Social Injustice, Armed Conflict, Popular Education and Social Transformation

Philippine Youth Leadership Program: Engaging a New Generation in the Southern Philippines in Inter-Ethnic Dialogue and Conflict Resolution

Training Manual

Northern Illinois University
International Training Office & Center for Southeast Asian Studies
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Preface
This training manual is a collection of essays, lecture notes, and workshop procedures for the “Philippine Youth Leadership Program (PYLP): Engaging a New Generation in the Southern Philippines in Inter-Ethnic Dialogue and Conflict Resolution.” This program is an exchange program model that enables young people (ages 15 to 17) and adult educators to participate in intensive, thematic, month-long projects in the United States. Our resource persons provided these materials for the program, conducted from April to May, 2008 at Northern Illinois University. All submissions are the intellectual property of the original writers. The International Training Office and the Center for Southeast Asian Studies of Northern Illinois University implemented the program, which is funded by a grant from the U.S. Department of State. You, as participants of this training program, are the beneficiaries of this manual. Please note that the ideas presented here must not be mechanically applied to your context back home. Remember to contextualize your teaching and learning strategies to fit local needs. Please let us know of errors and omissions.

Rey Ty, Northern Illinois University, DeKalb, Illinois, U.S.A., 2008

People in the Program

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Director, International Training Office Lina Davide Ong
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Indiana Field Trips Rey Ty
Transportation Nalika Diyadawa
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Volunteers
Others…

Thanks to all Leaders of the Day and all the volunteers!
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Contributors and Resource Persons
(Listed alphabetically by institutions or by last name)

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

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

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

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 pro-

gram 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, École 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. Her latest publications are the following:


**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, with the assistance of Professor Green, is also involved with the re-implementation of the NIU Alternative Dispute Resolution (ADR) Society for fall 2008 – spring 2009. Desiree and Professor Green will be involved in re-organizing the annual mediation and negotiation competitions hosted by the NIU Law School for the upcoming year.

Desiree’s involvement in local, national and international issues have received media attention in the recent years, including articles from the Chicago Daily Law Bulletin, The Northern Lawyer and as a featured student on the NIU webpage. 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 received the opportunity to spend the summer in Accra, Ghana researching for a human rights organization, Africa Legal Aid where she worked on developing AFLA’s library and received constant exposure to current human rights cases and conflicts occurring in present day Africa.

**Peace Learning Center**

**MISSION**
Promoting a culture of peace through education to youth and communities

**VISION**
A community of peace where respect is primary and justice is real.

**VALUES**
Peace Learning Center values:
- Peaceful resolution of all conflicts
- Strength of diversity in our community
- The potential of youth
- Responsible stewardship of the environment and community resources.

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.
- Instituted Peace Camp for 6,400 6th grade participants – a three-day, two-night experience to learn how to peacefully deal with conflict and explore the natural environment.
- 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.
- With recognition and support from the Indianapolis community, Peace Learning Center has demonstrated a common ground where people from all backgrounds can build peace. PLC has been honored with: the World Council of Churches – Blessed are the Peacemakers Award – 2004, the Mayor’s Celebration of Diversity – Best of the Best – Sam H. Jones Award -2003, Indianapolis Education Association’s Spirit of Martin Luther King Award – 2003, NUVO Cultural Vision Award - 2002, Indiana Achievement Award for Innovation - 2001, Indianapolis Mayor Bart Peterson's Character Counts Award - 2000, and Indiana Civil Rights Commission's Spirit of Justice Award - 1999.
- Garnered over $5,500,000 to fund operations from a wide variety of community resources including the Indianapolis Foundation, Indianapolis Public Schools, City of Indianapolis, Indiana Children’s Trust Fund, Lilly Endowment, Nina Mason Pulliam Charitable Trust, Christel DeHaan Family Foundation, Hoover Foundation, Indianapolis Colts, Indiana Pacers, Health Foundation of Greater Indianapolis, and Gemmer Family Foundation.
- Completed evaluations of Peace Education and Peace Camp that showed over 88% of participants learned at least three new ways to manage conflicts.

- Decreased school suspensions by 68% in 12 schools with specialized peace services.

**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 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 advises international students to help 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. Emily is not a licensed counselor but has previously interned at the Ball State Counseling Center and has assisted in implementing various counseling programs. Along with counseling programs, Emily has also developed multicultural programs for the Ball State University and Northern Illinois University.

In 2007, Emily helped supervise the Philippine Youth visit to Indiana. During this year's trip to Indiana, Emily hopes to offer group discussions at night as well as one-on-one dialogue with students who are having trouble adjusting. These discussions are meant to help student process activities they will experience during the day trips to the Peace Learning Center. Emily will also provide a short discussion on living with a host family to help prepare students for their stays in with American families. She is 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 "Pin-tig". 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. At the early age of 7, Shana was crowned the national winner for the title of GMA Rainbow Princess. Two years later, she became the Visaya's region's Little Miss Shakeys. Her passion for achievement won her many accolades along the way; in writing contests, oratoricals and declamations, and even swimming competitions. After she graduated elementary with honors, Cebu City awarded her the Don Sergio Osmeña 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 mind you, 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 medical 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 where he assists in the planning, implementation, monitoring, and evaluation of training programs, most of which deal justice and peace issues. He was the student representative (1) to the Chair Search Committee of the Department of Counseling, Adult and Higher Education, (2) to NIU’s International Programs Advisory Committee and (3) to NIU’s Search Committee for the Annual Best Department in International Education Award. He wrote a proposal that successfully obtained funding from the Department of State through AMIDEAST for a peace-education program conducted in the summer of 2006 for 44 Greek-Cypriots and Turkish-Cypriots. In Spring 2006, at the behest of NIU administrators, he assisted in a closed-door crisis management, serving as a mediator in a dialogue between university journalists and the DeKalb-based Muslim community. The contents and context of the meeting are confidential. At NIU, he was actively working in coalition with students of all colors to organize the Asian and Asian American student community for the recognition of its voice and for political empowerment.

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

For over 5 years, he had been part of an international team of facilitators in Geneva, Switzerland, using English, French, and Spanish as the medium of instruction, teaching international human rights, international humanitarian law, and peace to teachers from all over the world. Funded by the United Nations, Rey has taught international human rights law to over 80 law-enforcement officials (i.e., police, judges, prosecutors, as well as prison and administrative officials), lawyers, and NGO representatives in Kathmandu, Nepal in June 1993. He was also one of the two co-editors of the publication Recommendations which is a document produced by an international delegation that provided recommendations to the new Nepali Parliament when Nepal became a democracy. Furthermore, he was the student representative (1) to the Chair Search Committee of the Department of Counseling, Adult and Higher Education, (2) to NIU’s International Programs Advisory Committee and (3) to NIU’s Search Committee for the Annual Best Department in International Education Award. He wrote a proposal that successfully obtained funding from the Department of State through AMIDEAST for a peace-education program conducted in the summer of 2006 for 44 Greek-Cypriots and Turkish-Cypriots. In Spring 2006, at the behest of NIU administrators, he assisted in a closed-door crisis management, serving as a mediator in a dialogue between university journalists and the DeKalb-based Muslim community. The contents and context of the meeting are confidential. At NIU, he was actively working in coalition with students of all colors to organize the Asian and Asian American student community for the recognition of its voice and for political empowerment.

Shana Siap
Shana Siap was born in Cebu City. She studied in a school where the arts were employed in learning the academics. At the early age of 7, Shana was crowned the national winner for the title of GMA Rainbow Princess. Two years later, she became the Visaya's region's Little Miss Shakeys. Her passion for achievement won her many accolades along the way; in writing contests, oratoricals and declamations, and even swimming competitions. After she graduated elementary with honors, Cebu City awarded her the Don Sergio Osmeña 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 mind you, 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 medical 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 where he assists in the planning, implementation, monitoring, and evaluation of training programs, most of which deal justice and peace issues. He was the student representative (1) to the Chair Search Committee of the Department of Counseling, Adult and Higher Education, (2) to NIU’s International Programs Advisory Committee and (3) to NIU’s Search Committee for the Annual Best Department in International Education Award. He wrote a proposal that successfully obtained funding from the Department of State through AMIDEAST for a peace-education program conducted in the summer of 2006 for 44 Greek-Cypriots and Turkish-Cypriots. In Spring 2006, at the behest of NIU administrators, he assisted in a closed-door crisis management, serving as a mediator in a dialogue between university journalists and the DeKalb-based Muslim community. The contents and context of the meeting are confidential. At NIU, he was actively working in coalition with students of all colors to organize the Asian and Asian American student community for the recognition of its voice and for political empowerment.

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

For over 5 years, he had been part of an international team of facilitators in Geneva, Switzerland, using English, French, and Spanish as the medium of instruction, teaching international human rights, international humanitarian law, and peace to teachers from all over the world. Funded by the United Nations, Rey has taught international human rights law to over 80 law-enforcement officials (i.e., police, judges, prosecutors, as well as prison and administrative officials), lawyers, and NGO representatives in Kathmandu, Nepal in June 1993. He was also one of the two co-editors of the publication Recommendations which is a document produced by an international delegation that provided recommendations to the new Nepali Parliament when Nepal became a democracy. Furthermore, he was
also the chief resource person in the international human rights training course in Bangalore, India for several years.

In addition, Rey has held such professional positions as Director and Technical Consultant of Education and Public Information (Philippine Presidential Committee on Human Rights under Corazon C. Aquino), Assistant Professor (University of the Philippines), and Teaching and Training Assistant at NIU. His education includes B.S. in Foreign Service from the University of the Philippines, M.A. in Asian Studies from the University of California-Berkeley, M.A. in Political Science from NIU, and certificate courses at the University of Paris, Sorbonne and International Institute of Human Rights, Strasbourg, France.

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.

The session on project planning will familiarize participants with the concepts and processes of conducting project planning for their communities or organizations. By the end of the workshop, they will have created objectives for their communities or organizations, defined projects, and produced project plans.

The session on action planning will help participants summarize new learning that occurred during the Youth Leadership Program, and guide them through the process of action planning both as a group and as individuals. The focus will be on transferring their learning in the US to their home settings.

### Youth Leaders

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<tr>
<th>Name</th>
<th>Sex</th>
<th>Religion</th>
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<tr>
<td>Abdul, Mohamad Jamsheed R.</td>
<td>M</td>
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<td>F</td>
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<td>Visayan</td>
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<td>Diansuy, Geode Allan V.</td>
<td>M</td>
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<td>Chinese-Tausug</td>
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<td>Entrampas, Louther Mart U.</td>
<td>M</td>
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<td>Hadjibun, Jchellyn S.</td>
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<td>Limos, Ryan Ray D.</td>
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<td>Mama, Norhanie Lao</td>
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<td>Singco, Novie Kate D.</td>
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<td>Tausug-Maranao-Cebuano</td>
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<td>F</td>
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<td>Arumanen Menuvu</td>
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<td>Villamor, Regine Socorro S.</td>
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### Adult Leaders

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<tr>
<td>Taboada, Alfred B.</td>
<td>M</td>
<td>32</td>
<td>Teacher</td>
<td>STI College, Cotabato City</td>
<td>Presbyterian</td>
<td>Cebuano</td>
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<tr>
<td>Lambac, Jocelyn B.</td>
<td>F</td>
<td>29</td>
<td>Gov’t. Employee</td>
<td>Office of the Governor (Saranggani)</td>
<td>Islam</td>
<td>Maguindanaon</td>
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<tr>
<td>Cantillo, Frances P.</td>
<td>M</td>
<td>28</td>
<td>Director</td>
<td>SACSI, Ateneo de Zamboanga</td>
<td>Roman Catholic</td>
<td>Chavacano</td>
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<tr>
<td>Lamla, Muhmin T.</td>
<td>M</td>
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<td>Teacher</td>
<td>Basilan State College</td>
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<td>Yakan</td>
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<td>Pangan, Mona Lisa D.</td>
<td>F</td>
<td>32</td>
<td>Campus Minister / Faculty</td>
<td>Ateneo de Cagayan</td>
<td>Roman Catholic</td>
<td>Bisaya</td>
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### Resource Persons’ Affiliations and Email List

<table>
<thead>
<tr>
<th>Names</th>
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<tbody>
<tr>
<td>Bass, Dr. Avi</td>
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### Resource Persons’ E-mail Accounts and Telephone Numbers

<table>
<thead>
<tr>
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<tr>
<td>Amos, Van Anthony</td>
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<td>Bah, Abu Bakarr</td>
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<td>Ring, Emily</td>
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<td><a href="mailto:co_actress@yahoo.com">co_actress@yahoo.com</a></td>
<td>224-715-6834</td>
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<tr>
<td>Ty, Rey</td>
<td><a href="mailto:rty@niu.edu">rty@niu.edu</a></td>
<td>815-753-1098</td>
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<td>White, Ellen</td>
<td><a href="mailto:ewhite@rths.rochelle.net">ewhite@rths.rochelle.net</a></td>
<td>815-562-4161</td>
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<td>Yeary, S. Todd</td>
<td><a href="mailto:syeary@niu.edu">syeary@niu.edu</a></td>
<td>815-753-6572</td>
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<tr>
<td>Yoder, Henry &amp; Carolyn</td>
<td>10525 West 325</td>
<td>North Shipshewana IN 46565</td>
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<tr>
<td>Yutzy, Miriam</td>
<td><a href="mailto:mirmir@mennohof.org">mirmir@mennohof.org</a></td>
<td>260/768-4117</td>
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<td>Zapata, Maria Luisa</td>
<td><a href="mailto:mzapatacan@gmail.com">mzapatacan@gmail.com</a></td>
<td>519-888-7752</td>
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<td>Zheng, Wei</td>
<td><a href="mailto:wzheng@niu.edu">wzheng@niu.edu</a></td>
<td>815-753-9314</td>
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Chapter 1: Intercultural Communication

Inter-Cultural and Cross-Cultural Relations

Rey Ty

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

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

Hot-Climate People versus Cold-Climate People

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

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

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

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

Misunderstandings may arise due to different perceptions, including hospitality. Hot-climate people freely...
give hospitality 24/7 to anyone, anytime, anywhere, including doing business, meeting strangers, and exchanging gifts. Cold-climate people, however, also give hospitality, but are planned, announced, and of limited duration. When a cold-climate person invites someone to dinner, each person is expected to pay one’s own meal, except if the host announces ahead of time that s/he will pay.

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

**Critique of the False Dichotomy**

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

**Cultural Types**

People can react to another culture in one of three ways. Cultural ethnocentrists are those who reject anything foreign and insist that the only way to do things is how it is done in their home country. They will definitely have a bad time abroad. Cultural romantics are those who accept everything foreign to the extent of rejecting everything that comes from their country of origin. These persons will enjoy traveling and living abroad but will reject and criticize everything that comes from their country of birth. Both cultural ethnocentrists and cultural romantics are extremes and do not have a balanced view of different cultures. They praise one culture and criticize the other cultures.

Lastly, cultural cosmopolitans are those who both love their own cultures as well as the cultures of others, including especially the culture of the country to which they travel. However, unlike the cultural ethnocentrists, cultural cosmopolitans find fault with their own culture but embrace their own culture with all its strengths and recognize its weaknesses as well. Unlike the cultural romantics, cultural cosmopolitans do not only enjoy foreign cultures but also recognize the demerits of foreign cultures. Thus, cultural cosmopolitans neither hate or romanticize their own cultures nor hate or romanticize the cultures of others. Taking into account the strong points and limitations of each culture, they are comfortable accepting their own culture as their foundation, but learn to adapt to the cultures of others.

**Reference**

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

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

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

<table>
<thead>
<tr>
<th>Sun People</th>
<th>Ice People</th>
<th>GI</th>
<th>Silent Generation</th>
<th>Baby Boomers</th>
<th>Generation X</th>
<th>Generation Y or Millennials</th>
</tr>
</thead>
<tbody>
<tr>
<td>I greet people by saying politely “How are you?”</td>
<td>My hand shake is very firm.</td>
<td>I am a veteran of World War I or have lived through it.</td>
<td>I am a traditionalist.</td>
<td>I was born sometime between 1946 &amp; 1964 in the U.S.</td>
<td>I was born between 1965 &amp; 1980 in the U.S.</td>
<td>I was born between 1981 &amp; 1991 in the U.S.</td>
</tr>
<tr>
<td>My hand shake is very soft.</td>
<td>My heritage is European American.</td>
<td>I was born from around 1901 - 1924</td>
<td>I was born from around 1925 – 1942.</td>
<td>I am individualistic but also a team player.</td>
<td>Famous people in my age group are Robert Downey, Jr., Alanis Morissette, &amp; Drew Barymore.</td>
<td>I greet people by saying “Whassup, dude?” or “Give me five!”</td>
</tr>
<tr>
<td>I am from a traditional society.</td>
<td>I always have eye contact with everyone with whom I speak.</td>
<td>I grew up during the Depression.</td>
<td>I am a veteran of World War II or have lived through it.</td>
<td>I work hard.</td>
<td>I drink Starbucks coffee.</td>
<td>1 out of 5 of my friends has immigrant parents.</td>
</tr>
<tr>
<td>No eye contact when talking to someone who is older to you or to someone of high social status</td>
<td>If I disagree, I say “no.”</td>
<td>Most families at the time of the Depression had very little food to eat.</td>
<td>I enjoyed the post-war boom in the economy.</td>
<td>I am loyal to the company for which I work.</td>
<td>I have some ears or tongue or nose piercings.</td>
<td>1 out of 10 of my friends has non-citizen parents.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>I don’t say “no,” even if I disagree, because it is rude to do so.</th>
<th>Individualistic</th>
<th>I overwork to enjoy material things that I can buy with my hard-earned money</th>
<th>I want to control my own time.</th>
<th>I was born with technology always present. So, I am good with computers, MP3 players, GPS, cell-phones, etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Group oriented</td>
<td>Independent</td>
<td>I was rebellious when I was young.</td>
<td>My values are different from my parents’ traditional values.</td>
<td>Open communication is very important to me.</td>
</tr>
<tr>
<td>Interdependent</td>
<td>Guided by my own needs, preferences</td>
<td>Famous people in my age group are Bruce Springsteen, Howard Stern, Janis Joplin, &amp; Bill Gates.</td>
<td>I enjoy my freedom.</td>
<td>I’m a “new traditionalist” &amp; accept my parents’ values.</td>
</tr>
<tr>
<td>Duties to the community are important</td>
<td>Individual rights are important.</td>
<td>I don’t think a 9-to-5 regular work hours make sense, as I am not input oriented.</td>
<td>I use google, hi5, facebook, gmail, myspace, yahoo, hot-mail…</td>
<td>I burn my own CDs &amp; DVDs.</td>
</tr>
<tr>
<td>Communal sharing</td>
<td>Almost all of my friends are also European Americans.</td>
<td>I prefer to have flexible time in my job.</td>
<td>I like MTV, camera phone, instant messaging, chat online, sending text mail, make phone calls online (Voice Over Internet Protocol—VOIP), &amp; other hi-technology items.</td>
<td>I burn my own CDs &amp; DVDs.</td>
</tr>
<tr>
<td>When someone has a problem, the whole community helps</td>
<td>I don’t know much about cultures which are not European American.</td>
<td>I am output oriented, even if I don’t work regular hours, I am more productive using my time flexibly &amp; I produce great outputs in my work.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Respect elders and people who have high position or rank in society</td>
<td>My private property is important to me; don’t touch them without my permission.</td>
<td>I am not a good team player, as I prefer to work alone.</td>
<td>I have a hi-tech camera &amp; have paperless photos only. I shop online.</td>
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<tr>
<td>I have to respect the decision of the community, even if I disagree with it.</td>
<td>My privacy is important; don’t ask about my personal and private life.</td>
<td>I care about open communication but I don’t care about titles or positions.</td>
<td>My friends are African-, Latinos, European-, &amp; Native-Americans.</td>
<td></td>
</tr>
<tr>
<td>I avoid conflicts, I always agree publicly, even if I really disagree.</td>
<td>Respect everyone, regardless of age, sex, or rank.</td>
<td>I call everyone by their first names or nicknames.</td>
<td>I don’t care about job titles—I care about job fulfillment.</td>
<td></td>
</tr>
<tr>
<td>I call everyone formally by their titles &amp; positions (Dr., Chief, Sir, Madame)</td>
<td>I make appointments to see my parents, relatives &amp; friends.</td>
<td>I am cynical about authority.</td>
<td>I am good at multitasking.</td>
<td></td>
</tr>
<tr>
<td>I call everyone informally as my aunt, uncle, sister, and brother</td>
<td></td>
<td>I don’t trust church, police, &amp; the military.</td>
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<td></td>
</tr>
<tr>
<td>I am married with many children.</td>
<td></td>
<td>I have a very mixed career.</td>
<td>I enjoy being with my friends but I still keep my personal identity.</td>
<td></td>
</tr>
<tr>
<td>I visit my relatives and friends without telling them—I just appear in their residences.</td>
<td></td>
<td>I don’t care about getting married.</td>
<td>I enjoy material things but I prefer to have less stress, even if it means earning less money.</td>
<td></td>
</tr>
<tr>
<td>I have “water logic.” Nothing is cut and dry. Nothing is certain. It always depends.</td>
<td>I have “rock logic.” When I mean yes, I say yes. When I mean no, I say no.</td>
<td>I don’t care about traditional values.</td>
<td>I grew up in the Bill Clinton years.</td>
<td></td>
</tr>
</tbody>
</table>

I. *Jus Sanguinis* Subcultures: Non-White, Color-Based, and Ethnicity-Based Subcultures
   A. Native American
   B. African American
   C. Latino
   D. Asian American

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

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

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

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

VI. Urban Tribe Subculture
   A. French Cinéma Enthusiast Subculture
   B. Punk Subculture
   C. Goth Subculture
   D. Counter Culture
   E. Alternative Cultures

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

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

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

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

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

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

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

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

Most Travelers Tip:
- Private-car drivers $5 to $6 per day
- Tour guides $1 to $2 per day
- Tour bus drivers $1 to $2 per day

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

Chapter 2: The Program and Learning How to Learn

*Philippine Youth Leadership Program:*

Engaging a New Generation in the Southern Philippines in Interethnic Dialogue and Conflict Resolution

Lina Ong

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 projects in DeKalb and in the Chicago areas so they 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 understanding; (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 service as evidenced by increased participation in volunteer work in their home communities; (7) established networking and collaboration among alumni in developing and implementing community development/peace projects; and (8) continued contacts between alumni and their American host families and friends.

Project **outputs** include (1) development of **individual and regional action plans** that the participants are expected to carry out upon their return home; (2) launching of a *Mindanao-wide Youth Network for Peace* during the Follow-on Program in July or August that will permanently connect all the youth and adult alumni as well their respective schools/universities or NGOs; (3) an **interactive website** where success stories, lessons learned, best practices and projected-related information are posted regularly; (4) a **training workbook** containing hardcopies of workshop handouts and activity sheets that will be distributed to participants at NIU; (5) an “**e-book**”: a replicable and downloadable electronic version of the training workbook/manual accessible by all PYLP and ACCESS alumni, for use in the implementation of their action plans and other initiatives; (6) an **e-book collection of artwork on peace** created by the participants during their NIU training; (7) an **e-book collection of workshop outputs** such as learning missions, learning contract, conflict mapping, daily syntheses, breaking stereotypes, core values of ethnic groups/faiths, reactive conflict resolution; (8) a **journal** recording and analyzing the highlights of their daily learning experiences at NIU; (9) a **printed booklet** that includes a summary of all the activities of the NIU and Follow-on Programs, an evaluation of the impact of the programs on the participants, a review of the status of peace initiatives of alumni; (10) an **e-songbook** – a collection of songs that promote peace, harmony, unity, social justice; and (11) **e-video clips** of the participants’ cultural interactions with American peers, workshop activities, cultural performances, and field visits.

## Goals and Objectives of the Program

Note: The contents here present a general picture and are subject to change without notice.

Rey Ty

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<tr>
<th>Program Goals</th>
<th>Learning Objectives</th>
<th>Specific Objectives</th>
<th>Sessions</th>
<th>Resource Persons</th>
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</thead>
<tbody>
<tr>
<td>1. Inter-Ethnic Dialogue</td>
<td>Knowledge</td>
<td>To learn about diversity in Southeast Asia</td>
<td>Religious/Ethnic Diversity in Southeast Asia</td>
<td>Susan Russell</td>
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<tr>
<td>Knowledge</td>
<td>To engage in dialogue with Blacks &amp; African Americans</td>
<td>Center for Black Studies</td>
<td>LaVerne Gyant &amp; Todd Yeary</td>
<td></td>
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<tr>
<td>Knowledge</td>
<td>To understand the differences between US &amp; Philippine dominant cultures &amp; differences among cultures in the U.S.</td>
<td>Intercultural Orientation</td>
<td>Rey Ty</td>
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</tr>
<tr>
<td>Skills</td>
<td>To interact with U.S. high school students</td>
<td>Rochelle High School</td>
<td>Ellen White</td>
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<td>Skills</td>
<td>To interact with U.S. college students</td>
<td>Kishwaukee College</td>
<td>Evelina Jose Cichy</td>
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<tr>
<td>Knowledge</td>
<td>To understand Islam</td>
<td>DeKalb Mosque</td>
<td>Kareem Kandil &amp; Talia Yousef</td>
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<tr>
<td>Knowledge, Skills</td>
<td>To understand native American spirituality</td>
<td>Native American Spirituality &amp; Dream Catchers</td>
<td>Rita Reynolds</td>
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<td>Knowledge</td>
<td>To understand Judaism</td>
<td>DeKalb Synagogue</td>
<td>Avi Bass</td>
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<tr>
<td>Knowledge</td>
<td>To understand Christianity</td>
<td>DeKalb churches (host families)</td>
<td>Leslie Shives</td>
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<tr>
<td>Knowledge</td>
<td>To understand Baha`i Religion</td>
<td>Baha`i Temple</td>
<td>Staff</td>
<td></td>
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<tr>
<td>Knowledge</td>
<td>To understand Amish culture</td>
<td>Amish community</td>
<td>Amish Interpretive Center</td>
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<tr>
<td>Skills</td>
<td>To use theater as a tool for conflict resolution</td>
<td>Theater Production</td>
<td>Shana Siap &amp; Participants</td>
<td></td>
</tr>
<tr>
<td>Knowledge</td>
<td>To learn about mediation</td>
<td>Conflict Resolution Strategies</td>
<td>Desiree Matel-Anderson</td>
<td></td>
</tr>
<tr>
<td>Knowledge</td>
<td>To learn how to manage conflicts</td>
<td>Ethnic Conflicts and Management Strategies</td>
<td>Abu Bakarr Bah</td>
<td></td>
</tr>
<tr>
<td>Knowledge</td>
<td>To learn about conflict transformation</td>
<td>Conflict Transformation Strategies</td>
<td>Ma. Lucia Zapata</td>
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</tr>
<tr>
<td>Skills</td>
<td>To learn how to engage in social conflict resolution</td>
<td>Skills in Social Conflict Resolution</td>
<td>Garth Katner</td>
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</tr>
<tr>
<td>Skills</td>
<td>To learn about interpersonal, psychological conflict resolution</td>
<td>Skills in Interpersonal Conflict Resolution</td>
<td>Peace Learning Center</td>
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<td>Skills in Interpersonal Conflict Resolution</td>
<td>Peace Learning Center</td>
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</tr>
<tr>
<td>Skills</td>
<td>To learn skills important for leadership roles</td>
<td>Transformational Leadership &amp; Grassroots Empowerment</td>
<td>Laurel Jeris</td>
<td></td>
</tr>
<tr>
<td>Skills</td>
<td>To know the basics of effective communication</td>
<td>Public Speaking</td>
<td>Lina Davide Ong</td>
<td></td>
</tr>
<tr>
<td>Knowledge</td>
<td>To work together and develop the learning mission</td>
<td>Learning How to Learn</td>
<td>Rey Ty</td>
<td></td>
</tr>
<tr>
<td>Skills</td>
<td>To organize, plan, and implement leadership roles for each day</td>
<td>Leaders of the Day</td>
<td>Rey Ty</td>
<td></td>
</tr>
<tr>
<td>Skills, Attitudes</td>
<td>To critical reflect on learning new knowledge, skills, and attitudes</td>
<td>Daily Critical Reflection Writing and e-Journal</td>
<td>Rey Ty</td>
<td></td>
</tr>
<tr>
<td>Skills</td>
<td>To learn how to do long-term planning</td>
<td>Strategic Planning</td>
<td>Dr. Wei Zheng</td>
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<tr>
<td>Skills &amp; Attitudes</td>
<td>Skills</td>
<td>Skills &amp; Attitudes</td>
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<tr>
<td>To learn how to do action plans</td>
<td>To use communication skills</td>
<td>To use communication skills</td>
<td>To reflect on past learning</td>
<td>To reflect on immediate future action</td>
</tr>
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<td>Dr. Wei Zheng</td>
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<td>Rey Ty</td>
</tr>
<tr>
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<td>Attitudes To reflect on past learning</td>
<td>Attitudes To reflect on what you learn at NIU</td>
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<tr>
<td>Skills To use communication skills</td>
<td>Attitudes To reflect on immediate future action</td>
<td>Skills To engage in critical thinking</td>
<td>Skills To organize and engage in a panel discussion</td>
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<tr>
<td>Rey Ty</td>
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<td>Reflection Papers</td>
<td>Adult Panel</td>
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# Learning Contract

**Personal Learning Contract**  
Rey Ty  

**INTERNATIONAL TRAINING OFFICE & CENTER FOR SOUTHEAST ASIAN STUDIES**  
NORTHERN ILLINOIS UNIVERSITY  

I know that in this program I will learn about  

I know that there are three program goals, namely:  
1.  
2.  
3.  

I know that the objectives of this program are  
- To  
- To  
- To  
- To  
- To  

I pledge do my best to make this interfaith dialogue a success.  

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<tr>
<th>I expect myself to</th>
<th>I expect the course content to</th>
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<td>I will request the youth participants to</td>
<td>I will request the adult escorts/leaders to</td>
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<td>I will make sure that the learning process will be</td>
<td>To make the learning experience positive, I will</td>
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<td>I will REQUEST the resource persons to</td>
<td>To make the learning experience positive, I will not…</td>
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<td>I will actively participate.</td>
<td>I will be responsible for my own learning.</td>
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<td>I will help others by listening to them &amp; offer constructive responses.</td>
<td>I will reflect on &amp; review what I have learned in this course &amp; creatively apply them to my context back home.</td>
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<td>I will prepare simple and doable personal &amp; regional action plans.</td>
<td>I will implement my personal and regional action plans back home.</td>
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In the unlikely event that there will be a problem, I will…  

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<th>Name in Print</th>
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I expect myself to be

What I Expect of Myself

I expect myself to

What We Expect of Our Peers

I expect my peers to be

- No “Superstar”
- No “Ping-Pong”
- No “Popcorn”

I expect my peers to
What We Expect of Our Adult Leaders

I expect the adult leaders to

I expect the adult leaders to

be

What We Expect of Our Youth Leaders

I expect the youth leaders to

I expect the youth leaders to be
I expect the learning process to be
**Session Objective:** At the end of the session, the participants will be able consensually to lay down the rules of behavior that bind everyone.

**Procedure:**
- Participants sit on a circular formation in the session hall.
- The facilitator writes the words “Ground Rules” on a large sheet of paper.
- Participants volunteer ideas on how the sessions throughout the entire program will be conducted, including the behaviors of both facilitators and participants.
- The facilitator jots down the key points on the flipchart, such as (if they have identified these, if not, you can raise these points and list them down, granted that there is a consensus):
  1. We will make all efforts to ensure a “SAFE ZONE” for you
  2. We are in Safe Zone: do not harm anyone. You have the right to pass, if you don’t want to speak up temporarily.
  3. A Freedom Wall will serve as your voice box and daily evaluation
  4. Respect, tolerance, do not cross ethical boundaries, do not convert someone from one religion to another
  5. Active participation
  6. Cooperation
  7. Fun
  8. *No discrimination (size, weight, height, sex, gender, color, creed, age, social status, wealth, political position or connection, culture…).*
  9. Do NOT push people around, literally and figuratively.
  10. No bullying, no name-calling, no teasing, no talking down on people, no belittling, no insults, no scolding in front of others, no humiliating, no smart-alecking, etc.
  11. No grandstanding, no ping pong, & no popcorn attitudes.
  12. To ensure everyone participates, each person can only give one public speech during your stay in the U.S. and there should always be gender balance.
  13. For overall operations, Drs. Lina Ong and Sue Russell are in charge
  14. For day-to-day operations, Rey is in charge. They are your “SUGGESTION BOX.” Address your daily questions, comments, suggestions, and complaints to them. If ground rules have been violated, please let them know for appropriate action.
  15. You will be given information on ethical treatment of students, etc.
  16. The facilitator summarizes the main ideas.
  17. The flipchart is posted on the wall to remind everyone about the ground rules which the whole group has laid down.
Social Learning Contract

Positive, Constructive, and Facilitative Traits & Things in the Learning Process
Rey Ty

To-Do List Worksheet

To be

To
Social Learning Contract

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

Don’t engage in side conversations. That is rude!

-Don’t be arrogant.
-Don’t bully.
-Don’t laugh at other people’s posture, wrong spelling, grammar, or pronunciation.

Don’t

Don’t

Don’t

Don’t
Learning Mission Statement:

We are here to
Each one of the participants will be delegated powers and duties which you will perform on a daily basis. They include, among others, the following:

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

Critical Writing Exercises
Rey Ty

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

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

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

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

V. Assignments
A. Each Participant
   1. Submit your In-Class 5-Minute Writing Exercise AM and PM that you finish after each session, whether on campus or out of town, and other written work, such as reflection on volunteer community work, etc.
   2. Submit to your online folders right after class when on campus
   3. When out of town, submit all piled up assignments before the following day’s session begins

B. Leaders of the Day
   1. Submit online your integrated interfaith invocation
   2. Submit online your summary of and reflection on previous day’s session
   3. Submit online your Energizer or Ice Breaker: (1) title, (2) objectives and (3) procedures
   4. Submit online lyrics, titles, composers, etc. of the unity or harmony songs you use
   5. AM and PM Preview
      a. Introduce Resource Person and Topic
      b. Announce Break Time and Resumption of Session
      c. 5-Minute Summary and Reflection Paper after the session ends AM & PM
      d. One-hour computer lab time after PM class to submit written work online
      e. Announce trips, programs, meeting time, etc.

VI. Traditional But Critical Writing
   A. Types
      1. Pre-Test, Midterm Reflection, and Final Reflection
      2. Daily Reflections and Journal
      4. Induction: Thesis-Seeking Essay
      5. Debate
   B. Tips
      1. Provide the following
         a. Identifying Data on top of the first page: Your Name, Your Title, Resource Person, Topic, Date
         b. Themes
         c. Summary
         d. Your Opinions
      2. If You Disagree, then offer an alternative view
      3. Link discussions to and share your experience
      4. Suggest small steps and concrete actions for social change

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

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

IX. Saving Your Files for Easy Reference

<table>
<thead>
<tr>
<th>Type of Submission</th>
<th>Example (Date refers to the Calendar of Activities, not when you submitted your work)</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Individual Participants</td>
<td>I. Individual Online Folder</td>
</tr>
<tr>
<td>AM &amp; PM Journal</td>
<td>2008-04-09-AMPM-Ty-Rey</td>
</tr>
<tr>
<td>AM &amp; PM Journal</td>
<td>2008-04-10-AMPM1-Ty-Rey</td>
</tr>
<tr>
<td>AM, PM &amp; Night Journal</td>
<td>2008-04-11-AMPM2Night-Ty-Rey</td>
</tr>
<tr>
<td>Poem</td>
<td>2008-04-11-AMPoem-Ty-Rey</td>
</tr>
<tr>
<td>Poem</td>
<td>2008-04-11-PM-Slogan-Ty-Rey</td>
</tr>
<tr>
<td>II. Leaders of the Day</td>
<td>II. One Leaders of the Day Online Folder for All Days!</td>
</tr>
<tr>
<td>Interfaith Invocation</td>
<td>2008-04-11-AM-Invocation</td>
</tr>
<tr>
<td>Summary &amp; Reflection</td>
<td>2008-04-13-AM-Summary-Abubacar-Santos-Xanadu-Yusuf</td>
</tr>
<tr>
<td>Summary &amp; Reflection</td>
<td>2008-04-14-AMPM--Summary-Dalisay-Jerez-Manobo-Said</td>
</tr>
<tr>
<td>Unity Song</td>
<td>2008-04-15-PM-UnitySong-TrueColor-Davide-Gandal-Mehmet-Ogun</td>
</tr>
</tbody>
</table>

### Critical Reflections on Learning and Transformation

Rey Ty

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

<table>
<thead>
<tr>
<th>Title of the Session</th>
</tr>
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<tbody>
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</table>

<table>
<thead>
<tr>
<th>Your Name</th>
</tr>
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<tbody>
<tr>
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</table>

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

<table>
<thead>
<tr>
<th>1. <strong>Satisfaction</strong>: Am I satisfied with the session?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>2. <strong>Participation</strong>: To what extent did I actively participate &amp; collaborate in learning?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>3a. <strong>Knowledge</strong>: What new knowledge did I learn?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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</tbody>
</table>

<table>
<thead>
<tr>
<th>b. <strong>Skills</strong>: What new skills did I learn?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>c. <strong>Forming, Reforming &amp; Transforming Values</strong>: What new values did I learn? Did I form new values? Did I have to reform my old values? Did I have to transform my values completely?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>4. <strong>Individual Change</strong>: To what extent did I experience personal transformation?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>6. <strong>Social Change</strong>: How will I apply what I have learned back in my community so that I can bring about social transformation?</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>7. <strong>Empowerment</strong>: To what extent am I empowered?</th>
</tr>
</thead>
<tbody>
<tr>
<td>a. <strong>Cognitive Empowerment</strong>: I am now powerful, after gaining new knowledge.</td>
</tr>
<tr>
<td>b. <strong>Psychological Empowerment</strong>: I feel powerful after attending the program.</td>
</tr>
<tr>
<td>c. <strong>Economic Empowerment</strong>: I am able to gather resources to implement an action plan (such as conduct a leadership workshop addressing the topic we have discussed).</td>
</tr>
<tr>
<td>d. <strong>Political Empowerment</strong>: I am able to take decision and do things differently in order to bring about change and just peace.</td>
</tr>
</tbody>
</table>

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Sample Daily Journal in Chart Format:
Three Things I Learned Today
Rey Ty

Date: ____________________________

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

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

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

<table>
<thead>
<tr>
<th>Attitudes before Attending the Program</th>
<th>New Attitudes I Have Adopted Today at NIU</th>
<th>Apply in My Home Context</th>
</tr>
</thead>
</table>

1. I am a product of my family, community, & school. I came to discriminate against xxx and consider them as yyy.

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

1. When I return home, I pledge I will never have prejudices against aaa because I now realize that my bigotry was purely based on stereotypes and do not reflect reality.

Please Write Other Comments Inside the Box Below:

---

### Gagné’s Nine Stages of Effective Learning

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

### Learning Environments

*Jonassen & Land, 2001*

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

### Elements of Successful Learning

<table>
<thead>
<tr>
<th>1. <strong>Content</strong></th>
<th>Authoritative</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. <strong>Instructional Strategies</strong></td>
<td>Appropriate and best design</td>
</tr>
<tr>
<td>3. <strong>Learners</strong></td>
<td>Independent, motivated, and open-minded to learn and use technology</td>
</tr>
<tr>
<td>4. <strong>Technology</strong></td>
<td>Reliable</td>
</tr>
<tr>
<td>5. <strong>Instructional Professionals</strong></td>
<td>Knowledgeable and skillful facilitators</td>
</tr>
</tbody>
</table>

### Overview of the Learning Experience: Steps, Definition, Tasks, and Outputs

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

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

Different Ways of Learning

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

Instructional and Learning Strategies

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

### Bloom’s Six Types of Learning

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

### Bloom’s Revised Taxonomy

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

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

<table>
<thead>
<tr>
<th>Knowledge Dimension</th>
<th>Cognitive Processes Dimension</th>
<th>Remember</th>
<th>Understand</th>
<th>Apply</th>
<th>Analyse</th>
<th>Evaluate</th>
<th>Create</th>
</tr>
</thead>
<tbody>
<tr>
<td>Factual</td>
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<td>Conceptual</td>
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<td>Procedural</td>
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<tr>
<td>Meta-cognitive</td>
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(Anderson, Krathwohl et al. 2001)
**Learning Wheel**

Based on Bloom's Taxonomy


**Kolb’s Four Learning Styles**

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

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

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

II. Learning Perspectives
A. Cognition
1. Explains causally related mental constructs such as motivations, traits, memories, beliefs, and emotions;
2. Explains how information is perceived, processed, stored, retrieved, and forgotten
3. Students learn to solve problems by assigning and mapping them to a schema retrieved from long-term memory
B. Behavioralism: Tangible reward for learning with praise, stars, etc.
C. Self-Determination: Criticizes rewards as undermining intrinsic motivation
D. Social Cognition (Bandura)
1. Merger of behavioral, cognitive and social factors
2. Observational learning: change one’s behavior based on observing others’ behavior and its consequences

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

III. Cognitive Objectives
A. Types or Knowledge Dimension
1. Factual Knowledge
2. Conceptual Knowledge
3. Procedural Knowledge
4. Meta-Cognitive Knowledge (knowing about knowing or not knowing). For example:
   a. I don’t remember.
   b. I understand that pretty well.
   c. I can’t solve that problem right now.
   d. I need to have some music on so that I don’t fall asleep.
   e. I can’t remember who you are.
   f. Have we really met before?
B. Levels of Cognitive Domain, Learning Skills & Intellectual Abilities
1. Knowledge
   a. “What is…?”
   b. “What is globalization?” “What is peace?” “What is conflict resolution?” “What is youth leadership?”
   c. “Define…”
   d. “What happened on…?”
   e. “Justify the use of …?”
2. Comprehension
   a. “Compare and contrast…”
   b. “Compare globalization and localization.” “How different is leadership in general from youth leadership in particular?” “Compare and contrast advocacy work and development work.”
3. Application
   a. “Use theory on … and apply it to the … situation”
   b. “How does globalization apply to the Philippines?” “Apply the different theories of youth leadership to the Mindanao situation.”
   c. “Develop a pie chart about the current…”
   d. “Produce a graph showing the actual demand for and supply of…”
   e. “Organize… to show…”
   f. “How does the … Policy on… apply to…?”

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

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

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

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

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

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

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

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

Reference:
Learning Bowl: Asking Questions to Review New Knowledge Gained
Rey Ty

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

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

<table>
<thead>
<tr>
<th>Bloom’s Taxonomy: Six Levels of Learning</th>
<th>Write Down Your Questions Below</th>
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</thead>
<tbody>
<tr>
<td><strong>I. Knowledge: (Lowest Level)</strong></td>
<td>Remember:</td>
</tr>
<tr>
<td>Remembering previously learned material, such as concepts, definitions, principles, &amp; recalling information</td>
<td>What new knowledge did you receive? Factual, Conceptual, Procedural, &amp; Meta-Cognitive Knowledge</td>
</tr>
<tr>
<td>1. Describe, Identify, Name, True or False</td>
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<tr>
<td>2. Define, State, Label, Recite</td>
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<tr>
<td>3. Enumerate, List</td>
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<tr>
<td><strong>II. Comprehension:</strong></td>
<td>Understand:</td>
</tr>
<tr>
<td>Understanding the Meaning of remembered material, demonstrated by explaining in one’s own words or citing examples, translating, interpreting, and extrapolating</td>
<td>How do you respond to the new knowledge?</td>
</tr>
<tr>
<td>1. State, Match, In Your Own Words…</td>
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<tr>
<td>2. Summarize, Illustrate, Paraphrase</td>
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<tr>
<td>3. Outline, Express, Restate</td>
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<tr>
<td>4. Demonstrate</td>
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<tr>
<td>5. Explain, Interpret</td>
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<tr>
<td><strong>III. Application:</strong></td>
<td>Apply:</td>
</tr>
<tr>
<td>Selecting and using known information to solve a problem, to answer a question, or to perform another task. The information may be rules, principles, formulas, theories, concepts, or procedures</td>
<td>If you value some new knowledge, how would you use it in your own context?</td>
</tr>
<tr>
<td>1. Classify, Apply, Change, Employ, Use</td>
<td></td>
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<tr>
<td>2. Prove, Justify, Manipulate, Solve</td>
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<tr>
<td>3. Illustrate, Show</td>
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<tr>
<td>4. Comment, Modify</td>
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<tr>
<td><strong>IV. Analysis:</strong></td>
<td>Analyze:</td>
</tr>
<tr>
<td>Breaking down a piece into its parts and explaining the relationship between the parts</td>
<td>How do you organize the new idea into different parts?</td>
</tr>
<tr>
<td>1. Analyze, Examine, What are the elements of…</td>
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<tr>
<td>2. Compare and contrast, Differentiate, Chart, Categorize</td>
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<tr>
<td>3. Argue, Discuss, Subdivide, Break down, Diagram</td>
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<tr>
<td><strong>V. Synthesis:</strong></td>
<td>Create:</td>
</tr>
<tr>
<td>Producing something original after having broken the material down into its components</td>
<td>How do you show that you have internalized the new knowledge?</td>
</tr>
<tr>
<td>1. Synthesize, Design, Formulate, Invent, Device, Create, Formulate, Perform a Skit…</td>
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<tr>
<td>2. Develop, Construct, Produce, Predict, Compose</td>
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<tr>
<td><strong>VI. Evaluation: (Highest Level)</strong></td>
<td>Evaluate:</td>
</tr>
<tr>
<td>Using a set of criteria to arrive at a reasoned judgment</td>
<td>Why do you accept the new knowledge?</td>
</tr>
<tr>
<td>1. Review, Assess, Weigh, Recommend</td>
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<tr>
<td>2. Evaluate, Respond, Appraise, Critique, Judge</td>
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</tbody>
</table>

Chapter 3: Mindanao Situation

*The Mindanao Conflict: Recent Views from Some Moro Rebels*

Susan Russell

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

Autonomous Region of Muslim Mindanao

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 incident 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

Effects of War, continued

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

47% of Filipinos (Pulse Asia survey) “think Muslims are terrorists or extremists” (2005)

U.S. State Department Country Report on Human Rights documents discrimination and marginalization against Muslims in housing and employment

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. Saffrullah 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)

Jamail Kamlian, MSU-Iligan professor and author of report on causes of clan conflict in Sulu

Mochtar Matuan, MSU-Marawi professor and author of report on clan conflict in Lanao

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 Pualas, Lanao del Sur
Dr. Amina Domato-Sarip, Bai Alabi a Noni, Royal Sultanate of Boribid, Lanao del Sur
Dr. Minang Dirampatan-Sharief, MSU Marawi

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 capacity-building

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

OBJECTIVE
reduce level of violence in conflict areas
remove source of grievances, assist conflict-affected areas, heal social wounds and strengthen traditional relationships

DOWNWARD TREND IN GRP-MILF ARMED SKIRMISHES vs.
UPWARD TRENDS IN GROSS REG. DOMESTIC PRODUCT (GRDP) GROWTH RATES (R-IX – ARMM)

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

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

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

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

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 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

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

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
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

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)

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
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

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

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 Buliok 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

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

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

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)

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. 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 NOT 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.

U.S. role con’t

Ishak Mastura argues that the U.S. legally 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.

Human Security Framework, con’t

In 1990s, “responsibility to protect” has shaped emerging practices of international intervention. It 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. It involves transforming NGOs into the role of state auxiliaries. Mark Duffield refers to it as a new planetary order.

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. 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.
Sample Review Questions regarding the Mindanao Conflict
Rey Ty

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

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

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

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

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

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

<table>
<thead>
<tr>
<th>PROBLEMS IN THE DIFFERENT REALMS</th>
<th>ROOT CAUSES Why did it happen?</th>
<th>WHO ARE INVOLVED IN THE CONFLICT?</th>
<th>POSSIBLE SOLUTIONS How can we solve it?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Economic</td>
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<td></td>
<td></td>
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<tr>
<td>Social</td>
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<td>Political</td>
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<td>Cultural</td>
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<td>Inter-Personal</td>
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<tr>
<td>Personal</td>
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<tr>
<td>Others (please identify)</td>
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</tr>
</tbody>
</table>
### Mindanao Situation: Levels of Conflict
Rey Ty

<table>
<thead>
<tr>
<th>LEVELS OF CONFLICT</th>
<th>ISSUES</th>
<th>PARTY A</th>
<th>VS. PARTY B</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. PERSONAL</td>
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<tr>
<td>2. INTERPERSONAL</td>
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<tr>
<td>3. GROUP</td>
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<tr>
<td>4. INTER-GROUP</td>
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<td>5. LOCAL</td>
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<td>6. PROVINCIAL/PREFECTURE/“STATE”</td>
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<td>7. INTER-PROVINCIAL, INTER-PREFECTURE, OR INTER-STATE</td>
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<td>10. GLOBAL</td>
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Chapter 4: Leadership

*Elements of a Dynamic Presentation*

Dr. Lina Davide Ong

1. Speaker
   a. Motivation
   b. Credibility
   c. Delivery or speaking style

2. Message: Verbal & Non-Verbal components
   - Content
   - Style of delivery -- depends on the type of speech & the occasion
   - Structure

   - Introduction
   - A Body
   - Conclusion

The Message/Speech

   - Introduction
   - A Body
   - Conclusion

The introduction should include:
- an opening grabber (a quote or shocking statistic)
- an agenda
- the purpose or main message of your presentation

The body should include:
- your main points or ideas
- points which support your main message

The conclusion should include:

- a summary of your main point.
- a closing grabber

3. Audience
   A udience: Who are they? How many will be at the event?
   U nderstanding: What is their knowledge about your topic?
   D emographics: Age, sex, educational background?
   I nterest: Why will they be at this event?
   E nvironment: Where will I stand when I speak?
   Will everyone be able to see and hear me? Am I the only speaker?
   N eeds: What are the listener's needs?
   C ustomized: How can I custom fit my message to this audience?
   E xpectations: What do the listeners expect to learn from me?

4. Channel or Medium
   * Nonverbal (gestures, facial expressions, body movement, posture)
   * Pictorial (diagrams, charts, graphs, pictures, objects)
   * Aural (tone of your voice, variations in pitch and volume, other vocal variety)

5. Feedback (Non-verbal & Verbal)
6. Setting

   How to Make Your Body Speak

   * Rid Yourself of Distracting Mannerisms:
     · Gripping or leaning on the lectern
     · Finger tapping
     · Lip biting or licking
     · Toying with coins or jewelry
     · Frowning
     · Adjusting hair or clothing
     · Head wagging

   * Get an accurate perception of your body's image:
     · Posture
     · Gestures
     · Body movement
     · Facial expressions
     · Eye contact

   Facial Expressions

   Facial expressions are show the meaning behind your message. Leave that deadpan expression to poker players.

   Remove expressions that don't belong on your face, such as:
   nervous, unconscious movement of facial muscles (e.g., licking lips, tightening the jaw, involuntary frowning)

   Eye Contact

   Eye contact -- the most powerful nonverbal communicator! Eye contact is the cement that binds together speakers and their audiences. Eye contact is a feedback device that makes the speaking situation a two-way communication process.

---

"The eyes are the mirror of the soul."

How to Use your Eyes Effectively

1. **Glance at your notes.** Keep your notes brief.

2. **Establish a personal bond with listeners.** Select one person and talk to him/her personally. Maintain eye contact with that person long enough to establish a visual bond (about 5 to 10 seconds)….. usually the equivalent of a sentence or a thought. Then shift your gaze to another person.

Addressing hundreds or thousands of people: **pick out one or two individuals** in **each section of the room** and establish personal bonds with them.

3. **Monitor visual feedback.**

   **Gestures**

   * Suit the action to the word and the occasion.
   * Purposeful
   * Convincing
   * Vigorous
   * Broad enough to be clearly visible
   * Smooth & well timed

   Every gesture has three parts:

   - **The Approach** - Your body begins to move in anticipation.
   - **The Stroke** - The gesture itself.
   - **The Return** - This brings your body back to a balanced posture.

**Your Appearance**

First impression

Dress

Stage demeanor

Walk purposefully and confidently to the speaking position… to the podium.

The most **crucial** part of your presentation -- **first few minutes**.

Appear **eager** to speak. Too many speakers look as though they are **heading toward execution**.

**Pause** there for a few seconds ….. Smile before you say your first words.

**Handling your NOTES or manuscript**

**Voice**

* Articulation/Pronunciation  * Volume Level  
* Voice Projection  * Expression

Articulation/Pronunciation

* Inaudible vs. Unintelligible

Controlling Volume
Volume knob with five settings:

1-WHISPER
2-SOFT
3-CONVERSATIONAL
4-LOUD
5-YELL

Whisper -- library, theatre or bedroom
Conversational
Soft & conversational – for “color”
Yell -- HELP me!!!!!!

Voice Projection
You’re so kind and gentle. I am so sorry; please forgive me. You’re hurting me. I feel so sad and lonely.
I hate you …. I hate **you** ….. I hate **you**. Can you hear me out there? Peace be with you (in a mosque/church; outdoor).

Walking

Walking to stress an important idea

Purposeful and intentional, not just a random shift of position

Take three steps only …

When employing visual aids, NEVER stand in front of any visual aid. Walk…

**Your body does speak very loudly!**

*A cardinal rule in public speaking:*

NEVER Apologize, Confess, or Make Excuses!

"I'm sorry but I have a cold today so my voice may sound a little funny" (apology) **OR**

"I just found out about this presentation yesterday, so I didn't have as much time to prepare as I would have liked" (excuse) **OR EVEN**

"I'm so nervous..." (confession).

If you want to WOW your audience, you have to adopt and live by the motto: NO APOLOGIES, NO EXCUSES, NO CONFESSIONS.

Instead of APOLOGIZING--"I'm sorry I didn't bring in a sample, but I couldn't arrange it on such short notice," try framing it in the **positive**, "I am working on getting you a sample and I can deliver it next week."

Speech to Introduce a Speaker

**Purposes:**

to inform the listeners of the speaker's qualifications

* to create among listeners a confidence in and a friendly desire to listen to the person you are introducing

* to "sell" the speaker to the audience

* Remember to keep it short. Two-three minutes is about right. Mention the speaker's credentials, but don't exaggerate their expertise or accomplishments. By preparing well you can say a lot in a few words.

* Your task: to give star billing to the speaker, not to seize it for yourself.

* Find out in advance what the speaker plans to talk about. When you have this information, do not steal his thunder by making a preliminary talk of your own on the same subject.

* Whatever you do, whatever you say, be brief!

* Know how to pronounce the speaker's name.

* Start with an upbeat phrase such as "Ladies and gentlemen, we're in for a real treat tonight."

* Then you can say a few sentences to build up the credentials of the speaker in the mind of the audience such as, "Our guest speaker is a man who has been the driving force behind this project for many years".

* Then you finish by giving the name of the speaker - on an upbeat note. (Don't just say "So without further ado I'll hand over to Bill Gates").

* The final words of your introduction --the name of the guest speaker.

   For example, you can finish with "Ladies and gentlemen, I'd like to welcome Bill Gates".
Public Speaking: Rubric for Oral Presentations
Rey Ty

Name of Public Speaker: ____________________________________________________________________

<table>
<thead>
<tr>
<th>Standard Measures</th>
<th>Scores</th>
<th>Exceeds Expectation (2 Points)</th>
<th>Meets Expectation (1 Point)</th>
<th>Below Expectation (0 Point)</th>
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<tbody>
<tr>
<td>I. Content (Paper Outline or Scaffolding)</td>
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<td>Title on the First Slide</td>
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<td>Attention Grabbing Device</td>
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<td>Topic sentence</td>
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<td>Linkage to overall goals or objectives: youth leadership</td>
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<td>Linkage to overall goals or objectives: interfaith dialogue</td>
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<td>Linkage to overall goals or objectives: conflict resolution</td>
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<tr>
<td>Introduction (define project management &amp; state purpose of paper)</td>
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<tr>
<td>Clear Main Themes</td>
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<tr>
<td>Body: Clear &amp; Logically Connected Evidence</td>
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<td>Analysis (anticipated areas of concern about the project)</td>
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<td>Discussion (what strategies, techniques, processes all team members should use)</td>
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<tr>
<td>Keep It Simple &amp; Straight to the Point</td>
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<td>Key words in bullet points only; not long sentences</td>
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<td>Appropriate use of time</td>
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<td>Conclusion (what should happen, overall--goals)</td>
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<td>Recommendation to Team (what your team, specifically, should do to be successful)</td>
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<td>Well Organized</td>
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<td>II. Appearance &amp; Cues</td>
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<td>Eye Contact with the audience</td>
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<td>Voice Volume</td>
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<td>Body Language</td>
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<td>Maintain Audience Interest</td>
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<td>No unnecessary words, such as “ah, hmm, that’s it, stuff like that…”</td>
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<td>“X” Factor</td>
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<td>III. SMART</td>
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<td>Timely?</td>
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<td>No duplication of existing program/s in Mindanao?</td>
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<td>IV. Scores</td>
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Return this sheet to Kuya Rey when you submit your revised draft. Thank you.
Session Purpose:
This session is designed to help you accomplish the four objectives listed below:
1. Reflect on your inner strengths as a youth leader in your community
2. Understand your many sources of power and influence
3. Anticipate the types of support you will need back home to realize your action plan
4. Brainstorm ways of developing those supportive relationships

Activities:
After a brief introduction, we will watch some video commentary from women engaged in community development in Sri Lanka. You will be asked to take notes on particular aspects of the DVD presentation. We will discuss your observations in the large group setting.

Using a list of characteristics of effective community leaders that has been developed and refined by numerous grassroots leaders in several different countries, we will work in small groups to critique these lists and adapt them to your specific contexts and age group.

After completing and scoring a short questionnaire on the use of power and influence, we will take a look at some data that has been collected using this instrument from men and women of different ethnicities. We will also talk about uses and abuses of power and influence, along with the countless socio-cultural factors that must be taken into consideration in their application.

First individually, then in small groups, you will analyze the data that we have generated during the three activities described above (which will help you accomplish objectives # 1 & 2), and develop a short presentation for the large group addressing objectives # 3 & 4 listed above.
I. Leadership
   A. Traits versus Process Leadership
   B. Assigned versus Emergent Leadership
   C. Leadership and Power
   D. Leadership and Management

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

III. Style Approach

IV. Situational Approach

V. Contingency Theory

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

VII. Leader-Member Exchange Theory

VIII. Transformational Leadership

IX. Team Leadership

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

XI. Women and Leadership

XII. Leadership Ethics
    A. Respect Others
    B. Serve Others
    C. Just
    D. Honest
    E. Build Community

---

Chapter 5: Inter-Ethnic, Interfaith, and Intra-Faith Dialogue

Islam Fact Sheet for Beginners
Compiled by Talia Yousuf

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

Jews who participate in religious observances also share
* Jewish life-cycle practices
* Jewish holy days and the Jewish calendar
* the observance of Jewish ethical practices and practices of holiness
* practices of Jewish prayer and study.

Finally, those who in any way identify themselves as Jews, share the long chain of tradition that is the history of the Jewish people.

**ONE GOD**
The story of Abraham as told in the Bible still teaches the most central of all Jewish beliefs—there is one God who rules over all.

**GOD’S CONCERN FOR HUMANITY**
Through the leadership of Moses, the Children of Israel believed that God was interested not only in worship and sacrifice, but also in how people treated one another. This has been termed ethical monotheism.

**A PARTNERSHIP BETWEEN GOD AND HUMANITY**
The Jewish religion teaches that God cares for the world, renewing it daily, and expects human beings to care for it as if it were their own garden. The Jewish religion teaches that God has given laws instructing individuals to behave fairly with one another. Moreover, the Jewish belief in the One God implies that all human beings are created equal; every person is a son or daughter of the One God, created in God’s image; and each human being is precious and unique.

**THE CONCERN OF ONE PERSON FOR ANOTHER**
The sage Hillel said, “Do not unto others that which is hateful unto you.” Hillel’s statement [in the negative] is the Jewish Golden Rule. The prophet Micah phrased it:

*It has been told you, O man, what is good,*
*And what the Lord requires of you:*
*Only to do justly, and to love mercy, and to walk humbly with your God.*
Statement of the Problem

What do you—as an educator or facilitator—do when organizers, administrators, participants, and grant donors tell you to “make sure that the sessions are interactive”? It’s an abstract command with no specific instructions on what could be done. It’s no joke: one needs training and previous experience to be able to conduct interactive learning sessions. Don’t panic, though. One way of making the learning sessions interactive is by the use of music.

Objectives of this Paper

This paper aims to illustrate that music is a powerful tool that can be used in active learning strategies for the promotion of issues related to equitable social change, social justice and peace.

Framework and Methods of Analysis

This paper uses the following frameworks to understand the role that music plays in transformative learning: postcolonial theory, critical theory, feminism, and cultural theory. Put together, these frameworks use culture—which includes music and songs—to promote equality among people from different countries who are of different ethnicities, religions, gender, and social status. This paper reviews the literature on the theory of the use of culture to advance social transformation as well as identifies a list of songs that can be used for training for social change.

Findings

Role of Music in Society

What is music? In the very abstract, music is one of the many art forms, which includes, among others, cinema, dance, painting, pottery, and theater, all of which are part of a larger phenomenon we call culture. Culture in the most general sense is what human beings create out of nature. It is something that does not exist by itself. Human beings change cultures all the time and they are historically and socially determined. Music with words is a song, which is a unifying tool that unites logic and creativity, both of which are functions of the right brain and the left brain. Music is a very powerful instrument for human beings to grasp some information in a matter of minutes. Thus, its social role cannot be neglected. A song can serve one of two social and political functions. One, it can serve both to conserve what seems to be good in general and to accept the status quo. Music, in this case, is a momentary and temporary escape from the harsh realities of life, especially for the oppressed and the poor. It either states that all is well or that we can for the moment dream that all is well. However, music can also serve to question what has been taken to be good in general, to reject the status quo, and to propose a different way of looking at and doing things. Music, in this instance, is a critical tool for deconstructing learning, reconstructing knowledge, and social transformation. The socially conscious and socially active songwriters take it as their responsibility to contextualize experience in their songwriting, oppose injustices, and propose ways to advance sustainable peace. The text or the lyrics of a song can either overlook the social context or to include the social context: to escape from it, to accept things as they are, or to challenge the status quo. Based on the foregoing, while music is clearly cultural, it is also a powerful political tool. Music can lead us to an unconscious submission of things as they are or to a conscious inquiry about social injustice and to a collective effort for social change.

Wrote Plato in The Republic, Book 3: “Musical training is a more potent instrument than any other, because rhythm and harmony find their way into the inward places of the soul; on which they mightily fasten, imparting grace, and making the soul of him who is rightly educated graceful, or of him who is ill-educated ungraceful; and also because he who has received this education of the inner being will most shrewdly perceive omissions or faults in art and nature, and with a true taste, while he praiseth and rejoiceth over and receives into his soul the good, and becomes noble and good, he will justly blame and hate the bad, now in the days of his youth, even before he is able to know the reason why; and when reason comes he will recognize and salute the friend with whom his education has made him long familiar.”

Music and Social Transformation

Songs can be used as an escape from reality, as a tool to accept the status quo of inequality, or as a liberat-
ing tool for the creation of a new social order that promotes harmony based on justice. Thus, songs can be used as powerful tools for promoting consciousness raising and personal transformation of one’s knowledge, attitudes and values. Important issues include, among others, diversity, empowerment, environmentalism, equality, forgiveness, freedom, gratitude, hope, human rights, liberty, life, love, multiculturalism, peace, social action, social justice, social transformation and solidarity.

Music and Different Learning Styles

Each person has a different learning style. There are cognitive and behavioral learners. Some learn better by listening, such as listening to lectures, to audio-books, or to songs in a digital audio-player. Others learn better by seeing the words and reading texts, such as reading the lecture notes or lyric sheet on the screen, the white or black board or the electronic board. Others love watching movies or video clips, such as music videos. Still others learn better by doing, such as actually singing. Others learn better after they feel the impact of the song on their emotions. Keep these pieces of information in mind when using music for social transformation.

Technology is Not the Main Issue

When conducting workshop sessions using songs and instruments to promote justice and peace, barefoot facilitators (Ty, 2006) are flexible enough to use a combination of tools—such as resorting to the use of chalk talk or high-tech gadgetry. Emancipatory facilitators must not be a slave to technology, but use appropriate technology only whenever available. To learn a song together, one could ask for volunteers who know the song to sing it first and then the others would follow. Or, one could play a vinyl in 45 or 33 rpm, an audicassette tape, a CD, a VHS tape, a VCD, a DVD, or an MP3 audio-file in a digital MP3 audio player. The message in the song is important, while the technology is incidental, depending on its availability. If technology is not available, remember that singing accapella is wonderful by itself. If people are not comfortable singing, then they can listen to songs or watch a video clip, both of which are also effective in imparting transformative knowledge and values.

Some Songs You Can Use

Below is a partial list of socially relevant songs. They tackle serious matters such as conflict, environmental degradation, racism, genocide, and war. These songs also promote critical thinking and struggle for the recognition and protection of the rights of everyone, including, women, children, indigenous peoples, workers and peasants. They promote social transformation that advances our hope for national, regional, and global unity, regardless of ethnicity, color, or sex. Let us share with each other your lists of socially relevant songs.

<table>
<thead>
<tr>
<th>SONG</th>
<th>SINGER OR COMPOSER</th>
<th>ORIGIN</th>
<th>THEME</th>
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<tbody>
<tr>
<td>911 is a Joke</td>
<td>Public Enemy</td>
<td>U.S.A.</td>
<td>911 Does Not Respond Well to the Poor</td>
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<td>Agila (Harina Ibon)</td>
<td>Joey Ayala</td>
<td>Philippines</td>
<td>Wildlife Protection</td>
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<td>Ain’t No Mountain High Enough</td>
<td>Diana Ross</td>
<td>U.S.A.</td>
<td>Hope</td>
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<td>Alishan</td>
<td>Folk Song</td>
<td>Taiwan, China</td>
<td>Respect for Indigenous People</td>
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<td>Patrick Bruel</td>
<td>France</td>
<td>Human Rights</td>
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<td>American Life</td>
<td>Madonna</td>
<td>U.S.A.</td>
<td>Anti-War</td>
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<td>Another Brick in the Wall</td>
<td>Pink Floyd</td>
<td>U.S.A.</td>
<td>Critical Education</td>
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<td>Babae</td>
<td>Inang Laya</td>
<td>Philippines</td>
<td>Women</td>
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<td>Babae Ka</td>
<td>Susan Fernandez, Inang Laya</td>
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<td>Women</td>
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<td>Asin</td>
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<td>Social Transformation</td>
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<td>George Harrison</td>
<td>U.K.</td>
<td>Support for a Newly Born Muslim Country with Power</td>
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<td>Bayan Ko</td>
<td>Kundiman</td>
<td>Philippines</td>
<td>Nationalism</td>
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<td>Because of You</td>
<td>Kelly Clarkson</td>
<td>U.S.A.</td>
<td>Mutual Support</td>
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<tr>
<td>Biko</td>
<td>Holly Near</td>
<td>U.S.A.</td>
<td>Fight against Racism</td>
</tr>
<tr>
<td>Song Title</td>
<td>Artist</td>
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<td>Biko</td>
<td>Peter Gabriel</td>
<td>U.K.</td>
<td>Non-Violence &amp; Killing of Biko who was against racism and apartheid</td>
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<tr>
<td>Blazed Glory</td>
<td>Jon Bon Jovi</td>
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<td>Bless the Beasts and the Children</td>
<td>Carpenters</td>
<td>U.S.A.</td>
<td>Youth and Wildlife</td>
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<td>Blowin’ in the Wind</td>
<td>Bob Dylan</td>
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<td>Social Involvement</td>
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<td>Boom!</td>
<td>System of the Down</td>
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<td>Anti-War</td>
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<td>Born Dead</td>
<td>Ice T</td>
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<td>Free Speech</td>
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<td>Born in the U.S.A.</td>
<td>Bruce Springsteen</td>
<td>U.K.</td>
<td>Veteran’s Post-War Issues &amp; Movement</td>
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<td>Boys Keep Swinging</td>
<td>David Bowie</td>
<td>U.K.</td>
<td>Sexual Orientation</td>
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<td>Bridging the Gaps</td>
<td>Black Eyed Peas</td>
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<td>Dialogue</td>
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<td>Brothers in Arm</td>
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<td>Generation X in Iraq War</td>
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<td>Buklod</td>
<td>Philippines</td>
<td>Peasants</td>
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<td>Buwan, Buwan</td>
<td>Joey Ayala</td>
<td>Philippines</td>
<td>Nature</td>
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<td>California Uber Alles</td>
<td>Dead Kennedys</td>
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<td>Critique of Politics</td>
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<td>Canción con Todos</td>
<td>Mercedes Sosa</td>
<td>Argentina</td>
<td>International Solidarity</td>
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<td>Victor Jara</td>
<td>Chile</td>
<td>Love for One’s Working Spouse</td>
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<td>Dabaw</td>
<td>Joey Ayala</td>
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<td>Mindanao</td>
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<td>A Desalambrar</td>
<td>Daniel Viglietti</td>
<td>Uruguay</td>
<td>Self-Determination</td>
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<td>Do They Know It’s Christmas?</td>
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<td>Fleetwood Mac</td>
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<td>Atahualpa Yupanqui</td>
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<td>Boby Marley</td>
<td>Jamaica</td>
<td>Third World Liberation</td>
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<td>Fight the Power</td>
<td>Public Enemy</td>
<td>U.K.A.</td>
<td>Black Rap Narrative</td>
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<td>The Fly</td>
<td>U2</td>
<td>U.K.</td>
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<td>For Women</td>
<td>Talib Kweli</td>
<td>U.S.A.</td>
<td>Sexism &amp; Racism Women Deal With</td>
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<td>Nina Simone</td>
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<td>Sexism &amp; Racism Black Women are Faced with</td>
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<td>Free Nelson</td>
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<td>Paul McCartney</td>
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<td>Empathy for 9/11 Victims</td>
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<td>Get Up, Stand Up!</td>
<td>Bob Marley</td>
<td>Jamaica</td>
<td>Human Rights</td>
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<td>Give It Up</td>
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<td>Give Peace a Chance</td>
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<td>Glad to be Gay</td>
<td>Tom Robinson Band</td>
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<td>God Save the Queen</td>
<td>Sex Pistols</td>
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<td>Gracias a la Vida</td>
<td>Mercedes Sosa</td>
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<td>Celebration of Life</td>
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<td>Grandmother</td>
<td>Flash</td>
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<td>Alternative Narrative about Black Issues</td>
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<td>Greatest Love of All</td>
<td>Stevie Wonder, Whitney Houston</td>
<td>U.S.A.</td>
<td>Self-Esteem</td>
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<tr>
<td>Guantanamera</td>
<td>Trini Lopez</td>
<td>U.S.A.</td>
<td>Simple Life</td>
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<td>Handog</td>
<td>Florante</td>
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<td>Gratitude</td>
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<td>Heal the World</td>
<td>Michael Jackson</td>
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<td>Global Transformation</td>
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<td>Here Comes the Sun</td>
<td>George Harrison</td>
<td>U.K.</td>
<td>Hope</td>
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<td>If I Had a Hammer</td>
<td>Pete Seeger</td>
<td>U.S.A.</td>
<td>Social Justice</td>
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<td>It Could Have Been Me</td>
<td>Holly Near</td>
<td>U.S.A.</td>
<td>Social Involvement</td>
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<tr>
<td>I Am Woman</td>
<td>Helen Reddy</td>
<td>Australia</td>
<td>Women</td>
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<th>Song Title</th>
<th>Artist</th>
<th>Country</th>
<th>Keywords</th>
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<tr>
<td>I Still Haven't Found What I Was Looking For</td>
<td>U2</td>
<td>U.K.</td>
<td>AIDS, Starvation, Anti-Foreign Debt in Africa</td>
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<tr>
<td>Imagine</td>
<td>John Lennon</td>
<td>U.K.</td>
<td>Perseverance</td>
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<td>It’s The End of the World As We Know It</td>
<td>R.E.M.</td>
<td>U.K.</td>
<td>Anti-War</td>
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<tr>
<td>John Walker Blues</td>
<td>Steve Earle</td>
<td>U.S.A.</td>
<td>Ask Questions</td>
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<tr>
<td>Just to Get By</td>
<td>Talib Kweli</td>
<td>U.S.A.</td>
<td>Poverty &amp; Racism</td>
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<tr>
<td>Let’s Lynch the Landlords</td>
<td>Dead Kennedys</td>
<td>U.K.</td>
<td>Equality</td>
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<td>Lifeline</td>
<td>Holly Near</td>
<td>U.S.A.</td>
<td>Social Involvement</td>
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<tr>
<td>Little Boxes</td>
<td>Pete Seeger</td>
<td>U.S.A.</td>
<td>Critical Education</td>
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<td>Magkabilaan</td>
<td>Joey Ayala</td>
<td>Philippines</td>
<td>Dialectics and Conflicts</td>
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<tr>
<td>Mama, Don’t Let Your Babies to Grow Up to be Cowboys</td>
<td>Willie Nelson</td>
<td>U.S.A.</td>
<td>Help the Small Farmers in Debt</td>
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<tr>
<td>Man in the Mirror</td>
<td>Michael Jackson</td>
<td>U.S.A.</td>
<td>Change</td>
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<td>Mandela Day</td>
<td>Simple Days</td>
<td>U.K.</td>
<td>Anti-Racism</td>
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<td>Mindanao</td>
<td>Joey Ayala</td>
<td>Philippines</td>
<td>Mindanao</td>
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<td>My City of Ruins</td>
<td>Bruce Springsteen</td>
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<td>3,000 Deaths in 9/11</td>
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<td>My Sacrifice</td>
<td>Creed</td>
<td>U.S.A.</td>
<td>Sacrifice</td>
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<td>Money for Nothing</td>
<td>Dire Straits &amp; Sting</td>
<td>U.K.</td>
<td>Money to Help the Poor</td>
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<td>No More Genocide</td>
<td>Holly Near</td>
<td>U.S.A.</td>
<td>Genocide</td>
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<td>No Woman No Cry</td>
<td>Bob Marley</td>
<td>Jamaica</td>
<td>Close to Family</td>
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<tr>
<td>Numb</td>
<td>Linkin Park</td>
<td>U.S.A.</td>
<td>Self-Esteem</td>
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<td>O Fortuna</td>
<td>Carl Orff</td>
<td>Germany</td>
<td>Permanence of Change</td>
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<tr>
<td>Ohio</td>
<td>Crosby, Stills, Nash &amp; Young</td>
<td>U.S.A.</td>
<td>Killing of Ohio Students</td>
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<td>Qui a le Droit</td>
<td>Patrick Bruel</td>
<td>France</td>
<td>Human Rights</td>
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<td>Pardon Me</td>
<td>Incubus</td>
<td>U.S.A.</td>
<td>Forgiveness</td>
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<td>Perdono</td>
<td>Tiziano Ferro</td>
<td>Mexico</td>
<td>Forgiveness</td>
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<td>Plegaria a un Labrador</td>
<td>Victor Jara</td>
<td>Chile</td>
<td>Peasants</td>
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<td>Power to the People</td>
<td>John Lennon</td>
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<td>People Empowerment</td>
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<td>El Martillo</td>
<td>Victor Jara</td>
<td>Chile</td>
<td>Social Justice</td>
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<td>El Pueblo Unido</td>
<td>Inti Illimani, Quilapayun</td>
<td>Chile</td>
<td>Unity</td>
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<td>Radio Ga Ga</td>
<td>Queen</td>
<td>U.K.</td>
<td>Benefit for the Poor</td>
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<td>Roll with It</td>
<td>Oasis</td>
<td>U.K.</td>
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<td>Root Down</td>
<td>Beastie Boys</td>
<td>U.S.A.</td>
<td>Grassroots Youth Activism for Change</td>
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<td>Sheena is a Punk Rocker</td>
<td>UB40</td>
<td>U.K.</td>
<td>Non-Conformity</td>
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<td>Sing Our Own Song</td>
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<td>U.K.</td>
<td>Anti-Racism</td>
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<td>Singing for Our Lives</td>
<td>Holly Near</td>
<td>U.S.A.</td>
<td>Life</td>
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<td>Solidarity Forever</td>
<td>Pete Seeger</td>
<td>U.S.A.</td>
<td>Unity</td>
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<tr>
<td>Sorry Seems to be the Hardest Word</td>
<td>Blue, Elton John</td>
<td>U.K.</td>
<td>Forgiveness</td>
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<tr>
<td>Smells Like Teen Spirits</td>
<td>Nirvana</td>
<td>U.K.</td>
<td>Angst &amp; Dissatisfaction</td>
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<tr>
<td>Straight out of Compton</td>
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<td>U.S.</td>
<td>Black Rap Narrative</td>
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<tr>
<td>(Ain’t Gonna Play) Sun City</td>
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<td>Sunday Bloody Sunday</td>
<td>U2</td>
<td>U.K.</td>
<td>No to Killings</td>
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<td>Talkin’ bout a Revolution</td>
<td>Tracy Chapman</td>
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<td>Equity and Change</td>
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<td>Te Recuerdo Amanda</td>
<td>Victor Jara</td>
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<td>Spouse, Workers</td>
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<td>Television the Drug of the Nation</td>
<td>Michael Franti</td>
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<td>False New Coverage</td>
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<td>Them Belly Full</td>
<td>Bob Marley</td>
<td>Jamaica</td>
<td>Hunger</td>
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<tr>
<td>This is the World Calling</td>
<td>Bob Geldof</td>
<td>U.K.</td>
<td>Concern for the World</td>
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Add Your List of Songs that Promote Social Justice, Unity, Harmony, and Just Peace

<table>
<thead>
<tr>
<th>Title</th>
<th>Artist</th>
<th>Country</th>
<th>Theme</th>
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<tbody>
<tr>
<td>Tie Your Mother Down</td>
<td>Dep Leppard &amp; Queen</td>
<td>U.K.</td>
<td>AIDS Awareness</td>
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<td>Times They Are A Changin’</td>
<td>Bob Dylan</td>
<td>U.S.A.</td>
<td>Permanence of Change</td>
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<tr>
<td>Tumindig Ka</td>
<td>Victor Jara original</td>
<td>Chile, Philippines</td>
<td>Social Involvement</td>
</tr>
<tr>
<td>Turn Turn Turn</td>
<td>Pete Seeger</td>
<td>U.S.A.</td>
<td>Permanence of Change</td>
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<tr>
<td>Ugoy ng Duyan</td>
<td>Kundiman</td>
<td>Philippines</td>
<td>Love of One’s Mother</td>
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<tr>
<td>Under Pressure</td>
<td>David Bowie &amp; Annie Lennox</td>
<td>U.K.</td>
<td>AIDS Awareness</td>
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<tr>
<td>Volunteers</td>
<td>Jefferson Airplane</td>
<td>U.S.A.</td>
<td>Anti-War Movement</td>
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<td>Wala Ng Tao sa Sta. Filomena</td>
<td>Joey Ayala</td>
<td>Philippines</td>
<td>Effects of Armed Conflict</td>
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<td>Walang Hanggang Paalam</td>
<td>Joel Ayala</td>
<td>U.S.A.</td>
<td>Farewell</td>
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<td>We Are the World</td>
<td>U.S.A. for Africa</td>
<td>U.S.A.</td>
<td>Poverty in the World</td>
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<tr>
<td>What A Wonderful World</td>
<td>Louis Armstrong</td>
<td>U.S.A.</td>
<td>Globalism</td>
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<tr>
<td>What Did You Learn in School</td>
<td>Pete Seeger</td>
<td>U.S.A.</td>
<td>Critical Education</td>
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<tr>
<td>Today?</td>
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<td>What’s Going On?</td>
<td>Marvin Gaye</td>
<td>U.S.A.</td>
<td>Critical Awareness</td>
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<td>Where Have All the Flowers</td>
<td>Pete Seeger</td>
<td>U.S.A.</td>
<td>Anti-War</td>
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<tr>
<td>Gone?</td>
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<td>While My Guitar Gentle Weeps</td>
<td>George Harrison</td>
<td>U.K.</td>
<td>Awareness of Suffering</td>
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<tr>
<td>Why Can’t We Live Together?</td>
<td>Sade</td>
<td>U.K.</td>
<td>Anti-Apartheid &amp; Racism</td>
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<tr>
<td>Yo Vivo en un Tiempo de Guerra</td>
<td>Daniel Viglietti</td>
<td>Uruguay</td>
<td>War</td>
</tr>
</tbody>
</table>

Conclusion

In summary, the impact of music on the human mind is very great. It is a good way to communicate message of hope for a better future. In a couple of minutes, listeners are jolted to learn about social reality and to strive for social change. The use of songs in training programs for peace can move people for their personal transformation that will lead them to work for social transformation.
Interaction with Peers: Getting to Know You
Rey Ty

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

Procedure: Work with your partner or group. Make sure you have different ethno-linguistic & other cultural characteristics. If you do not feel safe to answer any question/s, you can choose not to answer them. Use separate sheets, if necessary.

Name________________________________________________________________________________________
What does your name mean? __________________________________________________________________
Nickname, if any_____________________________________________________________________________
How did you get your nickname? __________________________________________________________________
Emails________________________________________________________________________________________
Chat accounts__________________________________________________________________________________
Hobbies______________________________________________________________________________________
Likes_________________________________________________________________________________________
Dislikes_______________________________________________________________________________________
Skills_________________________________________________________________________________________
What is your cultural background? _________________________________________________________________
Share with me some thing/s about your culture________________________________________________________
Is there anything in your culture that can/will have a shock effect on me? _____________________________
If so, what is it? ________________________________________________________________________________
Success means _________________________________________________________________________________
Say something about your mom____________________________________________________________________
Say something about your dad_____________________________________________________________________
Say something about your school _________________________________________________________________
Say something about your brother/s sister/s__________________________________________________________
Favorite Type/s of Music_________________________________________________________________________
Favorite Music Groups___________________________________________________________________________
Is there an important event that happened in your life that you can never forget? ___________________________
What are the advantages of your being a (sex)_____________________, (ethnicity)__________________________,
(religion)_____________________________________? Details_________________________________________
Have you ever experienced discrimination because you are (sex)______________________________________,
(ethnicity)_________________________________________, (religion)_____________________________________? Details_________
If so, what was it? ______________________________________________________________________________
What do you want to be when you “grow up”? ______________________________________________________
Why? ________________________________________________________________________________________
What do you want to do when you “grow up”? ______________________________________________________
Why? ________________________________________________________________________________________
What do you want to have when you “grow up”? _____________________________________________________
Why? ________________________________________________________________________________________
What other things about yourself do you want to tell me?
Despite our differences, let’s review what we have in common… List them down on a separate sheet.
Other matters discussed: ____________________________________________________________
Below are Discussion Questions for all the students to respond to in a small group. You can answer in any order. Please use another sheet of paper to jot down your answers. Note: This is a “Safe Zone,” if you don’t feel comfortable discussing any issue, skip it.

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

The Problem with Inter-Generational Communication Is…
Rey Ty

Session Objective: At the end of the session, the participants will be able to learn about effective inter-generational communication.

Resources:
Activity sheet.

Procedure:
1. Work in pairs if there are enough students of different backgrounds. If not, work in a group of about 5.
2. Go over the questions below and reflect on your answers.
3. Let one person speak up at a time.
4. Make sure everyone has a chance to speak up.

<table>
<thead>
<tr>
<th>1. Bearing in mind the differences in gender, race, ethnicity, religion, and social class, identify five topics which you find most difficult to talk about with someone who is either younger or older than you are: someone who is from a different generation.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Think of one concrete situation when you had a difficult conversation with someone who is one generation younger or older than you are. Share with others your experience.</td>
</tr>
<tr>
<td>3. What was so difficult about talking about the issue? In short, what was the problem in communication all about?</td>
</tr>
<tr>
<td>4. Could the listener/s please share some good ideas on how to effectively communicate with someone from another generation?</td>
</tr>
<tr>
<td>5. Continue this dialogue until all participants have a chance to share their frustrations as well as bright ideas.</td>
</tr>
</tbody>
</table>
**Let's Write a Poem or a Slogan Together!**  
Rey Ty

<table>
<thead>
<tr>
<th>Your Name in Print</th>
<th>Email</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td></td>
</tr>
</tbody>
</table>

Session Objective: At the end of the session, the participants will realize that despite their differences, they share some common experiences.

Resources:
Big space for moving around, preferably outdoors

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

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

Bringing Together the Open-Minded and the Closed-Minded
Rey Ty

Session Objective: At the end of the session, the participants will be able to learn about effective communication with both open-minded and closed-minded people.

Resources: Activity sheet.

Procedure:
1. Work in pairs if there are enough students of different backgrounds. If not, work in a group of about 5.
2. Go over the questions below and reflect on your answers.
3. Let one person speak up at a time.
4. Make sure everyone has a chance to speak up.

<table>
<thead>
<tr>
<th>1. Bearing in mind the differences in gender, race, ethnicity, religion, and social class, identify five topics which you find most difficult to talk about with someone who is closed-minded.</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Think of one concrete situation when you had a difficult conversation with someone who is closed-minded. Share your experience.</td>
</tr>
<tr>
<td>3. Why was it so difficult to talk with someone who is closed-minded?</td>
</tr>
<tr>
<td>4. Could the listener/s please share some good ideas on how to effectively communicate with someone who is closed-minded?</td>
</tr>
<tr>
<td>5. Continue this dialogue until all participants have a chance to share their frustrations as well as bright ideas.</td>
</tr>
</tbody>
</table>

**My Points of Departure**  
Rey Ty

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

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

**Procedure:**

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

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

You have felt discriminated against because you are not Roman Catholic

You have family vacation when it’s vacation time
You have to work when it’s vacation time

You have no physical disability
You have a physical disability

Your family owns at least 1 computer
Your family does not own a computer

At least another person in your family went to college
You are the first person in your family to go to college

Single
Married

Have no problem going to the doctor or dentist as soon as you need medical or dental attention
Have problem… due to lack of funds

Have a TV
No TV

Have cable TV
No cable TV

Have a DVD player
No DVD player

Have brand-name sports shoes (Adidas, Nike, Puma, Reebok…)
No brand-name sports shoes

Eat at least 3 meals a day
Eat less than 3 meals a day

Buy clothes more than once a year
Buy clothes once a year

Live in and own a single detached home
Rent the place where you live

Own at least one car
Do not own a car

Went to private school
Went to public school

Both of your parents live together
Your parents are separated or divorced

Somebody cooks for you
You cook your own (and other’s) meals

Someone does your laundry
You do your own (and/or family’s) laundry

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

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

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

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

Ask the following questions:

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

Debriefing: talk about stereotypes in society.

Question: How can we break stereotypes?
Dialogue and Community-Building Activities
Rey Ty

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

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

4. Learning Bowl, Team Quiz, Review Scrabble, Jeopardy Review, Participant Recap, Crossword Puzzle,
   One Thing You Are Taking Away from This Program

Stand up if...
Rey Ty

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

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

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

4. You
   a. Prefer talking with your friends face to face than emails
   b. Prefer emails to telephone
   c. Prefer telephone to emails
Session Objective: At the end of the activity, the participants will be able to play a game, meet as many diverse people as possible with whom you hitherto have not interacted, and have fun at the same time.

Resources: Pens, Activity Sheet

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

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

By _______________________________________   For _______________________________________

My Email _________________________________  Your Email _________________________________

P____________________________________________________________________________________________

E ___________________________________________________________________________________________

A ___________________________________________________________________________________________

C ___________________________________________________________________________________________

E ___________________________________________________________________________________________

Writing Bio-Poems

Line 1: First name

Line 2: Four traits that describe character

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

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

Line 5: Who feels (three items)

Line 6: Who needs (three items)

Line 7: Who fears (three items)

Line 8: Who gives (three items)

Line 9: Who would like to (three items)

Line 10: Resident of

Line 11: Last name

Cultures and Personality Types: Intercultural Communications

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

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

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

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

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

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Tyler, G. and Newcombe, P. (2006). Relationship between work performance and personality traits in Hong Kong
Shadow of Hate: U.S. and Philippines Compared & Contrasted
Rey Ty

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

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

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

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

My Place at the Table

What I Bring to the Table are the following:

My Name is ____________________________

**Concentric Circles**
Rey Ty

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

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

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

Session Objective:

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

Procedure:

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

dd. You never eat out, always eat out

ee. Have thick and kinky hair, have very thin and straight hair, bald, balding, partially bald (male or female)

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

gg. Have never traveled 1 mile out of your hometown

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

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

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

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

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

mm. From Alabama, Texas, Manila, New York, Hong Kong, Spain, Mexico, Canada, Cebu, Paris, California; Australia, China, Cuba, Japan, Switzerland

nn. A single mom

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

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

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

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

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

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

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

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

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

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

Materials:
Large sheets of newsprint paper, felt pens

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

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

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

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

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

16. Answer the following guide questions.
   a. The membership/s, which you think of the most often.
   b. The membership/s you think of the least.
   c. The membership that gives you the most benefits/privileges
   d. The membership that hurt your options, access, and/or rewards the most
   e. The membership that you know least about BUT want to know more
   f. The membership that makes you feel most at ease
   g. The membership that have the strongest effect on your self-image
   h. The membership that have the greatest effect, positively, on how others see you
   i. The membership that have the greatest effect, negatively, on how others see you
   j. Plenary Session
Critical Incident Stress Debriefing (CISD):
Dealing with Post-Traumatic Stress Disorder (PTSD)
Rey Ty

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

Resources:
1. Soft Background music
2. paper
3. marker pens

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

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

Materials:  
Flipchart, marker pens

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

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

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

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

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

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

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

**Art Therapy and Poster Making: Aspirations for Our Common Future in a Just and Peaceful Mindanao**
Rey Ty

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

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

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

Session Objective: At the end of each day, the participants will be able to understand the values of different virtues

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

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

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

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

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

**Procedure:**

1. Form into groups of five.

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

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

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

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

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

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

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

9. The facilitator ends by explaining that all rights are important. However, sometimes we cannot have them all and we need to make choices as to which rights are more important for us than others. That is when problems arise. Governments in the different parts of the world are debating as to what is or are the most important right/s.
Session Objective: At the end of the session, the participants will be able to:
realize the impact of stereotypes on both the one who is labeled and one who labels

Resources:
Chairs formed in a circle

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

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

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

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

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

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

Resources:
- paper and different colored pens

Procedure:
1. Ask participants from the same religious groups to form a group. For instance, Muslims form one group, Roman Catholics form one group, Indigenous persons with an indigenous faith system form one group. If, for instance, there is only one indigenous person, make sure that at least one youth leader joins that person to form a group.
2. Each group picks (1) a facilitator, who makes sure that everyone has an equal chance of sharing their ideas, (2) a scribe, who takes down notes and makes sure that the notes reflects the sentiment of the whole group, and (3) a rapporteur, who will present the group report to the plenum.
3. Brainstorm and write down on a sheet of paper both the positive and negative stereotypes on two separate columns that other religious groups have about your group. For instance, the Roman Catholic group will jot down all the stereotypes that Muslims, Buddhists, and Jews have about them.
4. Put a check mark in one color on the stereotypes which are correct.
5. Put an “x” mark in another color on the stereotypes which are wrong.
6. Brainstorm on the ways by which these wrong stereotypes can be corrected.
7. Post the Graffiti on the Wall all around the session hall.
**Magnifying Glass: The Present**  
Rey Ty

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

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

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

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

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**Diversity and Essential Values of One’s Faith**  
Rey Ty

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

**Resources:**
Paper and different colored pens

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

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

Resources:
Paper and different colored pens

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

Unity Wall: The Future
Rey Ty

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

Materials:
Large sheets of newsprint, felt pens

Procedure:
1. On a large sheet of newsprint, write the words “Unity Wall” on the top center area
2. Request participants to express their ideas on how to bring about peace. Discuss to reach consensus. Resolve any differences.
3. Ask participants to come up front to write down key words and/or make simple illustrations. Optionally, they can also do creative presentations.
Session Objective: At the end of the session, the participants will be able to:

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

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

Procedure:
1. Form a circle, sitting on the floor could be a good idea. Weather permitting, this activity could be done outdoors. Alternatively, this fun activity can be organized as an informal “cultural night” or “jam session”.
2. The facilitator ask volunteers to present their cultural presentations, which can be in any form, such as song, poetry, dance, theater, drawing, ritual, sharing of food, and others.
3. One participant comes to the center of the circle and does a presentation. Then, other participants follow, one after the other.
4. The facilitator asks the participants what they have learned from this activity, getting as many responses as possible. The facilitator concludes the session by summarizing what have been presented and thank all volunteer performers.
5. Alternatively, this fun activity can be organized as an informal “cultural night” or “jam session”. If you choose to do so, then reserve an auditorium. Ask for volunteers to do the lights, sounds, taking digital photos, taking digital video clips, and other audio-visual needs.
Circles of My Multicultural Self: Examining Stereotypes


This activity requires 20-30 minutes.

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

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

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

1. Ask participants to write their names in the center circle. They should then fill in each satellite circle with a dimension of their identity they consider to be among the most important in defining themselves. Give them several examples of dimensions that might fit into the satellite circles: female, athlete, Jewish, brother, educator, Asian American, middle class, etc.

2. In their pairs, have participants share two stories with each other. First, they should share stories about when they felt especially proud to be associated with one of the identifiers they selected. Next, they should share a story about a time it was particularly painful to be associated with one of the identity dimensions they chose.

3. The third step will be for participants to share a stereotype they have heard about one dimension of their identity that fails to describe them accurately. Ask them to complete the sentence at the bottom of the handout by filling in the blanks: "I am (a/an) _______ but I am NOT (a/an) _______." Provide your own example, such as "I am a Christian, but I am NOT a radical right Republican." Instructions for steps 1, 2, and 3 should be given at once. Allow 8-10 minutes for participants to complete all three steps, but remind them with 2 minutes remaining that they must fill in the stereotype sentence.

4. Probe the group for reactions to each other's stories. Ask whether anyone heard a story she or he would like to share with the group. (Make sure the person who originally told the story has granted permission to share it with the entire group.)

5. Advise participants that the next step will involve individuals standing up and reading their stereotype statement. You can either simply go around the room in some order or have people randomly stand up and read their statements. Make sure that participants are respectful and listening actively for this step, as individuals are making themselves vulnerable by participating. Start by reading your own statement. This part of the activity can be extremely powerful if you introduce it energetically. It may take a few moments to start the flow of sharing; so allow for silent moments.

6. Several questions can be used to process this activity:
   1. How do the dimensions of your identity that you chose as important differ from the dimensions other people use to make judgments about you?
   2. Did anybody hear somebody challenge a stereotype that you once bought into? If so, what?
   3. How did it feel to be able to stand up and challenge your stereotype?
   4. Where do stereotypes come from?
   5. How can we eliminate them?

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

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

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

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

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

Theater Production
Rey Ty

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

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

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

Because people are different
There will be conflict
Conflict can escalate to war
Or be resolved by love
Art is an expression of the inner core,
   It is beauty,
   It is love
Let the beauty inside you emanate, radiate, get bigger than life!
Touch HEARTS through ARTS!
   Congratulations!
   - Padma, Shana and Lakhi

Why Art?
- Touches left and right brain hemispheres- logic and emotion
- Soft sell approach- audience is not guarded
- Less resistance- impacts values and attitudes
- High acceptance- learning is more likely to be applied to life
- Fun 😊 medium for learning
- Basic to human nature:
  Primitive Man: praying for grain to grow though dance
  Children: Role-play
Art Forms: Visual, Literary, Music, Dance & Drama
Drama:
- Allows you to create high impact teaching and learning experiences
- Medium for bringing forth paradigm shifts, thus change from small to large scale
- Potent tool for social awareness, social change and PEACE

Elements of Theater
Premise: Get BIGGER than life!
   ➔ Lugaw vs. Arroz Caldo
Elements of Theater:
- Voice Projection: Breathe & Speak
- Articulation:
  o Open mouth wide
  o Anything in motion attracts attention
  o Allow the vowel and consonant sounds to be clear
- Facial Expression: Show the message in your face
- Vocal Expression: Show the message in your voice

Types of Vocal Quality
Orotund: Large, full movements of the speech mechanism
Aspirate: Whisper, vocal cords do not vibrate
Pectoral: Deep, hollow tone, voice thrown back
Nasal: Whiny breath, voice thrown towards the nose
Guttural: Throaty, doglike
Oral: Thin, feeble, high pitched
Falsetto: High pitched, piercing, shrill, voice thrown to the head
Normal: Muscular activity centered in chest and abdomen, relaxed

Enhancing Vocal Variety:
Volume: loud, soft
Rate: slow, fast
Pitch: High and Low

Inflection: Upward, Downward
Enunciation
Pause

Theater Jargon
- Stage Right: Right side of the stage from the director’s point of view (actor’s left)
- Stage Left: Left side of the stage from the director’s point of view (actor’s right)
- Wings/Travelers: The sides of the stage by the curtains
- Blocking: Positioning of the actors on stage
  - Up stage
  - Center stage
  - Down stage
  - Off stage
  - Profile
  - Three-fourths (3/4)
  - Full front

I WANT TO LIVE Words & Music by John Denver
There are children raised in sorrow I want to share what I can give
On a scorched and barren plain I want to be I want to live
There are children raised beneath a golden sun For the worker and the warrior
There are children of the water The lover and the liar
Children of the sand For the native and the wanderer in kind
And they cry out through the universe For the maker and the user
Their voices raised as one And the mother and her son
I want to live I want to grow I am looking for my family
I want to see I want to know And all of you are mine
I want to share what I can give We are standing all together
I want to be I want to live Face to face and arm in arm
Have you gazed out on the ocean We are standing on the threshold of a dream
Seen the breaching of a whale? No more hunger no more killing
Have you watched the dolphins frolic in the foam? No more wasting life away
Have you heard the song the humpback hears It is simply an idea And I know its time has come
Five hundred miles away
Telling tales of ancient history of passages and home? I want to live I want to grow
I want to see I want to know I want to share What I can give
I want to live I want to grow I want to be I want to live......I want to live

Commitment to Peace and Planning for the Future:

Loving-Kindness Meditation for Forgiveness and Peace

Rey Ty

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

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

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

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

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

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

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

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

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

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

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

May we all be happy,
May we all be healthy,
May we all be peaceful.
May we all be safe.
May we all be free from suffering.
String Ceremony  
Rey Ty

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

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

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

Participatory Learning for Empowerment and Social Transformation

Rey Ty

Critical education and training for social transformation are neither be acontextual nor ahistorical. Rather, they must respond to actual social needs. For real changes at the grassroots level to occur, the learning experience must be participatory. Therefore, workshop activities are great tools by which to provide critical, reflective, and creative thinking that advance both individual and societal transformation as well as emancipation. This chapter is a “tool kit for barefoot facilitators” for conducting training that encourages inter-ethnic dialogue and promotes conflict resolution. Barefoot facilitators are educators and trainers who, depending on the historico-social contexts, use whatever resources and methodologies are available, from chalk talk to high-tech gadgets, and engage in open dialogic exchanges that help individuals and groups raise their consciousness and build structures from below that respond to the problems and needs of the poor, oppressed, deprived and exploited in civil society.” Workshop activities provided here have self-explanatory titles, objectives of each session, a list of resources needed and procedures. Trainers who will use these workshop activities must understand the context within which they conduct their training and modify these activities to suit their specific needs. This chapter identifies and acknowledges the institutions and resource persons who are the source of the workshops. Below is a chart that shows the contending approaches to peace education.

Multiple Approaches to Peace Education

Rey Ty

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

***************MODEL C—Eclectic Approach***************

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

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

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

<table>
<thead>
<tr>
<th>Dimensions</th>
<th>Mindanao Situation (Key Words Only)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Revolutionary violence &amp; armed conflict situation</td>
<td></td>
</tr>
<tr>
<td>2. Criminal violence</td>
<td></td>
</tr>
<tr>
<td>3. Structural violence &amp; economic situation</td>
<td></td>
</tr>
<tr>
<td>4. Repression, state violence and human rights situation</td>
<td></td>
</tr>
<tr>
<td>5. Equality, discrimination, &amp; inter-cultural situation</td>
<td></td>
</tr>
<tr>
<td>6. Environmental situation</td>
<td></td>
</tr>
<tr>
<td>7. Individual peace</td>
<td></td>
</tr>
<tr>
<td>Social Conflict</td>
<td>Conflict Resolution</td>
</tr>
<tr>
<td>--------------------------------------------</td>
<td>-------------------------------------------------------------------------------------</td>
</tr>
<tr>
<td><strong>Economic, Social &amp; Cultural Disparities</strong></td>
<td>Recognition of the existence of the problem <strong>✓</strong></td>
</tr>
<tr>
<td>Inequality, discrimination, and stratification based on economic, ethnic, color, social, political, gender, cultural, age, gender, abilities and status or differences, including patriarchy and white privilege</td>
<td>Use critical lenses to talk with people using age-appropriate language <strong>✓</strong></td>
</tr>
<tr>
<td><strong>Civil and Political Discrimination</strong></td>
<td>Legal justice <strong>✓</strong></td>
</tr>
<tr>
<td>Name-calling, political dissidents, political blacklisting, illegal arrests, illegal detention, involuntary disappearances, political killings</td>
<td>Indemnification <strong>✓</strong></td>
</tr>
<tr>
<td><strong>Armed Conflict</strong></td>
<td>Cease fire <strong>✓</strong></td>
</tr>
<tr>
<td></td>
<td>Peace talks that address the root causes of the conflict, such as social injustice, to transform society</td>
</tr>
</tbody>
</table>
### Issues in Inter-Personal Psychological Conflict Resolution

Rey Ty

<table>
<thead>
<tr>
<th>Inter-Personal Psychological Conflict</th>
<th>Conflict Resolution</th>
<th>Merits</th>
<th>Demerits</th>
</tr>
</thead>
<tbody>
<tr>
<td>Bullying, name-calling, and foul language</td>
<td>✓ For minors, refer to people in position of authority involved in conflict resolution and mediation, such as teacher or counselor. ✓ For adults, a neutral third party acts as the mediator. ✓ Practice mutual respect.</td>
<td>✓ Change will occur.</td>
<td>✓ Not let things work out by themselves.</td>
</tr>
<tr>
<td>Body language</td>
<td>✓ Be conscious. ✓ Communicate and clarify cultural differences during the first day.</td>
<td>✓ Know the cultures and contexts. ✓ Mutual awareness. ✓ Act differently.</td>
<td></td>
</tr>
<tr>
<td>Cliques</td>
<td>✓ Organize team-building activities. ✓ Constantly re-group people in different activities so that they will interact with others.</td>
<td>✓ Issues will surface during the session.</td>
<td>✓ What if the issues will not surface?</td>
</tr>
<tr>
<td>Cultural insensitivity, stereotypes, and invisibility of the “others”</td>
<td>✓ Ask peers to share their cultures as well as correct common stereotypes. ✓ Integrate cultural sensitivity and intercultural awareness in the curriculum. ✓ Organize off-hours workshops or retreats.</td>
<td>✓ Integrating into the curriculum involves relatively little extra cost. ✓ Ignorance of cultural differences will surfaces, as a result of which, people will learn from one another.</td>
<td>✓ Organizing workshops involves extra time input, costs, and fund raising. ✓ If learning is optional because it is not integrated in the curriculum, then not everyone will benefit from learning about different cultures, especially for those who really need to learn about them.</td>
</tr>
<tr>
<td>Misinterpretations</td>
<td>✓ Suspend judgment. ✓ Ask for clarifications. ✓ Rephrase. ✓ Be aware of gendered and inter-generational communication styles.</td>
<td>✓ Good all-around skills that will be useful throughout one’s life. ✓ Life-long learning.</td>
<td>✓ Easier said than done. ✓ Unending battles need to be fought constantly.</td>
</tr>
<tr>
<td>Misinterpretation of body language which has double or multiple meanings in different cultures</td>
<td>✓ On the first day, recognize that there are different cultural ways of doing things. ✓ Ask for volunteers to share their knowledge, as well as good &amp; bad experiences.</td>
<td>✓ Suspend judgment.</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Negative language and coming in too strong</strong></th>
<th>✓ Think carefully before you speak</th>
<th>✓ Rephrase and use positive language</th>
<th>✓ Try not to react immediately but don’t be a doormat.</th>
<th>✓ Apologize and forgive</th>
<th>✓ Get the message across.</th>
<th>✓ Not easy to make split-second decisions on how to say something properly.</th>
<th>✓ When things can go wrong, they do go wrong.</th>
<th>✓ Arrogant people who commit misdeeds don’t apologize, causing the problem to spiral downward.</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Personalizing</strong></td>
<td>✓ Focus on behavior, not the person</td>
<td>✓ Not attack the person</td>
<td>✓ The wrongdoer might get away with the misdeed</td>
<td>✓ People have different confidence levels</td>
<td>✓ Insecure or arrogant people will resist</td>
<td>✓ Mentoring could potentially be insulting</td>
<td>✓ Mentoring could reinforce hierarchy, inequality, and stratification</td>
<td></td>
</tr>
<tr>
<td><strong>Picking on others, competition, and expertise</strong></td>
<td>✓ Stay calm</td>
<td>✓ Avoid saying anything bad</td>
<td>✓ Understand that there are multiple intelligences</td>
<td>✓ Practice mutual respect</td>
<td>✓ Mentoring helps those who need to improve their skills and level of cognition</td>
<td>✓ Not easy to make split-second decisions on how to say something properly.</td>
<td>✓ When things can go wrong, they do go wrong.</td>
<td>✓ Arrogant people who commit misdeeds don’t apologize, causing the problem to spiral downward.</td>
</tr>
</tbody>
</table>
**Reactive Conflict Resolution Methods**
Rey Ty

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

Reference:


**Mediation Form**

Rey Ty

Dialogue to be held on ___________________________, __________________day at ____________________________ from ________________________ to ____________________________.

**Agenda**

I. **Preliminaries**
   
   A. **Call for Dialogue**
      
      It has come to my attention that _________________ and _______________ have some conflicts.

   B. **Invited to the Dialogue**
      
      1. Party to conflict ____________________________
      2. Party to conflict ____________________________
      3. Party to conflict ____________________________
      4. Party to conflict ____________________________
      5. Others ____________________________
      6. Neutral Observer ____________________________
      7. Neutral Observer ____________________________

   C. **Goals of the Dialogue**
      
      1. to help these two sides to the conflict to discuss your conflict
      2. to gain a greater understanding of each other’s position
      3. and to then discuss and agree on how we can move forward together as a community

   D. **Ground Rules to Ensure a Fruitful Dialogue**
      
      1. The dialogue is voluntary and informal.
      2. The contents and context of the closed meeting may not be used in any other form and is confidential.
      3. All parties are requested to be respectful to everyone, honest, actively listen, stay calm have an open mind, and do not interrupt.
      4. Neutral observers will only be present but not speak.
      5. Time allotted is anywhere from 30 minutes to 45 minutes, flexible; the dialogue is more important than the time constraint.

II. **Actual Dialogue**

   A. Are you both prepared and agreeable to enter into a dialogue?

   B. **Party A explains its side**
      
      1. What happened?
      2. Why did it happen?
      3. Why does it matter?
      4. How do you feel?

   C. **Party B Explains Its Side**
      
      1. What happened?
      2. Why did it happen?
      3. Why does it matter?
      4. How do you feel?

   D. Reactions from Both Sides to Each Other

   E. Closing Words from Both Sides
      
      1. What do you want now to solve this problem?
      2. What are you willing to do now to solve this problem?

   F. Meeting Adjourned
Past and Current Personal Situation

Born in Sikasso in the Southern part of Mali (West Africa), I was raised in an extended family composed of grandparents, parents, uncles, aunts, brothers, sisters, cousins, and close relatives. Boys attended school and girls had little chance to go to school. We (girls) learned how to do the house chores (cooking, laundry, cleaning, and watching younger children and the elderly in the family). We were often sent to work for relatives who needed help. We also learned how to sew and crochet. We sometimes did gardening and sold vegetables at the market.

At the age of five my father sent me to a Koranic school so that I could learn how to say the daily prayers in Arabic. Two years later, I was sent to a private catholic school, Ecole Privée de Filles (Private School for Girls) at the Mission Catholique, Sikasso, where I completed my elementary school education in June 1965. Then, I went to the Lycée Notre Dame du Niger, another private catholic school, at Bamako, the capital city of Mali where I earned my junior school education degree in June 1969. In October the same year I went to Lycée de Jeunes Filles”, where I graduated with the “Baccalauréat” in June 1973. In October 1973, I started my college education at the Ecole Normale Supérieure (E.N.Sup.) at Bamako, in the Department of English, where I studied English language teaching for four years.

I began my professional life with a bachelor’s degree in humanities after graduating from a teacher training college, Ecole Normale Supérieure. After twenty years of full time teaching in a private catholic secondary school, Lycée Prosper Kamara (LPK), where I taught English as a Foreign Language (EFL) I came to the United States in DeKalb and undertook further studies at Northern Illinois University (NIU). I graduated with a Master’s Degree in Adult and Continuing Education in May 1999. In December 1999 I went back to Mali and resumed teaching, but that time at the University of Mali at Bamako in the Department of “Faculté des Lettres, Arts, et Sciences Humaines (FLASH). I came back to the USA in fall 2002 under a Fulbright scholarship to pursue a doctoral degree in Adult and Higher Education at NIU in DeKalb.

I am currently a doctoral candidate at NIU in Adult and Higher Education. My research interest is in post-colonial African feminism and the empowerment of rural women. I plan to be involved in helping rural women with literacy and participatory research skills to help them improve their living conditions.

Growing Up as a Muslim Woman

As a woman born and raised in Africa, I have first-hand experience with women’s subordination in Mali. For centuries, women in Mali have been treated as second-class citizens. However, I have risen from being a girl who fought for my right to go to school in a country in Africa, Mali, where patriarchal structures undermine girls’ education. Now I see myself as an empowered woman who is about to complete her doctorate in Adult and Higher Education at Northern Illinois University. For many Malian village women, I am a source of inspiration for the struggle of women’s right.

In Mali as well as in most African societies the birth of a boy was more welcome than that of a girl because of the belief that sons would carry forth the family name while girls would marry, move to, and take on the duties of their husbands’ families. However, most families socialized children to respect each other regardless of gender. In this respect, priority was given to the older siblings. That was, each child had to respect and listen to his or her older sibling and respect his or her order, regardless of the sibling’s gender. Each member of the family taught one another things that would always carry us through life. My parents taught us (children) how to be respectful not only to them, but also to each other, and all the people in the neighborhood and the society, at large. They taught us about respect, faith collaboration, tolerance, and strength. They also taught us how to be responsible, caring, supportive, and giving human beings, for they believed that the more you give the more you receive from Allah.

My father also taught us (children) the importance of accepting others as our equals and treating others the way we wanted them to treat us despite our religious and ethnic differences, and gender in mutual respect. He always told us that all human beings are God’s creature. We socialized well with our friends and neighbors and we celebrated each other’s religious ceremonies as well as social activities such as weddings, naming ceremonies, and funerals as a family.

Community and Popular Education Experience in Mali

I have been inspired to be a feminist scholar by the injustices and violence, of which women suffer in Mali. A lot of girls and women in Mali are victim of female genital mutilation (FGM). Despite the efforts of the government and women’s organizations, girls in Mali, especially in rural areas, are still forced to undergo genital mutilation that can cause serious infections and can even lead to death. I am angry and want this negative cultural practice...
to stop because of the horrible account of what is happening to a lot of innocent girls and because of the danger of HIV/AIDS. In this respect, I have conducted workshops about girls’ genital mutilation in rural areas of Mali to explain to rural women the importance of stopping FGM. Other women leaders and I campaigned against female genital mutilation and children’s enslavement. Furthermore, I took part in seminars organized to help women become competent political leaders, decision-makers, development project managers, and women activists. I taught rural women strategies to speak in public.

As a member of the Association for the Advancement and Defense of Women’s Rights in Mali, I have helped organize women in some rural areas in Mali and taught them some literacy skills (80% of women are illiterate in rural Mali). I have developed participatory research projects for rural women to help them understand their rights as human rights and engage in income-generating activities. My dissertation is related to community development and the empowerment of rural women in Mali.

At the Centre des Orpélins (Center of Orphans) of Bamako in Mali, I volunteered for a few years by working with children and helping my sister-in-law who worked there as a nurse. I occasionally brought the children small gifts.

**Recent Community and Popular Education Service and Contribution at NIU**

At NIU, I am involved in multiple popular education activities that promote community empowerment. My partners include (1) people engaged in women studies, (2) CAHE students, faculty, and staff, (3) CHANCE students, and (4) international female spouses.

1. I was the representative of the graduate student in the Women Studies Department of NIU from August 2006 to August 2007. I met once a month with faculty to discuss issues affecting the students and courses. Any time the department had to add new courses to the Women’s Studies syllabus, I made my voice heard. As an African student, I spoke from the grassroots level to bring about policy changes in the curriculum development of women’s studies at NIU.

2. I was the representative of the graduate student at the CAHE Department from September 2006 to September 2007. During that period I interacted with students of the department both on-campus and off-campus, recorded their issues and concerns and brought those issues and concerns to the members of the Council in the April meeting.

3. In addition, I have been teaching CHANCE students at the Literacy Department of NIU since fall 2004 and also have been working as a graduate research assistant for Dr. Gyant at the Center for Black Studies since fall 2004.

4. I also helped female spouses of the NIU international students with English communication skills at the University Resources for Women at NIU where we met once a week. In addition, we organized cooking classes at friends’ house once a month.

5. I have also volunteered in social justice and peace related-popular and community projects among which the Sri Lanka Grow Project and the Inter-Ethnic Philippine Project where I gave lectures.

**Conference Presentations**

Linking my community/popular education work with my academic work, I have presented papers about my involvements in working for women’s rights in several conferences.

1. Midwest Research-To-Practice at Ball State University, Indiana, September 24-26, 2007


3. Midwest Research-To-Practice at Milwaukee, Wisconsin September 28-30 2005

4. 6th International Transformative Learning Conference in Michigan State University at Lansing October 5-9, 2005.


8. Midwest Research-To-Practice Conference at Ball State University, Indiana (September 25-27, 2007)

9. The 7th International Transformative Learning Conference at Albuquerque, New Mexico (October 24-26, 2007)

Scholarships and Awards

Because of my involvement in social-justice related community empowerment activities, I was the winner of a few grants and scholarships. Some of these awards are the following: (1) the Fulbright Junior Scholarship (08/2002-07/2004), (2) the Delta Kappa Gamma Grant (08/2002-07/2005), (3) the P.E.O. (Philanthropian Educational Organization) International (07/2004-06/2007), and (4) the AAUW (Association of American University Women) (07/2006-06/2007), AHE Robert, M. Smith Excellence in the Study of Learning to Learn Award (2006), (5) the NIU Outstanding Women Student Award (2007).

Future Plans for My Commitment to Social Justice, Community Service and Community/Popular Education

My departmental and university leadership roles, community involvement, and other awards and scholarships attest to my seriousness and contribution to womankind. My goal is not to help myself only, but to help women everywhere in the world to be empowered, especially women in my homeland in Africa. When I share my life story and struggles, I deeply touch the heart of everyone I meet. My education has elevated me to the role of an expert model for young women to see a woman who has “made it” under adverse conditions. I am self-educated in gender issues and I received my education as an adult and went through personal transformation.

Inspired by African women who are changing the lives of rural women in Africa, I have realized that I too have the responsibility to use my education to make a difference. Girls and women have always been at the center of my academic and professional preoccupations. I do believe in the saying that “If you educate a woman you educate a family, a village, a country, at large”. Therefore, when I complete my doctoral studies I want to go back to Mali and become an advocate for the empowerment of rural women. I want women in Mali, especially women in rural areas to also have the opportunity to be exposed to transformative learning. Through transformative learning I want to raise the consciousness of girls and women to a level where they can resist female genital mutilation and other forms of cultural oppression imposed upon them. My academic work at NIU has evolved a lot those last years. I learned how to design research-based strategies for making adult education programs respond to the economic and social needs of women in Mali. As a concrete contribution to my society, I have the responsibility to use my education to make a difference in the life of girls and women in Mali.

Questions for Small Group Discussion

1. Reflect on my autobiographical storytelling. In your group, let each person discuss one thing that struck you the most from my personal story as a Muslim African woman.
2. What can you draw from my life story as a Muslim African woman?
3. Giving the contending interests of people with differences in class (rich and poor), religion (Islam, Christianity, indigenous religions, and others) ethnicity and gender in the southern Philippines, discuss how you can resolve conflict in your communities.
4. After our session, reflect on your own experiences based on your class, ethnicity, gender, and religion. Write your own short autobiography which highlights how you use your multiple identities in conflict resolution in your own communities.

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

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

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

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

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

**The Flow of a Typical HIPP Session**

1. **Create a safe learning environment:** Set up norms, agreements or ground rules to ensure that learning occurs in a safe and productive way.
2. **Connection:** An activity in which each person shares light personal information to help the group get connected and build community.
3. **Lifts:** Quick, non-competitive activities that help build communication through cooperation and trust.
4. **Core Activity:** The primary activity of the session. Core activities focus upon topics such as diversity, conflict, communication, self-esteem, team or community building. The activity may be light or serious but the power of the activity comes during the debrief, which may invoke deep dialogue about the topic of the activity.
5. **Evaluation:** Activities to assess the learning session.
6. **Closing:** An activity similar to the beginning connection. It provides a chance for participants to further their understanding of one another.

**Three-Day Agenda Outline: April 15 - 17, 2008**

**Tuesday, April 15**

**Building Skills and Awareness**

9:00 Welcome & Introductions from PLC & ACCESS Sponsor
   3-Day Agenda Review
   Invocation (Leader of the Day)
9:15 Ground Rules
   Energizer (Leader of the Day)
9:30 Core: Scavenger Hunt and Name Tag
10:15 BREAK
10:30 PBPK
11:30 LUNCH
12:30 Energizer (Leader of the Day)
12:45 Core I-message, Rephrase, Dinner Party, Contextual Practice
1:15 Hike to Marina, pictures
2:10 Core: Question Game
   Violence Equation
   Conflict Escalator/De-escalator
3:00 Tennis Ball Activity (Leadership and Community)
3:30 Debrief, Q & A
   Journal: 5 minute writing
4:00 Closing Wheel
4:15 Evaluation
4:30 End of Day

Wednesday, April 16
Understanding and Empowerment
9:00 Agenda Review
   Interfaith Invocation (Leader of the Day)
9:15 Energizer (Leader of the Day)
   Things in Common
      (5 personal, 5 community/contextual, including topics from yesterday)
9:45 Pairs Tag
10:00 Listening Activity
10:30 Break and Energizer (Leader of the Day)
10:45 STEP
11:45 Lift: Big Wind Blows (reuniting)
   Journal: 5 minute writing
12:00 LUNCH (outside if weather permits)
12:45 Walk, River Crossing (Nature Center, Meadow)
1:45 Speak Out
3:00 Reflective Art Work
3:45 Leader Game
4:00 Debrief and Q&A
   Closing:  Head Heart Hands
   Journal: 5 minute writing

Thursday, April 17
Practical Applications
9:00 Agenda Review
   Interfaith Invocation (Leader of the Day)
9:15 Energizer (Leader of the Day)
9:30 Breaking Roots of Violence
10:20 HUH
10:30 Building A Just Community
1130 Debrief and Summary
   Community Web
12:00 Lunch Celebration
   Until We Meet Again

PEACE LEARNING CENTER FACILITATORS:
Kathryn Barnes, Leif Carlson, James Hite, David Mikelsons, Jay Mikelsons, Esther Wolfe

PEACE LEARNING SERVICES DIRECTOR
Elese Newman
Enewman@peacelearningcenter.org
(317) 327-7144

SUGGESTED READING MATERIALS

Website: www.peacelearningcenter.org

### Ethnic Conflicts and Management Strategies
Abu Bakarr Bah

<table>
<thead>
<tr>
<th>What is Conflict?</th>
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<tbody>
<tr>
<td>● Dispute among two or more parties over social, political, economic, or cultural goals</td>
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<td>● Personal conflict</td>
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<td>● Intergroup conflict</td>
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<td>● Inter-state conflict</td>
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<td>Notes:</td>
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<th>Parties to National Conflict</th>
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<tr>
<td>● Self identification</td>
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<td>● Militarily defined identity (Orientalism)</td>
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<tr>
<td>● Minority vs. majority</td>
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<td>● Privileged vs. disadvantaged</td>
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<tr>
<td>● Ethnicity, race, religion, class, gender</td>
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<td>Notes:</td>
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<tr>
<th>Exercise (Q&amp;A)</th>
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<tr>
<td>● Based on your experiences, list down the attributes of personal conflicts, inter-group conflicts, and national conflicts. Give examples from real life experiences</td>
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<td>Notes:</td>
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<tr>
<th>Issues in Conflict</th>
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<tr>
<td>● Social</td>
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<td>● Cultural</td>
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<td>● Political</td>
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<td>● Economic</td>
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<td>Notes:</td>
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<tr>
<th>Social Issues</th>
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<tr>
<td>● Equal treatment in the public sphere</td>
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<td>● Respect for ways of life</td>
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<td>● Recognition of membership and contributions</td>
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<th>Cultural Issues</th>
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<tr>
<td>● Cultural rights</td>
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<tr>
<td>● Cultural identity</td>
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<tr>
<td>● Autonomy</td>
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<tr>
<td>● Representation</td>
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<td>● Language</td>
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<td>● History</td>
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<td>● Religion</td>
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<td>Notes:</td>
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<th>Economic Issues</th>
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<tr>
<td>● Resource distribution</td>
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<tr>
<td>● Land</td>
</tr>
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<td>● Wage and living conditions</td>
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<td>● Wealth disparities</td>
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<td>Notes:</td>
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The Nature of Ethnic Conflicts (I)
- What is ethnicity?
  - Notions, identity, groups, territory
  - Historical and cultural processes, power relations, language, religion, history
- Ethnicity as a repository of group identity and an area of confrontation or solidarity manifested in interactions with other groups

The Nature of Ethnic Conflicts (II)
- Latent or manifest
- Passive or active
- Non-violent or violent
- Protocols or violent

Overview of Ethnic Conflicts around the World
- United States: race/ethnicity
- South Africa: race/ethnicity
- Nigeria: ethnicity
- Sierra Leone: ethnicity
- Northern Ireland: religion/ethnicity
- Former Yugoslavia: ethnicity and nationalism
- Bulgaria: ethnicity and nationalism

Sources of National Conflicts
- Perceptions of political, economic, and social injustice
- Relative deprivation and oppression
- Leadership and mobilization

Exercise (Q&A): Ethnic Conflict in Philippines
- How would you describe the conflict in Philippines?
- Write a paragraph describing the nature of the conflict and its causes
- No name on the papers, pass your papers around
- Look for common themes and things that are not frequently mentioned
- Open discussion on the causes and the nature of the conflict

Effects of Ethnic Conflicts (positives)
- Creates an opportunity to address historic grievances
- Can lead to better democracy through representation, inclusion, minority rights

Effects of Ethnic Conflicts (negatives)
- Aggravation of latent problems (such as discrimination)
- Political instability
- Militarization

Exercise (Q&A)
- What are the major problems that result from the conflict in Philippines?
- How does the conflict in Philippines address issues of social, economic, or political justice?

### Managing Ethnic Conflicts

- How do we address specific grievances associated with ethnic conflicts?
- How do we prevent ethnic grievances from leading to violent ethnic conflicts?
- Approaches: charismatic personality, instructional design, legal proceedings

### Charismatic/Personality Approach

- Max Weber’s concept of charismatic authority
- Strong and responsible leadership
- Informal agreements and compromises
- Political patronage
- Temporal solutions
- Economic and cultural grievances
- Examples: Iran, Turkey, Sudan, South Africa (Obama), Mongolia and People’s Republic of China, Vietnam, United States (Martin Luther King, John F. Kennedy, and Lyndon Johnson)

### Institutional Design Approach

- Constitutional changes
- Economic and political grievances
- Power-sharing agreement
- Regional autonomy
- Economic redistributive programs
- Examples: United States, South Africa, Nigeria, Russia, Kenya, Lebanon, Iraq

### Legal Approach

- Court rulings
- Civil rights and cultural rights issues
- Democratic countries
- Strong rules of law tradition
- Examples: United States, EU countries such as UK, France, Bulgaria

### Exercise (Q&A)

- Which approaches are likely to succeed in the Philippines?

### Further Readings

Further Readings (continue)

## Mediation and Alternative Conflict Resolution

**Overview of Today's Topic**

- Background:
  - What is Mediation
  - Mediation Elements
  - What Case Types

- Conflict Between Individuals:
  - What is Conflict?
  - Conflict: A Struggle or An Opportunity?
  - A “Win-Win” Opportunity; Ideals or Realistic

- De-Escalating An Escalating Situation
  - Resolve Each Other’s Goals
  - Listening
  - Using the Language of Diplomacy
  - Choice of Words

- “Great Exercise”
  - Mediation is Not Just In Your Backyard
  - Multicultural Venue
  - The Kashmir Conflict

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### What is Mediation?

- It 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.
- **Characteristics:**
  - Voluntary
  - Confidential
  - A win-win opportunity.

### Mediation Elements:

1. An impartial 3rd party facilitator
   1. Impartial: no stake in the outcome
   2. Facilitates but doesn’t make a decision in the case
2. Confidentiality
3. Good Faith from the Parties:
   1. Good faith, the intent to work towards a resolution and make reasonable efforts during the mediation
4. Presence of the parties:
   1. Courts have ruled that in order to show good faith, parties must at least be present at the mediation
   2. Also necessary because parties have to come up with the solution, not the mediator
5. An appropriate site:
   1. Neutral setting, Mediation office in Campus Life Building Room 240m

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### What Type of Cases?

- Roommate disputes
- Ethnic & Lifestyle tensions
- Minor Harassment
- Vandalism
- Relationship problems
- Notice & disruptive Behavior
- Minor incidents of violence

### Conflict: A Struggle or An Opportunity?

- **What is Conflict?**
  - It is when 2 or more people perceive incompatible goals by believing that a person’s goals/interests/needs/values are perceived to impede on another person’s goals/interests/needs/values.

- **Why Mediate?**
  - To resolve disputes that parties cannot see eye to eye perceiving their goals are “incompatible goals.”
  - Key word is “paradigm” meaning that this perspective can be changed to problem solve with compatible goals.

- **Mediation Goals:**
  - Understand the other’s perspective
  - Seek interests and find what is REALLY important to them.
  - Creating a win-win opportunity
### De-Escalating an Escalating Situation

- **Exercise A:** Sometimes you need to take a lemon and make lemonade.
  - Volunteers:
    - Exercise A: "Compromise"
    - Exercise B: "Win-Win Opportunity"
  - How do you feel about the deal now?
- **Can anyone think of another example?**
  - Boyfriend vs. basketball player Saturday afternoon dilemma.

### Using the Language of Diplomacy: Choice of Words, Continued...

- "There is nothing either good or bad, but thinking makes it so" Hamlet, Shakespeare
  - It's how we perceive the dialogue
- **What's your mindset in this confrontation?**
  - Very important to set the tone.
    - In a spoken message:
      - 55% of the meaning is translated non-verbally
      - 38% is indicated by the tone of voice
      - 7% is conveyed by the words used

### Activity

- **Activity**
  - Break into small groups
  - Listen to instructions provided
  - Exercise: 30-45 minutes
    - 30 for activity
    - 15 for discussion & wrap up.

### Mediation is not just in your backyard...

- **International Case Example: The Kenya Conflict**
  - South African Mediator: Cyril Ramaphosa was to be a part of the mediation team between the Kenyan government and the Nairobi opposition.
  - Trying to stop violent uprisings dealing with the political crisis in Kenya.
  - Mediation team was established by the African Union withdrew "as a result of reservations expressed by the government."
  - Ramaphosa stated, "Anyone who seeks the role of the mediator can only do so definitively if they enjoy the trust and confidence of all parties that are involved in the mediation process."

### Mediation Is Not Just In Our Backyard...

- **International Case Example: Kenya**
  - Once neighbors living side by side in a village called Kondo.
  - According to one report, "the attack on the Kikuyu has prompted an equally violent response against the Kikuyu and their Luo allies in other parts of the Rift Valley."
  - The Separation of Neighbors, Communities and Colleagues.
  - 1,000's Kikuyu fled.
  - "I know Madi said he did not think he or his family would ever return to the only place they called home."
  - "These people don't want Kikuyu in their town. When they burn you out of your house there is only one message there," he said.

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Mediation is not just in your backyard…

- International Case Example: Kenya
  A reporter views the two sides of a conflict between neighbors while stationed in the Congo
  - The Kikuyu Perspective (a Western Kenya ethnic group)
    - "Right after Kibaki was announced president, the Gikuyu started burning our farms."
    - "They called us goats". "They've always hated us. They've always made life hard for the Kikuyu," said a Kikuyu teenager.
    - "But we know how to defend ourselves. We came back and burnt their houses and told them to get out."
  

Why does it have to come to this?

- This is a macrocosm of the microcosms that occur in our day-to-day life.
- Although there is no clear indication when the Kenya Conflict will subside, one thing is true, that once the parties are ready the International Community will pull in Mediation/Negotiation tactics.

Survey Time

- Please fill out this quick and easy survey. Thank you!

Northern Illinois University Mediation Services
Campus Life Building Rm. 240m
(815) 753-4799

Presentation by: Desiree Maitel-Anderson

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I. Objectives:

- To provide participants with basic concepts and skills in peacebuilding, so they replicate them in their own context in Mindanao.
- To encourage discussion regarding the contribution of youth initiatives for peacebuilding in Mindanao.

II. Methodology:

The methodology is highly participative. Each of the concepts and skills will be illustrated with exercises and games that will encourage participants to think about its importance and future application.

III. Activities and Topics:

1. Introductory activity: To set up the mood of the workshop and to provide the framework of the training.

2. Understanding conflict:

   - To explore the nature and our different perceptions of conflict:

   Conflict is neither positive nor negative. It depends on the way we handle it. Conflict can be an opportunity for growing and to explore different options. There are similarities and differences in the way we perceive, manifest and understand conflict. Our understanding of conflict is based on past experiences with our family, friends, neighborhood, school, city and country. We will also explore the different approaches to conflict.

3. Peaceful Approaches of solving conflicts:

   - To introduce the participants to different approaches to conflict resolution:
     - communication skills
     - negotiation, mediation
     - Arbitration
     - Adjudication (court)

   This section will give especial emphasis to the communication skills and mediation (or negotiation). Some of the communication skills that we will develop are: active listening skill such as paraphrasing, reframing, summarizing,

4. Mediation /negotiation approach

   To explore one of these approaches and to develop the skills to conduct a mediation/negotiation.

5. Closing. Exercise Relationships:

We can be peacebuilders in our own communities. Each of us belongs to an extended network of relationships. To be an effective peacebuilder we need to be aware of our relationships and the power of the networks we can create.
**Arenas of Social Struggle and Work for Social Change**

**Structural level**

Economic, social, political, ideological, and cultural realms

**Types of Work for Social Change**

Legal reform
Clinical: Paralegal aid to victims
Metalegal opposition to unjust laws and realities
Pushing the limits of what is considered illegal:

- struggle against apartheid
- caste system and other hierarchical constraints to the full development of individuals and groups
- child labor
- discrimination of any kind whatsoever, including those based on color, creed, social class, age, culture, language, national origin, economic, social, and other status
- slavery, bonded labor, involuntary servitude

Struggle for

- civil liberties
- civil rights
- equality
- environmental protection
- human rights
- respect for all peoples by virtue of our common humanity, despite our differences in age, gender, ethnicity, cultures, religions
- welfare of internally displaced persons, refugees, and stateless persons

**Expose Discrimination and Inequality!**

**Oppose Discrimination and Inequality!**

**Propose Respect for Equality!**
Direct and Indirect Services

I. Curative or Direct Services
   A. Action Research
   B. Monitoring and Documentation
      1. Send or join a quick reaction team (QRT) to respond to a crisis
      2. Prepare fact sheets and affidavits of the crisis situation
      3. Photobank of events
      4. Videoclips of events
      5. Jail visitation
   C. Legal Action
      1. Be involved in work dealing with public interest law
      2. Clinical: provide free paralegal or legal aid
      3. be concerned with habeas corpus when somebody disappears
   D. Relief Work
      1. Case work
      2. Individualized counseling
      3. Group-level psycho-social relief
      4. Bio-medical relief
      5. Compensation to victims
   E. Press and Mass Media Relations
      1. Media liaison
      2. Letters to the editor
      3. Send information to Public Radio and Public and commercial TV
      4. News articles in local, regional, state/national, international papers
      5. TV appearance
      6. email group list
      7. website
   F. Fact-Finding Missions
   G. Rehabilitation Work
      1. Skills development
      2. Income generation
      3. Dealing with Post-Traumatic Stress Disorder by Critical Incident Stress Debriefing
   H. Reports for Action
      1. To pertinent government bodies at the appropriate levels

II. Preventive or Indirect Services
   A. Research
      1. structural political economy framework
      2. social investigation
      3. situational analysis
   B. Expose
      1. Education
         a. Content
            1) Facts and conscientization
            2) Values formation
            3) Values transformation
         b. Levels
            1) Formal (Department/Ministry of Education)
            2) Informal (Seminars, workshops)
            3) Non-formal (Adult education)
      2. Public Information
      3. Training
         a. Paralegal: legal literacy
         b. Paramedical: philosophy, alternative medicine, first aid, preventive vs. curative

4. Materials Production  
a. Brochures, pamphlets, books, manuals  
b. Regular publications: newsletters, journals  
c. Special publication: specific issues  
d. Curriculum making  
e. Comics, coloring book  

5. Staff Development  
a. Management, administration  
b. Grassroots work  
c. Understanding the relationship among philosophy, politics, and ideology  
d. Skills: documentation work, library cataloguing, database, statistics, reporting procedures  

C. Oppose (Metalegal Work)  
1. Campaigns  
a. Mobilization  
b. Protest  
2. Organize  
a. Form and join interest groups or organizations  
3. Networking  
a. Coalition building, alliances, community building  
b. Solidarity with the grassroots and their people’s organizations  
c. Political parties  
d. International solidarity  

D. Propose  
1. People’s Agenda  
2. Legal Reform  
a. Lobbying  
b. Legal alternative work  
c. Oppose certain unjust, discriminatory bills  
d. Oppose certain unjust, discriminatory laws  
e. Propose bills  
f. Draft bills
### I. Anti-Reactionary Model: Talk the Talk

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

### II. Traditional or Minimalist Model: talk the talk

- Read books or listen to audio books
- Invite speakers
- Give lectures
- Attend lectures
- Watch a film or documentary

### III. Coalition Model: Walk the Walk

Work side by side with people of different cultures and faiths to promote positive social change through community service efforts. By working together, share our cultures and beliefs as well as learn about the values and beliefs of other peoples.

- For example, to provide shelter for the homeless
- to feed the hungry
- to build low-income houses
- to clean the environment
- or to produce a play

### IV. Community Model: Walk the Walk

Two or more different or cultural or faith groups join together to build community. I will form intentional relationships with people of different faith/s in order to learn more about each other’s cultures and faith journeys and thereby building a truly multicultural or interfaith community, such as worship together through truly interfaith invocation

- eat together
- play together or have fun together

Form friendship and trust that enable us to more deeply understand each other’s differences, cultures, and faiths.

### V. Social Transformation Model: Walk the Walk

Empathize, support, work with, and work for the needs and demands of an outcast group, downtrodden social classes or minoritized groups for social transformation through various direct and indirect services, as well as legal, paralegal, metalegal, and other means; exposure to and integration with the downtrodden classes and outcast groups

---

Name in Print, Sign and Date Above This Line

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## Reactive Conflict Resolution Methods

Rey Ty

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

Reference:


Disagreements and conflicts are a fact of life, due to miscommunication or differences in interests, cultures, beliefs, opinions, perceptions, and expectations. The key to success in any conflict resolution process is anger management and effective communication skills. But to attain peace, economic, social and political justice must prevail.

Conservatives, liberals, and Marxists have different views of peace. Conservative realists say that since there is conflict of interest among states with their own national interests, peace can be attained through war preparation and war itself. Liberals insist that peace can be attained through harmonization of interest through collective efforts in organizational work and legal agreements. Advocating class struggle, radical Marxists investigate the unequal economic, political, and cultural power relations and seek ways to transform society to rid it of injustice and to attain peace.

The Charter of the United Nations recognizes three general categories of conflict resolution in international relations. Depending on the circumstances, these provisions are can be modified for use at the national, regional or interpersonal levels of analysis. According to Articles 33 to 38 of the U.N. Charter, the first category involves the peaceful settlement of conflict through negotiation, enquiry, mediation, conciliation, arbitration, judicial settlement, resort to regional agencies or arrangements or other peaceful means. According to Articles 39 to 41, the second category of settlement of conflict involves measures short of war, such as demonstration, boycott, embargo, blockade, and sanctions. According to Articles 42 to 51, the last category of settlement of conflict involves—if all else fails—the resort to armed conflict, especially for individual self-defense and collective self-defense, in an effort to resolve all economic, political, cultural, and social inequities and to attain peace. The Chinese word for peace is *heping*, which requires not only harmony (*he*) but also equality (*ping*). Clearly, peace (*pax*) is not merely the absence of war (*absentia belli*), but the resolution of economic, social, political, and cultural injustice.

I. **Negotiation**
   A. A process that involves the two adversaries themselves in the resolution of their conflict.
   B. It focuses on what party A wants to achieve, what party B wants to achieve, what is realistically possible to achieve, and what is the best way to influence your adversary.
   C. This process assumes that some people do not like conflict and would rather engage in negotiation to solve their differences or others thrive on and will create conflict. But all will engage in negotiation.
   D. Depending on the culture, the degree of conflict can be caused by and the settlement of differences can be facilitated or hindered by age, sex, hierarchy, etc.
   E. To succeed, negotiators must be in control of themselves; believable; put up with conflict and uncertainty; reveal information selectively and convincingly; get essential information; listen and understand the actual information being expressed; patient but persistent; and know when and how to finish the negotiation with an agreement or to end it since a sought-after agreement cannot be attained.

II. **Enquiry**
   A. A systematic investigation of a matter of public interest in order to arrive at the truth.
   B. Examples include a probe into alleged violation of the rights of prisoners, corruption, or violation of the rights of combatants.

III. **Mediation**
   A. A voluntary process of settling a dispute that involves recourse to a neutral third party who is called a mediator. Both parties must agree to undergo mediation and work together to reach an outcome acceptable to both of them or nothing would happen.
   B. The third-party mediator is only there to help facilitate the ideas and the process of negotiations that would help the adversaries reach a mutual agreement.
C. It aims to let both parties themselves see the source of the problem by talking out their differences; to arrive at a resolution by concentrating on what should be done henceforth to resolve the conflict. Compromise is the key to success.

D. The mediator guides the discussion to optimize the needs of both adversaries, takes into consideration their sentiments, and reframes questions.

E. Mediation does not seek to decide who is innocent or guilty. It does not seek to blame, seek revenge, or punish.

F. Mediators provide good offices or beneficial acts which are performed for both parties in the dispute.

IV. Conciliation
   A. It is a process of settlement of a dispute by mutual and amicable agreement in order to avoid litigation. The purpose is to overcome distrust and animosity, to regain goodwill by pleasant behavior, and eventually reconcile differences.
   B. Parties to a conflict agree to seek the services of a conciliator who talks with the adversaries separately (or “caucusing”). The conciliator conciliates. Both parties win by making concessions.
   C. It is a form of dispute settlement short of arbitration.

V. Arbitration
   A. A process of resolving conflict between adversaries by a third party selected by both the adversaries. The arbiter acts as a judge who renders a decision or award. Arbitration has a legal standing.
   B. The adversaries agree ahead of time to accept the decisions as binding. Adversaries enter into an agreement which specifies the matters to be settled and procedures to be followed.

VI. Judicial Settlement
   A. All of the above are alternative methods of dispute resolution which are non-judicial.
   B. Judicial settlement is settlement of dispute through litigation. Thus, a conflict is presented to an existing independent court for its judgment.

VII. Regional Agencies or Arrangements
   A. On an optional basis, parties to a conflict can bring their problems before an organization, such as the Association of Southeast Asian Nations (ASEAN) or the Organization of Islamic Conference (OIC) to inspect and verify situations, to ensure strict implementation of the provisions of resolutions, and to promote reconciliation and political settlement.

For an extensive review of the different conflict resolution methods, watch a short video clip entitled “Conflict Resolution” at http://youtube.com/watch?v=p02GwNQEj_A.
**Styles in Solving Conflict**  
Rey Ty

<table>
<thead>
<tr>
<th>What are the different styles in conflict resolution?</th>
<th>PROs</th>
<th>CONs</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
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<tr>
<td>2.</td>
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<td>3.</td>
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<td>4.</td>
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<td>5.</td>
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<td></td>
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<tr>
<td>6.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Which style do you prefer?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Why?</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**Huh? I’m Shocked!**  
Rey Ty

(Say the name of the other party to the conflict) “………………………………………………………………………………,”

What you said/did was so shocking/rude/disrespectful/etc. that I was caught off-guard and I don’t know how to react.

I am (or feel) “annoyed/ stunned/ disturbed/ offended/ not happy/ startled/ etc. ………………………………………...”

when you say “……………………………………………………………………………………………………...”

or when you (do/don’t do this) “………………………………………………………………………………...”

That’s because “……………………………………………………………………………………………………...”

So, next time, could you please “……………………………………………………………………………………………………...”

………………………………………………………………………………………………………………………………………………………………………………...
**What Happened?**

**Rey Ty**

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

1. explain in detail how a conflict situation developed
2. realize whether a suitable settlement of the conflict was achieved
3. identify whether an alternative solution is possible

**Resources:** Lot of space, either indoors or outdoors

**Procedure:**

1. Try to remember a terrible conflict you have observed that has happened, where you were an observer and not directly involved in it.
2. Fill out the blanks.

<table>
<thead>
<tr>
<th>I Say</th>
<th>You Say</th>
</tr>
</thead>
<tbody>
<tr>
<td>Who were involved?</td>
<td></td>
</tr>
<tr>
<td>Describe the incident in general.</td>
<td></td>
</tr>
<tr>
<td>When did this happen?</td>
<td></td>
</tr>
<tr>
<td>Where did this happen?</td>
<td></td>
</tr>
<tr>
<td>What did they do?</td>
<td></td>
</tr>
<tr>
<td>What triggered this to happen?</td>
<td></td>
</tr>
<tr>
<td>What did they say?</td>
<td></td>
</tr>
<tr>
<td>Did they listen?</td>
<td></td>
</tr>
<tr>
<td>Describe the problem.</td>
<td></td>
</tr>
<tr>
<td>Were there supervisors or authorities around?</td>
<td></td>
</tr>
<tr>
<td>If so, what did they do?</td>
<td></td>
</tr>
<tr>
<td>Were there bystanders who took sides?</td>
<td></td>
</tr>
<tr>
<td>Describe how the parties in conflict felt.</td>
<td></td>
</tr>
<tr>
<td>Describe their styles in trying to settle their differences.</td>
<td></td>
</tr>
<tr>
<td>What did they want to achieve?</td>
<td></td>
</tr>
<tr>
<td>What was the response?</td>
<td></td>
</tr>
<tr>
<td>How did they settle their difference?</td>
<td></td>
</tr>
<tr>
<td>Did they settle their differences and both end up happy?</td>
<td></td>
</tr>
<tr>
<td>Were there better ways to deal with and solve their differences?</td>
<td></td>
</tr>
<tr>
<td>Other observations or comments (please specify)</td>
<td></td>
</tr>
</tbody>
</table>
**OPEN-ENDED QUESTIONS** | **MY VIEW** | **YOUR VIEW**
--- | --- | ---
What happened? What is the problem in general? |  | 
Paraphrase |  | 
Give details. Break down the problem into its different parts. |  | 
Paraphrase |  | 
Why is it an issue for you? |  | 
Paraphrase |  | 
How do you feel about it? Why? |  | 
Paraphrase |  | 
What do both parties want? How do we solve this problem together? |  | 
Paraphrase |  | 
Choose one/some option/s. Is that or are they doable? |  | 
Paraphrase |  | 
Confirmation | I forgive you. Please forgive me. | I forgive you. Please forgive me. | 
If a similar problem would arise in the future, what would you do? | Next time, I will…… | Next time, I will…… | 
Paraphrase |  | 
Commitment to act as promised |  | 
Reiteration |  | 
Build up a follow-up arrangement |  | 
Promise to spread the word that you have solved the problem |  | 
Shake hands, hug, or whatever appropriate cultural ways to show a sign of peace |  | 

The Peacemakers’ Agreement-to-Mediation Form
Rey Ty

There seems to be a conflict between Party X ___________________ and Party Y ________________. (If there are more disputants, add more line/s as necessary).

I ____________________ am willing to be a mediator. As a mediator, I will be neutral. The mediation is not at all associated with the police, lawyers or courts. Our discussions will not be used for legal purposes. The mediator will not be called as witness and the proceedings will not be admissible in administrative or legal proceedings.

Party X (sign your name) ____________________ on and Party Y (sign your name) ______________ agree to mediate. Both understand that the mediation process will be free, voluntary, confidential, and informal. We will NOT pinpoint guilt or innocence. The mediation does NOT aim to punish bad behavior or reward good behavior. As a win-win strategy, both of you will reach mutual agreement that will appeal to both of you. All parties are required to be honest, listen, stay calm and have an open mind. The purpose is to solve the conflict, find a solution, agree and work on it. Do not bully, call names, condemn, interrupt, intimidate, lie, make excuses, put down, threaten, or use violence. Put your initials on the appropriate boxes below regarding your availability.

<table>
<thead>
<tr>
<th>Dates</th>
<th>M</th>
<th>T</th>
<th>W</th>
<th>Th</th>
<th>F</th>
<th>Sat</th>
<th>Sun</th>
</tr>
</thead>
<tbody>
<tr>
<td>12 noon – 1PM</td>
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<td>5PM – 6 PM</td>
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<tr>
<td>7PM – 8 PM</td>
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</tr>
</tbody>
</table>

Unless you state your opposition, we shall meet at ___________________________________________ and go to our “Peace Table.”

Signature Date
Contact Information

Contact Information

Contact Information

Mediation Form
Rey Ty

Dialogue to be held on __________________________, __________day at
_____________________________ from _______________ to _____________________.

AGENDA

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

II. Actual Dialogue
   A. Are you both prepared and agreeable to enter into a dialogue?
   B. Party A explains its side
      1. What happened?
      2. Why did it happen?
      3. Why does it matter?
      4. How do you feel?
   C. Party B Explains Its Side
      1. What happened?
      2. Why did it happen?
      3. Why does it matter?
      4. How do you feel?
   D. Reactions from Both Sides to Each Other
   E. Closing Words from Both Sides
      1. What do you want now to solve this problem?
      2. What are you willing to do now to solve this problem?
   F. Meeting Adjourned
Chapter 7: Volunteer Community Service as Service Learning
Rey Ty

<table>
<thead>
<tr>
<th>I. Goal Setting</th>
<th>Why engage in service learning?</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Service Learning Sessions</td>
<td>A teaching and learning approach that integrates volunteer community service with academic study to enrich learning, teach civic responsibility, and strengthening community (National Commission on Service Learning)</td>
</tr>
</tbody>
</table>
| B. Sample Community Partners | 1. Oak Crest Retirement Center  
2. Hope Haven Shelter for the Homeless  
3. Barb City Manor Retirement Center |
| C. Program Objectives | 1. To engage in inter-ethnic and multicultural dialogue (not bonding, but bridging; do not self-segregate yourselves)  
2. To develop a cadre of future leaders working toward lasting peace (leadership training through service learning)  
3. To promote a better understanding of the US (people, culture, values, and civic institutions) |
| D. Specific Objectives | 1. To sharpen your skills in conflict resolution and management, inter-ethnic cooperation and tolerance, leadership, coalition-building, & community activism  
2. To enhance the participants’ appreciation of their similarities and differences through various interactive activities that will serve as avenues for open dialogues  
3. To provide participants with tools for working collaboratively across ethnic and religious lines  
4. To develop in the participants an appreciation of the cultural, religious, and ethnic diversity of Midwest America |
| E. Service Outcomes | 1. Learning Outcomes  
a. Enhanced learning  
b. Active learning through meaningful work  
c. Understanding of socio-economic issues affecting the community  
d. Continuing reciprocal communication  
e. Critical reflection  
2. Democracy Outcomes  
a. Enhanced citizenship involvement  
b. Increased understanding of issues related to diversity, ethnicity, social justice, and socio-economic tensions  
c. Cultural awareness and breaking stereotypes  
d. Civil participation  
3. Process Outcomes  
a. Active involvement in community service  
b. Mutual respect  
c. Caring for others  
d. Direct services  
e. Interaction with homeless and senior citizens for which participants will normally will not have the chance |
| E. Three Views of Citizenship | 1. Personally responsible citizen  
a. donate canned goods  
2. Participatory citizen  
b. help organize food drive  
3. Justice-oriented citizen  
c. work toward the elimination of hunger |
| F. Citizenship Commitments | 1. “Thin” Commitment  
a. charity-oriented church; surface; patronizing; perpetuate inequality  
2. “Thick” Commitment:  
b. deeper commitment; social justice & social change-oriented church |

<table>
<thead>
<tr>
<th>II. Preparation Component</th>
<th>Content</th>
<th>Strategies</th>
</tr>
</thead>
</table>
| A. Understanding the Service Learning Process | 1. Philosophy of Service Learning: Scholarship of engagement  
   a. Volunteer community work  
   b. Connections: Linking theory with practice  
   c. Problem Solving, critical reflection and critical social action  
   d. Personal transformation  
   e. Interpersonal development  
   f. Skills in Collaboration  
   g. Social transformation  
   2. Socio-Economic-Cultural Context  
   a. Understanding the community and its needs  
   b. Filling community needs  
   c. Social justice issues: inclusion and structures of inequality  
   3. Possible Placements  
   a. Hope Haven Shelter for the Homeless  
   b. Oak Crest Retirement Center  
   c. Barb City Manor Retirement Center  | Pre-Service Orientation |
   2. Matching what you have learned doing community work with the key concepts you have learned in the classroom. | a. Prepare your checklist of key concepts you learn. Five-minute writing exercise.  
   b. Critical reflection & writing: Have an e-Journal entry that shows the linkage between the concepts learned (theory) with the knowledge, skills and values you gain from the community work (practice) |
| C. Reflecting on the Experience | Answer the following questions:  
   1. What did you learn?  
   2. How do you feel?  
   3. So what? (critique & interpretation)  
   4. Now what? (what you will do to have a social impact) | a. E-Journals and Critical Reflection Papers  
   b. Reflection Discussion Sessions |
| D. Cultivating Reciprocity by Understanding Yourself | Answer the following questions:  
   1. What are your social identities?  
   2. Assets?  
   3. Motivations?  
   4. Expectations? | Self-Inventory. Write them down. |
| E. Cultivating Reciprocity by Understanding the Community | 1. The agency  
   2. People with whom you will work  
   3. The neighborhood  
   4. Community Assets & Challenges  
   5. History with Northern Illinois University  
   6. Service Tasks  
   7. How to be Responsive to the Community  
   8. Reciprocity | Pre-Service Orientation. Take notes. Match your “self-awareness” inventory with the needs of the community you are serving. |
| III. Placement | 1. Extent to which you are challenged  
| | 2. Active (not passive) observer  
| | 3. Engage in a variety of tasks  
| | 4. Positive contribution  
| | 5. Take some responsibilities  
| | 6. Inputs from the community partners  
| IV. Conduct of Service Learning | 2. Your community service is not about you: it’s about the community—the organizational partners and the beneficiaries. Keep that in mind. Don’t think of yourself as superior to them.  
| | 3. In general, practice mutual respect. Be sensitive. Don’t be rude. Don’t be disruptive. Don’t proselytize. Don’t make derogatory remarks (racist, homophobic, anti-women, etc.). Don’t condescend. For instance, don’t say: “That’s only for undergraduate students.” Don’t patronize. For instance, don’t say: “I’m doing this for the undergraduate students. They need my help. I’m helping them.” You will see for yourself that hunger and homelessness not abstract but real social issues. Your service learning puts a human face to social issues.  
| | 4. Do not self-segregate yourselves. Leave your pride at the door. Remember that first and foremost you are a in pluri-ethnic coalition engaged in social action to provide voluntary community service. Do not socialize and have fun just among yourselves (the “in-group”), such as by wearing disposable gloves, giggling, laughing, and taking funny pictures. You are there to show that you care and will provide caring services. Do not take photos of beneficiaries without their consent. Care from a belief in and feeling of connection to the others. Develop relationships.  
| | 5. Don’t be an outside voyeur looking in. Rather, be a collaborator. “Trade places” and try to think as though you were in their shoes. See yourself as the others in order to break the separation between the server and the served.  
| | 6. Link with community members. Talk with the service providers and the beneficiaries. Get emails of people you have met with whom you feel comfortable to communicate.  
| | 7. Recognize differences but do not act or think that you are superior. Do not treat, look at, or talk to them as “the others.” Do not stereotype “the others.” Honor uniqueness.  
| | 8. Recognize similarities but do not assume too much sameness as to forget stark socio-economic-political-cultural differences. For instance, don’t think that “we are all basically similar, except that they don’t have homes.” Try to understand the underlying historical, economic, political, ethnic, gender, and cultural causes of homelessness.  
| | 9. Don’t judge the collaborating partners and the beneficiaries. For instance, don’t impose your cultural biases and judge that the American senior citizens are lonely because they live alone. There are different ways of experiencing how to be happy in different societies in different points in time.  
| | 10. Integrate social justice issues in your service learning. Don’t call what you did as neutral and “good work.” Call oppression as oppression and work for social justice. If we cannot name oppression “oppression,” then we ourselves are involved in perpetuating it.  
| | 11. Recognize that there is a power imbalance. The servers are powerful and the served as disadvantaged. Cultivate respect.  

### V. Post-Service Activities

2. The requesting partners (ITO and participants) could give a certificate and tokens of appreciation. If possible, bring them along and give to the participating partner organizations upon leaving the premises. In that way, there will be no problems later regarding how to send your tokens to them.

3. Engage in critical reflection. In five minutes, write down what you have learned. Review the program objectives in terms of knowledge, skills and values that you are expected to learn. Match theory with practice. Your critical reflection paper is part of your journal entry for the day. Remember the principles of good writing vs. bad writing.

4. Critical reflection and plenary discussions. Exchange papers, read, and discuss. Personal transformation? Implications for social transformation?

5. Write a thank-you letter or email explaining what you have learned (not what you have done to help them). Do not give a critique. Send a personalized, home-made (not computer generated or printed) thank-you card.

### VI. Some Ideas for Your Mainstream or Alternative Project Plans for Implementation upon Returning to Your Own Community after the Program Ends: Charity Work or Social Change?

1. **Don’t Rock the Boat: Charity Work**
   a. Donate canned goods and old clothes.
   b. Provide meals for the poor.
   c. Provide dinner once a week at a shelter for street children or orphans.
   d. Volunteer as a clerk for a fund-raising dinner.
   e. Donate your blood.
   f. Tutor a poor student enrolled in a public school.
   g. Give money to an organization with which you share a common cause (interfaith dialogue, land reform, indigenous peoples’ rights).

2. **Rock the Boat: Policy Reform or Social Reform**
   a. Join a protest action about an important social issue (work toward the elimination of hunger).
   b. Write a letter to a congressional leader about certain policies.
   c. Join a non-profit non-governmental organization that works for social change.
   d. Walk, ride a bicycle or take public transportation all the time to maintain good health, to save nonrenewable energy resources and to keep the environment clean.
   e. Organize your friends to work for a cause (environment, women’s rights, affordable housing).
   f. Talk to a friend about a social issue of importance to you (racism, poverty, and social change).
   g. Vote.
   h. Run for public office
   i. Money is important but think beyond profits alone by choosing a profession that makes a difference.
   j. Develop a micro-lending project for low-income teenagers to start small businesses.
Chapter 8: Planning for Concrete Action for Social Transformation

101 Tools for Tolerance
Source: www.tolerance.org

IDEAS FOR YOURSELF

1. Attend a play, listen to music or go to a dance performance by artists whose race or ethnicity is different from your own.
2. Volunteer at a local social services organization.
3. Attend services at a variety of churches, synagogues, mosques and temples to learn about different faiths.
4. Visit a local senior citizens center and collect oral histories. Donate large-print reading materials and books on tape. Offer to help with a craft project.
5. Shop at ethnic grocery stores and specialty markets. Get to know the owners. Ask about their family histories.
6. Participate in a diversity program.
7. Ask a person of another cultural heritage to teach you how to perform a traditional dance or cook a traditional meal.
8. Learn sign language.
9. Take a conversation course in another language that is spoken in your community.
10. Teach an adult to read.
11. Speak up when you hear slurs. Let people know that bias speech is always unacceptable.
12. Imagine what your life might be like if you were a person of another race, gender or sexual orientation. How might "today" have been different?
13. Take the How Tolerant are You? A Test of Hidden Bias. Enlist some friends to take this "hidden bias" test with you and discuss the results.
14. Take a Civil Rights history vacation. Tour key sites and museums.
15. Research your family history. Share information about your heritage in talks with others.
16. List all the stereotypes you can — positive and negative — about a particular group. Are these stereotypes reflected in your actions?
17. Think about how you appear to others. List personality traits that are compatible with tolerance (e.g., compassion, curiosity, openness). List those that seem incompatible with tolerance (e.g., jealousy, bossiness, perfectionism).
18. Create a "diversity profile" of your friends, co-workers and acquaintances. Set the goal of expanding it by next year.
19. Sign the Declaration of Tolerance and return it to:
   The National Campaign for Tolerance, 400 Washington Avenue, Montgomery, AL 36104
20. Read a book or watch a movie about another culture.

IDEAS FOR YOUR HOME

21. Invite someone of a different background to join your family for a meal or holiday.
22. Give a multicultural doll, toy or game as a gift.
23. Assess the cultural diversity reflected in your home's artwork, music and literature. Add something new.
24. Don't buy playthings that promote or glorify violence.
25. Establish a high "comfort level" for open dialogue about social issues. Let children know that no subject is taboo.
26. Bookmark equity and diversity websites on your home computer.
27. Point out stereotypes and cultural misinformation depicted in movies, TV shows, computer games and other media.
28. Take the family to an ethnic restaurant. Learn about more than just the food.
29. Involve all members of the family in selecting organizations to support with charitable gifts.
30. Gather information about local volunteer opportunities and let your children select projects for family participation.
31. Play "action hero" with your children. Are the heroes all aggressive males? Help your children see the heroic qualities in those whose contributions often go unrecognized (e.g., nurses, bridge builders, volunteers in homeless shelters).
32. Affirm your children's curiosity about race and ethnicity. Point out that people come in many shades.

33. Help young children make an illustrated list of what friends do or what friendship means.
34. Read books with multicultural and tolerance themes to your children.
35. Watch what you say in front of children when you're angry. Curb your road rage.
36. Watch how you handle emotional issues with girls and boys. Do you attempt to distract crying boys but reassure crying girls?
37. Examine the "diversity profile" for your children's friends. Expand the circle by helping your children develop new relationships.
38. Enroll your children in schools, daycare centers, after-school programs and camps that reflect and celebrate differences.
39. Participate in a Big Brother or Big Sister program.
40. Live in an integrated and economically diverse neighborhood.

IDEAS FOR YOUR SCHOOL
41. Donate tolerance-related books, films, magazines and other materials to school libraries. Organize a book drive.
42. Buy art supplies for a local school. Sponsor a mural about the cultural composition and heritage of your community.
43. Volunteer to be an advisor for a student club. Support a wide range of extracurricular activities to help students "find their place" at school.
44. Coach a girls' sports team. Encourage schools to provide equal resources for boys' and girls' athletics.
45. Sponsor a conflict resolution team.
46. Ask school counselors what resources they have for supporting gay and lesbian youth. Offer additional materials if necessary.
47. Assess your school's compliance with the accessibility requirements of the Americans with Disabilities Act. Organize a class project to improve compliance.
48. Donate a tape recorder to a school that is conducting oral history projects. Suggest a focus on local struggles for civil rights.
49. Start a pen pal program. Get students in touch with people in different parts of the community, country or world.
50. Applaud the other team. Promote good sportsmanship and ban taunting.
51. Encourage schools to go beyond the "heroes and holidays" model to develop a rich, ongoing multicultural curriculum. Give Teaching Tolerance materials to educators in your community.
52. Provide confidential methods for students to report harassment or bullying.
53. Encourage school administrators to adopt Internet-use polices that address online hate, harassment and pornography.
54. Discourage the use of divisive school emblems.
55. Ensure that schools comply with the McKinney Act, the federal law mandating educational services for homeless children.
56. Create a bilingual (or multilingual) calendar highlighting school and community activities.
57. Invite bilingual students to give morning greetings and announcements on the PA system in their home languages.
58. Make sure that school cafeterias offer options for students and staff with dietary restrictions.
59. Celebrate "Someone Special Day" instead of Mother's Day or Father's Day. Keep adoptive and foster students in mind when planning family-oriented programs.
60. Ask schools not to schedule tests or school meetings on the major holidays of any religious group. Develop a school calendar that respects religious diversity.

IDEAS FOR YOUR WORKPLACE
61. Hold a "diversity potluck" lunch. Invite co-workers to bring dishes that reflect their cultural heritage.
62. Arrange a "box-lunch forum" on topics of diverse cultural and social interest.
63. Partner with a local school and encourage your colleagues to serve as tutors or mentors.
64. Sponsor a community-wide "I Have a Dream" essay contest.
65. Examine the degree of diversity at all levels of your workplace. Are there barriers that make it harder for people of color and women to succeed? Suggest ways to overcome them.
66. Cast a wide net when recruiting new employees.
67. Give everyone a chance for that promotion. Post all job openings.
68. Fight against the "just like me" bias — the tendency to favor those who are similar to ourselves.

69. Value the input of every employee. Reward managers who do.
70. Avoid singling out employees of a particular race or ethnicity to "handle" diversity issues on behalf of everyone else.
71. Vary your lunch partners. Seek out co-workers of different backgrounds, from different departments, and at different levels in the company.
72. Start a mentoring program that pairs veteran employees with newcomers.
73. Establish an internal procedure for employees to report incidents of harassment or discrimination. Publicize the policy widely.
74. Add social justice funds to 401(k) investment options.
75. Ensure that your workplace complies with the accessibility requirements of the Americans with Disabilities Act.
76. Push for equitable leave policies. Provide paid maternity and paternity leave.
77. Don't close your door. Foster an open working environment.
78. Advocate for domestic partnership benefits.
79. Provide employees with paid leave to participate in volunteer projects.
80. Publicize corporate giving widely, and challenge other companies to match or exceed your efforts.

IDEAS FOR YOUR COMMUNITY

81. Frequent minority-owned businesses and get to know the proprietors.
82. Participate in a blood drive, or clean up a local stream. Identify issues that reach across racial, ethnic and other divisions and forge alliances for tackling them.
83. Start a monthly "diversity roundtable" to discuss critical issues facing your community. Establish an equity forum.
84. Hold a community-wide yard sale and use the proceeds to improve a park or community center. Celebrate the event with a picnic.
85. Build a community peace garden.
86. Make copies of the Declaration of Tolerance encourage others to sign the pledge, and return it to: The National Campaign for Tolerance, 400 Washington Avenue, Montgomery, AL 36104
87. Start a "language bank" of volunteer interpreters for all languages used in your community.
88. Encourage fellow members of your congregation to be tolerance activists.
89. Create a town website.
90. Host a "multicultural extravaganza" such as a food fair or art, fashion and talent show.
91. Create a mobile "street library" to make multicultural books and films widely available.
92. Establish an ecumenical alliance. Bring people of diverse faiths together for retreats, workshops or potluck dinners. Be welcoming to agnostics and atheists, too.
93. Write a letter to the editor if your local newspaper ignores any segment of the community or stories about cooperation and tolerance.
94. Start a campaign to establish a multicultural center for the arts. Ask local museums to hosts exhibits and events reflecting diversity at home and elsewhere.
95. Present a "disabilities awareness" event with the help of a local rehabilitation organization
96. Make sure that anti-discrimination protection in your community extends to gay and lesbian people.
97. Encourage law enforcement agencies to establish diversity training for all officers, to utilize community-based policing and to eliminate the use of inequitable tactics like racial profiling.
98. Give copies of our Intelligence Report to law enforcement agencies in your community. Do officers receive training about hate groups, hate crimes and domestic terrorism?
99. Order a free copy of Ten Ways to Fight Hate and become a community activist against hate groups and hate crime.
100. Conduct a "diaper equity" survey of local establishments. Commend managers who provide changing tables in men's as well as women's restrooms.
101. Share your Ideas

The best ideas come out of the experiences of caring and committed individuals and communities.
E-mail your best suggestions for promoting equity and celebrating diversity to us at 101tools@tolerance.org.
Or get out a piece of paper and a pen, and mail your suggestions to:
101 Tools c/o Tolerance.org, 400 Washington Avenue, Montgomery, AL 36104
We'll include new ideas here in the future and in the next print edition of 101 Tools for Tolerance.
DECLARATION OF TOLERANCE

Tolerance is a personal decision that comes from a belief that every person is a treasure. I believe that America's diversity is its strength. I also recognize that ignorance, insensitivity and bigotry can turn that diversity into a source of prejudice and discrimination.

To help keep diversity a wellspring of strength and make America a better place for all, I pledge to have respect for people whose abilities, beliefs, culture, race, sexual identity or other characteristics are different from my own.

To fulfill my pledge, I (your name) will examine my own biases and work to overcome them set a positive example for my family and friends work for tolerance in my own community speak out against hate and injustice.

We Share a World.

For all our differences, we share one world. To be tolerant is to welcome the differences and delight in the sharing.
How to be Non-Racist

Advice for all Parents
1. Raise Your Replacements with Principle
2. Why White Parents Should Care (in the Philippines: Christian Parents)
3. Examine Your Reluctance to Form Interracial Friendships
4. Make Acquaintances Across Color Lines
5. Trace Your Family’s History of Prejudice
6. Provide History That Fosters Pride
7. Get the Whole Story—His-Story, Her Story, Their Story, & Our Story
8. Make History a Healing Course
9. Sensitize Your Parent-School Organization
10. Involve the Community
11. Begin the Lessons Early, Teach Responsibility

Infancy through Preschool
12. Teach Identity Through Comparison
13. Reflect Reality Through Mirrors, Art and Yourself
14. Select the Right Preschool for Your Child
15. Don’t Pretend Discrimination Doesn’t Exist
16. Rise to the Challenge at School
17. Forge Ahead Without Hindering Your Child

The Early Elementary School Years
18. Tell the Truth about Slavery (in the Philippines: about Spanish & U.S. colonialism, Japanese aggression, etc.)
19. Color Holidays, but Use All Shades of the Truth
20. Avoid Cultural Tourism
21. Be Careful About What Your Children Read
22. Think About How You Define Normal
23. Rule Out Discriminatory Remarks

The Upper Elementary School Years
24. Insist on Respect
25. Nurture and Spread Self-Esteem
26. Know Your Child’s Role Models
27. Help Broaden Your Child’s Social Circle
28. Expose Racial Stereotyping in Entertainment

The Young Teen Years
29. Select a Diverse Middle School (in the Philippines: Freshman and Sophomore High School)
30. Listen To and Discuss Your Teen’s Concerns
31. Don’t Use Racism as a Crutch
32. If Trouble’s Brewing, Sound the Horn
33. Learn Compassion for All Colors
34. Encourage Community Service

The High School Years (in the Philippines: Junior and Senior High School Years)
35. Be Honest: Talk About Uncertainties
36. Beware of Your Nonverbal Messages
37. Speak Clearly and from the Heart
38. Challenge “Self-Segregation”
39. Face Your Teen’s Prejudice
40. Epilogue: Don’t Give Up, Keep the Faith
Creating A Peaceful World

I. Inner Peace: Let Peace Begin with Me
1. Breathe
2. Relax
3. Be Fully Present
4. Let Nature Nourish You
5. Commit to a Personal Peace Process
6. Practice the Arts of Inner Peace
7. Listen for the Inner Voice
8. Live On Purpose
9. Broadcast from the Peace Frequency

II. Peace with Family and Friends: Conflict Resolution Made Easy
12. Remember the Reason for the Relationship
13. See Conflict as Opportunity
14. Relate to the Basic Goodness
15. Listen, with Empathy
16. Share, with Straight Talk
17. Keep Love Flowing through the Hard Times
18. Commit to a Win-Win Solution
19. Develop Family Rituals and Norms

III. Peace for the Children: Priority Alert!
20. Commit to Raising Peacekeepers
21. Set the Example
22. Stop the Daily Diet of Violence
23. Support Peace at School
24. Create Peace Corners
25. Encourage Safe Expression of Feelings
26. Listen, Really Listen
27. Give Teenagers a Safe Space
28. Empower the Children

IV. Peace at Work: A New Way of Doing Business
29. Put Your Values to Work
30. Turn Power Struggles into Power Surges
31. Honor Diversity at Work
32. Enjoy Teamwork
33. Create a Nourishing Organizational Culture
34. Practice Shared Responsibility
35. Have a Process for Conflict Resolution
36. See Work as Service
37. Be Socially Responsible at Work

V. Peace & Public Affairs: Building the Peace-Able Community
38. Join the Public Conversation
39. Start Where You Are
40. Dialogue to Understand
41. Seek Common Ground and Consensus
42. Address Needs and Interests Rather Than Positions
43. Get Help from Third Parties
44. Turn Enemies into Allies
45. Build Bridges and Alliances
46. Refuse to Support an Adversarial Approach
VI. Peace & Co-Existence: Honoring Our Diversity
47. Celebrate the Differences
48. Go Beyond Stereotypes and Prejudices
49. Practice Cross-Cultural Communication
50. See Yourself as the Other
51. Rebalance the Power Equation
52. Practice Co-Creativity
53. Engage in Honest Conversation
54. Help Them to Help You
55. Play Together

VII. Peace & Reconciliation
56. Know That You Are Unbreakable
57. Speak the Truth of Your Experience
58. Acknowledge the Hurt
59. Apologize
60. Forgive
61. Right the Wrongs
62. Mourn Fully
63. Look at Historical Patterns
64. Let Love Flow

VIII. Peace & Social Change…With Justice for All
65. Inform Yourself
66. Become a Human Rights Advocate
67. Exercise Your Opportunities for Democracy
68. Take a Personal Privilege Inventory
69. Empower the Powerless
70. Be a Voice for the Voiceless
71. Practice Moral Witness and Solidarity
72. Work from the Bottom Up and the Top Down
73. Work with Others for Structural Change

IX. Peace & Nonviolence
74. Understand the Hypnotic Effect of Violence
75. Take a Self-Test on Nonviolence
76. Do a Nonviolence Inventory of Your Home and Family
77. Practice Nonviolent Communication
78. Soften Your Defenses
79. Encourage Nonviolent Solutions to Conflicts
80. Promote Nonviolence in the Media
81. Celebrate the Heroes and Heroines of Nonviolence
82. Engage in Nonviolent Action for a Cause You Believe In

X. World Peace: Let There Be Peace on Earth
83. Take an Interest in World Affairs
84. Adopt One Place in the World as Your Special Concern
85. Let Your Heart Break with the Suffering
86. Support Organizations Doing International Peace Work
87. Support International Aid Agencies
88. Get Involved at Your Place of Worship
89. Travel on a Peace Mission
90. Become Involved with Refugees in Your Town
91. Practice Citizen Diplomacy
XI. Peace & the Environment: The Earth is Alive
92. Realize the Interdependence
93. Trace the Natural Resources You Depend On
94. Become an Environmental Champion and Steward
95. Do an Environmental Inventory of Your House
96. Change One Thing in Your Environmental Habits
97. Green Up Your Neighborhood
98. Grow Food
99. Grow Beauty
100. Give Thanks

XII. Peace & Spirit: Shining the Light of Peace
101. Find Your Place in the Universe
102. Heal Old Wounds with God and Religion
103. Pray for Peace: Meditate for Peacefulness
104. Find an Inspirational Role Model
105. Water the Seeds of Peace in Everything and Everyone
106. Honor the Spirit of Peace in Action
107. Love Life and All Who Live
108. Light Up the World
109. Laugh a Lot
ORGANIZATIONS

Situational Analysis
Economic, Social, Political & Cultural Analysis

Capabilities Analysis
Strengths, Weaknesses, Threats & Opportunities (SWOT)
Allies, Opponents, Duplication & Competition

Organization
Human, Material & Financial Resources & Procedures

Performance Evaluation Measures

Monitoring & Trouble-Shooting

Internal & External Consultancy & Auditing

Evaluation

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

II. What is strategic planning?
- Strategic planning is a process of determining what a community wants to be in the future and how it will get there.

III. Why do we need strategic planning?
- Strategic plans provide a focus for limited resources
- They help communities decide which services and programs to emphasize and which to eliminate or cut back
- A plan can renew and invigorate a community's sense of direction and mission. It can inspire people.
- The strategic planning process builds community spirit and strengthens commitment to achieving community goals
- A strategic plan increases the community's control over its own future

IV. Steps for Strategic Planning
- Identify a lead organization
- Form a steering committee
- Involve all kinds of people
- Obtain resources
- Establish the process
- Develop a planning timetable

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

VI. What is your dream community?
Vision
- Where do we want to be? What do you want the community to be like? What would a perfect world look like?
- A vision should:
  - set high standards for excellence
  - reflect high ideals
  - inspire commitment
  - be proactive and positive
  - be communicated clearly
  - Succinct, motivational, energizing

VII. Examples of Vision Statements
- The vision of the ASPCA is that the United States is a humane community in which all animals are treated with respect and kindness
- SHELTER, Inc. is working to realize a vision: A Home For Everyone.
• We will work until we achieve a society free of violence

VIII. Why is your organization in existence?
Mission
• The mission statement describes the overall purpose of the organization
• The mission statement needs to communicate the essence of your organization to your stakeholders and to the public

VIII. Examples of Mission Statements
• NSW Rape Crisis Centre will be a Centre of Excellence in the provision of services to anyone who has experienced sexual violence.
• The Oshkosh Public Library will be the community's premier knowledge resource; and a recognized leader in promoting reading as a lifelong activity.

IX. Develop Vision and Mission
• Draw a picture that represents your dream community
• Develop vision statements
• Develop mission statements

X. What is the environment like?
-- SWOT Analysis
• SWOT:
  o Strengths
  o Weaknesses
  o Opportunities
  o Threats

XI. How can you realize your dream community?
-- Objectives
  • SMART objectives:
    o Specific
    o Measurable
    o Achievable
    o Realistic
    o Timeline
  • Write down 3 objectives for the next 5 year in your community

XII. How can you realize your dream community?
-- Strategies
  • Write down the strategies for achieving the objectives in the next 5 year in your community
  • Affinity diagrams for grouping strategies

XIII. What are the specific actions you can take?
-- Action Planning
  • Align with objectives and strategies

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<tr>
<th>Objectives</th>
<th>Strategies</th>
<th>Actions</th>
<th>Implementer</th>
<th>Timeline</th>
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<tr>
<td>1. Objective#1</td>
<td>1.1 (first strategy to reach Objective #1)</td>
<td>1.1.1 (first action while implementing Strategy #1.1)</td>
<td>(who’s going to take that action)</td>
<td>(when the implementer is going to accomplish that action)</td>
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XIV. How do you know whether you have achieved your objectives?
-- Measurement
  • You get what you measure
  • Establish measurement for your objectives
  • Develop measurement for your objectives

References


**2008 Philippine Youth Leadership Program**

**Project Planning**

Facilitator: Wei Zheng, Ph.D.
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April 21, 2008

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<th>Overview</th>
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<td>☐ Why do we need project plans?</td>
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<tr>
<td>☐ Processes of project planning</td>
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<td>☐ Develop project plans for your community</td>
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<th>What is a project plan?</th>
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<tr>
<td>☐ The project plan is a consistent and coherent document that guides both project execution and project control.</td>
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<th>Essential elements:</th>
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<td>☐ What is to be done? <em>Project Scope</em></td>
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<td>☐ Who is authority? <em>Authorization/Chartering</em></td>
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<td>☐ How it is to done? <em>Integrated Management Plan</em></td>
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<td>☐ What time and money are needed? <em>Resource Estimate</em></td>
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<tr>
<th>Why do we need a project plan?</th>
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<td>☐ Guide the project's through execution and control.</td>
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<td>☐ Document the planning assumptions.</td>
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<td>☐ Document planning decisions regarding alternatives choices.</td>
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<td>☐ Communicate with stakeholders.</td>
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<td>☐ Define management reviews (as to content, extent, and timing).</td>
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<td>☐ Establish project baselines for progress measurements and control.</td>
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<th>Processes of Project Planning</th>
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<td>☐ Assess community needs</td>
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<td>☐ Seek support</td>
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<td>☐ Identify and prioritize ideas</td>
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<tr>
<td>☐ Set objectives and deliverables</td>
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<td>☐ Identify tasks and structure</td>
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<tr>
<td>☐ Identify resources and timelines</td>
</tr>
<tr>
<td>☐ Using schedules and Gantt chart</td>
</tr>
<tr>
<td>☐ Assess progress</td>
</tr>
</tbody>
</table>
### 2008 Philippine Youth Leadership Program

**Planning Actions**

Facilitator: Wei Zheng, Ph.D.  
wzheng@niu.edu  
April 21, 2008

#### Overview
- Why do we need action plans?
- Develop action plans as a group
- Develop action plans for yourself
- Establish accountability for your action plans

#### Why do we need action plans?
- Implementation of any strategic plans
- Prioritize what to do first
- Recognize material, financial, and human resources needed to implement a plan
- Hold yourself responsible

#### Develop a Group Action Plan
- What objectives do you want to achieve?
- What actions do you plan to take?
- Prioritize your action list as a large group
- Identify people, resources, timeline, and evaluation method for each action item
- Who could hold you responsible for this plan?

#### Develop an Individual Action Plan
- What new learning have you obtained from this program?
- How could you use your new learning when you go back home?
- Identify 3 top objectives you want to achieve when you go back home
- Develop an action plan for each of the objectives
- Find an accountability partner and plan communications

---

**Action Plan**
Dr. Wei Zheng

<table>
<thead>
<tr>
<th>Name</th>
<th>Date</th>
</tr>
</thead>
</table>

**Your Goals**

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

Participants conceptualize and prepare both (1) their individual action plans and (2) their collective regional action plans that they promised to implement about two months upon returning to their respective communities in the Philippines. Based on lessons learned and best practices, the following are some possible themes of your action plans: data collection, self-improvement, echo sessions, journalism, creative activities, organizations, and volunteer work for Social Transformation.

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

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

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

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

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

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

7. **Community Service**: Those concerned with deeper issues of social justice want to do something concrete to be with as well as work for the deprived, dispossessed, and marginalized sectors of society. They intend to do volunteer work, conduct outreach program, provide relief, and organize income generation efforts. Some want to have an exposure of the people living in low-income communities. Others want to be involved in an immersion program in said communities.
### Sample Program Assessment Instrument

Source: http://www.niu.edu

NIU’s Latino Resource Center

<table>
<thead>
<tr>
<th>Division Goal</th>
<th>Action Plan</th>
<th>Collaboration Partners</th>
<th>Resources Needed/ Reallocated</th>
<th>Expected Outcomes</th>
<th>Key Performance Indicators (KPIs)</th>
<th>Assessment Targets</th>
</tr>
</thead>
</table>
| Provide student-centered programs and services | Bi-weekly meetings | Latino Program; Counseling & Student Development Center; Women’s Resource Center; Alpha Sigma Omega & Gamma Phi Omega | Staff; Staff time | a) Increased networking and training opportunities  
  b) Enhanced involvement in NIU activities (outside Latino organizations)  
  c) Increased GPAs | a) Participation counts  
  b) Focus groups  
  c) GPA analyses | a) 60% of participants report an increase in networking skills  
  b) 50% of students will engage in activities outside Latino student organizations  
  c) Increase GPA. 1%/yr to 2.1 – 2.84 |
| Promote technological advancement | Benchmark peer institutions | Media services; Student organizations; Housing & Dining Alumni; Division’s Office of Development | Staff; Staff time; Equipment | a) Increased on-campus student involvement with LRC  
  b) Increased awareness and knowledge of LRC mission and services  
  c) Increased usage of Web site. | a) Summary of advances in productivity, effectiveness, and efficiency directly related to the use of technology  
  b) Focus groups | a) 20% increase in participation to 240  
  b) 40% increase in participation to 112  
  c) 10% increase of hits on Web site to 7,749 |

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**Sample Detailed Action Plan**  
Rey Ty

<table>
<thead>
<tr>
<th>Name</th>
<th>Abdullah Khan</th>
<th>Date</th>
<th>June 21, 2010</th>
</tr>
</thead>
</table>

**Your Goals:** Phase 1: To improve inter-ethnic relations by inviting people from different ethnic and religious communities to attend a **two-day workshop** on “Majority-Minority Relations” from October 21 to 22, 2010 in Cotabato City.

<table>
<thead>
<tr>
<th>Actions (What to do?)</th>
<th>People Involved (Who to work with?)</th>
<th>Resources (What funding/materials?)</th>
<th>Timeline (When to finish?)</th>
<th>Evaluation (How to measure success?)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. To organize members of a <strong>core group</strong> who will <strong>plan</strong>, implement &amp; evaluate the two-day workshop</td>
<td>Organize a <strong>Planning Committee</strong> composed of representatives of government, NGO, academe, including at least: 1 Lumad 1 Maranao 1 Maguindanao 1 Tausug 1 Roman Catholic</td>
<td>Volunteer time, meeting place, come up with a Master Plan (concept paper, program details, budget, expectations…)</td>
<td>Meet once a week until the implementation of the program in October 21, 2010</td>
<td>All representatives are present &amp; active in all meetings</td>
</tr>
<tr>
<td>2. To <strong>solicit support</strong> in cash or in kind to conduct the 2-day workshop</td>
<td>Invite volunteers who are finance or budget officers (in their professional work) to compose the <strong>Finance Committee</strong></td>
<td>Preparation of budget proposals to be submitted to government agencies, NGOs, schools, etc. to give support or to be co-sponsors</td>
<td>October 1, 2010</td>
<td>Must have the required budget in cash or in kind in order to run the program</td>
</tr>
<tr>
<td>3. To prepare the <strong>logistics</strong> of the 2-day program to deal with the procurement, distribution, maintenance, and replacement of materials and personnel</td>
<td>Invite volunteers to compose the <strong>Logistics Committee</strong></td>
<td>Preparation of a logistics plan, make arrangements &amp; check the arrangements</td>
<td>October 7, 2010</td>
<td>No problem with room reservations, equipment, supplies, etc.</td>
</tr>
<tr>
<td>4. To <strong>invite participants</strong></td>
<td>Invite volunteers to compose the <strong>Social Marketing and Participants Invitation Committee</strong></td>
<td>List of prospective invitees from different religious &amp; ethnic groups</td>
<td>October 1, 2010</td>
<td>Confirmation of 50 participants of equal representation from the different communities</td>
</tr>
<tr>
<td>5. To <strong>invite resource persons</strong></td>
<td>Invite volunteers to compose the <strong>Speakers’ Invitation Committee</strong> who will invite speakers as well as collect their handouts by email which will be used in the production of a book</td>
<td>List of topics, Speakers’ Pool</td>
<td>October 1, 2010</td>
<td>Confirmation of all resource persons to cover all sessions</td>
</tr>
</tbody>
</table>

6. To make accommodations and food arrangements

Invite volunteers to compose the Accommodations & Food Committee who will plan, order, organize the serving of food, and cleaning up.

Time, dates, and place of accommodation and halal meals 5 times a day

October 7, 2010

Confirmation of all accommodations and food arrangements and the serving of food with no problems

7. To make arrangements for audio-video equipment

Invite volunteers to compose the A/V Committee who will coordinate with the A/V technicians as well as ensure that A/V equipment operate properly during the training program.

Detailed list of A/V needs of each resource person for each day

October 7, 2010

Availability and well functioning of all A/V equipment during each training session

8. To document and publish the proceedings so that many more people and groups can benefit from the program

Invite volunteers to compose the Documentation Committee who will document the proceedings with a view to publish them.

Clear instructions, objectives, format, and procedures for documentation

November 30, 2010

Submission of final draft which is publication ready

9. To take photos and videos of the proceedings

Invite volunteers to compose the Photo and Video Documentation Committee.

Digital Camera, Digital Videocam, Batteries, power cords, extension cords, tripods, digital cards, card readers, etc.

November 30, 2010

Presentation of digital photos in CDs and video productions

10. To ensure the smooth operation of the 2-day training program

Invite volunteers to compose the Operations Committee who will work during the conduct of the training program.

All lists: list of committees and their members; contact information of everyone involved in the program; list of speakers & participants, list of those providing board & lodging; contracts, etc.

Oct. 15-30, 2010

Overall smooth operation during the training program from A/V to food, accommodations, resource persons, documentation, to photo & video documentation, etc.

11. To evaluate the whole training program

Invite all core group members and volunteers to compose the Post-Training Evaluation Committee.

Results of the formative evaluation and summative evaluation; feedback

November 15, 2010

Consensus on the strengths, weaknesses, challenges & opportunities for the future

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<table>
<thead>
<tr>
<th>Actions (What to do?)</th>
<th>People Involved (Who to work with?)</th>
<th>Resources (What funding/materials?)</th>
<th>Timeline (When to finish?)</th>
<th>Evaluation (How to measure success?)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. To invite volunteer community workers who will go to a Lumad village</td>
<td>Invite a new group of people to compose the Core Group</td>
<td>Meeting time and place</td>
<td>December 1, 2010</td>
<td>Recruitment and participation of 50 volunteer community workers</td>
</tr>
<tr>
<td>2. To arrange for bus transportation</td>
<td>1 volunteer</td>
<td>List of preferred time and schedule of departure &amp; return trips</td>
<td>December 1, 2010</td>
<td>Successful bus transfer</td>
</tr>
<tr>
<td>3. To secure funds for the travel and supplies needed for the community service</td>
<td>Invite seasoned fund raisers to secure donations in cash and in kind</td>
<td>Budget proposal</td>
<td>December 1, 2010</td>
<td>Meeting budgetary needs</td>
</tr>
<tr>
<td>4. To contact Council of Elders and Indigenous People’s Organizations prior to the trip</td>
<td>Organize a Negotiating Panel composed of prominent community personalities to talk with representatives of the indigenous peoples regarding the trip</td>
<td>Contact list of prominent community personalities; Contact list of indigenous people’s organizations and their officers; Contact list of Council of Elders</td>
<td>December 1, 2010</td>
<td>Contact and successful negotiation to do volunteer service in indigenous people’s communities</td>
</tr>
<tr>
<td>5. To conduct the actual field service work</td>
<td>Organize a paramedical team, a paralegal team, and a fact-finding team; invite medical doctors &amp; lawyers</td>
<td>First aid and medical supplies, affidavits, human rights fact sheets, food &amp; clothes</td>
<td>December 15, 2010</td>
<td>Number of people served in the medical mission, para-legal mission and human rights mission</td>
</tr>
<tr>
<td>6. To get permit from the authorities to travel to troubled spots</td>
<td>Organize a paralegal team to get permit to travel to troubled areas</td>
<td>Supporting letter from local authorities, Certification, file copies</td>
<td>December 15, 2010</td>
<td>Obtaining the permit to travel</td>
</tr>
<tr>
<td>7. To evaluate the conduct of the community service program</td>
<td>Invite all participants to come for a personal and social impact evaluation</td>
<td>Meeting place, time, date</td>
<td>January 5, 2010</td>
<td>Attendance &amp; participation of all volunteers during the evaluation meeting</td>
</tr>
</tbody>
</table>

### Sample Formats for Project Plans
Rey Ty

**What:** One-Day Inter-Ethnic Workshop for Youth in Barangay Mecca

**Why:** To transform the attitudes of the youth in a community of 250 families that adopt inter-ethnic understanding and mutual respect

**When:** August 18, 2010

**Where:** Sta. Cruz Island

**How:** Active Listening, Dialogue, Active Problem Solving

**Who:** Dayang Nur Sulaiman’s Personal Action Plan

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**Timetable in GANTT Chart**

**Preparation Starts in June 15, 2010**

<table>
<thead>
<tr>
<th>Tasks</th>
<th>STAGES IN WEEKS</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Pre- Conduct Stage</strong></td>
<td></td>
</tr>
<tr>
<td>Problem Identification</td>
<td>X</td>
</tr>
<tr>
<td>Choice of Project Focus</td>
<td>X</td>
</tr>
<tr>
<td>Write a Project Proposal for Funding</td>
<td>X</td>
</tr>
<tr>
<td>Mail Copies of Project Proposal</td>
<td>X</td>
</tr>
<tr>
<td>To Mayor</td>
<td>X</td>
</tr>
<tr>
<td>To Barangay Captain</td>
<td>X</td>
</tr>
<tr>
<td>To Principal</td>
<td>X</td>
</tr>
<tr>
<td>To Mesjid &amp; Ummah</td>
<td>X</td>
</tr>
<tr>
<td>To Church &amp; Church People</td>
<td>X</td>
</tr>
<tr>
<td>Organize a Volunteer Core Group</td>
<td>X</td>
</tr>
<tr>
<td>Volunteers Take Specific Responsibilities</td>
<td>X</td>
</tr>
<tr>
<td>Invite Guest Speakers</td>
<td>X</td>
</tr>
<tr>
<td>Formal Reservation of Venue</td>
<td>X</td>
</tr>
<tr>
<td>Purchase of Supplies</td>
<td>X</td>
</tr>
<tr>
<td>Prepare Publicity Plan</td>
<td>X</td>
</tr>
<tr>
<td>Post Flyers</td>
<td></td>
</tr>
<tr>
<td>Recruitment of Participants</td>
<td></td>
</tr>
<tr>
<td>Prepare Evaluation Instrument</td>
<td></td>
</tr>
<tr>
<td><strong>Conduct Stage</strong></td>
<td></td>
</tr>
<tr>
<td>Actual Program Implementation</td>
<td></td>
</tr>
<tr>
<td>Set Up &amp; Decorate Session Hall</td>
<td></td>
</tr>
<tr>
<td>Emcees</td>
<td></td>
</tr>
<tr>
<td>Sound System</td>
<td></td>
</tr>
<tr>
<td>Seating Arrangements</td>
<td></td>
</tr>
<tr>
<td>Food &amp; Drinks</td>
<td></td>
</tr>
<tr>
<td>Distribution of Certificates of Appreciation &amp; Attendance</td>
<td></td>
</tr>
<tr>
<td><strong>Post-Conduct Stage</strong></td>
<td></td>
</tr>
<tr>
<td>Thank You Letters or Emails</td>
<td></td>
</tr>
<tr>
<td>Tabulate, Analyze &amp; Interpret Evaluation</td>
<td></td>
</tr>
<tr>
<td>Post-Conduct Evaluation Meeting: Recommendations and Future Actions</td>
<td></td>
</tr>
<tr>
<td>Prepare Final Report</td>
<td></td>
</tr>
<tr>
<td>Submit Final Report to Funding Agencies</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>General Goal</th>
<th>Specific Goal</th>
<th>Action Plan</th>
<th>Partners</th>
<th>Resources Needed/ Reallocated</th>
<th>Expected Outcomes</th>
<th>Key Performance Indicators (KPIs)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Provide student-centered programs and services</td>
<td>Develop/ implement interactive online debt counseling training on Students' Legal Assistance (SLA) Web site</td>
<td>Expand current Web site section dedicated to debt and budget planning issues</td>
<td>Student Association (SA)</td>
<td>X Staff X Staff time X New Money X Reallocated $ X Space X Equipment</td>
<td>Learning strategies for avoiding debt</td>
<td>Pre/post surveys of student awareness of credit debt issues</td>
</tr>
<tr>
<td>Manage and develop resources</td>
<td>Implement use of Westlaw for SLA attorneys</td>
<td>Determine cost of Westlaw service for two attorneys</td>
<td>SA</td>
<td>X Staff X Staff time X New Money X Reallocated $ X Space X Equipment</td>
<td>Increased capacity for attorneys to engage in research and enhance their professional development</td>
<td>a) Submit budget request including rationale for Westlaw to SA</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>X Staff X Staff time X New Money X Reallocated $ X Space X Equipment X Others:</td>
<td></td>
<td>b) Complete training relating to Westlaw system</td>
</tr>
<tr>
<td>Create inclusive community</td>
<td>Develop/implement comprehensive marketing strategy for office, focusing on reaching diverse student populations</td>
<td>Enhance advertising efforts Increase office exposure through marketing materials</td>
<td>Northern Star Student Association Student Organizations</td>
<td>X Staff X Staff time X New Money X Reallocated $ X Space X Equipment X Other:</td>
<td>Greater awareness of office and its services</td>
<td>a) Surveys of diverse student populations</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>b) Hits on Web site</td>
</tr>
<tr>
<td>Promote technological advancement</td>
<td>Reorganize and streamline client filing system</td>
<td>Research state-of-the-art systems for manual and/or electronic storage of files and confidential material</td>
<td>ITS</td>
<td>X Staff X Staff time X New Money X Reallocated $ X Space X Equipment X Other:</td>
<td>Increased efficiency in retrieval of information and in responding to student requests for information in closed files</td>
<td>Survey of response time of requests for information</td>
</tr>
</tbody>
</table>

This document was created by the Division of Student Affairs to be used as a supplement to the University Assessment Plan. Each Student Affairs department should use the following format when writing or revising its departmental assessment plan and report. If you have any further questions, contact the Director, Assessment and Training, 753-1834.

Northern Illinois University
Division of Student Affairs
(Department)
Assessment Summary Report for (5 year cycle: Academic Years)
Date report is written

1. **Departmental Mission**

2. **Program Description**
   - Be concise, using 1-2 paragraphs.
   - Describe key functions and population served.
   - May include list of staff positions.

3. **Program Objectives**
   - Format objectives in a numbered list.
   - Be specific: Objectives should be measurable, meaningful, and manageable.
   - Objectives should support the Division of Student Affairs’ mission, vision, and goals.
   - Include student learning outcomes and program outcomes as they relate to objectives.

4. **Methods**
   - In the description column, explain how evidence is gathered to measure progress toward objectives.
   - Use quantitative or qualitative measures.
   - Use the following grid to summarize methods.

<table>
<thead>
<tr>
<th>Method</th>
<th>Description of Method</th>
<th>Timeline (Frequency)</th>
<th>Person Responsible</th>
<th>Objective Addressed</th>
</tr>
</thead>
<tbody>
<tr>
<td>Student Survey</td>
<td>15-question phone survey conducted by grad. assistant</td>
<td>Odd years</td>
<td>Assistant Director</td>
<td>1,3,5</td>
</tr>
</tbody>
</table>

Methods (ways to collect evidence) may include:
- Questionnaires
- Surveys (paper, Web, phone, comment cards)
- Interviews
- Focus groups
- External/Internal review
- Document review
- Observation
- Pre-test/Post-test/National norms test
- Reflective journal
- Retention rates, participation rates, satisfaction rates
- Benchmarking
- Extracurricular transcript/Portfolio
- Accreditation/Certification/Licensure

5. **Objectives by Method**
   Use the following grid to summarize objectives and show how progress toward each will be measured.

6. **Evidence by Objective (Results, Available Data)**
   - Using your assessment data collected from methods you identified above in #5, show the extent to which objectives are being met.
   - Link evidence to each objective.

   *Example:* Objective 1 was met based on comparing the results of our focus group to benchmarking best practices. (Provide a brief paragraph with details.)

7. **Use of Results by Objective (and Other)**
   - How is the evidence being used to make programmatic improvements by objective?
   - How do the results demonstrate the department’s role in the divisional mission, vision, and goals?
   - *Other* findings may not relate directly to an objective but are important to your program’s improvement.

8. **Further Information Needed**
   - Identify data needed to cover any gaps in current information.
   - Discuss any problematic findings that indicate a need for further assessment.

9. **Timeline**
   Prepare timeline for collecting further information, if any was identified in #8.

10. **Resources Needed**
    - You may request resources from the University Assessment Panel to support new or expanded assessment activities.
    - Include:
      - ✓ Justification for the request
      - ✓ Outline of how the new activities will add to the department’s outcomes
      - ✓ Budget
      - ✓ Timeline

    *Maintenance of ongoing activities should be incorporated into the department’s budget, not included in the Resources Needed.*

11. **Appendix**
    - Include survey results, assessment tools, glossary.

    *All pages should be numbered.*
**Sample Project Plan by Dr. Domingo Aranal**

<table>
<thead>
<tr>
<th>Project Title:</th>
<th>Educating Towards the Creation and Promotion of a Culture of Peace</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Rationale/ Background</strong></td>
<td>Western Mindanao is still an area of conflict in matters of culture, politics, and religious belief. As observed and experienced, situations of conflict arise in many different scales in almost all aspects of human existence --- We see the resurgence of conflicts, acts of violence and intolerance of individuals and groups. We face difficulties such as unequal opportunities, environmental degradation, and various health and social problems. These situations make the offering of peace education imperative for all institutions, both government and non-government organizations as their proactive response to the demands of the times. As said in the UNESCO’s Medium Term Strategy 1996-2001, “Education is at the heart of any strategy for peace building. It is through education that the individual acquires the values, skills, and knowledge needed to build a solid basis of respect for human rights and democratic principles and the complete rejection of violence, intolerance, and discrimination”, (p.12).</td>
</tr>
<tr>
<td></td>
<td>Thus, realizing the growing relevance of peace education, the Zamboanga Life Care Services, Incorporated (ZLCS, Inc) in collaboration with the 1st Infantry Tabak Division, Philippine Army sees the <strong>urgent need to integrate a peace education component into the training program of the military</strong>, particularly of the 1st Infantry Tabak Division, Philippine Army. This direction is considered as one of the venues by which non – government organizations can enhance their partnerships with government institutions such as the military through collaborative efforts in the creation and promotion of a culture of peace especially in this part of the country.</td>
</tr>
<tr>
<td></td>
<td>It is therefore on this perspective that this project entitled, “Educating Towards the Creation and Promotion of a Culture of Peace” is being proposed. It our hope that such collaborative effort can be our modest contribution to the formation of a new generation of military that is much aware and concerned about promoting and building of a just and a more humane society.</td>
</tr>
<tr>
<td><strong>Project Description</strong></td>
<td>The meaning of peace education may be better understood by reflecting on these two essential questions:</td>
</tr>
<tr>
<td></td>
<td>1. How can education contribute to a better awareness of the root causes of conflicts, violence and peacelessness at the global, national, regional, community, and inter and intra-personal levels?</td>
</tr>
<tr>
<td></td>
<td>2. How can education simultaneously cultivate values and attitudes, which will encourage individual and social action for building more peaceful world?</td>
</tr>
<tr>
<td></td>
<td>Hence, peace education requires both understanding and practice, both reflection and action. It is insufficient to merely understand why conflicts and violence abound in the world; one must also act to create more peace (Toh, 1987).</td>
</tr>
<tr>
<td></td>
<td>This project “Educating Towards the Creation and Promotion of a Culture of Peace” is a <strong>Basic Orientation on Peace Education for selected organic, Non-Commission Officers, and other members of the 1st Infantry Tabak Division of the Philippine Army</strong>, which will be carried out in a form of a three-day seminar – workshops.</td>
</tr>
<tr>
<td></td>
<td>It will be a collaborative effort between the Zamboanga Life Care Services, Incorporated (ZLCS, Inc), a Non-Government Organization based in Zamboanga City and the 1st Infantry Tabak Division, Philippine Army, a Government Organization also based in Zamboanga City.</td>
</tr>
<tr>
<td></td>
<td>The 1st Infantry Tabak Division Philippine Army through its Commanding General and Training Program Officer in consultation with the President and Program Coordinator of the ZLCS, Incorporated will set the schedule (preferably first week of July) and identify the prospect participants (not more than forty; other criterion will be established later to make sure we get the right participant for the program) who will undergo the Basic Orientation on Peace Education Seminar – Workshops.</td>
</tr>
<tr>
<td></td>
<td>The Zamboanga Life Care Services, Inc. on the other hand will be responsible for providing the “experts” or facilitators/speakers and for the conduct of the three-day Basic Orientation on Peace Education seminar – workshops.</td>
</tr>
<tr>
<td><strong>Objectives</strong></td>
<td>This project therefore hopes to achieve the following objectives:</td>
</tr>
<tr>
<td></td>
<td>1. To provide a broader orientation and raise awareness of peace education concepts, issues and pedagogical principles;</td>
</tr>
<tr>
<td></td>
<td>2. To develop values and attitudes which will ultimately lead to action for a more peaceful world; and</td>
</tr>
<tr>
<td></td>
<td>3. To engage participants in the different creative and participatory activities and approaches in peace education.</td>
</tr>
<tr>
<td><strong>Expected Output</strong></td>
<td></td>
</tr>
</tbody>
</table>
The project outputs include (1) a documentation or terminal report that will be submitted to the funding agency. This will include hardcopies of the workshop modules, handouts, activity sheets, and other workshop outputs including photos; and (2) formation of a Peace Education Core Team who will be responsible for the integration of the Peace Education component into the regular Training Program of the Military. This means part of the responsibilities of the Core Team would be (2.1) the development of a Peace Education Curriculum that can be integrated into the present Military Training Program of the 1st Infantry Tabak Division, Philippine Army; and (2.2) establishment of a mechanism that would allow a regular monitoring and feedback giving of the program.

Project Components

The project is divided into the following components:

First, Preparatory Stage. I will include meetings with the heads and key persons of both institutions (ZLCS, Inc and 1st ID,PA) wherein the content and process of the training design will be discussed; ground rules or criterion for identification of potential participants will be established; actual dates or schedule of seminar will be finalized as well as other administrative and logistical needs;

Second, Implementation Stage. This is the actual conduct of the three-day Basic Orientation on Peace Education seminar workshop, which will be facilitated by the ZLCS, Inc. pool of experts; and

Third, Post-Implementation Stage. This will include the post evaluation meetings, again with the heads and key persons of both responsible institutions; initial planning meetings with potential members of the Peace Education Core Team who will be selected from among the participants who have undergone the three-day seminar workshops. Some of the major points that may be discussed will include (a) the organization of a Peace Education Core Team, (b) revision of the present Military Training Program of the 1st Infantry Tabak Division, Philippine Army that would allow the integration of Peace Education as one of its component, and (c) defining a mechanism that would allow a regular monitoring and feedback giving of the program for successful and more sustainable implementation.

Strategies of Implementation

To carry out the above stated objectives, this project will be undertaken through seminar workshops making use of various creative, participatory and interactive approaches such as class discussion, picture analysis, drawings, case analysis, small group sharing, etc.

Regular meetings and consultation with heads and key persons of both responsible institutions will also be employed.

Target Beneficiaries

The primary beneficiaries of this project will be the forty selected organic, Non Commission Officers (NCOs), and other members of the 1st Infantry Tabak Division, Philippine Army, who will undergo the three-day seminar workshop on Basic Orientation on Peace Education following the established ground rules for identification of participants.

Other indirect beneficiaries will include the total population of the 1st Infantry Tabak Division of the Philippine Army as they may become part and parcel of the project’s expected outputs.

Schedule and Venue of Implementation

(Note: I removed this section due to space limitation. Rey Ty)

Proposed Budget

The budget below shows only the expenses for the actual implementation stage. The Preparatory and Post Implementation Stages are not included. (Note: I deleted the budget. Rey Ty)

Output Indicator

The project output indicator may include the following: (1) completed documentation or terminal report; (2) existence of a Peace Education Core Team; (3) revised Military Training Program that integrates a Peace Education as one of its components; (4) well defined monitoring and feedback giving mechanism in place.

Sustainability Plan

The sustainability plan of this project rests on the institutionalization of the integration of the Peace Education into the regular Military Training Program particularly of the 1st Infantry Tabak Division of the Philippine Army. This will be closely monitored by the Peace Education Core Team who will be in constant consultation with the heads and key persons of both responsible institutions.

Name of Organization: Zamboanga Life Care Services, Incorporated in Collaboration with the 1st Infantry Tabak Division of the Philippine Army, Zamboanga City

Printed Name and Signature of Organization Head: Domingo S. Aranal, Program Coordinator, ZLCS, Inc.

Date: May 3, 2007

Sample Community Project Plan by Yrick Era

Era, John Yrick
- Youth participant
- Province of South Cotabato
- Roman Catholic
- Ilonggo

PROJECT TITLE
Adopt a “Small Village” (El Kuda) for Peace

RATIONALE/ BACKGROUND
South Cotabato is a small province that can be found in the southern part of Mindanao. The province is diverse because it is composed of different major and minor groups of people (ethnic tribes such as T’bolis and B’laans, Muslims, Christians and other religions.)

In a small remote village called El Kuda located in the town of Norala is a reflection of the diversity of the province. The people who lives there are mostly indigenous people, some are Muslims and the minority is Christian’s denominations. The area experiences different social and economic problems such as stereotyping, poverty, and poor education and conflicts such as family feuds and competition within families.

This project, Adopt a “Small Village” (El Kuda) for Peace, is designed to respond on these problems and conflicts arising within the village.

PROJECT DESCRIPTION
The project will be implemented every semester of the school year based on the curriculum of Notre Dame of Marbel University. It has three parts:
(1) Inter-ethnic dialogue and community interaction to strengthen the relationship among the people of El Kuda,
(2) Provide a two-day community service each semester to help the people of El Kuda in catering their needs such as livelihood programs, and
(3) Monitoring and developing the established project in “El Kuda.”

Being an officer, I will volunteer my council, Peace Development Council (PD Council) as the head of this project.

OBJECTIVES
The objectives of the project are the following:
(1) To promote peace within the village of El Kuda through inter-ethnic dialogues
(2) To deepen the knowledge of tri-the people of El Kuda the importance of inter-ethnic dialogue in maintaining peace on their village,
(3) To sharpen the volunteers leadership skills in community involvement,
(4) Better understanding of the people’s lives within the area,
(5) Develop “El Kuda” by providing community services.

EXPECTED OUTPUTS:
The expected project outputs are divided into two according to the beneficiaries:

Tri-people of El Kuda:
(1) Memorandum of agreement that relates to the maintenance of peace after dialogues
(2) Native products made by the people which are ready for marketing
(3) Livelihood education and health care services for the people

The Peace Development Council:
(1) A list of contacts of the organizations and individual partners and as well as the government officials of the

community involved
(2) A research on the common problems and conflicts that occurs within El Kuda
(3) A compilation of stories of the people living in the “sitio”
(4) A documentary film about the project.

EXPECTED OUTCOMES
The project outcomes that will be beneficial to the tri-people of El Kuda are the following:
(1) Greater awareness on the real situation that happens within the village
(2) Increase of the people’s skills in handicraft and native products making
(3) Better understanding on how to attain peace and order in the village.

PROJECT COMPONENTS

Tri-people of El Kuda:
(1) Interfaith and inter-ethnic interaction between the volunteers and the people living within El Kuda
(2) Livelihood enhancements like handcraft making, trade of native products and develop skills of the workers
(3) Health care services
(4) Book donations to the children and
(5) Clean up drive

The Peace Development Council:
(1) create linkages and partnerships to other organizations
(2) implementation of action plans
(3) monitoring of the established project

STRATEGIES OF IMPLEMENTATION
The strategies that will be use in this project are the following:
(1) Organize the committee by bi-weekly meetings
(2) Link and create partnerships with other school and independent organizations
(3) Identify possible funding and mailed solicitation letters
(4) Inform the community of the project
(5) Implement the action plans and
(6) Evaluate the project

TARGET BENEFICIARIES
The target beneficiaries of this program are (1) the adopted “village of El Kuda” as well as the tri-people who lived there and (2) the student-volunteers come from different clubs and organizations within the NDMU campus.

---

**ACTION PLANS**

The project is divided into three different plans.

<table>
<thead>
<tr>
<th>Actions</th>
<th>People Involved</th>
<th>Resources</th>
<th>Schedule and Venue</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>-Create a committee who will work in the project from the PEACE Development council of NDMU</td>
<td>-NDMU student-volunteers</td>
<td>-Endorsement letters, solicitation letters, posters and ads around the school campus</td>
<td>-June 17-30</td>
<td>-The minutes of the meetings</td>
</tr>
<tr>
<td>-Link to other organizations such as the Pathways to Higher Education, Economics club and Science department</td>
<td>-PD council</td>
<td>-School clubs</td>
<td>Notre Dame of Marbel University</td>
<td></td>
</tr>
<tr>
<td>-Partnerships with the local official</td>
<td>-PD council</td>
<td>-Local officials</td>
<td></td>
<td>-Number of the persons and organizations responded</td>
</tr>
<tr>
<td>-Identify funding</td>
<td>-PD council &amp; other clubs</td>
<td>-Business entities and individuals</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

A two-day community service includes:
1. Interfaith and inter-ethnic interaction within “El Kuda”
2. Livelihood enhancements such as handicraft making
3. Health care services
4. Book donations to the children
5. Clean-up drive

<table>
<thead>
<tr>
<th>Actions</th>
<th>People Involved</th>
<th>Proposed Budget</th>
<th>Purpose</th>
</tr>
</thead>
<tbody>
<tr>
<td>-Create a committee who will work in the project from the PEACE Development council of NDMU</td>
<td>-NDMU volunteers and the people who are living with in the “sitio”</td>
<td>Php 2000.00</td>
<td>-transportation fees, mails, letters of endorsement, food for the volunteers</td>
</tr>
<tr>
<td>-Link to other organizations</td>
<td>-NDMU teachers and elders of the</td>
<td>Php 5000.00</td>
<td>-transportation fees, food for the volunteers</td>
</tr>
<tr>
<td>-Partnerships with the local official</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-Identify funding</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

A two-day community service includes:
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<table>
<thead>
<tr>
<th>Actions</th>
<th>Proposed Budget</th>
<th>Purpose</th>
</tr>
</thead>
<tbody>
<tr>
<td>-Monitoring the established project strategies</td>
<td>Php 3000.00</td>
<td>-transportation fees, mails, letters</td>
</tr>
</tbody>
</table>

**PROPOSED BUDGET**

SUSTAINABILITY PLAN
(1) Documentation of the project by signing a contract
(2) Train second level members that will be the next volunteers
(3) Institutionalized the project through the school
(4) Maintain possible continuing funding from any group

PROJECT TIME TABLE

<table>
<thead>
<tr>
<th>Tasks</th>
<th>Stages in weeks (starting June 17)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Pre-Program</td>
<td></td>
</tr>
<tr>
<td>- Make a project proposal</td>
<td>X</td>
</tr>
<tr>
<td>- Send copies of proposals</td>
<td>X</td>
</tr>
<tr>
<td>- Create a committee</td>
<td>X</td>
</tr>
<tr>
<td>- Increase partnerships</td>
<td></td>
</tr>
<tr>
<td>- Funding</td>
<td>X</td>
</tr>
<tr>
<td>- Prepare supplies</td>
<td>X</td>
</tr>
<tr>
<td>Program</td>
<td></td>
</tr>
<tr>
<td>- Interfaith and inter-ethnic interaction within “El Kuda”</td>
<td></td>
</tr>
<tr>
<td>2. Livelihood enhancements such as handicraft making</td>
<td></td>
</tr>
<tr>
<td>3. Health care services</td>
<td></td>
</tr>
<tr>
<td>4. Book donations to the children</td>
<td></td>
</tr>
<tr>
<td>5. Clean-up drive</td>
<td></td>
</tr>
<tr>
<td>Post-Program</td>
<td></td>
</tr>
<tr>
<td>- Send thank you letters</td>
<td></td>
</tr>
<tr>
<td>- Share photographs</td>
<td></td>
</tr>
<tr>
<td>- Make a report</td>
<td></td>
</tr>
<tr>
<td>- Monitor of the project</td>
<td></td>
</tr>
</tbody>
</table>

STAKEHOLDERS
The stakeholders of this program are
- the tri-people within the village of “El Kuda”
- the Barangay Chairman of Puti
- the volunteers of Peace Development Council of NDMU
- the volunteers of the Pathways to Higher Education being an assisting organization-NDMU chapter

ORGANIZATION’S HISTORY AND BACKGROUND
- Peace Development (PD) Council
  - A council of peace advocates (NDMU students)
  - established to promote peace within the school and the community
  - all students of Religious Education subjects are members
- Assisting Organization
  Pathways to Higher Education
  - international organization that promotes college education among high school students
  - it has a main office at Notre Dame of Marbel University

ORGANIZATION’S PAST PROJECTS AND ACTIVITIES
Peace Development (PD) Council has the following projects and activities every school year:

• Seminars on Peace Education, leadership trainings and workshops
• Peace Development Days
• Community Services, tree planting

ORGANIZATION CONTACT DETAILS and HEAD OF THE ORGANIZATION
Peace Development (PD) Council
Mrs. Buenafe Quillope
- Moderator
- Religious Education Office
- Notre Dame of Marbel University
Chapter 9: Parting Words and Closing Activities

Solemn Pledge
Rey Ty

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

Materials:
Commitment Buddy Form

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

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

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

4. Each participant signs the commitment form and writes down the name of their commitment buddy as well as their contact information.
**Session Objective:** At the end of the session, the participants will be able to develop a simple but concrete plan of action to promote tolerance, mutual understanding, cooperation, conflict resolution, and peace as well as to eliminate conflict, all forms of discrimination, and intolerance

**Resources:**
A sheet of paper, pens

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

<table>
<thead>
<tr>
<th>Levels of Action for Social Change</th>
<th>Person A</th>
<th>Person B</th>
</tr>
</thead>
<tbody>
<tr>
<td>Personally, as an Individual</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Family</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Clan</td>
<td></td>
<td></td>
</tr>
<tr>
<td>School</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Church, Mosque, Synagogue, Temple, or any other places of worship</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Workplace</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Organizations</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Community</td>
<td></td>
<td></td>
</tr>
<tr>
<td>County/Province</td>
<td></td>
<td></td>
</tr>
<tr>
<td>State</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Country</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Other Country/ies???</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Etc. etc. (please specify)</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
**Objective:** To apply what you have learned to solve a real-world problems in your community.

**Procedures:**

1. Work with a partner from another ethnic and religious community.
2. Reflect on the real-world problems in your community.
3. Think of what you can do to make a difference. Remember: Think big but take small steps.
4. Write down your answers.
5. Exchange notes with your partner.
6. Regularly communicate with your partner to check on the problems encountered, the progress made, and what you can do to support each other.

---

### My Work Statement Follow-Up Form

<table>
<thead>
<tr>
<th>1. My Situation 1</th>
<th>1. My Plan 1</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
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<td></td>
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</tbody>
</table>

### Your Work Statement Follow-Up Form

<table>
<thead>
<tr>
<th>1. Your Situation 1</th>
<th>1. Your Plan 1</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Your Situation 2</td>
<td>2. Your Plan 2</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Your Situation 3</td>
<td>3. Your Plan 3</td>
</tr>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

---

My Name ___________________________  Your Name ___________________________

My Phone ___________________________  Your Phone ___________________________

My Email ___________________________  Your Email ___________________________

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

Personal Values Transformation: My Values Then and Now
Rey Ty

Your Name ___________________________________________________________________________________

Your Ethnicity _________________________________________________________________________________

Your Sex _____________________________________________________________________________________

Your Religion  _________________________________________________________________________________

Before attending this workshop/seminar, my attitude towards _____ was:
If you did not know anything about them before, don’t hesitate to say so.

<table>
<thead>
<tr>
<th>Diversity</th>
<th>Now, my attitude towards</th>
</tr>
</thead>
<tbody>
<tr>
<td>Leadership</td>
<td></td>
</tr>
<tr>
<td>Inter-Ethnic Dialogue</td>
<td></td>
</tr>
<tr>
<td>Interfaith Dialogue</td>
<td></td>
</tr>
<tr>
<td>Intra-faith Dialogue</td>
<td></td>
</tr>
<tr>
<td>Conflict Resolution</td>
<td></td>
</tr>
<tr>
<td>Women</td>
<td></td>
</tr>
<tr>
<td>Muslims</td>
<td></td>
</tr>
<tr>
<td>Christians</td>
<td></td>
</tr>
<tr>
<td>Atheists</td>
<td></td>
</tr>
<tr>
<td>Believers in Indigenous Religions</td>
<td></td>
</tr>
<tr>
<td>Poor people</td>
<td></td>
</tr>
<tr>
<td>Rich people</td>
<td></td>
</tr>
<tr>
<td>Old people</td>
<td></td>
</tr>
<tr>
<td>Children</td>
<td></td>
</tr>
<tr>
<td>Workers</td>
<td></td>
</tr>
<tr>
<td>Indigenous Peoples</td>
<td></td>
</tr>
<tr>
<td>Native Americans</td>
<td></td>
</tr>
<tr>
<td>Peasants</td>
<td></td>
</tr>
<tr>
<td>Inter-Ethnic Dialogue</td>
<td></td>
</tr>
<tr>
<td>Interfaith Dialogue</td>
<td></td>
</tr>
<tr>
<td>Homeless People</td>
<td></td>
</tr>
<tr>
<td>People of My Ethnicity</td>
<td></td>
</tr>
<tr>
<td>African Americans</td>
<td></td>
</tr>
<tr>
<td>White or Euro-Americans</td>
<td></td>
</tr>
<tr>
<td>Asian Americans</td>
<td></td>
</tr>
<tr>
<td>Gays and Lesbians</td>
<td></td>
</tr>
<tr>
<td>Forgiveness</td>
<td></td>
</tr>
<tr>
<td>Mediation</td>
<td></td>
</tr>
<tr>
<td>United Nations</td>
<td></td>
</tr>
<tr>
<td>Conflict Resolution</td>
<td></td>
</tr>
<tr>
<td>Human Rights</td>
<td></td>
</tr>
<tr>
<td>Environment</td>
<td></td>
</tr>
</tbody>
</table>

My Name is

Great Job!
Rey Ty

If I Were to Receive an Award…
Rey Ty

1. What is your name? _____________________________________________________________________

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

3. Why? _______________________________________________________________________________

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

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

6. Why? _________________________________________________________________________________

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

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

9. Why? ________________________________________________________________________________

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

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

12. Why? ________________________________________________________________________________

*Return this form promptly to Rey Ty, please. Thank you!