>X</td>
</tr>
<tr>
<td>- Writing of terminal report</td>
<td>X</td>
</tr>
</tbody>
</table>

### Profile of Organizational Stakeholders

<table>
<thead>
<tr>
<th>Name of Organization</th>
<th>Parish Youth</th>
</tr>
</thead>
<tbody>
<tr>
<td>Date</td>
<td>May 30, 2008</td>
</tr>
<tr>
<td><strong>Organization History/Background</strong></td>
<td>Composed of youth that are very influential not only the church but also in the community.</td>
</tr>
<tr>
<td><strong>Organization Projects/Activities</strong></td>
<td></td>
</tr>
</tbody>
</table>
Camping, teachings, cleanliness drive and Collection of funds for development.

### Organization Contact Details

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
<th>Address</th>
<th>Phone</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marry Aines Maribao</td>
<td>Coordinator</td>
<td>Ba. Pag-asa, Bongao, Tawi-Tawi</td>
<td>09212924260</td>
</tr>
<tr>
<td>Ma. Kristine Guanieso</td>
<td>Vice-President</td>
<td>Tubig Boh, Bongao, Tawi-Tawi</td>
<td>09108787529</td>
</tr>
<tr>
<td>Dominico Maribao</td>
<td>Business Manager</td>
<td>New Housing, Bongao, Tawi-Tawi</td>
<td>09192611531</td>
</tr>
</tbody>
</table>

**Signature Adviser** Mary Aines Maribao  
**Date** May 30, 2008

### Organization Officers

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
<th>Address</th>
<th>Phone</th>
<th>Email</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mechael Rebollos</td>
<td>Auditor</td>
<td>Red Cross, Bongao, Tawi-Tawi</td>
<td>09295231342</td>
<td>Mr.cute_keeper.com</td>
</tr>
<tr>
<td>Kristelle Pampora</td>
<td>Secretary</td>
<td>Lamion, Bongao, Tawi-Tawi</td>
<td>09102922026</td>
<td>n/a</td>
</tr>
<tr>
<td>Ma. Kristine Guanieso</td>
<td>Vice-President</td>
<td>Tubig Boh, Bongao, Tawi-Tawi</td>
<td>09108787529</td>
<td><a href="mailto:Baby_kristine24@yahoo.com">Baby_kristine24@yahoo.com</a></td>
</tr>
</tbody>
</table>

### Key Organization Members

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
<th>Address</th>
<th>Phone</th>
<th>Email</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mr. Eddie M. Alih</td>
<td>Chancellor of MSU</td>
<td>MSU Compound, Bongao, Tawi-Tawi</td>
<td>To be supplied later</td>
<td>To be supplied later</td>
</tr>
<tr>
<td>Fr. Ruben Gomez</td>
<td>Parish Priest</td>
<td>Fisheries, Bongao, Tawi-Tawi</td>
<td>To be supplied later</td>
<td>To be supplied later</td>
</tr>
<tr>
<td>Mr. Sadikul Sahali</td>
<td>Governor</td>
<td>Capitol of Tawi-Tawi</td>
<td>To be supplied later</td>
<td>To be supplied later</td>
</tr>
<tr>
<td>Mr. &amp; Mrs. Allan Diansuy</td>
<td>Donators</td>
<td>Pag-Asa, Bongao, Tawi-Tawi</td>
<td>09194204303 and 09295080899</td>
<td>To be supplied later</td>
</tr>
</tbody>
</table>

**Your Signature** Gavdiansuy  
**Date** May 30, 2008

---

**Panayam-nayam para ha Kasambuhan (Sports for Peace)**  
Jchellyn Hadjibun

I’m Jchellyn Hadjibun, I’m a Muslim from Jolo, Sulu. This project is for the people to promote teambuilding of different tribes, generations, ethnicities, even if they have different religion they will still be able to mingle with each other and make a good team. This is a sports tournament that will be held in a Gymnasium of our province where people living in that community will participate.

The project will not only focus on sports but it is also intergenerational. The adults will be coaches and referees and also the judge. At the same time it is also inter-faith because each team should have members of different religion. No one will lose because they will also have consolation prices.

This will be implemented on June 28, 2008 with the help of the Government officials, and the NGOs of our town. I will also ask volunteers to help me on making this project successful.
Hands for Peace
Merylhilda A. Jalani

<table>
<thead>
<tr>
<th>Project Proponent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Last Name</td>
</tr>
<tr>
<td>First Name</td>
</tr>
<tr>
<td>Youth Leader/Adult Leader</td>
</tr>
<tr>
<td>Female/Male</td>
</tr>
<tr>
<td>Religion</td>
</tr>
<tr>
<td>Ethnicity</td>
</tr>
<tr>
<td>City, Province, Region, Island</td>
</tr>
<tr>
<td>Project Title</td>
</tr>
</tbody>
</table>

**Introduction**

Zamboanga City is one of the famous cities in Western Mindanao. It is a melting pot of nearby communities and with this, it becomes more multicultural. With people from Jolo Sulu, Basilan, Zamboanga del Sur, Zamboanga del Norte etc, it becomes a more diverse community and the language becomes colloquial. Miscommunication happens and yes, conflict begins to rise.

Furthermore, the population is continuously increasing; it cannot be denied that the environment in Zamboanga is worsening. Because of Zamboanga’s rich culture and history, many tourists come and visit. And one of its known sites is the Boulevard. Up to this day, people still visit the Boulevard; however, its beauty had changed negatively over time. Moreover, the mountains in Zamboanga are bare – it lacked trees.

In connection to this, a research study showed that for the next couple of years, flooding and global warming will worsen. We see here that one problem of the city is environment. The Local Government is supportive for ideas though. Many people know about the city’s problem but there is a deficiency in ACTION. That is why, this project focuses on bridging gaps among the people of Zamboanga through the environment.

**Background**

The organization’s role is very important for this matter. The organization addresses two problems – the Environment and its People.

The problem of the environment was basically the people’s fault. But, what needs to be done is taken for granted because of the different perceptions of very diverse people. Lack of Unity, Optimism and Understanding. People try to do things their own way and so, this problem was never solved. There had been various NGO supported projects regarding the environment, however, people’s gaps hadn’t been addressed yet.

What the organization does is to get the Local Government, the different NGO’s, and the community involved. It shall be emphasized that what the project does is to unite people of different faith, culture and beliefs through the environment.

**Project Description**

The project focuses on two problems – Environment and its People. This project shall include at least 30 High School Students from different schools, 10 Adult Leaders, the Local Government and the different NGO’s. This shall be implemented on the 1st week of July 2008.

This will be a one day activity which will involve our HANDS - Cleaning the Boulevard and Planting a Tree for PEACE. Since the activity comprises of different people, there shall be an in depth interaction among them. Activities will be provided by the Facilitators.

The Silsilah Dialogue Movement being the head organization for this project shall include the Local Government and NGO’s such as the Task Force Siembrada, BUKLOD, and the Rotary Club International. Facilitators will come from the Silsilah Dialogue Movement.
The Venue and the food will also be provided by the Silsilah Dialogue Movement. Seedlings for the tree planting will be donated by the Task Force Siembrada. Transportation and other necessities will come from solicitations and donations by other NGO’s and politicians. There will also be an advertising a month before the implementation to encourage more volunteers and to increase environmental and conflict awareness in the community.

**Needs Assessment: Support**

This project will be supported by the Silsilah Dialogue Movement. Also, other NGO’s such as the Task Force Siembrada, Rotary Club International will be involved too. There is an expected support from the Local Government, as well as solicitations and donations from other organizations and politicians.

**Needs Assessment: Objectives**

The main objective of the project is to bridge gaps amongst the people of Zamboanga through the Environment.

Sub-objectives are as follows:
1. Increase peace and environmental awareness in the community.
2. Develop values and attitude which will lead to a better world to live in.
3. Create deeper relationships among Muslim and Christians.
4. Motivate them to believe and work for Peace.
5. Indulge themselves in more environmental and peace-related activities.

**Expected Outputs**

The project outputs include:
- (1) Documentation or terminal report that will be given to schools and different organizations. This will include hardcopies of the workshop modules, hand outs, activity sheets, and other workshop outputs including photos.
- (2) A youth-for-peace group organized in the community
- (3) Action plans for peace-related activities
- (4) Evaluation sheet from all volunteers and people involved

**Expected Outcomes**

- Increased awareness of the conflict and environmental situation in Zamboanga City
- Heightened appreciation, concern and sensitivity for people of different faiths.
- Enhanced values and attitudes for a more peaceful community.
- More motivated, optimistic and creative leaders in the community.

**Project Components**

- Peace and Environmental Awareness
- Interfaith dialogue
- Youth Leadership

**Strategies of Implementation**

The implementation shall be divided into three subparts – pre-implementation, implementation proper, and post-implementation. This strategy shall ensure that the project is organized and that there is a continuous development even after the activity.

The following strategies shall be considered:
- Environmental and Peace-related activities (tree planting, cleaning boulevard)
- Volunteers shall consist of people of different faith, culture, schools
- Volunteer Community Service
- Facilitators and Groupings shall be organized to make sure that interaction and reflection happens

<table>
<thead>
<tr>
<th>Action</th>
<th>People Involved</th>
<th>Resources</th>
<th>Timeline</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brainstorming,</td>
<td>Silsilah D. M.</td>
<td>computer access</td>
<td>1 week</td>
<td>Organized Plan of Activities</td>
</tr>
<tr>
<td>Create Committees</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Coordinate with other NGO’s,</td>
<td>Silsilah D.M.</td>
<td>Computer access,</td>
<td>1 week</td>
<td>Letter of Agreement</td>
</tr>
<tr>
<td>Identify Funding</td>
<td></td>
<td>communication</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Advertising and Recruitment</td>
<td>Advertising and Recruitment Committee</td>
<td>Computer access, Streamers, flyers</td>
<td>3 weeks</td>
<td>Recruitment forms, ads</td>
</tr>
<tr>
<td>Brainstorming,</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Create Committees</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Coordinate with other NGO’s,</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Identify Funding</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Advertising and Recruitment</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Brainstorming,</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Create Committees</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Coordinate with other NGO’s,</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Identify Funding</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Advertising and Recruitment</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Facilitators’ screening | Silsilah D. M | Venue, Snacks, Documents | 1 week | Final list of Facilitators
--|---|---|---|---
Reservations | Reservation Committee | communication | 1 week | Reservation check list
Confirmation (volunteers, vehicle, food, venue) | Reservation Committee | communication | 1 week | Confirmation check list
Logistics | Logistics Committee | I.d.’s, documents, technical resources | 1 week | Complete Materials
Program/ Schedule of Activities | Program Committee | Computer Access | 1 week | Finalized Program/ Schedule of Activities

Partners and Target Beneficiaries

Marketing Plan
Recruitment
Recruitment involves advertising. There shall be flyers, posters, streamers, tv ads to open the activity for interested volunteers.

Selection and Screening
Selection shall be done by the Silsilah Dialogue Movement Facilitators (Selection Committee). Slots are open for 15-17 year old individuals who are willing to volunteer their hands for Peace.

Budget Plan

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Quantity</th>
<th>Price/Unit</th>
<th>Proponent’s Counterpart</th>
<th>Funding Agency</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Logistics (pens, envelope, papers)</td>
<td>50</td>
<td>6.00</td>
<td>0.00</td>
<td>500.00</td>
<td>500.00</td>
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<tr>
<td>Streamers</td>
<td>3</td>
<td>500</td>
<td>0.00</td>
<td>2,000.00</td>
<td>2000.00</td>
</tr>
</tbody>
</table>

P2, 500.00

Output Indicators
The project output indicators include the following:
- (1) All concerned parties are furnished copies of the completed terminal report
- (2) Prepared Action plans for Culture of Peace and Interfaith Dialogue
- (3) Published a Peace newsletter by YMDP (youth in media for dialogue and peace)

Sustainability Plan
(1) Documentation of the project by signing a contract
(2) Train second level members that will be the next facilitators and organizers
(3) Institutionalized the project through the schools

Project Timetable

<table>
<thead>
<tr>
<th>Tasks</th>
<th>Stages in Weeks (Starting June 16, 2008)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
</tr>
</tbody>
</table>
**Pre-Program**
- Brainstorming, Committees, Coordinate with NGO’s | X | | | |
- Identify funding, | X | | | |
- Ads, Recruitment, Reservation | X | X | | |
- Confirmation, Logistic | X | X | | |
- Program/ Schedule of Activities | X | X | | |
**Program**
- Activity, Tree planting, Boulevard Cleaning, Interaction, reflection | | | X | |
**Post-Program**
**Profile of Organizational Stakeholders**

**Name of Organization**
Silsilah Dialogue Movement

**Printed Name and Signature of Organization Head**
ALEX JIKIRRI

**Organization History/Background**
Silsilah is an Arabic word which literally means chain or link.

As used by the Sufis (Muslim Mystics), it describes a process in attaining an experience of the Divine. The same root word is used as "geneological tree" which helps to think about a spiritual chain of humanity as created by the same God. Thus, "Silsilah" in the Movement is taken as an inspiring and key word to describe Muslims, Christians and other people of living faiths who are moving together as one universal family towards a common vision and mission of dialogue and peace.

**Organization Projects/Activities**
- Solidarity Youth Camp
- Harmony Youth Day
- Culture of Dialogue Seminar Workshops
- Sports Fest
- Youth in Media for Dialogue and Peace

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
<th>Address</th>
<th>Phone</th>
<th>Email</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alex Jikkiri</td>
<td>Youth Head</td>
<td>Zamboanga City</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jiezl Lagrias</td>
<td>YMDP Representative</td>
<td>Baliwasan, Zamboanga City</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Signature Adviser</td>
<td>Fr. Sebastiano D’Ambra, PIME</td>
<td>Date</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Organization Officers**

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
<th>Address</th>
<th>Phone</th>
<th>Email</th>
</tr>
</thead>
<tbody>
<tr>
<td>Khan Rahja</td>
<td>Youth Core leader</td>
<td>Zamboanga City</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Francel Joy de Leon</td>
<td>Youth Spokesperson</td>
<td>Sta. Maria, Zamboanga City</td>
<td>991-7750</td>
<td><a href="mailto:artemis_destine@yahoo.com">artemis_destine@yahoo.com</a></td>
</tr>
</tbody>
</table>

**Key Organization Members**

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
<th>Address</th>
<th>Phone</th>
<th>Email</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arnold Bucoy</td>
<td>Volunteer, YMDP</td>
<td>Zamboanga City</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Lourdes Sumalian</td>
<td>Volunteer, YMDP</td>
<td>Zamboanga City</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Your Signature.**

Date
April 29, 2008
I. Identifying Information

Project Name : Give Love: Interaction with the Children of War  
Proponent’s partner : Circle of Peacebuilders (COPs) in Socskasargen, LGU, NGOS (undp, Peace networks, unicef ateneo org)  
Project Location : Orphanage in Polomolok, South Cotabato  
Target Beneficiaries : 50 children of war (orphans)  
Date of implementation : July 12, 2008  
Project Cost : P27,000.00

II. Rationale

Many families are affected by the conflicts in Mindanao and many of the victims are children living in war-zone areas. They haven't enjoyed much their childhood years, playing with the other kids, going to school and living in a normal life. Based on research, as a result of war, million children have been killed during wars and many have been orphaned, because their parents were killed or separated from their families.

Give Love Project will focus on interacting to disadvantaged, parentless and socially excluded 50 children of war, they are young people ages 5-17, from Conflict affected areas now living in Polomolok Orphanage. The orphans residing there may either be sons or daughters of combatants or civilians killed during armed encounters between the government and the armed groups.

Polomolok orphanage is managed by a non-government organization trying to provide basic needs of the orphans as preparation for their integration to the normal society. Orphans are coming form Cotabato City, Sarangani Province, ARMM and Davao areas.

Give Love aims to listen and comfort the parentless children, letting them know that there are people who cares for them. Likewise, Give Love shall jointly works on inspiring & motivating orphans to be better citizen, recognizing their experiences thus learning from it , will convey to open windows of hope- indeed there’s a better tomorrow after the nightmares that they have been into.

III. Project Outputs

There shall be expected major outputs of Give Love Project. First, a organization of Children of Peace shall be formed responsible in sustaining the activities introduced by the volunteers With this, we will be enhancing their capability to help themselves, work together and transform their lives to a better one;

Secondly, as proof of their knowledge on a certain vocational course, may it be automotive, dressmaking, carpentry, etc, a certificate of participation shall be given to them by the partner agency;

Lastly, a list of activities, partners, photos and, testimonials, and signed agreement shall be included in the documentation and terminal report. Follow-on activities shall also be conducted after three months.

IV. Project Description

Give Love Project: An interaction with the children of war (orphans) shall be conducted with the support of the Consortium of various Youth Organizations, Moro, Lumad and Christians called CIRCLE OF PEACE BUILDERS in Socskasargen. They shall be part of the volunteers. Some of them are students and mostly are working adults nad young professionals. Give love will also provide opportunity for the volunteers to share their desire, time and expertise in making a little difference.

First: Simply playing with them. With the help of the tri-people volunteers, we will be introducing cultures, values and games in a way that everyone will be having fun.

Second: Motivating them to engage to other possible vocational activities that they could use when its time for them to integrate to their communities. The organizer shall be coordinating with the concerned agency;

Third: Provision of used clothing , medicines , toys , school supplies and reading materials, if possible medical and dental check-up

Fourth: Learning from them- sharing of experiences. Processing of their experiences shall also be done by the volunteers.

These activities shall be conducted once in every three months. We will be tapping potential partners to support this endeavor.
V. Objectives
Give Love aims to:
- promote mutual understanding and co-learning among and between the children of war and the volunteers;
- share the gift of love to the parentless children of war (orphans);
- develop leaders - transformation from Children of War to Children of Peace; and
- provide avenue to conduct volunteerism works and social responsibility for the young professionals, adults and other partner development workers.

VI. Outcomes
- Better understanding of the experiences of the children and how it affects their being young;
- Promoted a community where love is being shared to everyone regardless of backgrounds, ethnicity and religion;
- Forged agreement with the administrator of the orphanage, the partners agencies (both Go and NGO), and the volunteers to continue supporting the children
- Developed leaders out of children affected by wars.

VII. Project Components
There shall be set of activities to be conducted. Follow-on activities shall be conducted after three months. Give Love components shall be;
- LEARN - There will be interaction with the orphans through a individual or group consultation by each volunteer
- GIVE - provision of basic needs, clothing, food, medicines, toiletries, LOVE and affection
- MOTIVATE - there will be a skills training to be conducted by the partner agency, based on their needs and skills.
- DEVELOP - formation of Children of Peace – to take the lead their transformation (the children of war)

VIII. STRATEGIES
- Meeting and Consultation with the Circle of Peacebuilders/ volunteers/ Delegation of committees;
- Presentation of the initial plans and integration additional suggestions;
- Orphanage Visit and profiling/ Requesting permission to the orphanage administrators/ Presentation of initial plans;
- Coordination with the LGU and Meeting, tapping and presenting of plans to potential partners;
- Feedback and scenario setting with the partners;
- Follow up / collect partnerships and pledges;
- Conduct / implementation of the project;
- Initial Evaluation of the activity;
- Submission of reports to partners and organizer of PYLP;
- Follow-on activities; and
- Monthly visit

IX. Partners and Beneficiaries

<table>
<thead>
<tr>
<th>Name</th>
<th>Benefit</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Circle of Peacebuilders’ (COPs) in Socksargen</td>
<td>Social Responsibility</td>
<td>The COPs is composed tri-people youth. 25 volunteers are expected to join the Give Love Project</td>
</tr>
<tr>
<td>Local Government Units</td>
<td>Service Delivery/ Public Service</td>
<td>Expected to provide support, provision of medicines, food, clothing and resource speaker for the skills training</td>
</tr>
<tr>
<td>Peace Networks Other Partners</td>
<td>Social Responsibility</td>
<td>Expected to support other requirements of the Give Love Project</td>
</tr>
<tr>
<td>Orphans</td>
<td>Knowledge, skills, love and affection</td>
<td>Expected to actively participate in all activities.</td>
</tr>
</tbody>
</table>
X. Timetable

<table>
<thead>
<tr>
<th>Action</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Survey</td>
<td>March 2008, May 31 onwards</td>
</tr>
<tr>
<td>Planning</td>
<td>April 30 onwards</td>
</tr>
<tr>
<td>Presentation</td>
<td>April 30 onwards</td>
</tr>
<tr>
<td>Preparation</td>
<td>May 31 onwards</td>
</tr>
<tr>
<td>Documentation</td>
<td>May 31 onwards</td>
</tr>
<tr>
<td>Action</td>
<td>July 12, 2008</td>
</tr>
<tr>
<td>Evaluation</td>
<td>July 14, 2008</td>
</tr>
<tr>
<td>Completion Report</td>
<td>July 20, 2008</td>
</tr>
</tbody>
</table>

XI. Action Plan

A. Pre-Conduct Stage

<table>
<thead>
<tr>
<th>Actions</th>
<th>People Involved</th>
<th>Resources</th>
<th>Schedule &amp; Venue</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Meeting and Consultation with the Circle of Peacebuilders/volunteers</td>
<td>Jola and Volunteers</td>
<td>venue and copy of plan</td>
<td>May 17, 2008</td>
<td>To be participated by at Least 25 volunteers</td>
</tr>
<tr>
<td>Presentation of the initial plan and integrating additional suggestions</td>
<td>Jola and volunteers</td>
<td>Veue, papers, pens,</td>
<td>May 17, 2008</td>
<td>Additional inputs</td>
</tr>
<tr>
<td>Orphanage Visit and profiling/Requesting permission to the orphanage administrators/Presentation of initial plans</td>
<td>Jola and some volunteers</td>
<td>transportation</td>
<td>May 31</td>
<td>Presentation of plans to the administrators, approval and accommodation of the project</td>
</tr>
<tr>
<td>Meeting, tapping and presenting of plans to potential partners</td>
<td>Jola, COPs, LGU, Peace networks</td>
<td>Transpo, plan presentation</td>
<td>June 2008</td>
<td>Pledges and partnership, Initial delegation of tasks</td>
</tr>
<tr>
<td>Feed backing and scenario setting/program with the partners</td>
<td>All partners</td>
<td>Scenario pan, list of activities, venue</td>
<td>July 1, 2008</td>
<td>Tasks were presented/delegated to partners</td>
</tr>
<tr>
<td>Follow up / collect partnerships and pledges</td>
<td>Jola and Volunteers</td>
<td>transportation</td>
<td>July 10, 2008</td>
<td>Collected and sorted pledges /supplies</td>
</tr>
</tbody>
</table>

B. Implementation Stage

<table>
<thead>
<tr>
<th>Actions</th>
<th>People Involved</th>
<th>Resources</th>
<th>Schedule &amp; Venue</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Preliminary Program</td>
<td>Jola and Some volunteers</td>
<td>Sound system</td>
<td>July 12, 2008</td>
<td>All activities were set with assigned volunteers</td>
</tr>
<tr>
<td>Actual Interaction</td>
<td>All partners</td>
<td>Meds, food, clothing, kits, speakers</td>
<td>July 12 -Right after the opening program)</td>
<td>Smooth implementation of the activities</td>
</tr>
<tr>
<td>--------------------------</td>
<td>--------------</td>
<td>-------------------------------------</td>
<td>------------------------------------------</td>
<td>------------------------------------------</td>
</tr>
<tr>
<td>Closing program</td>
<td>All partners</td>
<td>Sound system</td>
<td>Same date</td>
<td>All planned activities were conducted as designed and planned</td>
</tr>
</tbody>
</table>

C. Post-Conduct Stage

<table>
<thead>
<tr>
<th>Actions</th>
<th>People Involved</th>
<th>Resources</th>
<th>Schedule &amp; Venue</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Evaluation Activity</td>
<td>All partners or reps</td>
<td>Venue, papers and pens</td>
<td>July 14</td>
<td>Feedback from all partners</td>
</tr>
<tr>
<td>Drafting of Report</td>
<td>Jola/ Documentation Team</td>
<td>Printing, pens and Papers</td>
<td>July 16, 2008</td>
<td>Copy of the draft report</td>
</tr>
<tr>
<td>Submission of the Documentation</td>
<td>Jola</td>
<td>Printing, money</td>
<td>July 20</td>
<td>Receipt of Acknowledgement</td>
</tr>
</tbody>
</table>

XII: Output Indicators
- Copy of the Documentation and Final Report
- Formation and Mobilization of the Children of Peace
- Certificate of participation given to the children who participated in a certain skill-training activities
- Forged agreement between all partners re: continuous support to the children (orphans) and participation to the conduct of the follow-on activities
- Increased number of orphans enrolled to a formal school and or/ decreased number drop-outs

XIII. Sustainability Plan
- Formation/mobilization of the Children of peace as leaders to sustain the component activities of Give Love project;
- The implementation of the forged agreement among partners;
- Conduct of follow-on activities every three months until December 2008
- Monthly Orphanage visit with the volunteers as often as possible( at least once a month)

XIV. Budgetary Requirements

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Total Amount</th>
<th>Donor</th>
<th>Amount Donated</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transportation Used Clothings School Kits</td>
<td>1,500.00 3,000.00 50 pax@100=P5,000.00</td>
<td>Volunteers/ Jola Partner NGO(unicef, undp etc) Partner NGO</td>
<td>1,500.00 3,000.00 5,000.00</td>
</tr>
<tr>
<td>Printing Streamer</td>
<td>500.00 1,000.00</td>
<td>Jola / kalinaw Unit Unicef/ Undp, Partner NGO</td>
<td>500.00 1,000.00</td>
</tr>
<tr>
<td>Description</td>
<td>Amount</td>
<td>Details</td>
<td></td>
</tr>
<tr>
<td>-----------------------------------</td>
<td>---------</td>
<td>-------------------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>Foods Communication Expense</td>
<td>3,000.00</td>
<td>50 pax @P60.00=3,000.00</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>1,000.00</td>
<td></td>
</tr>
<tr>
<td>Peace Networks Jola/ Volunteers</td>
<td>3,000.00</td>
<td>(undp, unicef, lgu, etc)</td>
<td></td>
</tr>
<tr>
<td>Medicines/ supplies</td>
<td>10,000.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>LGU/ Jola/ Peace Networks/ Partner NGOs ( Unicef, ateneo Org)</td>
<td></td>
</tr>
<tr>
<td>Honoraria for the RP</td>
<td>2,000.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>LGuU</td>
<td></td>
</tr>
<tr>
<td>TOTAL</td>
<td>P 27,000.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>TOTAL=P 27,000.00</td>
<td></td>
</tr>
</tbody>
</table>
**Tampat Kasanyangan (A Garden for Peace and Sustainable Development)**  
Muhammad Lamla

### Project Proponent

<table>
<thead>
<tr>
<th>Last Name</th>
<th>Lamla</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Name</td>
<td>Muhmin</td>
</tr>
<tr>
<td>Youth Leader/Adult Leader</td>
<td>Adult Leader</td>
</tr>
<tr>
<td>Female/Male</td>
<td>Male</td>
</tr>
<tr>
<td>Religion</td>
<td>Islam</td>
</tr>
<tr>
<td>Ethnicity</td>
<td>Yakan</td>
</tr>
</tbody>
</table>

**Town, Province, Region, Island**  
Hadji Muh’d. Ajul, Basila Province, ARMM- Mindanao

**Project Title**  
TAMPAT KASANYANGAN: "A garden for Peace and sustainable development"

### Introduction

#### Rationale

Basilan is the homeland of the Yakans, a peace-loving people known for their colorful clothes, hand woven with intricate geometric designs, as well as for their elaborate weddings and festivals.

Basilan is comprised of 10 towns (municipalities) where only 3 of these towns are not within the conflict zones.

The far-flung towns are the cornerstone of the conflicts.

In present days, most of the remote areas and towns are affected by the conflicts where parents, adults, and youth have no place they can bond and meet together within the community.

Per assessment conducted by the researcher, this project, "TAMPAT KASANYANGAN" ("A garden for Peace and sustainable Development"), is designed to cater to these problems where every resident could spend and share their free leisure time and get their first-aid medicine (herbal) for their sick one.

A researcher viewed that for the next couple of years, misunderstanding, stereotyping, inter-ethnic as well as intergenerational relationship among the families in the community will be worsened and might lead to in-community disorder and or conflict. And the researcher would like to extend his humble concern to this situation where the LGU was able to mislook this kind of insight. Hence, this project is focused to resolve the gap by and between the inter-ethnic and the intergenerational relationship within the family of the community.

### Background

The intervention of organization is very important for this matter where addresses to solve problem in the environment, the People and its Social responsibilities.

Originally, Basilan was so peaceful, well united and have their own leaders prior to the coming of some tribes-Tausog, Banguingui, Cebuano, Chavacano, and others. They cultivated their lands peacefully.

Many years after the landing of the other tribes, different perceptions, discrimination, and misconception was place the dominants into disunity. There had been various governments and international fund NGO supported projects regarding community development projects, however, gaps within the inter-ethnicity and intergenerational relationship have not yet been properly addressed.

What should be the organization does, is to get the sincerity of the Local Government, the different NGO’s, business sectors and the community involved to help support the project that shall be emphasizing more about the unity of people and have a peaceful community with different faiths, cultures, beliefs, and intergenerational relationship. Hence, this project proposal.

### Project Description

The project will be implemented this summer vacation in one of the so-called town, Hadji Muhammad Ajul Municipality, (province of Basilan, Autonomous Region of Muslim Mindanao, ARMM) where the researcher have his free full time to work with.

The project will provide the community of a surrounding of a garden for peace where they can; (a) spend their leisure time as they could, (b) fetch herbal medicinal plants, and (c) set a little while for a (special) conference.

The project focuses on to resolve the problem on (1) Inter-ethnic misunderstanding that leads to conflict insinuating,(2) Intergenerational relationship gaps by the application of some of the following activities to at least 20 inter-ethnic selected interested youths (ages from 14-17 years old) including their parents: (a) Getting to
know, Dialoguing, role playing, medicinal plant gardening, and more.

This will be a 6-day activity which will involve hands, body, and soul in gardening and some peace activities and participants should be able to internalize within themselves their activities with respect to peace and sustainable development merely by having started planting this garden for peace and sustainable development.

The Center for Indigenous Peoples Development, Inc. (CIPDev., Inc. ) is being the head organization for this project and shall also include the Local Government, NGO’s such as the NAGDILAAB Foundation, UnYPhil-Basilan. Facilitators will come from the CIPDev, Inc.

The Venue and the food will also be provided by the CIPDev., Inc. Transportation and other necessities will come from solicitations and donations by other NGO’s, politicians, and business sectors.

<table>
<thead>
<tr>
<th>Needs Assessment: Support</th>
</tr>
</thead>
<tbody>
<tr>
<td>This project will be supported by the Center for Indigenous Peoples Development, Inc. (CIPDev, Inc), the frontliner; the NAGDILAAB Foundation, UnYPhil-Basilan. Full support from the Local Government, politicians, other organizations, business sectors, and other NGOs will be expected from them (as well as solicitations and donations).</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Needs Assessment: Objectives</th>
</tr>
</thead>
<tbody>
<tr>
<td>The main objective of the project is to bridge gaps and better understanding amongst the residents of Tuburan Proper, Hadji. Muhammad Ajul town through the Socio-environment Project-Garden for peace.</td>
</tr>
<tr>
<td>Sub-objectives are as follows:</td>
</tr>
<tr>
<td>➢ Promote better understanding and acquaintances amongst the residents (inter-ethnic and intergenerational).</td>
</tr>
<tr>
<td>➢ Provide the residents a peaceful meeting place in the community.</td>
</tr>
<tr>
<td>➢ Adopt herbal garden plants in the community.</td>
</tr>
<tr>
<td>➢ Aware the residents of the important used of herbal medicinal plants and</td>
</tr>
<tr>
<td>➢ Assist residents in curing their sick person through taking herbal medicine plants from the garden.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Expected Outputs</th>
</tr>
</thead>
<tbody>
<tr>
<td>The project outputs include:</td>
</tr>
<tr>
<td>• MOA by and between the youth and the sponsoring project to have maintained orderliness of the Garden for peace after the implementation.</td>
</tr>
<tr>
<td>• Commitment of the Community leader, the barangay chairman in helping promote this peace project.</td>
</tr>
<tr>
<td>• Short term health (nursery) care services for the residents' sick person by giving prescription of the herbal medicine by the recognized community &quot;Tabeeb,&quot; a quack doctor.</td>
</tr>
<tr>
<td>• Documentation/terminal report of the project that will be submitted to the concerned funding/sponsoring agency (ies)/NGO.</td>
</tr>
<tr>
<td>• Raise different herbal medicinal plants in the garden for peace and</td>
</tr>
<tr>
<td>• Involvement of youth in the gardening of peace.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Expected Outcomes</th>
</tr>
</thead>
<tbody>
<tr>
<td>The project will be beneficial to the inter-ethnic and intergenerational residents of the Hadji Muhammad Ajul town- Yakan, tausog, and banguingui are the following:</td>
</tr>
<tr>
<td>• Provide emergency response to care the insurgency in the community.</td>
</tr>
<tr>
<td>• Greater awareness of the important uses and application of herbal medicinal plants.</td>
</tr>
<tr>
<td>• Better understanding and respect among another in achieving pace in the community.</td>
</tr>
<tr>
<td>• Establish a better surrounding &quot;a garden for peace&quot; where they can acquaint with the other and</td>
</tr>
<tr>
<td>• Alleviate youth from the gangster-ism.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Project Components</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Peace and Environmental Awareness.</td>
</tr>
<tr>
<td>• Inter-ethnic and intergenerational dialogue.</td>
</tr>
<tr>
<td>• Youth capability building and</td>
</tr>
<tr>
<td>• Youth and community social responsibility.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Strategies of Implementation</th>
</tr>
</thead>
<tbody>
<tr>
<td>The implementation shall be divided into three subparts and are as follows:</td>
</tr>
</tbody>
</table>
**Pre-Evaluation Stage:**

**Stage 1**
1. Meeting with friends and some NGOs about the project proposal.
2. Create linkages and partnerships with other organizations and
3. Preparation of solicitation letters and other matters.

**Stage 2**
1. The community visit- convincing/conference with the community leader regarding the project.
2. Briefing and orientation of the community youth leader on the proposed project.
3. Inter-ethnic dialogue for better understanding one another
4. Organize a garden care taker and
5. Project site and herbal plant identification.

**Implementation Stage:**
1. Preparing the needed agricultural tools for the garden.
2. Cultivate peace of land for the garden and
3. Re-modernizing of Herbal Medicinal Plant care garden and services.

**Post-Evaluation Stage:**
1. Meeting with the respective community leaders (including the youth and the garden care-taker) regarding the condition of the project and
2. Formulating a mechanism that would allow a regular weekly monitoring and feedbacking of the successful peace and sustainable garden development.

The following strategies shall be considered:
- Establish mutual contact with closed friends and some NGOs.
- Community visit and info drive to the recognized leaders (including the youth).
- Organized and mobilized the community leaders about this project.
- Seek for assistance to identified funding agencies (local & international) and NGOs through solicitation letters.
- Implement the action plans and
- Monitor and evaluate the project.

### Action Plan

<table>
<thead>
<tr>
<th>Action</th>
<th>People Involved</th>
<th>Resources</th>
<th>Timeline</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Brainstorming w/ friends.</td>
<td>Me &amp; CIPDev., Inc.</td>
<td>communication access &amp; Transportation</td>
<td>2 - day</td>
<td>Organized Plan of Activities</td>
</tr>
<tr>
<td>Establishing networks: *NGOs, Target Donors, Solicit. Letter, &amp; etc</td>
<td>Me &amp; CIPDev., Inc.</td>
<td>Computer access, communication transpo, bond papers, Logbook, Solicitation Letters.</td>
<td>1 week</td>
<td>Commitment to solicitation letter respond</td>
</tr>
<tr>
<td>Com. visit, proj. Info drive, town hall meeting w/ com. Leaders.</td>
<td>Me &amp; CIPDev., Inc.</td>
<td>Computer research-peace, Transpo, Snacks, Documents</td>
<td>2 - day</td>
<td>Info drive</td>
</tr>
<tr>
<td>Organize community leaders</td>
<td>Me &amp; CIPDev., Inc.</td>
<td>Venue, Snacks, Documents</td>
<td>1 - day</td>
<td>Final list of Set of officers</td>
</tr>
<tr>
<td>Preparation of needed garden hand tools &amp; site clearing.</td>
<td>Community inter-ethnic &amp; intergenerational, Me &amp; friends</td>
<td>Communication skills, Gardening hand tools, foods, &amp; digi-cam</td>
<td>1 1/2 - day</td>
<td>Attainable</td>
</tr>
<tr>
<td>Cultivating the land for the garden</td>
<td>Community inter-ethnic &amp; intergenerational,</td>
<td>Communication skills, Gardening hand tools, foods, &amp;</td>
<td>1-day</td>
<td>Confirmation check list</td>
</tr>
<tr>
<td>Partners and Target Beneficiaries</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>---------------------------------</td>
<td>--</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Partners:</strong> Center for Indigenous Peoples Development, Inc. (CIPDev., Inc), NAGDILAAB Foundation, UnYPhil-Basilan, Local Government, politicians, other organizations, business sectors, and other NGOs.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Beneficiaries:</strong> The 3-ethnic group of Tuburan Proper, Hji. Muh’d. Ajul Town, Basilan, ARMM-Mindanao which are the Yakan, Tausog, and Banguingui.</td>
<td></td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

### Marketing Plan

#### Recruitment

Recruitment involves merely by inviting and establishing contact with friends, closed relatives and the interested volunteers to this community service activities. Partners in joining these activities will be given a merit of recognition for the active participation and insolvent in this project.

#### Selection and Screening

Selection shall be conducted by the CIPDev., Inc. Facilitators (Selection Committee). Slots are open for 14-17 years old individuals who are recently residing in the specified area and town and willing to volunteer their hands for establishing the garden for Peace and sustainable development.

### Budget Plan

| 1. Mobilization |  |
|-----------------|-------------------|-------------------|-------------------|
|                 | a. Communication  | Php 1,600.00     | 4.15% Con. Allowance | Php 1,935.00 |
|                 | b. Transportation |                   |                   |               |
|                 | c. Meals          |                   |                   |               |
|                 | d. Others         |                   |                   |               |

| 2. Supplies & Mat’rls. |  |
|-----------------------|-------------------|-------------------|-------------------|
|                       | a. Bond papers    | Php 2,200.00     | GRAND TOTAL       | Php 11,300.00 |
|                       | b. Computer ink (1) |                   | BUDGET            |               |
|                       | c. Logbook (1-30 lvs.) |                   |                   |               |
|                       | d. Ball pen       |                   |                   |               |
|                       | e. Others         |                   |                   |               |

| 3. Const’ns Mat’ls. |  |
|---------------------|-------------------|-------------------|-------------------|
|                     | a. Lumbers for bench | Php 5,500.00     |                   |               |
|                     | b. Nipa-roofing tent |                   |                   |               |
|                     | c. Sprinklers      |                   |                   |               |
|                     | d. Common nails    |                   |                   |               |
|                     | e. Enamel Paints   |                   |                   |               |
|                     | f. Others          |                   |                   |               |

### Output Indicators

The project output indicators include the following:

- (1) All concerned parties are furnished copies of the completed terminal report
- (2) Prepared Action plans for Culture of Peace and Interfaith Dialogue
- (3) Published a Peace newsletter by YMDP (youth in media for dialogue and peace)
### Sustainability Plan

1. Documentation of the project by signing a contract
2. Train second level members that will be the next facilitators and organizers
3. Institutionalized the project through the schools

### Project Timetable

<table>
<thead>
<tr>
<th>Tasks</th>
<th>Stages in Weeks (Starting 2nd wk of May to 2nd wk of Jun, 2008)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>2</td>
</tr>
<tr>
<td><strong>Pre-Program</strong></td>
<td></td>
</tr>
<tr>
<td>- Brainstorming, Committees, Coordinate with NGO’s</td>
<td>X</td>
</tr>
<tr>
<td>- Identify funding,</td>
<td>X</td>
</tr>
<tr>
<td>- Recruitment</td>
<td>X</td>
</tr>
<tr>
<td>- Confirmation, Logistic</td>
<td>X</td>
</tr>
<tr>
<td>- Program/ Schedule of Activities</td>
<td>X</td>
</tr>
<tr>
<td><strong>Program</strong></td>
<td></td>
</tr>
<tr>
<td>- Activity, Herbal gardening &amp; planting, fencing, bench making, and small nipa hut constructing, Interaction, reflection</td>
<td></td>
</tr>
<tr>
<td><strong>Post-Program</strong></td>
<td></td>
</tr>
<tr>
<td>- Tabulating and interpreting final evaluation results</td>
<td></td>
</tr>
<tr>
<td>- Writing of terminal report</td>
<td></td>
</tr>
</tbody>
</table>

### Profile of Organizational Stakeholders

**Name of Organization**
Center for Indigenous Peoples Development (CIPDev.), Inc.

**Printed Name and Signature of Organization Vice-Chairman/Sec.-Gen.**
Jerry S. Aklamin

**Organization History/Background**

The “Tampat A’a Magkalagihan si Kasambuhan,” “Center for IP’s Development (CIPDev), Inc.” has its primary aim to assist and facilitate the development of the indigenous peoples (IPs) communities, associations, organizations, and cooperatives existing in the province of Basilan. Its strategy shall anchored on the following programs:

- **TEACH** = Technology Enhancement and Capability Harnessing.
- **CDIP** = Community Development Intervention Program, and
- **IDP** = Institutional Development Program.

CIPDev, Shall operate mainly in the province of Basilan. Board Of Director (BOD) composition is varied in nature. It shall be composed of Indigenous peoples coming from different ethnics. They possessed peace and development advocates skills that truly understand the plight of the IPs in the said province.

The CIPDev Vision is *to empower peace and development in the Indigenous Peoples’ communities in the entire province of Basilan.*

**Organization Projects/Activities**

Following are the short-list programs of the CIPDev, Inc.:

- **TEACH** = this program is responsible in the discussions and propagations of needed skills and knowledge to trigger community peace and development.
- **CDIP** = responsible on the insuring development initiatives at the local level. This should be focusing on the agrarian legal matters-agricultural productivity enhancement, local enterprise development and other assistance with respect to thi matter.
- **IDP** = accountable on the strengthening of the Local Beneficiaries Organizational Capability (LBOC) such as the upgrading of the CIPDev services staff through constant training and other educational services advancement.
- **HANP** = Health And Nutrition Programs. From the terms alone it is obvious that this program is responsible for promoting nutrition and sanitation services to the community such as medical outreach and other related activities to health and santations.
<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
<th>Address</th>
<th>Phone</th>
<th>Email</th>
</tr>
</thead>
<tbody>
<tr>
<td>Harrybert S. Hadjala, RMT</td>
<td>CIPDev Chairman</td>
<td>Isabela City, Basilan-ARMM</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Jerry S. Aklamin</td>
<td>VChairman/SecGen</td>
<td>Isabela City, Basilan</td>
<td>0916-898-6730</td>
<td></td>
</tr>
<tr>
<td>Ahlan M. Munjalal</td>
<td>Treasurer</td>
<td>Isabela City, Basilan</td>
<td></td>
<td></td>
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</table>

<table>
<thead>
<tr>
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<th>Position</th>
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<th>Phone</th>
<th>Email</th>
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</thead>
<tbody>
<tr>
<td>Dr. Kasim, M. D.</td>
<td>Member</td>
<td>Isabela City, Bas</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Muhmin Lamla</td>
<td>Member</td>
<td>Isabela City, Bas</td>
<td></td>
<td><a href="mailto:muhminl@yahoo.com">muhminl@yahoo.com</a></td>
</tr>
<tr>
<td>Sorayda Tukul</td>
<td>Member</td>
<td>Isabela City, Bas</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Anuary Acalul</td>
<td>Member</td>
<td>Isabela City, Bas</td>
<td></td>
<td></td>
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</table>

**Your Signature.**  SGD

**Date**  April 30, 2008
Pagali Ko, Tabangan Ko: Free Medical and Dental Check-Ups
Ryan Ray Limos

**Project Proponent**

<table>
<thead>
<tr>
<th>Last Name</th>
<th>Limos</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Name</td>
<td>Ryan Ray</td>
</tr>
<tr>
<td>Youth Leader/Adult Leader</td>
<td>Youth Leader</td>
</tr>
<tr>
<td>Female/Male</td>
<td>Male</td>
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<td>Religion</td>
<td>Roman Catholic</td>
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<td>Ethnicity</td>
<td>Cebuan/Meranao/Ilocano</td>
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<tr>
<td>City, Province, Region, Island</td>
<td>Pikit, north Cotabato, region 12, Mindano, Philippines</td>
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**Project Title**

PAGALI KO, TABANGAN KO
FREE MEDICAL AND DENTAL CHECK-UPS

**Introduction**

**Rationale**

- To help the people live in Barangay Lower Ladtingan
- To assist their health problems
- To help the economic stability of the Municipality and its surrounding community

**Background**

- The Red Cross Youth of the Philippines
- The Parish Youth Council

**Project Description**

It is a One day free medical and dental check-up to the people

**Expected Outputs**

The project outputs include:

- (1) Documentation or terminal report on the conduct of the orientation that will be submitted to the office of the Chancellor and funding agency (if possible).
- (2) A youth-for-peace group organized in the community,
- (3) Action plans for peace-related activities
- (4) A peace-related newsletter

**Expected Outcomes**

- Increased awareness of the situation in the said place which is disease are very rampant
- Also it is very helpful to promote better understanding intergenerational

**Project Components**

- Youth Leadership
- Interfaith Dialogue
- Health services

**Strategies of Implementation**

- short program
- tooth extraction
- blood check-up
- exposure to different faith communities
- volunteer community service

**Budget Plan**

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Quantity</th>
<th>Price/Unit</th>
<th>Proponent’s Counterpart</th>
<th>Funding Agency</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>foods</td>
<td>20,000</td>
<td>P 65.00</td>
<td></td>
<td></td>
<td>20,000</td>
</tr>
<tr>
<td>Tables and chairs</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Output Indicators**

The project output indicators include the following:
- (1) All concerned parties are furnished copies of the completed terminal report
- (2) Prepared Action plans for Culture of Peace and Interfaith Dialogue
- (3) OSY group set up, officially recognized by the pertinent university authorities, with constitution, election of officers, and members
- (4) Published a Peace newsletter by SSC under PGD supervision.

<table>
<thead>
<tr>
<th>Task</th>
<th>Stages in Weeks (Starting June 16, 2008)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
</tr>
<tr>
<td><strong>Pre-Program</strong></td>
<td></td>
</tr>
<tr>
<td>• Organize a group of volunteers</td>
<td>X</td>
</tr>
<tr>
<td>• Invitation emails to prospective resource persons</td>
<td>X</td>
</tr>
<tr>
<td>• Reserve camping site</td>
<td>X</td>
</tr>
<tr>
<td><strong>Program</strong></td>
<td></td>
</tr>
<tr>
<td>• Activate a core group of trouble shooters</td>
<td>X</td>
</tr>
<tr>
<td><strong>Post-Program</strong></td>
<td></td>
</tr>
<tr>
<td>• Tabulating and interpreting final evaluation results</td>
<td>X</td>
</tr>
<tr>
<td>• Writing of terminal report</td>
<td>X</td>
</tr>
</tbody>
</table>

**Your Signature**

Ryan Ray Limos
**Tulong-Tulong Maglinis, Magsaya**

Bai Nikki Macatubac

---

### Project Proponent

<table>
<thead>
<tr>
<th>Last Name</th>
<th>Macatubac</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Name</td>
<td>Bai Nikki</td>
</tr>
<tr>
<td>Youth Leader/Adult Leader</td>
<td>Youth leader</td>
</tr>
<tr>
<td>Female/Male</td>
<td>Female</td>
</tr>
<tr>
<td>Religion</td>
<td>Islam</td>
</tr>
<tr>
<td>Ethnicity</td>
<td>Maguindanaoan</td>
</tr>
<tr>
<td>City, Province, Region, Island</td>
<td>North Cotabato, Region XII, Mindanao</td>
</tr>
</tbody>
</table>

---

### Introduction

**Rationale**

Mlang is located in the south-eastern part of Cotabato bounded on the north of Matalam, south of Tulunan, west of the Province of Maguindanao and East of Makilala and Kidapawan. It is composed of 37 barangays with different groups of people living on it. There are Muslim, Christians and Lumads as well. With the differences in culture and faith we sometimes experience discrimination and stereotyping not only by Christian to Muslim or Lumad but vice versa. So, if not avoided will cause conflict and sometimes killings.

**Background**

With what Mlang is now experiencing, we came to this good idea of helping everyone of us. We have this project called TULONG-TULONG MAGLINIS, MAGSAYA. I thought of this for as I see in our community we cannot just help in the cleanliness of the community but help every other individual understand and know more about each other. The specific barangay I am focusing is the Barangay Poblacion B.

**Project Description**

The project of mine which is the TULONG-TULONG MAGLINIS MAGBIGAY is a two-day activity of cleaning the surroundings of our Barangay also beautifying it. But I can’t do this if nobody will help me that’s why I will look for volunteers’ young or adults to be my partners in implementing the project. And as a part of the project I will prepare some games for them to make our two-day activity fun and as well as it will serve as our one way of letting everybody know each one.

**Needs Assessment: support**

I will implement this project with the help of the ACCESS alumni and the brgy. Officials of Poblacion B.

**Needs Assessment: Objectives**

The project aims to a) help the barangay b) learn not only from us but also us with them. c) lessen conflict d) help understand differences and e) promote volunteerism skills and leadership skills

**Expected Output**

These are what the project expected:

- **A.** Recruit some youth volunteers
- **B.** Service
- **C.** Survey about peoples understandings
- **D.** Gain some knowledge on how to solve conflict.

**Expected outcomes**

- **A.** Awareness on every individual
- **B.** Better understanding on differences
- **C.** Lessen stereotyping and discrimination
- **D.** Maintain cleanliness

**Project Components**

1. Clean up drive
2. Enhancement of leadership and volunteerism skills
3. Interfaith dialogue
4. Intergenerational communication
5. Implementation of project plan

**Strategies of Implementation**

1. Recruit volunteers
2. inform
3.) organize
4.) create partnership
5.) look for donors
6.) solicit
7.) implement
8.) evaluate

**Action Plan**

<table>
<thead>
<tr>
<th>Action</th>
<th>People Involved</th>
<th>Resources</th>
<th>Timeline</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ask permission</td>
<td>I and alumni</td>
<td>Endorsement letters</td>
<td>May 15 (am)</td>
<td>Lists of volunteers</td>
</tr>
<tr>
<td>Create partnership</td>
<td>-do-</td>
<td>Endorsement letters</td>
<td>May 17 (whole day)</td>
<td>confirmation</td>
</tr>
<tr>
<td>Recruit volunteers</td>
<td>-do-</td>
<td>Radio ad., posters</td>
<td>May 19 (whole Day)</td>
<td>confirmation</td>
</tr>
<tr>
<td>Organize committees</td>
<td>-do-</td>
<td>Paper, pens and laptop</td>
<td>May 19 (pm)</td>
<td>Minutes of meetings</td>
</tr>
<tr>
<td>Look for donors</td>
<td>I, alumni and Brgy. Officials</td>
<td>Laptop, solicitation letters, communication and transportation</td>
<td>May 20-23</td>
<td>Lists of donors</td>
</tr>
<tr>
<td>implement</td>
<td>I, alumni, Brgy. Officials and volunteers</td>
<td>Cleaning materials, flowers, trees and volunteers</td>
<td>May 24-25</td>
<td>Survey/Results</td>
</tr>
</tbody>
</table>

**Schedule and Venue of Implementation**

<table>
<thead>
<tr>
<th>Date/Time</th>
<th>Activity</th>
<th>Objective</th>
<th>Venue</th>
<th>Person in Charge</th>
</tr>
</thead>
<tbody>
<tr>
<td>Day 1</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>May 24 7:30- 8:00</td>
<td>Orientation</td>
<td>To understand the flow of program</td>
<td>Brgy. Hall</td>
<td>Bai Nikki &amp; alumni of the previous batches</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>Bai Nikki, alumni and Volunteers -do-</td>
</tr>
<tr>
<td></td>
<td>Cleaning</td>
<td>To clean the surroundings of the brgy.</td>
<td>Brgy. Hall</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Games &amp; others</td>
<td>To have fun</td>
<td>Brgy. Hall</td>
<td></td>
</tr>
<tr>
<td>Day 2</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>May 25 8:00- 11:30</td>
<td>Continuation</td>
<td>To have enough supplies of materials</td>
<td>Brgy. Hall</td>
<td>-do-</td>
</tr>
<tr>
<td></td>
<td>Games &amp; other</td>
<td></td>
<td>Brgy. Hall</td>
<td></td>
</tr>
</tbody>
</table>

**Marketing Plan**

**Recruitment**
House to house recruitment, radio advertising or informing Purok leaders

**Selection and Screening**
Youth (active in service, enrolled in school or out of school & responsible)
Adult (capable of doing the work, responsible enough and can support the youth volunteers)

**Budget Plan**

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Quantity</th>
<th>Price/Unit</th>
<th>Proponent’s Counterpart</th>
<th>Funding Agency</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Copies of endorsement letters and solicitations</td>
<td>30</td>
<td>P 5.00</td>
<td>P50.00</td>
<td>P 100.00</td>
<td>P 150.00</td>
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<tr>
<td>Radio ad.</td>
<td></td>
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<td>P500.00</td>
<td>P500.00</td>
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<tr>
<td>token</td>
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<td>P100.00</td>
<td>P100.00</td>
<td></td>
<td>P100.00</td>
</tr>
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</table>

**Output Indicators**
The project output indicators include the following:
- Final Reports
- Feedbacks
- Completion of Project

### Sustainability Plan

1. Organize committees in every purok
2. Survey
3. Coordination w/ Brgy. Officials
4. Maintenance
5. Organizers strategies

### Project Timetable

<table>
<thead>
<tr>
<th>Tasks</th>
<th>Stages in Weeks (Starting May 15 2008)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-Program</td>
<td></td>
</tr>
<tr>
<td>Ask permission</td>
<td>X</td>
</tr>
<tr>
<td>Create partnership</td>
<td>X</td>
</tr>
<tr>
<td>Look for donors</td>
<td>X X</td>
</tr>
<tr>
<td>Recruit volunteers</td>
<td>X</td>
</tr>
<tr>
<td>Organize committee</td>
<td></td>
</tr>
<tr>
<td>Program</td>
<td></td>
</tr>
<tr>
<td>Implement</td>
<td>Week 5</td>
</tr>
<tr>
<td>Post-Program</td>
<td>Week 5</td>
</tr>
<tr>
<td>Send tokens</td>
<td>-do-</td>
</tr>
<tr>
<td>Share photographs</td>
<td>-do-</td>
</tr>
<tr>
<td>Visit the Brgy. Hall</td>
<td>-do-</td>
</tr>
<tr>
<td>Evaluate</td>
<td>-do-</td>
</tr>
<tr>
<td>Monitor</td>
<td>-do-</td>
</tr>
</tbody>
</table>

### Profile of Organizational Stakeholders

**Name of Organization**
Barangay Council with the SK officials

**Printed Name and Signature of Organization Head**
Brgy. Capt. Daniel Berja

**Date**
May 1, 2008

**Organization History/Background**
The Barangay council since at the first time have that effective leaders that could help me do the project successfully.

### Organization Contact Details

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
<th>Address</th>
<th>Phone</th>
</tr>
</thead>
<tbody>
<tr>
<td>Daniel Berja</td>
<td>Brgy. Capt.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Brittany Margot Sales</td>
<td>SK Chairman</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Your Signature**
BAI NIKKI MACATUBAC

**Date**
May 1 2008
### Project Title: Table for Peace

**By:** Almira B. Menson, youth leader, female, muslim, maguindanaon, Cotabato City

#### Rationale/ Background

Mindanao is a land rich with natural resources and source of livelihood. It is indeed a gift for the inhabitants because of so many benefits they could get over the land. But in spite of it, my mind kept on asking why is there still people suffering from starvation? Why are there still bunch of malnourished children on the homeland? Skipping on its main problem which is the presence of war, my attention was caught by the cases of some communities that suffers a lot because of poverty. I think this is something where my action plan should be imposed.

Last week’s news from the Philippines reported that there is a recent case of scarcity over the country. I don’t know exactly where the most affected area is but I guess it isn’t surprising as I knew ever since that most of the people especially at rural areas suffer from extreme poverty.

This project “Table for Peace” is design to respond on these problems and give help to the affected communities.

#### Project Description

The project will be implemented expectedly on the month of May as the target area is just near our place. It has three scenarios:

a.) Feeding nutritious foods such as rice and vegetables to the children therein.

b.) Giving even a small amount of food donations to the households therein.

c.) Monitoring and developing the situation in the area after the actual implementation.

The target area is Raguisi, Sultan Kudarat. I’ll work for the project as soon as possible when I arrive as I need to move to Marawi City by June for my studies. We are expected to work on our regional action plan therein.

#### Expected Output

- The expected outputs are:
  - Community service and health care for the children as they will be fed of various nutritious dishes that are available in their farm.
  - Documentary of the action

#### Project Components

- A.) Interfaith and interaction between the Muslim and Christian inhabitants.
- B.) Health Care Service through serving nutritious foods to the children.
- C.) Food donations to a fixed number of household.

#### Strategies of Implementation

- The strategies that will be used in this project are the following:
  - a.) conduct meeting with my organization as often as possible to talk about the plan.
  - b.) identify possible funding and mailed solicitation letters.
  - c.) acquaint the areas of the project
  - d.) actual implementation of the action plan and;
  - e.) Evaluation

#### Target Beneficiaries

- The target beneficiaries of this action plan are the (1) children and (2) household who live in sultan Kudarat.

#### Schedule and Venue of Implementation

May 20-30, Sultan Kudarat, Cotabato City

#### Proposed Budget

P 5,000.00

#### Output Indicator

- The expected outputs are:
  - Community service and health care for the children as they will be fed of various nutritious dishes that are available in their farm.
  - Documentary of the action

#### Sustainability Plan

The sustainability plan of this project rests on the cooperation of the VYPO members and volunteers. This project will strictly be monitored by the assigned committee and some volunteers.

---

**Name of Organization:** Voice of the Youth for Peace and Orderliness, Cotabato

**Printed Name and Signature of Organization Head:** Almira Menson, Program Coordinator, VYPO

**Date:** April 30, 2008
**Project Proponent**

<table>
<thead>
<tr>
<th>Field</th>
<th>Details</th>
</tr>
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<tbody>
<tr>
<td>Last Name</td>
<td>Palaw</td>
</tr>
<tr>
<td>First Name</td>
<td>Es-Sherwina A. Palaw</td>
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<td>Youth Leader/Adult Leader</td>
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<td>Religion</td>
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</tr>
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<td>City, Province, Region, Island</td>
<td>ARMM, Jolo, Sulu</td>
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</table>

**Project Title**

“KAPALIGIRANG PANGKABATAAN”

**Introduction**

Rationale

Sulu is a province composed of different municipalities found at the western part of Mindanao. Most of the people were afraid to go to this province since all they know that this is full of war, struggles and some other conflicts. This is very common to the negative mind of the people. In Sulu, the main town is Jolo. This is composed of many barangays. The focus of my project is particularly in Walled City: the main barangay of Jolo. In this place, Muslims and Christians are not balanced. Majority of the people here were Muslims. Regarding the economic and social situation there, the Muslims and Christians were united and they respect the culture of other people. Still stereotyping cannot avoid. Of course it happens most of the time but not proceed to conflict.

Background

- The respond of the organization proponent would be interesting since they really want to have a community service especially when it comes to cleaning the environment.
- There are still many needs to be accomplished such as the materials for cleaning and some other matters.
- On the side of the Barangay officials, of course they would try their best to help their community. I think they should seek some ways and means to resolve this kind of community problem.

**Project Description**

My project is all about a two-day cleaning in the Walled City Barangay, Jolo, Sulu and a day of demonstration for trash can makings. It is composed of 25 Muslims and 25 non-Muslims residents. It enhances the capabilities of intergenerational communication since youth and adults were divided. Half of each set were adult.

**Needs Assessment: Support**

In this case we are going to solicit to the political leaders such as the Governor, Vice-Governor, and Mayor of the province. I also planned to ask support from the Barangay Chairman of Walled City.

**Needs Assessment: Identifying and Prioritizing Idea**

- To expand the 50 residents’ mind in leadership skills by means of community service.
- Promote personal concerns.
- To show some means of importance to the environment.
- To give a chance of socializing by means of intergenerational communication.

**Expected Outputs**

The project outputs include:

- Documentation or terminal report on the conduct of the orientation that will be submitted to the office of the Barangay Chairman.
- Some sort of worksheets for their personal commitment and the evaluation.
- Expect also some games to be done during the demonstration.
- Trash cans making that would be scattered in the community.

**Expected Outcomes**

- Better understanding about the environment situation.
- Develop the intergenerational communication.
- Socialization between the opposite ethnicity.
• Develop the ability in getting to work with other people.

Project Components
• Intergenerational Communication
• Leadership Skills
• Personal Development
• Personal concerns to the environment

Strategies of Implementation
• Advance daily contact with the partner organization, resource persons, and the donors.
• Link and have meetings with them.
• Ask them for their personal commitment and the self evaluation.
• Bonding with new people.
• Inform the people in the community about the project so they won’t be confused.
• Implement the plan.
• Evaluate the project.

<table>
<thead>
<tr>
<th>Action Plan</th>
<th>Action</th>
<th>People Involved</th>
<th>Resources</th>
<th>Timeline</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>To clean the surroundings for two consecutive days.</td>
<td>25 Muslims and 25 Non-Muslims SK officials School organization Es-Palaw</td>
<td>Needed materials for cleaning (stick broom, trash cans, dust pans, etc.)</td>
<td>July 1 and 2, 2008</td>
<td>Good community service</td>
<td></td>
</tr>
<tr>
<td>To have another day of demonstration in trash can making.</td>
<td>25 Muslims and 25 Non-Muslims SK officials School Organization Es-Palaw</td>
<td>Drums and other needed materials</td>
<td>July 3, 2008</td>
<td>New learning ideas in trash can makings and demonstration.</td>
<td></td>
</tr>
<tr>
<td>Conduct lively games while the demonstration is going on.</td>
<td>SK officials School Organization Es-Palaw</td>
<td>Stuffs for prices (candies, etc.)</td>
<td>July 3, 2008</td>
<td>For enjoyment and fun.</td>
<td></td>
</tr>
</tbody>
</table>

Partners and Target Beneficiaries
-My target partners are the SK Officials and School Organization.
-My beneficiaries were the 50 residents and the community itself (Walled City, Jolo, Sulu).

Marketing Plan
Recruitment
The recruitment would be house to house campaign, post some flyers and streamers. And then, ask for their willingness if they want to be involved and we are going to tell them about their benefits and background regarding the program.

Selection and Screening
Ask for their names, willingness, and determination in joining. In screening, we would be able to look for their own personal commitment in just a short explanation.

Budget Plan
<table>
<thead>
<tr>
<th>Particulars</th>
<th>Quantity</th>
<th>Price/Unit</th>
<th>Proponent’s Counterpart</th>
<th>Funding Agency</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Drums</td>
<td>5</td>
<td>P3,000.00</td>
<td>P15,000.00</td>
<td>P16,000.00</td>
<td>P18,000.00</td>
</tr>
<tr>
<td>Tools for cleaning(stick broom, dust pan, trash can)</td>
<td>30 stick broom 5 trash cans 10 dust pans</td>
<td>P10.00 P50.00 P30.00</td>
<td>P300.00 P250.00 P300.00</td>
<td>P2,000.00 P2,090.00</td>
<td></td>
</tr>
<tr>
<td>Food</td>
<td>50 boxes of Zest-0(pack) 200 pieces of cupcakes</td>
<td>P100.00 P7.00</td>
<td>P5,000.00 P1,400.00</td>
<td>P7,000.00 P2,000.00</td>
<td>P5,100.00 P1407.00</td>
</tr>
<tr>
<td>Prices for the</td>
<td>5 packs of</td>
<td>P30.00</td>
<td>P150.00</td>
<td>P1,000.00</td>
<td>P558.00</td>
</tr>
</tbody>
</table>
### Output Indicators

The project output indicators include the following:

- (1) Greater understanding with the people and social development.
- (2) Apply some worksheets for their personal commitment and the evaluation.
- (3) Ask for the suggestions of the program partners about the project.

### Sustainability Plan

The sustainability plan of this project is therefore to make trash cans for the final output of the program. The persons’ involved here were going to check the said trash cans once a week if it is worth going. We would be able to know if the project is applicable.

### Project Timetable

<table>
<thead>
<tr>
<th>Tasks</th>
<th>Stages in Weeks (Starting June 16, 2008)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
</tr>
<tr>
<td><strong>Pre-Program</strong></td>
<td></td>
</tr>
<tr>
<td>• Finalized the residents involved.</td>
<td></td>
</tr>
<tr>
<td>• Preparation for the needed materials for cleaning.</td>
<td></td>
</tr>
<tr>
<td>• Preparing for the committees needed.</td>
<td></td>
</tr>
<tr>
<td>• Soliciting of the money.</td>
<td></td>
</tr>
<tr>
<td><strong>Program</strong></td>
<td></td>
</tr>
<tr>
<td>- Plan for some excitement part of the program that would bring fun to everyone.</td>
<td></td>
</tr>
<tr>
<td>- Preparing for the drums and some sort of materials for the demonstration.</td>
<td></td>
</tr>
<tr>
<td><strong>Post-Program</strong></td>
<td></td>
</tr>
<tr>
<td>• Finalizing the evaluation result.</td>
<td></td>
</tr>
<tr>
<td>• Preparing for the terminal report</td>
<td></td>
</tr>
</tbody>
</table>

### Profile of Organizational Stakeholders

**Name of Organization**

Peace Trainors’ Training

**Printed Name and Signature of Organization Head**

Ms. Janice

**Organization History/Background**

This organization is actually a part of the Notre Dame College in Sulu. It continues in organizing peace advocates. Last January, they actually conducted a seminar-workshop for the 3rd year student of different schools. I’m one of the participants. Even the ACCESS alumni, Annie May Puasa is also a part of the program. Once in a year, they really conduct a seminar. They really concentrate in Peace Learning Activities.

**Organization Projects/Activities**

- They are involved in school project like pathway(Notre Dame college)
- Organizing members and clubs in different schools.
- They had also project like the handicraft making and natural resources of Sulu.
- Donate some needed materials to different charity organization.
- Conduct seminar-workshop once in a year. (3 days)

**Organization Officers**

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
<th>Address</th>
<th>Phone</th>
<th>Email</th>
</tr>
</thead>
<tbody>
<tr>
<td>Students of the Notre Dame College</td>
<td>Members</td>
<td>Sulu</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Your Signature**

Es- Sherwina A. Palaw

**Date**

May 3, 2008
Community Basketball Court of Peace
Ibrahim Panalangin

<table>
<thead>
<tr>
<th>Project Proponent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Last Name</td>
</tr>
<tr>
<td>First Name</td>
</tr>
<tr>
<td>Youth Leader/Adult Leader</td>
</tr>
<tr>
<td>Female/Male</td>
</tr>
<tr>
<td>Religion</td>
</tr>
<tr>
<td>Ethnicity</td>
</tr>
<tr>
<td>City, Province, Region, Island</td>
</tr>
</tbody>
</table>

Project Title
“COMMUNITY BASKETBALL COURT OF PEACE”

Introduction

Rationale

Brgy. Katibpuan is a small community found in lower part of Municipality of Talayan in Province of Maguindanao PHILIPPINES. Only Muslims people are living in this place. This place can consider as lack of community development and more than 54% of people are not well-educated. Stereotyping is commonly found in this area especially discriminating other culture and religion. The youth is fond of playing but the community lacks development projects that benefit them.

Project Description

This project is composed of one community basketball court. This community basketball court is not cemented, it is landscaped only.

This project will be implement on July 10, 2008 in front yard of Elementary School in Sitio of Katibpuan with the cooperation of Muslim youths from the community and other Christian youths from our school at ILSHS MSU-Maguindanao and the ACCESS PYLP ALUMNI.

The basic purpose is to let the Muslim Youths mingle with Christian youth and help its other in making the project.

Objectives:

• To develop the community.
• To enhance my leadership skills.
• To promote a better understanding between Muslim and Christian Youths.
• To promote sportsmanship of youth.
• To encourage other public officers to work for the improvement of community

PROJECT PREPARATION:

<table>
<thead>
<tr>
<th>Activities</th>
<th>Time</th>
<th>Resources Needed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Conduct a meeting</td>
<td>June 27, 2008</td>
<td>Foods and Drinks</td>
</tr>
<tr>
<td>Get permission to Barangay</td>
<td>June 30, 2008</td>
<td>Brgy. Permit</td>
</tr>
<tr>
<td>Solicitation</td>
<td>July 1, 2008</td>
<td>Funds for printing letters</td>
</tr>
<tr>
<td>Make a Streamer for the project</td>
<td>July 3, 2008</td>
<td>Fare</td>
</tr>
<tr>
<td>Buy materials needed for project</td>
<td>July 8, 2008</td>
<td>Basketball ring, Ball, Post,</td>
</tr>
<tr>
<td></td>
<td></td>
<td>wood, net.</td>
</tr>
<tr>
<td>Buy paint for the project</td>
<td>July 9, 2008</td>
<td>Paint brush, Paints</td>
</tr>
</tbody>
</table>

ORGANIZATION PARTNER:

• Sangguniang Kabataan is a government group of youth which has a Chairman which was elected during election as the leader among youth. This group is responsible for the peace and development of community.

Community Peace and Development is the real need of Community.

PROJECT SITE:
<table>
<thead>
<tr>
<th>Particulars</th>
<th>Amount</th>
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</thead>
<tbody>
<tr>
<td>FOODS</td>
<td>700.00 PHP</td>
</tr>
<tr>
<td>DRINKS</td>
<td>450.00 PHP</td>
</tr>
<tr>
<td>BASKETBALL RING</td>
<td>1,000.00 PHP</td>
</tr>
<tr>
<td>BALL</td>
<td>1,800.00 PHP</td>
</tr>
<tr>
<td>BASKETBALL NET</td>
<td>350.00 PHP</td>
</tr>
<tr>
<td>PIECES OF WOOD AND POST</td>
<td>5,000.00 PHP</td>
</tr>
<tr>
<td>STREAMER</td>
<td>700.00 PHP</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td><strong>10,000.00 PHP</strong></td>
</tr>
</tbody>
</table>

Your Signature: IBRAHIM PANALANGIN
Pag-asa sa Pagbabasa  
Jasper James Pasion

<table>
<thead>
<tr>
<th>Project Proponent</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Last Name</strong></td>
</tr>
<tr>
<td><strong>First Name</strong></td>
</tr>
<tr>
<td><strong>Youth Leader/Adult Leader</strong></td>
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<tr>
<td><strong>Female/Male</strong></td>
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<td><strong>Religion</strong></td>
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<tr>
<td><strong>Ethnicity</strong></td>
</tr>
<tr>
<td><strong>City, Province, Region, Island</strong></td>
</tr>
</tbody>
</table>

**Project Title:** Pag-asa sa Pagbabasa

One-Day Community Exposure and Outreach in Brgy. Mariki, Zamboanga City to Promote Literacy, Advance Inter-faith Dialogue, and Motivate Studying to the Badjao Students.

**Introduction**

**Rationale**
- Barangay Mariki is a Muslim area in the southeastern part of Zamboanga city.
- It is the home of the very first floating school in the country.
- The children were observed to be interested in learning.
- There are many bright children studying in this school.
- These children lack school supplies. But, one essential component of learning has been overlooked: the need for books.
- It is also known that poverty is one cause of conflict – and illiteracy is one cause of poverty.

**Background**
- Discuss what your organization does to respond to these issues
- The Zamboanga Youth for Peace Org is the youth arm of the Peace Advocates of Zamboanga. the organization aims
- Discuss what still needs to be done

**Project Description**
- This project is designed to donate magazines, storybooks, and textbooks to 70 Badjao students of the “Tampat Umuh Ma Dilaut” in hope of providing them with books, which they were deprived of.
- This project will also help motivate the students to be inclined to the academics as well as to provide interaction with people of other religions.
- The facilitators of the project will be inclined to volunteerism, community service and leadership.

**Needs Assessment: Support**
- The proponent shall need moral support from the parents and friends. This is to ensure that there will be an optimistic atmosphere.
- Financial support shall also be needed to ensure a quality-oriented project.

**Needs Assessment: Objectives**
- To enhance the students’ learning capabilities through creative presentations.
- To motivate students to excel in academics through proper inspiration.
- To eradicate the culture of violence through diminishing illiteracy.
- To promote inter-faith dialogue among the Christian facilitators and Muslim students.

**Expected Outputs**
- The project output includes:
  1. Reading materials for students
  2. Documentation [written and media] to be submitted to the coordinators of the Philippine Youth Leadership Program and the Office of the Peace Advocates of Zamboanga
  3. Scrapbook to cherish the memories

**Expected Outcomes**
- The project outcomes include:
  1. Hope-instillation, new insights, literacy development, and learning motivation for the Badjao students of the floating school in Mariki
2. Public relations, leadership, community service for the facilitators
3. Inter-faith dialogue
4. One step closer to conflict resolution
5. Recognition for the organization
6. Enhanced social consciousness in favor of respecting the Badjaos of Zamboanga City

Project Components
- Leadership
- Community service
- Interfaith dialogue

Strategies of Implementation
- Creative presentation
- Discussions
- Critical thinking
- Workshops
- Book donation
- Interfaith interaction
- Focused group discussion

Action Plan

<table>
<thead>
<tr>
<th>Action</th>
<th>People Involved</th>
<th>Resources</th>
<th>Timeline</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>The project is divided into two different plans:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Pre-program</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Survey</td>
<td>DJ Bustamante</td>
<td>Manpower</td>
<td>May 17, 2008 PAZ office</td>
<td>Organized plan for implementation</td>
</tr>
<tr>
<td>Planning</td>
<td>Aldrin Abdurahim</td>
<td>Manpower</td>
<td>May 19, 2008 PAZ office</td>
<td>Organize committees</td>
</tr>
<tr>
<td>Conceptualization of creative presentation</td>
<td>Sosimo Eyas Jr.</td>
<td>Story, script</td>
<td>May 19, 2008 PAZ office</td>
<td>Feasibility and finalization</td>
</tr>
<tr>
<td>Book-search</td>
<td>Marjo Mequin</td>
<td>Transportation</td>
<td>May 19-30, 2008 City proper</td>
<td>Provide letter of book-solicitation</td>
</tr>
<tr>
<td>Practice for creative presentation</td>
<td>Sosimo Eyas Jr.</td>
<td>Radio, props</td>
<td>May 22-30, 2008 Solidarity Center</td>
<td>Finalized presentation</td>
</tr>
<tr>
<td>Book collecting</td>
<td>Marjo Mequin</td>
<td>Transportation</td>
<td>May 19-30, 2008 City proper</td>
<td></td>
</tr>
<tr>
<td>Reservations / Secretarial concerns</td>
<td>Antonette Torres</td>
<td>Paperwork, computer access, letters</td>
<td>May 24-30, 2008</td>
<td></td>
</tr>
<tr>
<td>2. Program Proper</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Creative presentation</td>
<td>Sosimo Eyas Jr.</td>
<td>Radio, props, costume</td>
<td>June 2, 2008; Mariki floating school</td>
<td>Finalized creative presentation</td>
</tr>
<tr>
<td>Book give-away</td>
<td>Michael Britanico</td>
<td>Books</td>
<td>June 2, 2008; Mariki floating school</td>
<td>Equitability</td>
</tr>
<tr>
<td>Logistics concerns</td>
<td>Jeb, Mark, and Johnssen Moraña</td>
<td>ID’s, kits, electronics</td>
<td>June 2, 2008; Mariki floating school</td>
<td>Complete materials</td>
</tr>
<tr>
<td>Documentation concerns</td>
<td>Joshua Pierra</td>
<td>Camera, Videocam, laptops</td>
<td>June 2, 2008; Mariki floating school</td>
<td>Complete materials – hard and soft copies</td>
</tr>
</tbody>
</table>

Partners and Target Beneficiaries
Badjao students of the floating school, ZYPO members, ZYPO as a whole, PYLP Alumni

Marketing Plan
Since the project shall take place at the opening of classes, some of the ZYPO Facilitators will not be able
to attend the project implementation. The recruitment process shall be based on one solid foundation: volunteerism.

### Budget Plan

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Quantity</th>
<th>Price/Unit</th>
<th>Proponent’s Counterpart</th>
<th>Funding Agency</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Print-ads</td>
<td>200</td>
<td>P 0.50</td>
<td>-</td>
<td>P 100</td>
<td>P 100</td>
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<tr>
<td>Letters</td>
<td>100</td>
<td>P 5.00</td>
<td>-</td>
<td>P 500</td>
<td>P 500</td>
</tr>
<tr>
<td>Snacks</td>
<td>100</td>
<td>P 17</td>
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<td>P 1700</td>
<td>P 1700</td>
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<tr>
<td>Props &amp; Costumes</td>
<td>1</td>
<td>P 1000</td>
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<td>P 1000</td>
<td>P 1000</td>
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<tr>
<td>Certificates</td>
<td>100</td>
<td>P 10</td>
<td>-</td>
<td>P 1000</td>
<td>P 1000</td>
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<td>P 200</td>
<td>P 200</td>
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<tr>
<td>Contingencies</td>
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<td>P 500</td>
<td>-</td>
<td>P 500</td>
<td>P 500</td>
</tr>
<tr>
<td><strong>TOTAL</strong></td>
<td></td>
<td></td>
<td></td>
<td><strong>P 5000</strong></td>
<td><strong>P 5000</strong></td>
</tr>
</tbody>
</table>

### Output Indicators

- The project output indicators include the following:
  1. All people involved have copies of the completed terminal report.
  2. Scrapbook will be displayed at the PAZ office.
  3. Published an article on the success of the project in PeaceWorks

### Sustainability Plan

Illiteracy is one cause of conflict. I believe that the culture of war can be abolished by destroying the root components.

The project has long-term effects. These are: literacy-building, understanding the other religions, and motivating to continue education.

After the project is completed, the motivation to pursue their studies will remain in the hearts of the students. With this, increase of literacy in them shall follow. After that, there will be understanding among people of different faiths.

### Project Timetable

<table>
<thead>
<tr>
<th>Tasks</th>
<th>Stages in Weeks (Starting May 17, 2008)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
</tr>
<tr>
<td><strong>Pre-Program</strong></td>
<td>X</td>
</tr>
<tr>
<td>- Organize a group of volunteers</td>
<td>X</td>
</tr>
<tr>
<td>- Letter of Solicitation</td>
<td></td>
</tr>
<tr>
<td>- Book collection</td>
<td></td>
</tr>
<tr>
<td>- Practices and preparation</td>
<td></td>
</tr>
<tr>
<td><strong>Program</strong></td>
<td></td>
</tr>
<tr>
<td>- Creative presentation</td>
<td></td>
</tr>
<tr>
<td>- Book donation</td>
<td></td>
</tr>
<tr>
<td><strong>Post-Program</strong></td>
<td></td>
</tr>
<tr>
<td>- Tabulating and interpreting final evaluation results</td>
<td>X</td>
</tr>
<tr>
<td>- Writing of terminal report</td>
<td>X</td>
</tr>
<tr>
<td>- Scrapbook making</td>
<td>X</td>
</tr>
</tbody>
</table>

### Profile of Organizational Stakeholders

**Name of Organization**

Peace Advocates Zamboanga – Zamboanga Youth for Peace Organization

**Printed Name and Signature of Organization Head**

Aldrin Abduharim – Youth Coordinator

**Organization History/Background**

A Catholic organization whose objective is the promotion of peace by strengthening good relations among Muslims and Christians, and all other peoples.

**BIRTH.** The organization is an offshoot of the ZAMBASULTI Consultation on Peace and Justice held in 1994. Convinced of the needs of the Church to be directly involved in the region, the representatives of the Archdiocese of Zamboanga City forged PAZ, a way of keeping the small flame of peace flickering. It is open to work in solidarity
with Muslims and other non-Catholic groups in the pursuit of peace in Zamboanga and the region.

VISION
It envisions a society in peace and harmony where
· Wholeness and integrity are developed;
· Everyone possesses dignity as children of the same Almighty God;
· Power rests in the hands of the people.
COMMITMENT
- Forge a brand of unity where cultural diversity is respected and given greater latitude
- Defend the right and dignity of the children, the youth, the aged, differently abled persons, women, and other marginalized sectors of society
- Support efforts to put an end to political injustices.

Organization Projects/Activities
Mindanao Week of Peace
Peace Camps
Culture of Peace Seminars
Training of Trainors

Organization Contact Details
<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
<th>Address</th>
<th>Phone</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sister Emma Delgado</td>
<td>Executive Secretary</td>
<td></td>
<td>+63919-509-3109</td>
</tr>
</tbody>
</table>

Organization Officers
<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
<th>Address</th>
<th>Phone</th>
<th>Email</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aldrin Abdurahim</td>
<td>Youth Coordinator</td>
<td>Guiwan Porcentro, ZC</td>
<td>+63916-621-1289</td>
<td><a href="mailto:pilgrim_honeyko01@yahoo.com">pilgrim_honeyko01@yahoo.com</a></td>
</tr>
</tbody>
</table>

Key Organization Members
<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
<th>Address</th>
<th>Phone</th>
<th>Email</th>
</tr>
</thead>
<tbody>
<tr>
<td>Sosimo Eyas Jr</td>
<td>Volunteer</td>
<td>Southcom Vill., ZC</td>
<td>+63916-473-3704</td>
<td>-----</td>
</tr>
<tr>
<td>Jan Marie Luna</td>
<td>Volunteer</td>
<td>Villa Sta. Maria, ZC</td>
<td>+63906-441-3154</td>
<td><a href="mailto:janmarie_charmed023@yahoo.com">janmarie_charmed023@yahoo.com</a></td>
</tr>
<tr>
<td>Marjo Andrea mequin</td>
<td>Volunteer</td>
<td>Southcom Vill., ZC</td>
<td>+63915-275-8455</td>
<td><a href="mailto:mmequin_lovester@yahoo.com">mmequin_lovester@yahoo.com</a></td>
</tr>
</tbody>
</table>

Your Signature: SGD
Date: April 30, 2008
Bring Good Tiding to the Children
Ella Mae Pe

<table>
<thead>
<tr>
<th>Project Proponent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Last Name</td>
</tr>
<tr>
<td>First Name</td>
</tr>
<tr>
<td>Youth Leader/Adult Leader</td>
</tr>
<tr>
<td>Female/Male</td>
</tr>
<tr>
<td>Religion</td>
</tr>
<tr>
<td>Ethnicity</td>
</tr>
<tr>
<td>City, Province, Region, Island</td>
</tr>
<tr>
<td>Project Title</td>
</tr>
</tbody>
</table>

Introduction

Rationale

- Pikit for many years suffered because of wars between the Rebels and GRP. Most of us were scared but this was not a valid reason for us to stop attaining peace. We want peace, we want to live in a productive and progressive place where people are all friends.

- Interaction is the best way to promote peace and community service is the best thing to show your willingness to interact with them. Mostly, children in Pikit were not given so much attention. That’s why I choose this plan so that I can show how important they are in a community and to enhance volunteerism and leadership skills, to create a good partnership with the LGU and NGO and to promote better understanding among people of different generations and religion.

Background

The LGU of Pikit will give me the permit to implement the project and will sponsor some materials needed to conduct the project. The Balay Rehabilitation Center will donate books for they produce educational books for children. The Pikit Parish Council will help me in negotiating the people in Ginatilan for our parish priest, Fr. Layson knows a lot of things about the place because he had done lots of community in that place. The SSG, and the volunteers will help me identify funding and do the rest of the work.

Project Description

- One day outreach program for 30 children. We will be giving them books, school supplies and bags and we will also prepare games for them to have fun.

- This will be implemented in partnership of the LGU of Pikit, Balay Rehabilitation Center, Pikit Parish Church and youth volunteers.

- We will solicit funds for the implementation of this project.

Needs Assessment: Support

The project will get its support from the LGU of Pikit, Balay Rehabilitation Center, Pikit Parish and other donors.

Needs Assessment: Objectives

- To develop volunteerism leadership skills.
- To provide children reading materials.
- To enhance their knowledge on peace.
- To give enjoyment to children.
- To promote understanding among people of different generations.
- To organize group of volunteers.

Expected Outputs

- Documentation of all the preparations made to implement this program.
- Creation of group of volunteers that will work toward peace and community development.
- Partnership with the local government and NGO’s.
- Compilation of stories of children living in Ginatilan.

Expected Outcomes

- Better understanding on the importance of children.
- Increase people’s volunteerism and leadership skills.
- Better relationship between organizations.
- An increase child’s learning about peace.
Project Components

- Meetings with the LGU, Balay Rehabilitation Center, Fr. Layson and the youth volunteers.
- Collect funding for the implementation of the program.
- Books, bags, school supplies donations to the children.
- Implementation of the project.
- Evaluation.

Strategies of Implementation

- Organize a group of volunteers and always set a time to meet them.
- Create partnership with the LGU, NGO’s and churches.
- Collect funds through solicitation.
- Inform the identified barrio about the program.
- Implement the action plan.
- Meet the objectives of the program.
- Evaluate the project.

<table>
<thead>
<tr>
<th>Action Plan</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Action</strong></td>
</tr>
<tr>
<td>Partnership with the LGU, NGO, SSG, ACCESS alumni, PikitParish, volunteers.</td>
</tr>
<tr>
<td>Creation of committees</td>
</tr>
<tr>
<td>Selection of 30 children</td>
</tr>
<tr>
<td>Identify funding</td>
</tr>
</tbody>
</table>

Partners and Target Beneficiaries

=The beneficiaries of this program are the 15 Muslims and 15 Christians of Ginatilan.

Marketing Plan

Recruitment

The recruitment of volunteers will be done by the SSG officers. They will release posters, aside from that they will also go to the person if he is willing to volunteer.

Selection and Screening

The selection committee will be in charge of selecting 30 children ages 9-12 in Ginatilan. This will be done on May 29-30 at Brgy. Ginatilan.

Budget Plan

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Quantity</th>
<th>Price/Unit</th>
<th>Proponent’s Counterpart</th>
<th>Funding Agency</th>
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<td>P 5.00</td>
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<td>P 12.00</td>
<td>P 0.00</td>
<td>P 720.00</td>
<td>P 720.00</td>
</tr>
</tbody>
</table>

Output Indicators

The project output indicators include the following:

- Complete documentation.
- Existence of volunteers group.
- Increased knowledge on community service.
- Enhance volunteerism and leadership skills.
- Paying attention to children.
- Better understanding (how important children are)
- Inter generational communication.

**Sustainability Plan**
- Organize a group of volunteers.
- Negotiate with the brgy officials of Ginatilan.
- Meetings with the groups of volunteers.
  - July 26, 2008
  - July 31, 2006
  - August 8, 2008
  - August 15, 2008

**Project Timetable**

<table>
<thead>
<tr>
<th>Tasks</th>
<th>Stages in Weeks (Starting May 15- July 21, 2008)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
</tr>
<tr>
<td><strong>Pre-Program (May)</strong></td>
<td>X</td>
</tr>
<tr>
<td>• Partnerships with the LGU, NGO, SSG, Pikit Parish, ACCESS alumni, inter generational volunteers.</td>
<td></td>
</tr>
<tr>
<td>• Create committees.</td>
<td></td>
</tr>
<tr>
<td>• Selection of 30 children.</td>
<td></td>
</tr>
<tr>
<td>• Identify funding.</td>
<td></td>
</tr>
<tr>
<td><strong>Program (July)</strong></td>
<td>X</td>
</tr>
<tr>
<td>• Giving of books, bags, school supplies to the children.</td>
<td></td>
</tr>
<tr>
<td>• Games for the children.</td>
<td></td>
</tr>
<tr>
<td><strong>Post-Program</strong></td>
<td></td>
</tr>
<tr>
<td>• Evaluation of the project.</td>
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</table>

Your Signature: SGD

Date: April 30, 2008
Salapi sa Niyog (Money in Coconut)
Era Mae Ramirez

Project Proponent

<table>
<thead>
<tr>
<th>Last Name</th>
<th>Ramirez</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Name</td>
<td>Era Mae</td>
</tr>
<tr>
<td>Youth Leader/Adult Leader</td>
<td>Youth leader</td>
</tr>
<tr>
<td>Female/Male</td>
<td>Female</td>
</tr>
<tr>
<td>Religion</td>
<td>Roman Catholic</td>
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<tr>
<td>Ethnicity</td>
<td>Tagalog</td>
</tr>
<tr>
<td>City, Province, Region, Island</td>
<td>Isabela City, Basilan Province, Region IX, Zanboanga Peninsula</td>
</tr>
</tbody>
</table>

Project Title
SALAPI SA NIYOG

Introduction

Rationale
Isabela is a small city that can be found in the western part of Mindanao. This is a Christian-dominated city but approximately 20% of the population is Muslim but still conflict arises between them because of religion difference.

In Barangay Binuangan, the residents experience economic conflict. A large number of Muslims and Christians belong to Class C (poor) and yet social conflict arises between the two because of religion difference.

This project, “Salapi sa Niyog”, is premeditated to respond on the said problems in the barangay.

Project Description
This livelihood project will show skills-transfer on utilizing the different parts of coconut which includes the leaves, coconut fruit and the coconut meat.

The project limits only 50 participants (25 Christians, 25 Muslims) residing in our community and will be preferably implemented on the 31st day of May and will close on the 1st day of June 2008.

Needs Assessment: Objectives
• To promote peace within the Barangay of Binuangan through inter-ethnic dialogues.
• To be able to give livelihood to unemployed residents with different religions in our community.
• To enhance their leadership skills in community involvement.

Expected Outputs
The project outputs include:
• Memorandum of agreement that relates to the maintenance of peace after the project
• Native products made by residents which are ready for marketing
• Livelihood knowledge for the residents

Expected Outcomes
Stronger relationship among Christians and Muslims in our community. (minimize stereotyping, misunderstanding)
Better understanding on of people on how to attain peace and order in the barangay.
Livelihood for the residents (Christians, Muslims).
Increase of livelihood products in our community.
Increase of people’s skills in making native products.

Project Components
The project is divided into the following components:

Preparatory Stage. This includes meetings with partner organizations (SK, Barangay Officials, SSG) wherein the content and process of the livelihood project will be discussed; selection of residents, selection of venue, finalizing of date implementation and other matters.

Implementation Stage. This is the actual conduct of the 1-day livelihood project.
Post-Implementation Stage. This will be the post evaluation meetings, again with the heads and key persons of both responsible organizations; initial planning meetings with potential members of the team who will be selected from among the participants who have undergone the 1-day exercise.

Strategies of Implementation
To carry out the stated objectives, this project will be implemented through “skills-transfer” activity with the use of various creative, participatory and interactive approaches such as the small group sharing and interaction, etc.

<table>
<thead>
<tr>
<th>Action</th>
<th>People Involved</th>
<th>Resources</th>
<th>Timeline</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Meeting with partner organizations</td>
<td>Era Mae M. Ramirez</td>
<td>Food, writing materials</td>
<td>Barangay Hall</td>
<td>Attainable</td>
</tr>
<tr>
<td>Posting of information in the barangay</td>
<td>Advertisement Committee</td>
<td>Printing, posting materials</td>
<td>Barangay Site</td>
<td>Attainable</td>
</tr>
<tr>
<td>Identify trainers/confirmation of speakers</td>
<td>EMR and staffs</td>
<td>Invitation, transportation</td>
<td>Barangay Hall</td>
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<tr>
<td>Prepare the venue</td>
<td>Utility Committee</td>
<td>Streamer</td>
<td>Venue</td>
<td>Attainable</td>
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<tr>
<td>Identify/prioritize participants</td>
<td>Era Mae M. Ramirez</td>
<td>N/A</td>
<td>Barangay Hall</td>
<td>Attainable</td>
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<tr>
<td>Identify/reserve venue</td>
<td>EMR and transportation Com.</td>
<td>Reservation fee/Transportation</td>
<td>N/A</td>
<td>Attainable</td>
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<tr>
<td>List of materials needed</td>
<td>EMR and staffs</td>
<td>Writing materials</td>
<td>Barangay Hall</td>
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</tr>
<tr>
<td>Purchase of ingredients/materials</td>
<td>Transportation Committee</td>
<td>Money/transportation</td>
<td>Market</td>
<td>Attainable</td>
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</tbody>
</table>

Partners and Target Beneficiaries
Christians and Muslims

Output Indicators
The project output indicator includes the following: (1) completed documentation or report; (2) existence of the Team involved; (3) well defined monitoring and feedback giving mechanism in place.

Sustainability Plan
Maintenance of peace and order in the community.
Maintenance of livelihood to the residents.

Profile of Organizational Stakeholders
Sangguniang Pangkabataan, Barangay Officials, Supreme Student Government

Your Signature
Era Mae M. Ramirez
Build a Small Park for Peace  
Novie Kate Singco

<table>
<thead>
<tr>
<th>Project Proponent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Last Name</td>
</tr>
<tr>
<td>First Name</td>
</tr>
<tr>
<td>Youth Leader/Adult Leader</td>
</tr>
<tr>
<td>Female/Male</td>
</tr>
<tr>
<td>Religion</td>
</tr>
<tr>
<td>Ethnicity</td>
</tr>
<tr>
<td>City, Province, Region, Island</td>
</tr>
</tbody>
</table>

**Rationale**

The municipality of Pikit occupies a large territory of the Province of North Cotabato. It is a reflection of diverse culture since its people are composed of Muslims, Christians and other ethnic tribes. In the poblacion area, there is a small community where diversity is really present. This community is called LAMAK. Majority of the people living here are Muslims but big population of Christians can be considered. Social and Economic problems just like poverty, absence of peace and order, less educated children and drug addicts composed of youths are present in this area. This project “Build A Small Park For Peace” is obligated to resolve some conflicts present in the area.

**Background**

- In the time that this project will be prepared and implemented I am planning to tap different organizations to support it, together with the local officials and the leaders of the community. This project needs to improve by the help of the organizations.

**Project Description**

This project will be implemented for one week for the park to be completed. This will involve some volunteers from the Lamak community including men, women and children of different religions approximately 30 people. Art works of peace will be displayed made by the Volunteers in the area. Chance to have income by the volunteers in the opening program of the park to sell products. A committee of the people in the area to maintain the cleanliness of the park.

**Needs Assessment: Support**

Support of organizations and leaders are needed in this project to be successful.

**Needs Assessment: Identifying and Prioritizing Idea**

Having a will to prioritize this project is a key to have a good community project.

**Needs Assessment: Objectives**

- The objectives about this project is to create a recreational place where the people can interact; To promote peace within the village through interaction by the different religions; To raise the awareness of people about social and economic issues.; To develop the leadership skills of the leaders and the volunteers. , To involve the people of Lamak in community service.

**Expected Outputs**

**Examples**

- Recreational area for the people.
- Incomes for the volunteers who will participate in the sale.
- List of organizations to help in the people.
- A documentary book about the project to be given in the volunteers.
- Good feedback by the people.
- Community participation by the volunteers involved.

**Project Components**

- Interaction between the volunteers of the Lamak community.
- Incomes for the people/ volunteers participating in the sale.
- Peace arts such as paintings and gardens in the park.
• Clean up drive within the abandoned area.

**Strategies of Implementation**

Create different committees and have scheduled meetings.
• Imposing good leadership skills.
• Contact possible donors to donate park facilities.
• Solicitation for the Project fund by the leaders
• Create a link to organizations or local officials to help in making the project.
• Implement the action plans.
• Evaluating the project

<table>
<thead>
<tr>
<th>Action Plan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Action</td>
</tr>
<tr>
<td>Pre- Conduct Stage: creating committees; finding funds; etc.</td>
</tr>
<tr>
<td>Conduct Stage: One week Project: making of the park; beautification; art works; games and fun; clean-up drive; sales of products</td>
</tr>
<tr>
<td>Post- conduct stage: Sending thank you cards; Printing of outputs surveys; Documentations: reporting; Finalization of the documentary book: reporting</td>
</tr>
</tbody>
</table>

**Partners and Target Beneficiaries**

30 Volunteers of Lamak community (gender and religion balance)

**Marketing Plan**

**Recruitment**

The recruitment will be handling by a committee for them to know who could be the probable volunteers in the project.

**Selection and Screening**

Selection and screening will be done by the committee, to have good and deserving beneficiaries.

**Budget Plan**

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Quantity</th>
<th>Price/Unit</th>
<th>Proponent’s Counterpart</th>
<th>Funding Agency</th>
<th>Total</th>
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<tbody>
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<td>P 100</td>
<td>P 200</td>
<td>P 150</td>
<td>P 350</td>
</tr>
</tbody>
</table>
### Output Indicators
The project output indicators include the following:
- Completed documentation about the project;
- Existence of social area where everybody can interact;
- Strong commitment by the “Park Officials” to maintain the Peace Park

### Sustainability Plan
Creating a new committee in the Lamak community to maintain the park by signing a contract or electing park officials; Having new leaders to promote or develop the project; Peace Park: Place for socialization and recreation of different people are the sustainability plans for the project.

### Project Timetable

<table>
<thead>
<tr>
<th>Tasks</th>
<th>Stages in Weeks (Starting June 1, 2008)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
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<tr>
<td><strong>Pre-Program</strong></td>
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<tr>
<td>• Create diff. committees(food, documentations, implementation, funds)</td>
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<tr>
<td>• Contact organizations and govt. officials to help, Advertising the project</td>
<td>X</td>
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<tr>
<td>• Seeking of funds</td>
<td>X</td>
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<tr>
<td><strong>Program</strong></td>
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<tr>
<td>• One week making of the project:</td>
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<tr>
<td>• Interaction by the volunteers(opening program)</td>
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<tr>
<td>• Art project for the park decorations</td>
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</tr>
<tr>
<td>• Clean up Drive for the abandoned place</td>
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<tr>
<td>• Putting up the park facilities, beautification of the park</td>
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</tr>
<tr>
<td>• Mini ending program sales by the volunteers, games.</td>
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<tr>
<td><strong>Post-Program</strong></td>
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</tr>
<tr>
<td>• Sending thank you cards</td>
<td></td>
</tr>
<tr>
<td>• Printing of outputs surveys</td>
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<tr>
<td>• Documentations: reporting</td>
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<tr>
<td>• Finalization of the documentary book: reporting</td>
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</table>

### Profile of Organizational Stakeholders

<table>
<thead>
<tr>
<th>Name of Organization</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pikit Youth Council</td>
</tr>
</tbody>
</table>
Introduction

Rationale

• MACATACTAC VILLAGE IS ONE OF THE MILLION VILLAGES WITHIN SOUTHERN MINDANAO.
• IT IS DESCRIBED AS ONE OF THE MOST WATER AFFLUENT WITHIN ITS MUNICIPALITY (CARMEN).
• EVENTHOUGH THE VILLAGE IS BEING DESCRIBE THIS WAY, THE FACT THAT THEY ARE FAR FROM THE AREA OF WATER RESOURCE IS OBVIOUS FOR THE RESIDENTS WHICH GIVES THEM FRUSTRATION BECAUSE IT AFFECTS THEIR TIME MANAGEMENT AND EVEN THEIR DAILY ROUTINE.

Background

• WITH THE HELP OF BARANGAY OFFICIALS, RESIDENTS, AND SARIMBAR YOUTH ORGANIZATION, THE PROJECT WAS ACCOMPLISHED.
• IN THE PRESENT YEAR, LAST YEAR (2007), THE SYSTEM WAS RUINED FOR WHATEVER REASON AND BROUGHT ME TO THINK OF A SOLUTION THAT WOULD QUENCH THE NEED OF THE COMMUNITY SINCE THERE ARE PERSONS WHO ARE WILLING TO PROVIDE FOR THE MATERIALS NEEDED.

Project Description

• STILL WITH THE SK CHAIRWOMAN, BARANGAY OFFICIALS OF MACATACTAC VILLAGE, AND THE SARIMBAR CHAPTER ORGANIZATION, THE PROJECT WILL BE IMPLEMENTED.
• IT WILL TAKE A MONTH FOR THE WHOLE PROCESS OF PREPARATION AND IMPLEMENTATION PROCESS.

Needs Assessment: Support

• THE FINANCIAL SUPPORT FOR TULONG PATUBIG WILL BE COMING FROM A MUNICIPALITY OFFICIAL AND BARANGAY OFFICIALS.
• FOR THE MANPOWER, THERE ARE VOLUNTEER WORKERS WHO ARE RESIDENTS OF THE SAID VILLAGE WHOSE NUMBER IS ENOUGH FOR DOING THE JOB.
• THE RESIDENTS ARE RESPONSIBLE FOR PROVIDING THE FOOD.
• THE SARIMBAR CHAPTER ORGANIZATION IS ASSIGNED TO PREPARE THE VENUES FOR THE MEETINGS.

Needs Assessment: Objectives

• TO DEEPEN THE HARMONIOUS RELATIONSHIP BETWEEN AND AMONG PEOPLE.
• TO DEVELOP THE LEADERSHIP SKILLS OF THE YOUTH THROUGH GIVING ASSISTANCE IN THE FORM OF HELP IN PUTTING UP THE PROJECT.

Expected Outputs

Examples only of concrete measurable products
The project outputs include:
• RENOVATED WATER SYSTEM OF MACATATAC VILLAGE.
• TO ORGANIZE AGAIN THE SARIMBAR CHAPTER.

Expected Outcomes
• NEWLY ORGANIZED YOUTH ORGANIZATION
• RESIDENTS SATISFACTION ON HOW THEIR NEED FOR WATER SYSTEM WAS QUENCHED.

Project Component
• MEETING THE COMMUNITY LEADERS (THIS INCLUDES THE BARANGAY OFFICIALS, SK OFFICIALS, AND THE RESIDENTS)
• DURING THE MEETING WITH THE YOUTH ORGANIZATION, THE SELECTION FOR THE COMMITTEE WILL BE DONE.
• REGULAR MEETING EVERY END OF THE WEEK WILL BE IMPLEMENTED.

Strategies of Implementation
• MEETING WITH THE OFFICIALS
• PROGRAM FOR THE YOUTH AND CHILDREN
• WEEKLY MEETING WITH THE YOUTH ORGANIZATION MEMBERS

<table>
<thead>
<tr>
<th>Action Plan</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Action</strong></td>
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<tr>
<td>MEETING WITH THE BARANGAY OFFICIALS</td>
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<tr>
<td>MEETING WITH THE YOUTH LEADERS</td>
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Partners and Target Beneficiaries
RODELIO AMBANGAN
BRGY. CHAIRMAN BEBOT SABEROLA
MS. JENELYN EBCAS
THE SARIMBAR YOUTH CHAPTER

<table>
<thead>
<tr>
<th>Budget Plan</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Particulars</strong></td>
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<tr>
<td>TUBES</td>
</tr>
<tr>
<td>FOODS</td>
</tr>
<tr>
<td>VENUES</td>
</tr>
</tbody>
</table>

Output Indicators
The project output indicators include the following:
• EVERY EVENT DURING THE PROCESSING OF THE PROJECT WILL BE DOCUMENTED.
• ALL OF THE OFFICIALS AND THE SPONSORS WILL BE GIVEN A HARD COPY FOR THE PROOF OF THE PREPARATION TRANSPARENCY.
• THE WATER SYSTEM ITSELF AS NEED FOR BEING IN THE COMMUNITY.

Sustainability Plan
• FOR THE MAINTENANCE OF THE PROJECT, EACH FAMILY WITH A SUPPLY OF THE WATER SYSTEM WILL BE RESPONSIBLE.

Project Timetable
<table>
<thead>
<tr>
<th>Tasks</th>
<th>Stages in Weeks (Starting APRIL 23, 2008)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-Program</td>
<td>MAY 11, AFTERNOON</td>
</tr>
<tr>
<td>Program</td>
<td>JUNE 1-5</td>
</tr>
<tr>
<td>Post-Program</td>
<td>X</td>
</tr>
<tr>
<td>-------------------</td>
<td>---</td>
</tr>
<tr>
<td>IMPLEMENTATION</td>
<td></td>
</tr>
<tr>
<td>EVALUATION</td>
<td>JUNE 5-6</td>
</tr>
<tr>
<td>LIQUIDATION</td>
<td></td>
</tr>
</tbody>
</table>
Plant a Tree for Peace
Alfred Taboada

Rationale

- Dimapatoy water shed of Cotabato City, Philippines is where people from the city and nearby places get water resource. The illegal logging made the area denuded and damaged. Currently, there was an advisory from the Department of Environment and Natural Resources that by 2018, Cotabato City will be having a scarce water supply. Thus, it would also affect other communities in nearby parts like Maguindanao. The government challenged the people to work together to reforest the place. A Plant for Peace project is a respond to the call to provide environmental care. Hence, people need to co-exist with nature and environmental care is one of the paradigms of Peace Education.

Background

- Tree planting for peace in support of the government to plant trees in the area to save Dimapatoy.
- A network of College Students Volunteers to plant trees for peace.

Project Description

- A Plant a Tree for Peace project will be done in a day where college students from different Colleges and Institutions will be invited with the help of my organization Young Advocates for Peace and Solidarity (YAPS) and the graduate students in Peace and Development of Notre Dame University, Mindanao State University-Maguindanao, STI College, PYLP alumni.
- The seedlings/plants are provided by the DENR.
- Two weeks before the planting, there will be some flyers and posters to be given and posted for the tree planting to help save Dimapatoy Water Shed.

Discuss what you propose to do in your project

Needs Assessment: Objectives

- To develop leadership skills and volunteerism to 50 College Students who are Muslims, Lumad and Christians in Cotabato City.
- To provide 50 flyers / 50 posters for the campaign.
- To plant 500 different variety of trees in the water shed.
- To promote intercultural solidarity.
- To enhance environmental care awareness.

Expected Outputs

- Environmental care awareness through tree planting as part of Peace Education.
- Inter-ethnic dialog/Intercultural solidarity

Expected Outcomes

- Leadership skills and spirit of volunteerism among the Lumads, Christians and Muslims College students in the city.
- Unity and solidarity of such groups.
- Inter-ethnic dialog and conversation.
- Environmental care for the people.

Project Components

- Consciousness and awareness of environmental care of the people through Flyers and Posters.
- Leadership skills and volunteerism.
• Inter-ethnic dialog and unity among the people
• Planting trees.

**Strategies of Implementation**

• Organize my team
• Inform DENR and Water District of Cotabato
• Identify possible fundings/distribute solicitations
• Campaign to people through Flyers/Posters
• Inform the community of the project
• Invitation Letter to School Administrators for the Students
• Implement the action plans
• Evaluate the project

<table>
<thead>
<tr>
<th>Action Plan</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Action</strong></td>
</tr>
<tr>
<td>Team Organizing</td>
</tr>
<tr>
<td>Inform DENR and Water District; Letter to School</td>
</tr>
<tr>
<td>Identify fundings and solicitations</td>
</tr>
<tr>
<td>Implementation/Evaluation of the Project</td>
</tr>
</tbody>
</table>

**Partners and Target Beneficiaries**

Young Advocates for Peace and Solidarity; NDU/MSU-Mag Graduate School; STI

**Budget Plan**

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Quantity</th>
<th>Price/Unit</th>
<th>Proponent’s Counterpart</th>
<th>Funding Agency</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transportation</td>
<td></td>
<td></td>
<td>Php 3,500.00</td>
<td>Php 3,500.00</td>
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</tr>
<tr>
<td>Food Catering</td>
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<td></td>
<td>Php 8,000.00</td>
<td>Php 8,000.00</td>
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</tr>
<tr>
<td>Bottled water</td>
<td></td>
<td></td>
<td>Php 1,000.00</td>
<td>Php 1,000.00</td>
<td></td>
</tr>
<tr>
<td>Flyers/Posters; First Aid Kit</td>
<td></td>
<td></td>
<td>Php 3,700.00</td>
<td>Php 3,700.00</td>
<td></td>
</tr>
<tr>
<td>Contingency</td>
<td></td>
<td></td>
<td>Php 1,620.00</td>
<td>Php 1,620.00</td>
<td></td>
</tr>
</tbody>
</table>

**Sustainability Plan**

- Memorandum of Agreement to the DENR and the Water District to make it sure that the trees that were planted will not be cut or logged and to ensure that the trees will be properly cared.
- Contract of Support from the partners that they will continue to visit and look after their planted trees and plant more.

**Project Timetable**

<table>
<thead>
<tr>
<th>Tasks</th>
<th>Stages in Weeks (Starting June 16, 2008)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
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<tr>
<td>Pre-Program</td>
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</tr>
<tr>
<td>• Team Organizing</td>
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</tr>
<tr>
<td>• Inform DENR and Water District; Letter to School</td>
<td>X</td>
</tr>
<tr>
<td>• Identify fundings and solicitations</td>
<td>X</td>
</tr>
<tr>
<td>• Community information</td>
<td></td>
</tr>
<tr>
<td>Program</td>
<td></td>
</tr>
<tr>
<td>• Opening program/ Orientation</td>
<td></td>
</tr>
</tbody>
</table>
- Tree Planting Proper

Post-Program
- Committee Reports/ Evaluation

<table>
<thead>
<tr>
<th>Profile of Organizational Stakeholders</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Name of Organization</strong></td>
</tr>
<tr>
<td>YAPS/NDU/MSU-Mag/STI</td>
</tr>
</tbody>
</table>

**Printed Name and Signature of Organization Head**
Mr. Ian T. Chio

**Date:** April 30, 2008

**Organization History/Background**
STI Computer College was established in 1983. It caters the needs of the youth for a technical advancement

**Organization Contact Details**

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
<th>Address</th>
<th>Phone</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mr. Ian T. Chio</td>
<td>School Administ</td>
<td>STI College Cotabato</td>
<td>064-421-3628</td>
</tr>
</tbody>
</table>

**Signature (Head of Organization) SGD**

**Signature Adviser**

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
<th>Address</th>
<th>Phone</th>
<th>Email</th>
</tr>
</thead>
<tbody>
<tr>
<td>Alfred B. Taboada</td>
<td>Chairman</td>
<td>Cotabato City</td>
<td>064-421-3628</td>
<td><a href="mailto:janusalfred@yahoo.com">janusalfred@yahoo.com</a></td>
</tr>
</tbody>
</table>

**Organization Officers**

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
<th>Address</th>
<th>Phone</th>
</tr>
</thead>
<tbody>
<tr>
<td>Myrissa B. Wahab</td>
<td>Member</td>
<td>Cotabato City</td>
<td></td>
</tr>
<tr>
<td>Glen G. Gonzales</td>
<td>Member</td>
<td>Cotabato City</td>
<td></td>
</tr>
<tr>
<td>Bugz Bagodato</td>
<td>Member</td>
<td>Cotabato City</td>
<td></td>
</tr>
</tbody>
</table>

**Key Organization Members**

**Your Signature**

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
<th>Address</th>
<th>Phone</th>
<th>Email</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>SGD</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Date**

April 30, 2008
Paint and Unite for Peace
Farr Krizha Tangkusan

Project Proponent

<table>
<thead>
<tr>
<th>Last Name</th>
<th>Tangkusan</th>
</tr>
</thead>
<tbody>
<tr>
<td>First Name</td>
<td>Farr Krizha</td>
</tr>
<tr>
<td>Youth Leader/Adult Leader</td>
<td>Ryan Ray Limos/Mona Lisa Pangan</td>
</tr>
<tr>
<td>Female/Male</td>
<td>Female</td>
</tr>
<tr>
<td>Religion</td>
<td>Roman Catholic</td>
</tr>
<tr>
<td>Ethnicity</td>
<td>Sama</td>
</tr>
<tr>
<td>City, Province, Region, Island</td>
<td>Bongao, Tawi-Tawi</td>
</tr>
<tr>
<td>Project Title</td>
<td>Two-day Paint and Unite for Peace</td>
</tr>
</tbody>
</table>

Introduction

Rationale
- Tawi-Tawi is a small province consists of 11 municipalities that can be found in the Western part of Mindanao. It has a total land area of 342,656.10 hectares and this province is diverse because it is composed of different major and minor groups of people (ethnic tribes such as Sama, Tausog, Badjao and religions like Christianity and Islam).
- The capital and one of the municipalities is the Bongao. People from different religion like Christians and Muslims live together in this area. Misunderstanding is common here and people often stay away from one another because of wrong interpretation and lack of knowledge of the religion of others. There is a gap between the two religions because of their differences but others try to mingle with one another to have a peaceful community. But still, others isolate themselves especially some of the youths. The area experiences different social and economic problems such as stereotyping, poverty, and poor education. Some of the holy places like church and mosque have not been painted for a long time because of lack of funds.

Background
- The youth for Christ is working with different types of organization to help lessen the problems in this area. We worked with the Family Ministry in giving relief goods to poor people and also the prisoners. We also involve ourselves is some dialogues to bridge the gap and lessen the stereotyping between different people like difference in religion and in their way of life.
- We also send letters to the government officials of our complains of the dirt in our place and also work with them to have a better place to live in.
- The youth for Christ is also helping in keeping our place clean.

Project Description
The project will be implemented on July 12 and July 13, 2008. 10 Muslim and 10 Christian youths will be joining the project and we will be painting the fence of the Holy Rosary Parish and the entire Lamion Mosque. After painting the holy places, we will go to the Badjao Village which is at the back of the church and we will be giving them relief goods. Muslims and Christians will be working together during the project implementation. Being a member, I will volunteer the Youth for Christ organization to help in implementing this project.

Needs Assessment: Support
The most important thing that we need support on is the budget. The organization is not rich to support all the needs of the program that is why we need to solicit funding.

Needs Assessment: Objectives
The objectives of the project are the following:
(1) To establish interaction within the Christian and Muslim youths.
(2) To sharpen the volunteers leadership skills in community involvement
(3) Better understanding between the two religion
(4) To have a beautiful place where they can pray and worship their God.
(5) To bring good tidings to the people of Badjao Village

Expected Outputs
The expected outputs of the project are divided into three according to the beneficiaries:
(A) Muslim and Christian youths
1.) Have a nice place where they can worship their God.
2.) Better understanding between the two religions.
3.) Have a wonderful bonding with one another.

(B) Badjao people
1.) Have enough food for three days.
2.) Have an interaction with the Muslim and Christian youths.

(C) Youth for Christ
1.) Strong network connections with the government officials, other organizations, and individual partners.
2.) A documentary film about the project.
3.) Action plans for peace-related activities

Expected Outcomes
The project outcomes that will be beneficial to the youths are the following:
1) Broader perspective on others religion.
2) Better understanding on how to leave peacefully in Bongao.
3) Learn to respect others differences and similarities.
4) Learn to be responsible of their own holy places.

Project Components
The Muslim and Christian youths:
1) Interfaith and inter-ethnic interaction between the volunteers and the youths (Muslim and Christian).
2) Relief goods to the Badjao people.
3) Youth Leadership
Youth for Christ:
1) Create partnerships to other organization.
2) Implementation of action plan.
3) Monitoring the established plans.

Strategies of Implementation
The strategies that will be use in this project are the following:
1) Identify possible funding and deliver solicitation letters.
2) Inform the community of the project.
3) Look for twenty youths.
4) Implementation of action plans.
5) Evaluation of the project.

<table>
<thead>
<tr>
<th>Action</th>
<th>People Involved</th>
<th>Resources</th>
<th>Timeline</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>List possible donors</td>
<td>YFC, Farr Krizha Tangkusan</td>
<td>Papers, pens</td>
<td>1 hour</td>
<td>Satisfactory</td>
</tr>
<tr>
<td>Solicit funding (go to donors)</td>
<td>YFC, Farr Krizha Tangkusan</td>
<td>Transportation, Solicitation letter</td>
<td>1 week</td>
<td>Satisfactory</td>
</tr>
<tr>
<td>Buy materials (paints, paint brushes, etc) and relief goods</td>
<td>YFC, Farr Krizha Tangkusan</td>
<td>Transportation, funds</td>
<td>2 days</td>
<td>Satisfactory</td>
</tr>
<tr>
<td>Briefing/Orientation</td>
<td>YFC, Farr Krizha Tangkusan</td>
<td>Papers, pens, transportation</td>
<td>2 hours</td>
<td>Satisfactory</td>
</tr>
<tr>
<td>Registration</td>
<td>YFC, Farr Krizha Tangkusan, participants</td>
<td>Papers, pens, IDs</td>
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<tr>
<td>Interfaith invocation</td>
<td>2 participants (Christian and Muslim)</td>
<td>N/A</td>
<td>10 minutes</td>
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</tr>
<tr>
<td>Handling out of paint brushes and</td>
<td>YFC, Farr Krizha Tangkusan</td>
<td>Paint, paint brushes</td>
<td>20 minutes</td>
<td>Satisfactory</td>
</tr>
</tbody>
</table>
Partners and Target Beneficiaries
Youth for Christ, Non-government organizations, government officials, Church, Mosque

Marketing Plan

Recruitment
I will talk with the Sangguniang Kabataan officials and ask their permission to allow 10 muslim youths from barangay Lamion and talk to the parish priest if he’ll allow me to have 10 christian youths to go with the project.

Selection and Screening
As long as you are committed and devoted to do the project and has the capability to be a good leader and a good role model for others. Either boy or girl can join the project. Only youth is allowed.

Budget Plan

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Quantity</th>
<th>Price/Unit</th>
<th>Proponent’s Counterpart</th>
<th>Funding Agency</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Paint</td>
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<td>P 200.00</td>
<td>P 150.00</td>
<td>P 50.00</td>
<td>P 200.00</td>
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<tr>
<td>Paint brush</td>
<td>30</td>
<td>P 100.00</td>
<td>P 50.00</td>
<td>P 50.00</td>
<td>P 100.00</td>
</tr>
<tr>
<td>Bond papers</td>
<td>100</td>
<td>P 20.00</td>
<td>P 10.00</td>
<td>P 10.00</td>
<td>P 20.00</td>
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<tr>
<td>Token</td>
<td>30</td>
<td>P 150</td>
<td>P 100.00</td>
<td>P 50.00</td>
<td>P 150.00</td>
</tr>
</tbody>
</table>

Output Indicators
(1) Youths from Muslim and Christian community have understood and respect each other.
(2) Respect also for indigenous people (Badjaos).
(3) Youths become more open-minded.
(4) Youths can now lead others and have a much better leadership skills.
(5) Unity among people from different religion and ethnicity.
(6) A copy of the documentation.

Sustainability Plan
(1) Documentation of the project
(2) Train second level members that will be the next volunteers
(3) Maintain cleanliness of the holy places by the officials responsible

Project Timetable

<table>
<thead>
<tr>
<th>Tasks</th>
<th>Stages in Weeks</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>(Starting June 1, 2008)</td>
</tr>
</tbody>
</table>
### Pre-Program
- Organize a group of volunteers
- Send solicitation letters to donors
- Buy materials that will be use and given away
- Briefing/Orientation

### Program
- Painting of the church’s fence and the mosque

### Post-Program
- Tabulating and interpreting final evaluation results
- Making of documentation
- Completion report

#### Profile of Organizational Stakeholders

<table>
<thead>
<tr>
<th>Name of Organization</th>
<th>Youth for Christ</th>
</tr>
</thead>
<tbody>
<tr>
<td>Printed Name and Signature of Organization Head</td>
<td>Mr. and Mrs. Raul Rebollos</td>
</tr>
<tr>
<td>Date</td>
<td>April 30, 2008</td>
</tr>
</tbody>
</table>

#### Organization History/Background
The organization had been a partner of the different organizations, government and non-government. They help lessen the conflict in the area by interacting with different people from different religion and ethnicity. They also give relief goods to those who need it like the families in Tawi-Tawi Life Foundation and other poor family. They also give relief goods to the prisoners. They help in maintaining the cleanliness in the area. Sometimes, they are the one cleaning the Bongao. This organization is also

#### Organization Projects/Activities
Youth Camp (producing more and more peace advocates), Peace symposia in islands, catechisms, Regional Youth Conference, International Youth Conference

#### Organization Contact Details

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
<th>Address</th>
<th>Phone</th>
</tr>
</thead>
<tbody>
<tr>
<td>Mr. Raul Rebollos</td>
<td>Coordinator</td>
<td>Red Cross, Bongao Tawi-Tawi</td>
<td>To be supplied later</td>
</tr>
<tr>
<td>Mrs. Zenaida Rebollos</td>
<td>Coordinator</td>
<td>Red Cross, Bongao Tawi-Tawi</td>
<td>To be supplied later</td>
</tr>
<tr>
<td>Randy Galuda</td>
<td>Youth campus-base leader</td>
<td>MSU Campus, Sanga-Sanga</td>
<td>To be supplied later</td>
</tr>
</tbody>
</table>

#### Organization Officers

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
<th>Address</th>
<th>Phone</th>
<th>Email</th>
</tr>
</thead>
<tbody>
<tr>
<td>Randy Galula</td>
<td>Youth campus-base leader</td>
<td>MSU Campus, Sanga-Sanga</td>
<td>To be supplied later</td>
<td>To be supplied later</td>
</tr>
<tr>
<td>Mary Aines Maribao</td>
<td>Youth Bongao-base leader</td>
<td>Datu Halun Street, Bongao, Tawi-Tawi</td>
<td>To be supplied later</td>
<td>To be supplied later</td>
</tr>
<tr>
<td>Joahana Pagadayan</td>
<td>Youth leader</td>
<td>MSU Campus, Sanga-Sanga</td>
<td>To be supplied later</td>
<td>To be supplied later</td>
</tr>
</tbody>
</table>

#### Key Organization Members

<table>
<thead>
<tr>
<th>Name</th>
<th>Position</th>
<th>Address</th>
<th>Phone</th>
<th>Email</th>
</tr>
</thead>
<tbody>
<tr>
<td>Laxmae Jumawan</td>
<td>Member</td>
<td>Brgy. Pag-as, Bongao Tawi-Tawi</td>
<td>To be supplied later</td>
<td>To be supplied later</td>
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<tr>
<td>Monica Mae Pon</td>
<td>Member</td>
<td>New housing, Bongao Tawi-Tawi</td>
<td>To be supplied later</td>
<td>To be supplied later</td>
</tr>
<tr>
<td>Christine Guanieso</td>
<td>Member</td>
<td>Tubig Boh, Bongao, Tawi-Tawi</td>
<td>To be supplied later</td>
<td>To be supplied later</td>
</tr>
<tr>
<td>W. Jason Wellms</td>
<td>Member</td>
<td>MSU Campus, Sanga-Sanga</td>
<td>To be supplied later</td>
<td>To be supplied later</td>
</tr>
</tbody>
</table>

#### Your Signature
Farr Krizha Tangkusan
| Date       | April 30, 2008 |
Hawak-Walis, Tayo’y Maglinis, Hawak-Kamay, Tayo’y Magbigay  
(Holding Brooms, Let’s Clean, Holding Hands, Let’s Give) 
Mae Anne Tan

<table>
<thead>
<tr>
<th>Project Proponent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Last Name</td>
</tr>
<tr>
<td>First Name</td>
</tr>
<tr>
<td>Youth Leader/Adult Leader</td>
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<tr>
<td>Female/Male</td>
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<tr>
<td>Religion</td>
</tr>
<tr>
<td>Ethnicity</td>
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<tr>
<td>City, Province, Region, Island</td>
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</tbody>
</table>

**Project Title** “Hawak-Walis, Tayo’y Maglinis, Hawak-Kamay, Tayo’y Magbigay”

One-Day Community Exposure, Clean-Up Drive and Service in Brgy. Sta. Cruz, Isabela City, Basilan to promote volunteerism and leadership among residents of different backgrounds (religion and ethnicity) and strengthen relationship among them.

**Introduction**

**Rationale**
- Isabela City is subdivided into 45 barangays. In everyday life, great influences come from the Roman Catholic Church and the Islamic religion and leaders who do their parts in respective groups.
- Sta. Cruz is one barangay where people of different backgrounds (religion and ethnicity) thrive in, specifically the Christian and Muslim. Because of population growth rate, the cleanliness and waste management has really become a problem. In addition to it is the economic status of the community.

**Background**
- The project that I have planned is expected to meet or respond to the said problems of the community.

**Project Description**

What I propose to do is to have a Clean Up and Love Drive in the community for one day. This will mainly focus on proper waste management and sanitation.

**Needs Assessment: Support**
- SK and Barangay Officials

**Needs Assessment: Objectives**
- To promote volunteerism and leadership among residents of different backgrounds.
- To promote awareness of the present problems in the community.

**Expected Outputs**

Examples only of concrete measurable products

The project outputs include:
- (1) Documentation or terminal report on the conduct of the orientation,
- (2) Memorandum of agreement for the maintenance of the cleanliness in the area
- (3) A List of contacts of organizations and people involved in the project

**Expected Outcomes**

Examples Only
- Awareness of the importance of sanitation and of the environment
- Heightened concern for the environment
- Personal development
- Better understanding of the present problems in the community
- Strengthened relationship among residents

**Project Components**

Examples only
- Clean Up and Love Drive
- Community Involvement and Service
- Interfaith and inter-ethnic interaction among residents

**Strategies of Implementation**
Examples only.

- Meeting/Discussion with Sangguniang Kabataan and Barangay Officials
- Identify possible donors - finding and mailing solicitation letters
- Inform the community about the project
- Implementation of the project
- Evaluation of the project

### Action Plan

<table>
<thead>
<tr>
<th>Action</th>
<th>People Involved</th>
<th>Resources</th>
<th>Timeline</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Meeting/Discussion with SK and Barangay Officials</td>
<td>Mae Anne Tan with SK and Barangay Officials</td>
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<td>Attainable</td>
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<td>All the materials needed</td>
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### Partners and Target Beneficiaries:

SK and Barangay Officials and Residents of Brgy. Sta. Cruz

### Budget Plan

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### Output Indicators

The project output indicators include the following:

- (1) Completed documentation or report
- (2) Existence of organizations involved
- (3) Feed back giving mechanism in the community

### Sustainability Plan

- Maintenance of cleanliness and proper waste management
- Maintenance of proper management from the Barangay Officials
- Maintenance of strengthened relationship among residents

### Project Timetable

<table>
<thead>
<tr>
<th>Tasks</th>
<th>Stages in Weeks (Starting April 2008)</th>
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<tbody>
<tr>
<td>Pre-Program</td>
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<td>• Meeting/Discussion with SK and Barangay Officials</td>
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<td>• Identify possible donors- finding and mailing solicitation letters</td>
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</tr>
<tr>
<td>• Inform community about the project</td>
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<tr>
<td>Program</td>
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<td>• Implementation of the project</td>
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<td>Post-Program</td>
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<td>----------------------------------</td>
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</tr>
<tr>
<td>• Tabulating and interpreting final evaluation results</td>
<td>X</td>
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<tr>
<td>• Writing of terminal report</td>
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**Profile of Organizational Stakeholders**

**Name of Organization**
Sangguniang Kabataan

**Organization History/Background**
- Is the governing body in every chapter of the Katipunan ng Kabataan
The Sangguniang Kabataan is the youth legislature in every local village or community which initiates policies, programs and projects for the development of youth in their respective political territories.

**Organization Projects/Activities**
Clean and Green Movement

<table>
<thead>
<tr>
<th>Your Signature</th>
<th>Mae Anne Tan</th>
</tr>
</thead>
<tbody>
<tr>
<td>Date</td>
<td>April 30, 2008</td>
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</table>
**CHAPTER 6: PHOTO ESSAYS OF PROJECT IMPLEMENTATION**

*Zakat ABC*
Mohamad Jamsheed Razo Abdul

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Youth Leader</th>
</tr>
</thead>
<tbody>
<tr>
<td>Batch</td>
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<td>ZAKAT A..B..C..</td>
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<tr>
<td>Dates of Project Implementation</td>
<td>May 18-22,2008</td>
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</table>

Zakat ABC is a literacy outreach program for the out-of-school youths in Marawi City. The objectives are first, to give aid in educational terms to the youths who are interested in learning basic education. Secondly, is to respond to the need of education to the Out-of-School Youth. Thirdly, is to minimize the youth that are engaging to bad vices and joining immoral groups. This project will not be completed and successful without people that gave their time and support in this project. Our tapped organization were a great help because of their experiences in this kind of work and the wisdom they shared during the whole duration of project’s pre-implementation and even to the rest of the dates where the project was conducted. The organizations were ACCESS PYLP Marawi Chapter, the Wizard Inc. and the LINNAE07. These groups made the project possible. There were also government offices or leaders that help us through the financial aspect. They are the Bureau of Audit of the Lanao del Sur, Bureau of Finance of the same province, DSWD-REGION 12, Mr. Aminnudin Elias of Bureau of Agriculture of Lanao del Sur, MISS Manalundong of the BOA, and Mr. Cabili Arobinto of DTI-REGION 12. My friends and family were a great help in attaining the success of this project. At the end of the project an organization of young advocates was organized and it was named “Peace Advocates Of Marawi Inc.”.
### Bene y Man Junto

Danica R. Bustillo

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Youth Leader</th>
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</thead>
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<tr>
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<tr>
<td>Dates of Project Implementation</td>
<td>July 2-4, 2008</td>
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The community outreach program is entitled Bene y man Junto (Come and Join) which was implemented last July 25, 2008 at Tugbungan, Zamboanga City where the partners are 55 diverse indigent people of the said barangay and were shared with used books and other references, used clothes, and goods. The following are its objectives:

- To extend a help to our indigent people in the community through games and other recreational activities.
- Make them realize their importance in society.
- Promote social interaction through inter-ethnic participation.
- Enhance leadership skills through community service.
- Leave a foundation of knowledge

The outputs of the said project are the documentation or terminal report to be submitted to the funding organizations of the program, assembly of volunteers and peace advocates in community service where they will monitor the status of the participating indigent people, building of an organization who will continue the project for the next months to come. The outcomes of the project are the assembly of youth volunteers in the community, enhanced leadership and volunteerism skills of the leaders and the construction of organization to continue the program for the next years to come.

The project proponents of the project are the Supreme Student Council, Administration’s Office of ZCHS, Tugbungan Barangay officials, teachers and students of Zamboanga City High School.

To ensure the efficiency of the said project, a leadership training was conducted to the officers and volunteers of the program last June 2-5, 2008.
Leadership training on June 2-5, 2008

Presenting Action Plans on June 6, 2008

Checking and packing of materials on July 19, 2008

Actual conduct of project on July 25, 2008

Interaction among partners and volunteers.

Working Committee
The Pole of Peace: Full of Peace
Geode Allan Virtudazo Diamsuy

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Youth Leader</th>
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<tbody>
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<td>Batch</td>
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The program was a week of preparations. Having an advantage, I used my organizations the Parish Youth being the Assistant Coordinator and Science High School as the President thus, having an advantage. The pole is now referred as a monument and with that this project will be a legacy of Unity.

The Parish Youth took over in organizing the program while my school handled the soliciting of money. The money gathered was used for the event and for the Pole of Peace. There were a total of 44 youths, 20 Christians and 24 Muslims. The program was really conducted last June 28, 2008 at the Multi-Purpose Center of the Church.

The whole-out goal of this Program is to Unite youths not because of the similarities but because of the differences. Yes, the youths differ in color, lifestyle, the way they talk using different dialects (Bisaya, Tausug, Sama, Tagalog and even Chavacano), the way they dress, and of course there religions.

And the other goal is to live in a simple way. Living simple basically means living with no conflict. This idea seemed impossible, but we can make a change because we will just think BIG and take small steps. In this simple way, we can leave a legacy by this Pole. That will really prove that as youth we can do something in our own little way. And as Tawi-Tawians we know the meaning of Peace. Kasanyangan in Sama, Paz in Chavacano, Salam in Tausug, Kapayapaan in Tagalog, and Peace in English.

Meeting with the Parish youth last June 15, 2008 at the Multi-purpose center of our church. Brainstorming for my action plan and finalizing the activity.
As the president of the campus, I invited some young leaders in my school to participate in my action plan. It was a success and there was 10 youth selected to participate in my program. Snacks were donated Mr. and Mrs. Allan Diansuy, my parents.

With my officers, we went to the Capitol of Tawi-Tawi for some solicitation. The Governor of Tawi-Tawi gave us 9,000.00 pesos. The program started 9:00A.M. sharp. Both the parish youth and my school organized the activity. There were a total of 44 youths who attended the program from different part of Bongao with different religions.

The parish Youth officer shared a wonderful song interpretation regarding loving one another in spite of these differences.

This is our first Pole or can be referred to as a monument. This is built in the Masjid Pias, a mosque for the Muslims.
Malaybalay City is a third class city in the province of Bukidnon. It is the capital city of the province which is called the City in the Forest. With the rapid increase of population in the city, the production of garbage is also increasing making disposal of garbage a problem. The Malaybalay City Dumpsite is located in Can-ayan, one of the barangays of the city which is six kilometer from the city proper. The garbage, which is thrown daily poses hazard to the health of the residents near the site and the environment. Thus, this project is designed to address on these problems and to foster understanding and peace in the place.

The Peace Advocates of BNHS on their way to Malaybalay City Dumpsite

The ever active Peace Advocates of BNHS doing their part in cleaning the dumpsite.

The Kids of the residents near the Dumpsite actively participated in cleaning the area.

A pose taken after the activities.
The title of the project is “Write-Shop for Dialogue and Peace Reporting”. The simplicity of the title gives us the simplicity of its goal as well. That is, to encourage and teach young writers and out of school youth all over Zamboanga of Dialogue and Peace Reporting (Peace Journalism) and to inform and encourage society of what is happening and what is to be done.

The Project has two parts. First is the write-shop, which was already implemented June 6-8, 2008 at Harmony Village, Pitogo Sinunuc, Zamboanga. The second part is the Bulletin. The Bulletin is an eight-page magazine which will be presenting write-ups about peace issues such as the different peace organizations, peace events, conflict in Mindanao and the like. It is expected to be successfully done before mid-October. These articles are the ones that we don’t normally see in the newspapers. Newspapers would always delve into attention-getter issues (i.e. wars, government chaos, etc) the Bulletin would present something that the society hasn’t seen yet, something that wouldn’t only inform us of things that we don’t know but also give us encouragements on what needs to be done. The Bulletin will be distributed to different schools, communities and local governments in Zamboanga.

The project was made possible and successful because of the Silsilah Dialogue Movement. Without it, nothing could really have been done. Peace workers, students and out of school youth all over Zamboanga learned a lot from the write-shop and is determined to finish the first ever Bulletin.

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Youth Leader</th>
</tr>
</thead>
<tbody>
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<td>Batch</td>
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<td>June 6-8, 2008</td>
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</table>

First writing activity – to write anything that we want.  
Kah Shalom, the speaker, giving a discussion on editorial writing
Emergency Appeal for the Survivors of Typhoon Frank  
Ryan Ray D. Limos

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<thead>
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<th>Youth Leader</th>
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The Philippines is prone to natural calamity and disaster. In the month of June, typhoon Frank destroyed thousands of houses and lives. Many provinces here in the Philippines were shattered and had been affected. Because of the typhoon Frank, the affected residents need to relinquish to a place, which is safer.

Lambayong is one of the Municipalities here in Region 12 --- one of the most affected places who need help. Because of the initiatives of the officers in the University of Southern Mindanao Students, University Student Government (USM-USG) this project was being conducted. With the support of the students and teachers, more than one thousand pieces of shirts, more than seven hundred pieces of shorts and other necessities that they needed was being produced. A total of thirteen thousand pesos was being collected from the students and more than ten thousand pesos from the people outside the campus. Through these efforts, the impact of being a leader was being practiced. And a smile of the recipients can’t measure by and gadgets.
A Smile Means Happiness:

“Through our hands, we can help our community to be triumphant. In times of trouble, we should not flee the possessions that we know we could assist. Instead of trouncing, just face it and tap others, full of life, without any hesitations. And you will know that they will chase you.”
It was afternoon of July 26, 2008 (Saturday) when the 25 students of Grade I level of Brar Elementary School were given a chance to start studying in school with their new school supplies items. I was supposed to implement my action plan which is entitled “Basketball Court of Peace” but due to the calamity that happened in Barangay Katibpuan, Talayan, Maguindanao. I wasn’t able to implement it; then, I came up with this action plan.

A couple of weeks before the implementation of my Action Plan; the Barangay Katibpuan was affected by the typhoon Frank. Barangay Katibpuan is nearly more than 5 (five) kilometers away from the National Hi-Way. The road is not concrete and because of flood on that area last week, the road was still in an unpleasant condition.

July 21, 2008 (Monday) I and Sadat (co-ACCESS Alumni) together with our classmates decided to implement our action plan at Barangay Brar, Datu Anggal Midtimbang, Maguindanao in the same day and area. Sadat told me that there are many little children who are going to school without any materials to be used in their studies. They are just entering in their classroom for them to be part of a class and didn’t think if they learned or not. “How are they able to learn to write their name if they do not have notebooks and pencils to be used?” and that question of mine in my own self encouraged me to implement my project plan at Barangay Brar, Datu Anggal Midtimbang, Maguindanao.

During noon time of July 26, 2008 after the last period of our SASE Review, it was a rainy day, we hiked from our school (ILSHS-Quadrangle) going to Barangay Brar, Datu Anggal Midtimbang, Maguindanao in the same day and area. Sadat told me that there are many little children who are going to school without any materials to be in used in their studies. They are just entering in their classroom for them to be part of a class and didn’t think if they learned or not. “How are they able to learn to write their name if they do not have notebooks and pencils to be used?” and that question of mine in my own self encouraged me to implement my project plan at Barangay Brar, Datu Anggal Midtimbang, Maguindanao.

During noon time of July 26, 2008 after the last period of our SASE Review, it was a rainy day, we hiked from our school (ILSHS-Quadrangle) going to Barangay Brar, Datu Anggal Midtimbang, Maguindanao. The rain is not a hindrance for us to discontinue our goal which is to help the students of Grade I level of Brar Elementary School, have a tree planting which is a project of Sadat Alipulo and having fun while doing it. While we are hiking going to Barangay Brar, Datu Anggal Midtimbang, Maguindanao, our classmates and other schoolmates from different religions had a dialogue. We are composed of 17(seventeen) Muslims and 6(six) Christians students from our school. And there are 4(four) out-of-school youth from the Barangay of Brar who participated in implementing our action plan. The Barangay Captain of Brar also participated and supported our action plan. The Barangay Captain of Barangay Brar became one of my partners in giving 20 sets of school supplies in Grade I students. Each sets is composed of 6 notebooks, 1 box of crayons (16 colors), 1 sharpener and 1 pencil each. My brother who is a currently SK Chairman of Barangay Katibpuan, was the one who helped me buy those school supplies because he knew that I am very busy in school.

Before we started in implementing our action plans, we let first the participants to have a lunch and those budget for our lunch was sponsored my mother and parents of Sadat as a sign of their support in our project plan. The funding we used in buying school supplies was donated by my classmates, Other Peer Counselors’ Officers in our school, Barangay Officials of Brar and SK Officials of Barangay Katibpuan. I had solicited to them and the sum of the money I had collected was used in buying those school supplies.

After we implement it, we played basketball for enjoyment and building unity among us.

We may say that our project plan was done already but we are satisfied and confident to say that we had already taken a small step towards in achieving PEACE. We are also very much thankful to God (ALLAH) and
hoping that He will give us another opportunity to create again a new activity like what we had done for us to participate in every good work especially in making a difference.

I’m still hoping that God (ALLAH) will give us a change for me to implement my action plan which is entitled “Community Basketball for Peace.”

“WASSALAM”

(July 26, 2008 @ 12:18 pm) Waiting for the rain to stop.

Interaction of participants from different religion while hiking at the other side of National Hi-Way.

Giving school supply materials put in action.

I and the Barangay Chairman of Brar distributing the school supplies to the children.

Set of School Supplies.

Time for Lunch.
### Fourth Mindanao Tripartite Youth Peace Camp

Mona Lisa D. Pangan

<table>
<thead>
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<th>Age Group</th>
<th>Adult Leader</th>
</tr>
</thead>
<tbody>
<tr>
<td>Batch</td>
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This collaborative project is entitled “4th Mindanao Tripartite Youth Peace Camp.” This is a biennial activity of the Bishops-Ulama Conference for the tri-young people of Mindanao which eventually entrusted to the Mindanao Tripartite Youth Core (MTYC, which I served as chairperson) for its program planning preparations - implementation and evaluation. The 4-day youth peace camp, which started November 5 and ended after lunch of the 9th of November provided an avenue for transformative and inter-religious/inter-cultural experiences for the young people who gear towards becoming an active witness of love and hope as peace volunteers with genuine character and attitude.

There were 133 participants who attended the 4-day peace camp in the land of the Talaandig Tribe in Songco, Lantapan, Bukidnon, Southern Philippines. This is composed of 37 Indigenous Young People (Talaandig, Mamanua, Manuva-Aromanen, Higaanon, Bukidnon, B’laan, Subanen, Tigkaolo, Matigsalug, Pulangihon, Manobo), 18 Muslims (Maranao, Tausug, Maguindanao, Kolibogan, Yakan, Iranun), 19 Protestants (Evangelicals, UCCP, Methodists, United Church of Christ in the Philippines, Seventh Day Adventist, Iglesia Filipina Independiente) and 59 Catholics.

Although the peace camp was spearheaded by the Mindanao Tripartite Youth Core under the Office of the Bishops-Ulama Conference Secretariat, we also tapped the ACCESS-PYLP Alumni who in various ways had helped us such as in the facilitation of the whole process of the peace camp. Like Rosana Sambile (Batch 4) headed the Secretariat Committee, Victoria Dee Bat-og (Batch 4) took charge of the Food Committee, Aiza Sumalian served as one of the small group facilitator and Aduna Saway (Batch 3) served as the Indigenous People point person and a member of the MTYC core. At the same time we also tapped the United Tribal Youth of Mindanao (UNITYMIN), United Youth for Peace and Development (UNYPAD) and the Mindanao-Sulu Pastoral Council-Youth Secretariat who in one way or another had helped in contacting different youth leaders of Mindanao to take part to the said camp.

The good thing for the peace camp this year is that there were 27 youth representatives from the Peace Travel Jam Caravan (PTJC), Enigmata Artist and the Korean students and teachers from Ghandi Peace School aside from the 133 participants excluding the working committee who is composed of 25 members.

Indeed the camp gave an overwhelming positive impact and greater challenge to the young people of Mindanao to continue the peace building efforts in their own capabilities and capacities. In fact personally I was deeply moved by one of the participants named Julius “JUELZ” Donaire Rio from Ateneo de Davao University and an active member of the Davao Archdiocesan Youth Coordinating Apostolate (DAYCA) who shared to us his reflection of the camp, which I would like to quote:

> “this is our starting point to emerge ourselves as social catalyst for peace. I am urging my co-young people to carry on the passion to serve for peace. Our starting point is here. Be one and experience this undying commitment. We have the same wavelength of calling. Love for Service. Love for Young People. Love for God”

**Preparation Stage 1:** During the consultation of some youth peace advocates of Davao City re: Program Alignment Workshop (Cagayan de Oro City, Oroquieta City, Zamboanga City, Iligan City and Davao City, General Santos & Surigao City). We started the consultation from June 14-July up to July 13, 2008.
Preparation Stage 2: During the MTYC Coordinators’ Meeting last August 15-17, 2008 in Malaybalay, Bukidnon. This is the time when we had an intensive discussion and sharing of the data gathered regarding the conduct of the MTYPC 2008.

Preparation Stage 3: This is the time that we went to Songco, Lantapan, Bukidnon Talaandig Tribal Community to ask permission from the council of elders especially to Datu Migketay and Bai Nanapnay Saway of allowing us to use their place for the peace camp (September-October) and at the same time to the Datu Sitio Mampalanay for cultural guards assistance.

The Actual Peace Camp: The 4-day peace camp was filled with learning community experiences. The 1st day was more on welcoming ritual facilitated by the Chieftain and the Ritualists and also welcoming speeches from the Bishops-Ulama Convenors headed by Archbishop Fernando Capalla of Davao City, then followed by friendship night. The 2nd day was focused on issue discussion of the Mindanao Today such as Mindanao Peace and Order Situations by Bishop Capalla, Mindanao’s Environmental Issues and Concerns by Datu Vic Saway and Mindanao Economics Situations by Hon. Norberto Gonzales the Sec. of National Security Council. The 3rd day was more on Community Service and Tribal Family Immersion as they respond to the talk of Ms. Jana Jean Dacobor on the Role of Youth in the Contemporary Society. The 4th day then is the Fun and Games and

Evaluation Stage: November 15-16, 2008 in Sitio Mampalanay, Kibangay, Lantapan. There were 15 who attended the Evaluation including Datu Vic Saway and 4 from their community. It was not only assessing the whole activity in its strengths and weaknesses but we also a sharing of personal peace camp experiences. Over all the peace camp activity was an eye opener and a great venue for an exchange of learnings among Christians, Lumads & Muslims.
The project title is “Bring Good Tidings to the Children”. The objectives of this program are the following: give enjoyment to children, enhance their knowledge on peace, provide children school supplies, promote understanding among people of different generation, develop volunteerism leadership skills and organize group of volunteers. A one day outreach program was conducted last July 18, 2008 at Brgy. Pikit in the partnership of the barangay officials of Fort Pikit, SSG officers, and LGU of Pikit. The participants were 10 Muslims and 10 Christians ages 8-12. Children as well as the volunteers really had fun and met lots of friends during the implementation of the project. At the end of the day, all of us were very happy and we promise to meet again and play lots of games.
The project’s title is “Operation Linis sa Tabing-Dagat; Bakawan Tungo sa Kapayapaan.” This aims to motivate the youth save and preserve the environment by starting it with coastal clean-up and mangrove planting. Furthermore, this involves the interaction of 15 Muslim and 15 Christian youths who were randomly selected from different barangays. Through simple conversation, most of them met new friends regardless of religion. This project was implemented last July 19, 2008 at Fuego-Fuego Beach, Tabiawan Barangay. The said project was done in collaboration of the Department of Environment and Natural Resources and the Basilan National High School Student Government wherein I am the Secretary. We didn’t have a problem in financial matter because the DENR provided us the stem-cuttings of mangrove for free.

While waiting for the low tide, the youth starts to clean the coastal area.

Some residents help us in coastal clean-up.

Before proceeding to tree planting, Mrs. Elena Abuan, Officer-II, DENR, imparted lectures and the methods on how to plant a mangrove.

Preparation and distribution of stem-cuttings of mangrove to the youths.
Low tide view of Fuego-Fuego beach in Tabiawan.

3:00pm- Actual Mangrove Planting
Plant a Tree for Peace
Alfred B. Taboada

<table>
<thead>
<tr>
<th><strong>Age Group</strong></th>
<th>Adult Leader</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Batch</strong></td>
<td>PYLP 2008</td>
</tr>
<tr>
<td><strong>Gender</strong></td>
<td>Male</td>
</tr>
<tr>
<td><strong>Religion</strong></td>
<td>Christian-Presbyterian</td>
</tr>
<tr>
<td><strong>Ethnicity</strong></td>
<td>Cebuano-Bisaya</td>
</tr>
<tr>
<td><strong>City, Province, Region, Island</strong></td>
<td>Cotabato City, Region 12</td>
</tr>
<tr>
<td><strong>Project Title</strong></td>
<td>Plant A Tree For Peace: Dimapatoy Watershed, Awang, D.O.S., Maguindanao</td>
</tr>
<tr>
<td><strong>Dates of Project Implementation</strong></td>
<td>July 20, 2008</td>
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</tbody>
</table>

Giving rationale of the activity

Getting seedlings from the Water District Nursery

Operation Tree Planting at the Watershed, Dimapatoy, Awang, D.O.S., Maguindanao

With the volunteers from STI College, Notre Dame University, Cotabato City

Young Advocates for Peace and Solidarity and AKMK

Me, organizing the Tree Planting for Peace
Bag of Hope
Mae Anne S. Tan

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Youth Leader</th>
</tr>
</thead>
<tbody>
<tr>
<td>Batch</td>
<td>PYLP 2008</td>
</tr>
<tr>
<td>Gender</td>
<td>Female</td>
</tr>
<tr>
<td>Religion</td>
<td>Roman Catholic</td>
</tr>
<tr>
<td>Ethnicity</td>
<td>Chavacano</td>
</tr>
<tr>
<td>City, Province, Region, Island</td>
<td>Isabela City, Basilan Province, Region IX</td>
</tr>
<tr>
<td>Project Title</td>
<td>Bag of Hope</td>
</tr>
<tr>
<td>Dates of Project Implementation</td>
<td>July 19, 2008</td>
</tr>
</tbody>
</table>

The project’s title is “Bag of Hope”. This aims to encourage pupils that learning and going to school can be fun by augmenting the insufficient school materials. The donated bags from the people in the City proper provide a connection between them and the Island people. Each bag contains two notebooks, a pad of paper, crayons and a pencil. This serves as a joint-support. The project was implemented last July 19, 2008 in Carbon Brgy, Malamawi Island. The project was done in coordination with Sangguniang Kabataan Officials of the barangay and Senior volunteers from Basilan National High School. The supplies needed for the activity came from the funds of SK and good Samaritans.
CHAPTER 7: SPEECHES

Youth Participant
Merylhilda Jalani
Speech during the Welcome Luncheon


I am Meryl Jalani and I came from the Asia’s Latin City, Zamboanga. I am speaking on behalf of the In-country coordinator of PYLP in the Philippines, Mr. Nagasura T. MAdale, the International Visitors program and the ACCESS Youth Participants.

It is with great honor that we all are here gathered today. It is a pleasure to stand in front all of you as a Filipino and most especially as a Mindanaoan. We are very thankful for your support and the warmest welcome.

The ACCESS Youth Participants only have one goal in this program and that is to become true ambassadors of goodwill. Through the Philippine Youth Leadership Program, all that we’ll learn during our five-week leadership program here in the US shall be imparted to our homes and communities in Mindanao.

Muchas Gracias!

Adult Leader
Taboada, AB.
Speech (Welcoming Luncheon)

To…………………………

We, the Peace Disciples of Mindanao, Philippines are very grateful to the organizer of this Philippine Youth Leadership Program particularly the US State Department for constructing a bridge for us to reach your place despite the thousand miles distance. We are truly grateful for this once in a life time opportunity that you have given to us.

You, the American Government never stop giving us Filipinos the privilege of Great Education, an education that you imparted us since then. Thus, the best practices, experiences and knowledge that we will gain from this training will be translated into a concrete situation when we get back home to our respective places. So that, the elusive dream of lasting Peace in Mindanao would come into reality. As catalyst of change in parts of Mindanao, we will uphold the goals and objective of the PYLP.

On behalf of the Adult Escort, good afternoon and Thank you very much.
**Opening Prayer**
Muhmin T. Lamla
9 April 2008

“Allahumma iyyaka na’budu wa iyyaka nasta’ein, Ihdina ila siratikal mustakiemi ‘ilmika wa hidayatika allazie an ‘amta ‘alayhim min anbiya-ika wa rusulika mash shuada-nil musaddikien gairil magh Dubi ‘alayhim waladdhallien. Allahummaaftah lana abwa-bal ‘ilm wa abwa-bal hikmata watta’wiel, wa abwa-ba hidayatika ya Allah, wa waftah abwa-ba kulli khayarin fi kulli sha’ nana haja wa fi kulli almufusina li hajal yawmi, bukr wal gada wa fi touli hayatina wa fi haflatallal allazie yuha-dhiruna fi bila-die America haja, Ya Rabbal ‘Alamien, Ya Hayyu Ya Qayyum as-aluka an as ma-‘a wa taqabbala minna du-‘a ana haja Ya Rahman Ya Rahiem. Allahumma rabbana a-tina fiddunya hasana wa fil a-khira hasana waqiena a-jabannar. WALHAMDU LILLAHI RABBIL ‘ALAMIEN.”

**English Translation**
Oh Almighty Allah, You alone we worship, and You alone we seek for forgiveness. Guide us to the Right path of Your knowledge, like those who have bestowed upon them Your Lovable knowledge and Wisdom. Oh Allah open to us the doors of Thy Knowledges and Wisdoms, also open to us the doors of Thy Interpretations and Guidance. Oh Allah Open to us the doors of Thy Goodness to every one of us through each days and so long we’re in this program and beyond. We ask You O Lord to hear our prayer, Oh! You Who are the Most Gracious and the Most Merciful One. Please hear and accept our prayer. Oh Allah grant us Your Hapines in this world and Hapines in the hereafter and please protect us from the FIRE of Hell. We are begging for Your Forgiveness and please Guide us always to the Right path of Your Guidance. “AMIN!”

**Prayer**
Louther Mart Entramnopas
April 08, 2008

Let us put ourselves in the holy presence of God.

Heavenly Father, we are so much grateful for this wonderful opportunity that we are gathered here. We thank you for all the blessings that you have bestowed upon us. We thank you for the wisdom and for our safety. We ask you also to forgive us from our shortcomings and help us to overcome our weaknesses. By this time Heavenly Father, we ask you to bless us as we move on with our activities and throughout our ACCESS journey. We commit to you dear Lord our activity, that it may bring glory to your name. Bless our hearts that we maybe a blessing to everyone.

These we ask and pray, in the name of our Lord God. AMEN.
Harmony Prayer

Oh Lord, I cry for peace
Purify my eyes to see it and my mind to understand
Purify my heart to love it, and my memory to work for peace…
That comes from your love and compassion

Oh Lord, sustain my vision of peace
Following your inspiration and the many ways that you reveal
Your presence and your love for all humanity with your constant style
In dialogue, you care for all

Make me Oh Lord, live in dialogue with you
And rediscover the meaning of my life
Moving in harmony with all of creation

Give me Oh Lord, the courage to live in dialogue
In the midst of divisions and conflicts
And to build peace with all people of sincere heart who believes in your love and compassion.
Amen.
Declaration of Commitment to Peace

We, Lumads, Christians, and Muslims, the LUCHRIMUS youth of Mindanao, pride of our Motherland, commit ourselves to achieving peace. We will be the remedy to the present illnesses of our society such as discrimination, stereotyping and injustices. As peace advocates, we are ready to surpass the results of such illnesses like poverty, illiteracy, ignorance and criminality. We are here to make a change. We are here to broaden our horizons towards the fulfillment of our role as ambassadors of peace and goodwill. We believe that the diversity in perspectives, cultures, beliefs, ethnicities and traditions will bring us in achieving peace.

We, the Lumads, the first settlers of the Philippines, devote ourselves in attaining equality through peace. We are determined just like any other Filipino youth to immerse ourselves in bridging the gap between different ethnicities and religions. Our role is to stand as advocates for reconciliation through dialogue and mediation.

We, the Muslims, believe in the power of diversity. We will use this diversity in realizing the importance of tranquility. We will celebrate differences and share similarities with other groups of different religions. We will be the catalyst in uniting the people of Mindanao.

We, the Christians, dedicate ourselves not only for the betterment of humanity but to fulfill this commitment of peace and equality which begins in the Southern part of the Philippines. We invoke everyone to promote mutual respect and better understanding among people notwithstanding different generations and religions.

Recognizing all these, we, the LUCHRIMUS pledge to continuously develop ourselves and our capacity to ensure effective participation in the spirit of partnership and collaboration in building and re-building a culture of peace in Mindanao.

So help us God.
CHAPTER 8: POEMS AND SONGS

Diversity
Mohamad Jamsheed Razo Abdul

A friend is not about race.
He maybe anyone.
At least he has pure heart.
Heart that ready to accept you.
Whatever you are

A friend is not about religion.
He may be anyone.
At least he has a faith and trust in you.
Trust and faith that ready to accept you when you fall.
And will help you to stand.

A friend is not seeing everyday.
It is when you remember one another,
And pray for guidance to Above for one another.

Friendship is about being forever.
Forever in your hearts.

I Thank You
Mohamad Jamsheed Razo Abdul

God crafty made us.
With laughs and smiles,
But life is never for happiness alone
For grief is always in the road
And the road turns to rough.
We do not run away from this,
Even when fear reigns in our hearts.
We often find a friend to lie on.
A chum that soften every hardship.
And every stuffs turn to cool.

In this, I thank you.
For fain help in my strife
Although many fangs we encountered,
Although the fate made its way to destroy me
You were my phoenix, saving me.
Many make chaff at me
But you were the one making me smile.
Through the toughest forests you join.
For all of this I thank you.

New Journey
Jchellyn Hadjibun

Happiness,Fulfillment and Enjoyment
These are part of life
These are often called JOURNEY..
Being in a new community,
Meeting new people,
New time schedules,
Are just part of living..
We may have hard time to adjust
New roles to play,
And maybe new beginning...
Everything new to us,
Hoping we can adjust immediately
in this beginning
in this NEW JOURNEY..
At the Beginning

We’re strangers
Starting out on a journey
Never dreaming
What we’d have to go through
Now here we are
And I’m suddenly standing
At the beginning with you

No one told me
I was going to find you
Unexpected
What you did to my heart
When I lost hope
You were there to remind me
This is the start

Life is a road
And I want to keep going
Love is a river
I wanna keep flowing
Life s a road
Now and forever
Wonderful journey

I’ll be there
When the world stops turning
I’ll be there when the storm is through
In the end I wanna be standing
At the beginning with you

I knew there was somebody somewhere
Like me alone in the dark
Now I know my dream will live on
I’ve been waiting so long
Nothing’s gonna tear us apart

Life is a road
And I want to keep going
Love is a river
I wanna keep flowing
Life s a road
Now and forever
Wonderful journey

I’ll be there
When the world stops turning
I’ll be there when the storm is through
In the end I wanna be standing
At the beginning with you

We were strangers on a crazy adventure
Never dreaming
How are dreams would come true
Now here we stand
Unafraid of the future
At the beginning with you.

Life is a road
And I want to keep going
Love is a river
I wanna keep flowing
A Lamp in the Heart of Peace
Mona Lisa D. Pangan

They say… Peace is an elusive dream. Indeed yes!… to people who are half-hearted in believing that peace is still possible to reign amidst conflicts and wars among people, community, neighborhood and nations.

Peace is what all people look forward too. We wait to its reigning so as people will live in security and in harmony with all notwithstanding differences.

People in all walks of life are trying to consolidate their efforts in building peace. However, others (elders) especially those who have gone before us (the young) somehow get frustrated as well as disappointed telling themselves that they have not done much to attain peace particularly in Mindanao.

Nevertheless, frustration may seem overwhelming yet today’s sprouting second liners’… young ambassadors for peace are overwhelmed by the challenge posted before them. Willing to ever roll-up their sleeves in building a civilization of love, faith, justice and peace.

Now is the time whereby young people have to be reinforced in setting forth and crossing the path where other sojourners had walked long before. We the young people may sound unwilling to attempt the impossible but… never cease to allow us to do something for peace in our own little way.

Seemingly, adults may have difficulty in comprehending the youth’s way of doing this initiative but if you look closely inside the heart of the young… there you can see the lamp burning with much desire to journey with you in this arduous mission which our Almighty entrusted to us.

Believe in us my dear adults because we too can do the same though varied and in different manners to meet these ends. We believe in our capacity because we always have the heart and commitment to trek with you despite of the weeds that would cross-tie our feet. We are very much willing to attempt the impossible with nothing to neither boast nor brag about. Consider us your lamp… for the oil of youth is abundant in journeying into the heart of peace.
Sharing a Meal in DeKalb Mosque

Wearing a Yamaka & Tasting Unleavened Bread in DeKalb Synagogue

Q & A at the DeKalb Mosque

Learning about Christianity Together

Dr. Lina Davide Ong with Adult Leaders

Muhmin Lamla working on his art for peace

Working on Project Plans

Planning Together
Palm Print of All the Participants Representing Peace

Participant with American Host Parents

Participant with Host Siblings

Watching a Baseball Game with the Host Family

Participant-Facilitated Participant Presentation

Preparing Art Work

Group Planning

Presentation of Project Plan
A Quiet Stroll in the Woods

Learning about Peace

Mediation Exercise

Presenting the Workshop Output on Behalf of the Group

Inter-Ethnic & Interfaith Efforts

All Group Members Presenting a Report

Drawing for Peace

Mediation Role Play with Matel Anderson
Conflict Role Play

Teaching Kishwaukee College Students How to Wear the Malong and the Tubao

Kishwaukee College Students Proudly Wearing the Tubao

Muslim Maguindanao Student Interacting with African American Student at Kishwaukee College

Learning about Each Other’s Cultures

Discussing the Mindanao Situation

Presenting the Indigenous Peoples’ Culture

Interfaith Harmony
Public Speaking as Part of Leadership Training

Different Ethnicities, Different Religions

The Ties that Bind

Different but Together

Working Hard

Rochelle High School Students Learning to do an Ethnic Dance from Mindanao

Getting Hands Dirty for the Artwork

Planning Together

Preparing an Action Plan

Volunteer Community Work
A Photo with Rochelle High School Principal & Teacher

The Most Comfortable Place to Think & Write

Intergenerational Communication Role Play

Reflection Time

Journaling

Causes of Conflict in Mindanao

Daily Physical Exercise

Core Values of Islam
Conflict in Mindanao
Conflict in Mindanao
Conflict in Mindanao

Vision of Just Peace
Vision of Just Peace

[Images of peace and unity]

One Vision

[Hand-drawn images and text: "Peace can be searched, in any library in the world, we can’t also find it in computer, it’s in ourselves..."]
Vision of Just Peace
Vision of Just Peace
Vision of Just Peace
From Social Injustice to Inter-Ethnic Cooperation through Community Service