Philippine Youth Leadership Program:
Engaging a New Generation in the Southern Philippines in Inter-ethnic Dialogue and Conflict Resolution (PYLP Year 6)
Philippine Youth Leadership Program: 
Engaging a New Generation in the Southern Philippines 
in Inter-Ethnic Dialogue and Conflict Resolution 
(PYLP Year 6)

Susan Russell, Lina Davide Ong, & Rey Ty, Editors
© 2010 International Training Office 
Northern Illinois University 
DeKalb, Illinois, U.S.A.
ACKNOWLEDGMENTS

We thank everyone associated with the Philippine Youth Leadership Program at the following institutions: the participants of the 2009 program; International Training Office, Northern Illinois University, DeKalb, Illinois; Capitol University, Cagayan de Oro, Mindanao, Philippines; the International Visitors Program-Philippines, Alumni Foundation, Inc.; the Public Affairs Office of the U.S. Embassy-Manila; the Youth Exchange Division of the Office of Citizen Exchanges, Bureau of Educational & Cultural Affairs, U.S. Department of State; the Peace Learning Center, Indianapolis; the Villa Park Islamic Foundation and Rochelle High Schools, Illinois.

Back cover art work by Darelee Uballas.

© 2010 International Training Office, Northern Illinois University, DeKalb, IL 60115.

All rights reserved. No part of this book may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording or by any information storage retrieval system, without written permission from the publisher, except for brief review.

Printed in the United States of America.

Disclaimer: All ideas expressed here belong to the individual authors. American logic, thinking, and writing are linear, while Filipino logic is circular. The thought processes are definitely very different. Hence, instead of editing the original texts of the participants to conform to standard American English, the original texts of contributors are respected and therefore maintained. The participants’ style of writing mirrors the way they engage in critical thinking. All errors and omissions are those of the contributors.
# TABLE OF CONTENTS

ACKNOWLEDGMENTS ........................................................................................................1

PEOPLE IN THE PROGRAM ..........................................................................................4
  Youth Leaders .............................................................................................................4
  Adult Leaders ............................................................................................................4
  Un Paz Committees ...................................................................................................4
  Program Planning and Administration ......................................................................5
  Resource Persons ......................................................................................................6

CHAPTER 1: PHILIPPINE CONTEXT & INTRODUCTION TO THE PROGRAM ...............12
  Mindanao: the Never-Ending War or the Never-Ending Peace Process? .................12
  Project Emphases, Objectives, and Outcomes .........................................................17
  Instructional and Learning Strategies .......................................................................18
  Themes, Resource Persons, and Activities ...............................................................19

CHAPTER 2: CRITICAL REFLECTION ......................................................................20
  MAGIS: Mindanao Actualizing Greater Involvement of Service .................................20
  Mindanao: Catching Dreams ......................................................................................25
  A Better Mindanao—A Peaceful Mindanao ..............................................................27
  Yesterday, Today and Tomorrow .............................................................................29
  The Call .....................................................................................................................31
  Mindanao that Needs Change, and the Change that’s in Me ......................................33
  Mindanao: The Story behind a Story .........................................................................34
  A Challenge to Do It! .................................................................................................35
  Setting One Goal and Sticking to It ...........................................................................35
  Mindanao Conflict ....................................................................................................37
  Sunshine of Tomorrow .............................................................................................37
  Roots and Changes ....................................................................................................39
  Mindanao Situation .....................................................................................................40
  The Way: Small or Large ..........................................................................................41
  It’s Just the Beginning ..............................................................................................42
  A Way to Peace .........................................................................................................42
  In Reality ....................................................................................................................43

CHAPTER 3: POEMS .................................................................................................44

CHAPTER 4: PROJECT PROPOSALS ......................................................................51
  “PAZ for SMILE (Shaping Missions Integrating Life’s Experiences)” ......................51
  Fun & Learning in Community Involvement .............................................................60
  Diverse Community Members Making Peanut Products Together ........................61
  Tools for Peace ..........................................................................................................63
  KUSI for Peace .........................................................................................................74
  Let’s Learn! ................................................................................................................77
  Brigada Peace-Kwela ...............................................................................................82
  S.M.A.R.T. Youth for PEACE ...................................................................................84
  NgiSCHOOL Kita ......................................................................................................91
  Library Ko sa Inas .....................................................................................................94
  Lapis at Papel para sa Magandang Bukas .................................................................96
  ATE .............................................................................................................................100
CHAPTER 6: PHOTO ESSAYS OF IMPLEMENTED PROJECTS

Best Practices in Youth Leadership Community Projects ........................................144
PAZ for SMILE (Shaping Missions Integrating Life’s Experiences) ..............................145
Batia Linaw (Read for Peace) ..................................................................................147
“ARTS” (Artistic Reinforcement of Talents and Skills) ..............................................149
Tutoring and Feeding Program for Children ...............................................................151
MANIS: Marketing Assistance through Nurturing Identities for Solidarity ..................153
Tools for Peace .........................................................................................................155
The First Step ............................................................................................................156
CLAMP towards Peace ...........................................................................................158
Let’s Learn for Peace ...............................................................................................160
SMART Youth for PEACE .......................................................................................162
Making Little Dreams Possible ..................................................................................164
PEACE P.A.C.K.S. ....................................................................................................166
Lapis at Papel Sandata Ko sa Magandang Bukas .........................................................168
(Pen & Pencil – My Weapons for a Better Tomorrow) ................................................168
ATE ............................................................................................................................169
Sunday Tutorial ........................................................................................................171
Piece of Paper: Peace on Paper ................................................................................173
Dadabiatan Akn .........................................................................................................176
Book for Peace: Library for the Youth ......................................................................179
Pinta-Linaw ................................................................................................................181
Sports for Peace ........................................................................................................183

GLOSSARY OF COMMONLY USED TERMS & ACRONYMS ......................................185

NEWS RELEASE ........................................................................................................186

PHOTO GALLERY .......................................................................................................191

PARTICIPANTS’ ART WORK ......................................................................................199

APPENDICES .............................................................................................................203

Universal Declaration of Human Rights .....................................................................203
Declaration and Programme of Action on a Culture of Peace .....................................207
## PEOPLE IN THE PROGRAM

### Youth Leaders

<table>
<thead>
<tr>
<th>Last Name</th>
<th>First Name</th>
<th>Middle Name</th>
<th>Gender</th>
<th>Religion</th>
<th>Ethnicity</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abellar</td>
<td>Lorevera Krishna</td>
<td>Manipol</td>
<td>Female</td>
<td>Roman Catholic</td>
<td>Cebuano</td>
</tr>
<tr>
<td>Ambulong</td>
<td>Radelyn</td>
<td>Gallega</td>
<td>Female</td>
<td>Islam</td>
<td>Sama</td>
</tr>
<tr>
<td>Aranal</td>
<td>Doreena Pauline</td>
<td>Valles</td>
<td>Female</td>
<td>Roman Catholic</td>
<td>Tausug-Cebuano</td>
</tr>
<tr>
<td>Asaali</td>
<td>Nurhida</td>
<td>Arasa</td>
<td>Female</td>
<td>Islam</td>
<td>Tausug</td>
</tr>
<tr>
<td>Barraca</td>
<td>Milarose</td>
<td>Barcelona</td>
<td>Female</td>
<td>Roman Catholic</td>
<td>Chavacano</td>
</tr>
<tr>
<td>Basira</td>
<td>Helen</td>
<td>Cundiman</td>
<td>Female</td>
<td>Roman Catholic</td>
<td>Cebuano</td>
</tr>
<tr>
<td>Bello</td>
<td>Myrafe</td>
<td>De Asis</td>
<td>Female</td>
<td>Roman Catholic</td>
<td>Tagalog</td>
</tr>
<tr>
<td>Cael</td>
<td>Ariel Kenneth</td>
<td>Lasprilla</td>
<td>Male</td>
<td>Roman Catholic</td>
<td>Chavacano</td>
</tr>
<tr>
<td>Cordero</td>
<td>Evie Peace</td>
<td>Ledda</td>
<td>Female</td>
<td>Evangelical</td>
<td>Ilonggo</td>
</tr>
<tr>
<td>Delos Santos</td>
<td>Rother Jan</td>
<td>Blase</td>
<td>Male</td>
<td>Roman Catholic</td>
<td>Ilonggo</td>
</tr>
<tr>
<td>Ditti</td>
<td>Fatimah Al-Zarah</td>
<td>Tobak</td>
<td>Female</td>
<td>Islam</td>
<td>Sama</td>
</tr>
<tr>
<td>Gumboc</td>
<td>Maria Katherina</td>
<td>Lobaton</td>
<td>Female</td>
<td>Roman Catholic</td>
<td>Ilonggo</td>
</tr>
<tr>
<td>Luyugen</td>
<td>Zahra</td>
<td>Pangalao</td>
<td>Female</td>
<td>Islam</td>
<td>Maguindanaon</td>
</tr>
<tr>
<td>Macog</td>
<td>Fatma Nor Alianna</td>
<td>Abas</td>
<td>Female</td>
<td>Islam</td>
<td>Maguindanaon</td>
</tr>
<tr>
<td>Magpulong</td>
<td>Fehllyn Marie</td>
<td>Vismanos</td>
<td>Female</td>
<td>Roman Catholic</td>
<td>Cebuano</td>
</tr>
<tr>
<td>Manambuay</td>
<td>Maila</td>
<td>Talmo</td>
<td>Female</td>
<td>Islam</td>
<td>Maguindanaon</td>
</tr>
<tr>
<td>Mupak</td>
<td>Abdul Jomar</td>
<td>Samadalan</td>
<td>Male</td>
<td>Islam</td>
<td>Maguindanaon</td>
</tr>
<tr>
<td>Rande</td>
<td>Omar Hussien</td>
<td>Barang</td>
<td>Male</td>
<td>Islam</td>
<td>Maranao</td>
</tr>
<tr>
<td>Uballas</td>
<td>Darelee</td>
<td>Calibayan</td>
<td>Female</td>
<td>UCCP</td>
<td>Cebuano-Ilonggo</td>
</tr>
<tr>
<td>Vegafria</td>
<td>Arien Faye</td>
<td>Sabando</td>
<td>Female</td>
<td>SDA</td>
<td>Ilonggo</td>
</tr>
</tbody>
</table>

### Adult Leaders

<table>
<thead>
<tr>
<th>Last Name</th>
<th>First Name</th>
<th>Middle Name</th>
<th>Gender</th>
<th>Religion</th>
<th>Ethnicity</th>
<th>Age</th>
<th>Occupation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abdurahim</td>
<td>Aldrin</td>
<td>Bucoy</td>
<td>Male</td>
<td>Islam</td>
<td>Tausug</td>
<td>23</td>
<td>Youth Coordinator</td>
</tr>
<tr>
<td>Agustin</td>
<td>Alma</td>
<td>Flores</td>
<td>Female</td>
<td>Roman Catholic</td>
<td>Cebuana</td>
<td>33</td>
<td>Teacher</td>
</tr>
<tr>
<td>Edday</td>
<td>Annalie</td>
<td>Tolentino</td>
<td>Female</td>
<td>Evangelical Christian</td>
<td>Blaan</td>
<td>25</td>
<td>Program Officer</td>
</tr>
</tbody>
</table>

### Un Paz Committees

- **Batch Team Leader**: Alma Agustin
- **Cultural Presentations**: Annalie Edday
- **Kamustahan**: Aldrin Abdurahim
- **Sounds and Technical**: Aldrin Abdurahim
- **Documentation**: Aldrin Abdurahim
- **Youth Team Leaders**: Omar Rande & Fatima Al-Zarrah Ditti
- **Time Keeper and Marshal**: Rother Jan Delos Santos
- **Creative Department**: Darelee Uballas
<table>
<thead>
<tr>
<th>Program Planning and Administration</th>
</tr>
</thead>
<tbody>
<tr>
<td>Associate Provost, International Programs</td>
</tr>
<tr>
<td>PYLP Project Director</td>
</tr>
<tr>
<td>PYLP Administrative Director</td>
</tr>
<tr>
<td>Business Manager</td>
</tr>
<tr>
<td>Training Staff</td>
</tr>
</tbody>
</table>
**Resource Persons**

**Maryjane Bicksler**
Maryjane Bicksler is the Northern Regional Administrator for the Illinois Coalition for Community Services (ICCS). March, 2009 will mark Maryjane’s 18th year with ICCS. She is based in the Rockford office and works in 6 counties (Winnebago, Boone, Ogle, DeKalb, JoDaviess and Carroll counties) with grassroots community groups in identifying needs, assessing strengths, fundraising and organizing volunteers. She supervises three Community Development staff that cover 16 counties in Northern Illinois. She graduated from NIU with a major in Human Services.

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

**Evelina Cichy**
Evelina Cichy is the Dean of Adult and Continuing Education at Kishwaukee College. For years, she has been opening the doors of Kishwaukee College for our Filipino participants to interact with diverse American students at Kish. In addition, she regularly organizes and hosts a community dinner in her home for PYLP participants and staff.

**Lina Davide-Ong**
Dr. Lina Davide Ong, Director of the International Training Office, is an alumna of the University of the Philippines in Diliman, and a former member of the faculty of UP College-Cebu. Dr. Ong has more than a decade of experience in developing international training programs that are appropriate to learners from diverse cultural backgrounds. Dr. Ong served as the administrative director of the ACCESS-Philippine Youth Leadership Programs (2004-2009), the ARMM Philippines Majority-Minority Program (2005), the Cultural Citizens Program (2008), and the Fulbright American Studies Summer Institute on Contemporary American Literature (2002 – 2004). Dr. Ong obtained her Doctor of Education degree in 1995 from NIU in DeKalb, Illinois.

**LaVerne Gyant**
“Dr. G.” as she is known to countless students across the campus, is the Director of the Center for Black Studies and a faculty member in the Department of Counseling, Adult and Higher Education. She has taught courses, served on numerous committees (including the Provost's Task Force on Multicultural Curriculum Transformation), been faculty adviser for student organizations and counseled and mentored hundreds of students. She has developed coursework and programs on Africana women, designed support activities for students who are single mothers and organized events on women's spirituality. In 1998, she co-founded the women's campus racial harmony group, Breaking Bread and Building Bridges. Her nominators all mention her selfless giving of her time and energy in the classroom, as a mentor, counselor, adviser and valued colleague.

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

Laurel Jeris
Dr. Laurel Jeris is an Associate Professor at NIU in the Department of Counseling, Adult and Higher Education. Her teaching and research areas focus on leadership, workforce development, and community development. From 2002-2008 she served as first the project advisor and then co-principal investigator for successive grants funded by the US Department of State under the Citizen Exchange programs, working primarily with rural women in Sri Lanka on capacity building, good governance, and grassroots empowerment. Dr Jeris has also worked with the PLYP (Batch 4, 5 & now 6) and the CCP-NSD programs. These diverse interests require and support the use of various research methodologies as well as teaching and facilitation strategies. Dr. Jeris has experience in quantitative, qualitative, and participatory research methodologies and chairs a broad range of dissertations for doctoral candidates in Adult and Higher Education.

Garth T. Katner
Garth T. Katner was the Regional Director of Roots & Shoots Great Lakes, the youth leadership and servicelearning program of the Jane Goodall Institute. He has over ten years of professional experience working in multi-religious societies throughout the Balkans, the Middle East, and Central Asia. He's designed and led national capacity-building projects in civic education, higher-education reform, and leadership development. He taught international studies at St. Nobert College in De Pere, WI and leadership studies at Sacred Heart University in Fairfield, CT. He completed his doctorate at the University of Illinois at Urbana-Champaign in Comparative Politics on a MacArthur Scholarship. He was an Aspen Scholar and Ella Baker Fellow. He serves on the boards of the Wisconsin Leadership Institute, the YMCA Camp Manito-wish Leadership Programs, and Global Learning Works.

Maïmouna Konaté
After twenty years of full time teaching in Mali, she came to the United States in DeKalb in 1998 and undertook further studies at NIU. She received her M.A. in Adult Continuing Education in May 1999. Then, she went back to Mali in December 1999 and resumed teaching at the University of Mali at Bamako. In 2002 she came back to the USA under a Fulbright scholarship to pursue a doctoral degree in Adult and Higher Education at NIU. She is currently a doctoral candidate and a half-time graduate assistant at the International Training Office. She minored in the Women’s Studies Program to better understand the theories of women’s studies. Her research interest is the impact of the educational programs of grassroots organizations on the lives of women in Mali.

Betty H. La France
Dr. Betty H. La France (Ph.D., Michigan State University) is an Associate Professor in the Department of Communication at NIU. Professor La France has published numerous articles in premier national and international journals. Her areas of expertise are communication within close relationships, which focuses on the way individuals use communication to influence each other in intimate 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.
Nagasura Madale
Nagasura T. Madale received his Bachelor of Science in Elementary Education degree from Mindanao State University, Marawi City, 1968; M.A. in Philippine Studies, 1973 and Ph.D. in Philippine Studies (1983) both at the Asian Center, University of the Philippines, Diliman, Quezon City. He was Director of the Southern Philippines Center for Peace Studies, Mindanao State University, Marawi Campus, (1993-1999), and a tenured Professor of Anthropology/History. He was the In-Country Project Coordinator of ACCESS Philippines Program/PYLP since 2003.

Peace Learning Center Facilitators
This is the fifth year that Jay Mikelsons has worked at the Peace Learning Center. In that time, he has served as a facilitator for the Peace Learning Services, the Peace Camp and the Peace and Character Education programs. One of his greatest joys is working with the ACCESS group every year, and learning from the groups’ shared experiences. This is the fourth year that Leif Carlson has worked at the Peace Learning Center. In that time, he has served as a facilitator for the Peace School program and the Peace and Character Education program. Before coming to the Peace Learning Center, Leif studied at the Earlham School of Religion in Richmond, Indiana, where he completed his Masters Degree in Religious Studies with an emphasis in Peace and Justice. Leif brings his passion for social justice into his work, both at the Peace Learning Center and in his volunteer placements in the Middle East. Kelly Everitt works at the Peace Learning Center as a facilitator since October 2006. She has also worked for the Indy hostel as assistant manager, and for Kids Kaleidoscope as assistant art teacher. In her current role, Kelly works throughout the Indianapolis area helping students build character and stronger communities. Kathryn Barnes is a peace facilitator at the Peace Learning Center. She has worked in many of Indianapolis’s school systems, including Warren Township, Indianapolis Public Schools, and others. Since 2007 she has facilitated peace and character education with youth from kindergarten through college age as well as with adults. She graduated in 2006 with a degree in East Asian Studies from DePauw University. She served for one year as an Ameri-Corps*VISTA in the Mooresville schools, promoting and running the service-learning program.

Deborah Pierce
Dr. Deb Pierce is the Associate Provost for International Programs at NIU. She supervises and coordinates the international activities of the university in order to encourage greater internationalization for programs, curricula, faculty, staff, and students. The mission of her office is “to bring the perspectives of the world to NIU and the expertise of NIU to the world through international mobility for faculty, students, and ideas.” The Division of International Programs also supervises graduate student applications for Fulbright-Hays Doctoral Dissertation Research Abroad Program grants (administered by the U.S. Department of Education), the Fulbright Graduate Study and Research Program grants (administered by the Institute of International Education), and the National Security Education Program grants (administered by the Academy for Educational Development). The office conducts the screening processes for these programs on behalf of the university and also provides information to faculty on research abroad as well as overseas teaching opportunities.

Mokaram Rauf
Mokaram Rauf is Youth Coordinator for the Council on American-Islamic Relations (CAIR) – Chicago. He is involved in the development and growth of the Muslim Youth Leadership Symposium program, through which he hopes to empower Muslim youth with the leadership skills and knowledge tools they need for success in American society. He is a recent graduate of Northwestern University, where he completed his Bachelor’s degree in Religious Studies. He is concurrently pursuing his Doctorate of Medicine and Master of Public Health degrees at Northwestern University. Mokaram has been a dedicated member of the Northwestern Muslim-cultural Students Association’s Executive Board (McSA) and an intern with the Inner-city Muslim Action Network (IMAN). His research interests include the
formation of an American Muslim identity, justice and equity in healthcare, and spiritually motivated civic engagement. He is a native of New York and enjoys running, basketball, reading, and movies. After completing his graduate studies, he hopes to be involved in non-profit medicine for underprivileged communities both in the United States and abroad.

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

Susan Russell
Dr. Susan Russell is a Professor of Anthropology and the former Director of the Center for Southeast Asian Studies at NIU. 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 “Autonomous Region of Muslim Mindanao: Majority-Minority Relations in the Philippines: Religion, Education, Community and Political Process” and the “Cultural Citizens and North-South Dialogue (CCP-NSD).”

The Siaps
Lakhi Siap was awarded a full scholarship to the Philippine High School for the Arts in Mt. Makiling, where he majored in Theater. He directed and acted in numerous plays with the Cultural Center of the Philippines and has conducted theater workshops in Luzon and the Visayas. Currently, he gives youth workshops and teaches theater. He has coordinated City events such as Passport to the Philippines at the Chicago Children’s Museum. He is production manager for various entertainment groups such as Sama-Sama Project Pinoy for the Chicago World Music Festival. He has lead workshops in national conferences. He works towards promoting cultural awareness in Filipino Americans and encourages them to be involved in the community.

Shana Dagny Marie Mangharam Siap is a performing artist. She began her artistic training very early on at Arts Magnate, a school founded by her mother that integrated the academic and creative approach to learning. Her big break came early on by winning GMA’s national Rainbow Princess. While in the Philippines, she starred in many theatrical plays and anchored events like Sinulog Mardigras, ABS-CBN’s Children’s Hour, and Pasko Sa Sugbo. She also directed Helen of Troy, a play with a cast of 368 children that was brought to the City’s big stage. She is known as Cebu City’s official “Baby” Diva and was commissioned to sing for President Gloria Macapagal Arroyo. Now in the US, Shana is a registered nurse. She is lead vocalist in her band, Soundscraper and sings for the Chicago Center for Spiritual Living—a group inspired by Michael Beckwith, teacher in The Secret. She has led the past workshops on Touching HeARTS.
Padma Mangharam Siap has been acting on stage since she was 13, where she played Helen Keller in The Miracle Worker. After graduating Magna Cum Laude in St. Theresa’s College Cebu, she taught for three years in the same school and pursued a Master’s in Drama in Texas. She took her skills back to Cebu and opened Arts Magnate, a Performing Arts school, a pre-school, elementary, high-school and a training center. Padma has consistently used the arts in the delivery of academic management and human relations concepts. Padma has designed and implemented trainings for multinationals such as Honda, NEC Technologies, Earnst and Young, Merck, and Philippine companies like Jollibee, Aboitiz and Co., Osaka Iridology, and M. Lhuillier. Padma is an accredited World Bank Trainer for the TESDA Work Values Program. She has also trained teachers and principals of the Department of Education Region 7 in Creative Teaching methodologies. Theater is the thread that makes learning from Padma a fun and high impact experience. Padma currently runs an afterschool program and is a trainer for the Dale Carnegie Institute, Chicago.

Carrie Sims
carrie teaches Introduction to Sociology, as a Hybrid course, at Kishwaukee College. She teaches the basic concepts relevant to the study of human social behavior, including group behavior, research methods, culture, socialization, social organization, deviance and social control, social inequality, institutions, race and ethnicity, gender, age, and population dynamics. As a team, Carrie Sims and Rey Ty work together to develop workshops in which Filipino students interact with diverse American students at Kishwaukee College.

Reynaldo R. Ty
Rey is currently a doctoral candidate in the Department of Counseling, Adult and Higher Education at NIU. He works as Training Coordinator of the International Training Office. Rey has served as Chair and Vice-Chair of several national human rights non-governmental organizations in the Philippines, during which he wrote the Draft Philippine Declaration of Human and People’s Rights (1990). The United Nations invited him to be a “non-governmental individual” (NGI) in several international conferences. Rey wrote the Joint Summary Asian NGO Statement read before the United Nations Regional Meeting at ESCAP in Bangkok, Thailand (1993). As a lecturer and facilitator of human rights and peace education in Geneva, Switzerland, he used English, French, and Spanish as the medium of instruction, to teach international human rights, international humanitarian law, and peace to teachers from all over the world. Rey has taught international human rights law to law-enforcement officials and NGO representatives in Kathmandu, Nepal. He co-edited the publication Recommendations which provided recommendations to the new Nepali Parliament when Nepal became a democracy. He was also the chief resource person in the international human rights training course in Bangalore, India for several years. In addition, Rey was Director and Technical Consultant of Education and Public Information (Philippine Presidential Committee on Human Rights under Corazon C. Aquino), Assistant Professor (University of the Philippines), and Teaching and Training Assistant at NIU. His education includes a B.S. in Foreign Service (University of the Philippines), M.A. in Asian Studies (University of California-Berkeley), M.A. in Political Science (NIU), and certificate courses at the University of Paris, Sorbonne and International Institute of Human Rights, Strasbourg, France.

Ellen White
Mrs. White is a teacher at Rochelle High School. She teaches World History. She is the faculty adviser of the International Club of Rochelle High School. Mrs. White mobilizes the school, faculty, and staff of Rochelle High School to be more exposed to diversity and internationalism. She has been very active in organizing interactions among high school students across religions, cultures, and countries.
Wei Zheng
Dr. Wei Zheng is an Assistant Professor in the Department of Counseling, Adult and Higher Education at NIU. Dr. Wei Zheng is originally from China. She received her Ph.D. degree in human resource development from the University of Minnesota. She worked in a variety of organizations. She served as strategic human resource 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, leadership, and international human resource development.
CHAPTER 1: PHILIPPINE CONTEXT & INTRODUCTION TO THE PROGRAM

Mindanao: the Never-Ending War or the Never-Ending Peace Process?
Susan Russell, Department of Anthropology, Northern Illinois University

Six years have gone by since we first began to administer the U.S. State Department program known as the Philippine Youth Leadership Program (originally called ACCESS Philippines). At the beginning of the program in 2003, I was naïve enough to believe that a negotiated peace settlement between the Government of the Republic of the Philippines and the Moro Islamic Liberation Front was only a matter of a few years away. While I had experienced a number of extended trips to Mindanao and traveled relatively widely during my 25 years of working in the country, political tensions and conflict flare-ups always prevented me from conducting any long-term research in the predominantly Muslim areas of Mindanao. Since 2003, and through both the assistance of Dr. Nagasura Madale and a variety of youth and adult participants from the region, I have learned that the peace process remains a political phenomenon that extends far beyond the borders of the present-day Autonomous Region of Muslim Mindanao (ARMM). Indeed, the peace process involves a national set of issues that can only be resolved with the support of the Philippine people as a whole. It also involves the support of the Philippine legislature.

Mindanao has experienced three decades of peace processes, resulting in several failed peace agreements, several all-out wars, 120,000-150,000 deaths, and millions of displaced civilians. On August 5, 2008, a document that outlined agreements between the GRP (Government of the Republic of the Philippines) and MILF (Moro Islamic Revolutionary Front) peace panels was to have been signed in Kuala Lumpur, Malaysia. Predictably, given the failure of the government to build broad public and political support for the provisions in this document, several politicians in Zamboanga City and North Cotabato petitioned for a Temporary Restraining Order from the Supreme Court. The Memorandum of Agreement on Ancestral Domain was later declared unconstitutional by the Philippine Supreme Court. As Samira Gutoc has pointed out, there is a strong need to consolidate public support for the peace talks. ¹ While the details and implications that follow from the failed signing of the preliminary memorandum of agreement are too great to go into here, one of the striking aspects of Mindanao is that even in the midst of conflict, there is a very strong set of civil society efforts on-going in support of the peace process.

De-colonization in Southeast Asia:

The imperialist world is old; many nations or armies throughout time have moved in and conquered other peoples all over the globe. In Asia, as well as elsewhere, severe problems have arisen in the 20th century owing to the fact that colonial borders between contemporary independent nation-states were established in ways that cross-cut fairly open borders of ethnic interaction. In the emerging democracies of Southeast Asia, today’s armed conflicts arising from various ethnic or religious minorities’ desires for self-determination and independence often have fairly long and complex histories. This fact is true for Aceh and Maluku in Indonesia, the Malay-speaking peoples of southern Thailand, as well as for Mindanao in the Philippines, where Muslims are a small minority of the country’s overwhelmingly Christian population.

¹ Samira Gutoc is the Moro Times Editor for The Manila Times. Her article, “Failed MOA-AD: Not All Is Lost”, was found on the Internet on October 31, 2008 at: http://www.manilatimes.net/national/2008/oct/31/yehey/moro/20081031moro1.html.
Before the arrival of the Spanish in the present-day Philippines, the Moro peoples had established a number of political entities in Mindanao and Sulu as well as in Manila. Having earlier embraced Islam through regional trading contacts and peaceful conversion, these forms of government were representative of many sultanates throughout the Malay world in Southeast Asia. The Sultanates of Sulu and Maguindanao are the best known of these political entities, and they successfully resisted Spanish control until the latter half of the 19th century. For this reason, many Moro leaders protested the inclusion of their territories in the Treaty of Paris in 1898, when Spain ceded the entire archipelago to the United States after their defeat in the Spanish-American War.

Numerous Moro leaders continued to politically resist the upcoming de-colonization plans of the U.S. on the grounds that they did not want to be part of an independent Philippines. Appeals were made to the U.S. government, requesting either a separate independence or to remain as a territory of the United States in 1921, 1924, and 1935. After the Philippines became an independent nation-state in 1946, and as more and more Filipinos from the northern and central part of the country migrated to Mindanao, some Moro leaders continued to press for independence. A brutal war broke out in the 1970s between the Moro National Liberation Front and the Government of the Republic of the Philippines. While the Philippine government reached a peace settlement with the Moro National Liberation Front in 1996, periodic peace talks and open warfare have continued with the Moro Islamic Liberation Front.

Why Is There a War?

Carmen Abubakar notes that contemporary Muslim historians argue that the war today is a culmination of a 400 year-old resistance to foreign occupation. She also notes, however, that it is a different mode of ‘separatism’ now in that the conflict has had an international dimension since the 1970s. The Organization of Islamic Conference has been involved since that time in various peace negotiations with the Moro National Liberation Front and more recently Malaysia has been brokering peace talks with the Moro Islamic Liberation Front. She summarizes the long history of Moro resistance in the following way:

The main reason for Moro resistance to colonialism was the preservation of their freedom and way of life. Having a defined territory, a political history and structure of their own, a cultural and religious identity, the Moro states under the sultanates of Sulu and Maguindanao claimed their own sovereignty and independence. Today, this has transformed to a struggle for self-determination led by the MNLF, then by the MILF.

Abhoud Syed Lingga summarizes the conflicting viewpoints between the government and the Moro fronts in a similar way:

The problem in Mindanao is sovereignty-based. The Bangsamoro liberation fronts assert sovereign right over a territory that the Philippine Government is currently exercising sovereign power over and which it considers part of the national territory. The foundation of the Philippine claim is that the territory was part of what the United States granted to the Philippine state when independence was proclaimed on July 4, 1946. On the other hand, the Bangsamoro contend that the incorporation of their territory into the

---

2 Lingga, Abhoud Syed M., 2008 “Negotiating Peace in Mindanao”. In Narongraksakhet, Ibrahim, Kaba, Abdulai and Talek, Yosof, Peace Building from Various Experiences, pp.61-75. Pattani, Thailand: Saudara Press and the College of Islamic Studies, Prince of Songkla University.
4 Abubakar, op cit, p.77.
Philippines was without their plebiscitary consent, a blatant violation of their human rights as guaranteed by various United Nations instruments guaranteeing peoples’ right to determine their status.\(^5\)

Peace talks between the government of the Republic of the Philippines and Moro rebel groups have been ongoing since the 1970s. There remain many challenges to a peaceful political and territorial resolution. Perhaps one primary issue has been the combined volatility, fear and religious or ethnic prejudices among the residents of the southern Philippines that have arisen during the violence of the last four decades. As Bacani observes, there are few role models of tolerance among the older generation, and hence the peace education programs and civil society efforts in Mindanao are focusing on inter-religious and inter-ethnic engagement with young people.\(^6\) Another issue concerns land disparities and overlapping ancestral land claims among the Tri-Peoples (the Moros, Lumad or indigenous peoples, and the Christians). Bacani observes that while once the total population of Moro inhabitants may have been around 98 percent of the population of Mindanao, today they are only around 20 percent. They now own less than 17 per cent of the land area in this region, mostly in very poor areas, and it is estimated that 80 per cent of the Moros are landless.\(^7\) Comparative figures are not available for the Lumad, or the many indigenous peoples of Mindanao, who also feel marginalized in the larger peace negotiations over ancestral domain. Finally, while progress has been made in the peace talks, constitutional amendments to accommodate a political solution and public support for such amendments still have a long way to go.

Many individuals have questioned the idea of negotiating a peace process with the Moro Islamic Liberation Front given that some of the aspects of the 1996 peace agreement with the Moro National Liberation Front (MNLF) still have not been implemented. Some Mindanao leaders have argued that future peace negotiations should include both the MNLF and the MILF as a ‘united Moro front’, and that the two groups need to harmonize their positions and avoid continuing disagreements.\(^8\)

There are positive developments in recent months, such as efforts to include representatives of all of the major stakeholders in civil society in the struggle to end the war. Konsult Mindanaw! is a large project designed to tap into the views of a multi-sectoral set of representatives in the Philippines regarding how to settle the conflict. Similarly, the Philippine government and the Moro Islamic Liberation Front signed on September 15, 2009, an agreement to establish an International Contact Group to assist in the peace process. The International Contact Group will consist of interested countries accompanying the peace process, preferably drawn from the Organization of the Islamic Conference, the European Union, and accredited international non-governmental organizations invited by both parties to the conflict. The presence of donor countries or their non-governmental organization representatives underscores the fact that worldwide, peacebuilding and reconstruction efforts in Mindanao are international in scope.

As Mark Duffield has argued:

“The international political architecture of the Cold War was defined by the respect for territorial integrity together with the principles of sovereign competence and noninterference. The

\(^5\) Lingga, op cit, p.61.
\(^7\) Bacani, op cit, p.3.
architecture of the post-Cold War period has changed, however, especially in relation to ineffective states. While respect for territorial integrity remains, with regard to non-interference, sovereignty over the noninsured populations living within such states has become internationalized, negotiable and conditional. Interventions in Kosovo, East Timor, Afghanistan and Iraq, for example, have not challenged the territorial integrity of the states concerned; indeed, its principle has been upheld. What is in question is how populations within such territories are governed and maintained. Re-territorialization within the existing borders of ineffective states, based upon oversight and control of core budgetary and human security functions, is not only seen as good in itself, it has been cast as essential for the security of mass consumer society."

Kamarulzaman Askandar has argued that “because protracted conflicts (like in southern Thailand) are basically intra-state type conflicts that involve human security factors (or threats to human security) and the satisfactions of basic human needs, the actors for resolution of these conflicts cannot only be state actors but should also involve non-state actors in various forms." Comparing the situation of Aceh in Indonesia with Mindanao in the Philippines, he observes that the basic problem has always been the unwillingness of the main parties to the conflict to resolve the issues, and the lack of political will to implement the details of peace agreements. A second problem that arises in peacebuilding or peace negotiations is when the parties involved do not really know what they want, and so those who want to help get the wrong information or inadequate information (ibid).

All of the above observations are relevant to our understanding of why the war goes on and on, at least sporadically, and why the peace process in Mindanao goes on and on. Armed conflict hurts soldiers, rebels, civilians (especially children) and the larger country of the Philippines in very direct ways. Whether one takes a defeatist or an optimistic view really depends on one’s own viewpoint about the power of governments and rebel groups, international organizations and local grass-roots organizations, and ordinary citizens to demand all parties to a conflict to reach a political compromise, reconciliation, and an end to the violence.

**The Philippine Youth Leadership Program:**

The Philippine Youth Leadership Program is funded by the Youth Exchange Division of the Bureau of Educational and Cultural Affairs, U.S. Department of State. The U.S. State Department has many such programs that are run through its Office of Citizen Exchanges, and in 2002 I was contacted (in my capacity as the Director of the Center for Southeast Asian Studies) to see if we wished to submit a proposal. Dr. Lina Davide-Ong, Director of the International Training Office at Northern Illinois University, and Dr. Nagasura Madale, former Director of the Southern Philippines Center for Peace and Development at Mindanao State University in Marawi City, agreed to help put together a proposal for what was then called the ACCESS Philippines grant (ACCESS- Access to Community and Civic Enrichment for Students). We were awarded this proposal, and have been working on it ever since.

The ACCESS Philippines project was renamed the Philippine Youth Leadership project in 2006. Today, as we enter our seventh year of funding for this program, we have trained 174 young people and adults from all over the Autonomous Region of Muslim Mindanao and surrounding provinces. We have alumni from this program in Manila, as well as some who are studying in the United States. Most of our alumni, however, are still in Mindanao, working for the betterment of its future and that of the larger

---

11 Ibid, p.11.
Philippine nation. A television documentary on the project has been made by ABS-CBN news, in their show called ‘The Correspondents’, and the ACCESS/PYLP are currently raising funds to produce a documentary on their Operation Shoebox signature project, which was conducted by the entire group during the Follow-On activity in Zamboanga in late July 2009. Operation Shoebox was developed by one of the alumni of our program and involves students soliciting school supplies from students in high schools and colleges and then redistributing them to needy schools where students lack such supplies. The alumni of the Philippine Youth Leadership Program have also decided to register their alumni organization with the Securities and Exchange Commission, and they are partnering with other organizations (academic, NGO, local government units, and other youth organizations) in their respective locales. With the video documentary on Operation Shoebox, they hope to reach out to other concerned members of society to make a difference among marginalized and other young people so that they are encouraged to continue their education. This type of youth-led civic participation is absolutely crucial in order for the future of Mindanao to take a turn for the better.

Our efforts in this program complement those of so many other civil society groups in Mindanao and Sulu, who are leading the way through their own actions on civic participation, youth engagement as leaders of a new generation, and inter-religious dialogue. So many countries need this kind of social movement to help resolve long-standing issues of social and economic injustice, as well as the many problems contemporary ethnic minorities or underprivileged groups face. We adults can only be inspired by the energy, enthusiasm and commitment of all of the young people and young adults that we have worked with in our projects in the southern Philippines. We are honored and deeply grateful to the U.S. State Department for funding these projects, and very thankful for the dedication of our partner organizations (Capitol University in Cagayan de Oro and the International Visitors Program-Philippines Alumni Foundation, Inc.) for their untiring efforts to assist us with our programs over the years.
Project Emphases, Objectives, and Outcomes

Teaching Emphases
The sixth PYLP 2009 strengthened the institutional and organizational infrastructure for promoting a culture of peace in Mindanao, and expanded the role of PYLP-ACCESS alumni as the next generation of responsible and committed community leaders. We brought to NIU 20 Muslim and non-Muslim youth and 3 adult educators/community leaders from the ARMM and surrounding provinces to participate in an intensive and substantive five-week institute that focused on four key teaching emphases: 1) the underlying premises and practices of conflict resolution, inter-ethnic, inter-generational and intra-faith understanding; 2) community activism and volunteerism; 3) contemporary American institutions that support ethnic diversity and religious pluralism; and 4) leadership development and transformation.

Specific Objectives
The specific objectives of the program were to (1) sharpen the participants’ skills in conflict resolution/transformation, inter-ethnic and intra-faith dialogue, 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; (5) give participants access to community projects in DeKalb and in the Chicago area so they can gain first-hand experience in civic participation and community leadership.

Outcomes
The program achieved the following outcomes: (1) the foundation for an expanded and committed generation of youth leaders and activists who will contribute toward community development and 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/transformation, tolerance, respect for diversity, and inter-ethnic/inter-generational/intra-faith understanding; (4) a better understanding of the cultural similarities and differences between U.S. and Philippine cultures; (5) new knowledge and skills in 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; and (7) established networking and collaboration among alumni in developing and implementing community service projects that “incorporate the promotion of tolerance, the reduction of stereotypes, and the modeling of positive cooperation among ethnic, religious, and socio-economic groups”.

Instructional and Learning Strategies
Rey Ty

Themes
This program revolved around several themes: (1) conflict resolution, (2) inter-ethnic understanding, (3) inter-generational understanding, (4) intra-faith understanding, (5) community activism and volunteerism, (6) U.S. institutions that promote diversity and pluralism, and (7) leadership development and transformation. Resource persons acted as lecturers or workshop facilitators. Faculty members from NIU who served as resource persons included, among others, Susan Russell, Betty La France, Wei Zheng, Laurel Jeris, LaVerne Gyant, and Chris Birks. Non-NIU resource persons either conducted their training sessions at NIU or in their respective institutions in Illinois or Indiana.

Context, Text, and Framework
We learned that teaching about conflict resolution, conflict transformation, and peace cannot be merely abstract and legalistic in content but must also include the actual historico-economic-socio-politico-cultural contexts to be meaningful. Studying texts and memorizing theories are hollow and shallow. Instead of avoiding them or dealing with them only in the abstract, human education must include actual learning about the real problems facing people in general and of students of human rights in particular: income inequality, poverty, racism, discrimination (against people of different colors, ethnicities, religion, sexual orientation, abilities, age, etc.), gender gap, refugees, fundamentalism in all religions, and social injustice in other areas. Then and only then will the call for human rights promotion and protection be more concrete, as it will be in response to existing societal challenges.

In addition, both substance (the actual content of human rights and peace) and teaching strategies (participatory, etc.) must be equally stressed in order to be effective. However, learning about human rights and peace should not just be "fun" for the sake of "fun." The danger is that learners would confuse fun from learning about the actual meaning and content of human rights and peace. Human rights must be clearly linked to social justice and peace, as they are indeed in the words in the Universal Declaration of Human Rights. Hence, debriefing is quite essential for a successful human rights and peace program.

We developed our best practices from academic year 2003-2004 to the present, 2009-2010. The leadership curriculum includes inter-ethnic dialogue, human rights, social justice, conflict resolution, methods, conflict transformation, community activism and volunteerism, as efforts to bring about peace. However, we learned that a human rights framework helps the participants organize their thoughts and concrete plans for change.

Teaching Strategies
Each resource person has a different teaching style. However, early on, we request all the resource persons not merely to give lectures but to make their sessions interactive. Understandably, people trained in the lecture type of teaching found it hard to teach in a different way. However, most of them graciously complied, especially as we provided them with some concrete ideas on how to make their sessions dynamic.

Every week, we facilitate a study circle where all the participants share their thoughts and plans. There are no professorial lectures for students, but dialogue among participants. Discussion and debate are the main tools through which understanding emerges and critical consciousness is awakened. Topics are based on the actual needs and issues with which the participants are confronted in their communities.

To ensure the success of their interactive sessions, we provide material and technical support needed. Some resource persons used audio-visual equipment, while others needed training supplies, such as flipcharts, marker pens, scissors, colored paper, and yellow sticky note pads. Below is a chart of the themes, resource persons, as well as instructional and learning content and strategies.
<table>
<thead>
<tr>
<th>Themes</th>
<th>Details</th>
<th>Resource Persons</th>
<th>Activities: Lectures, Workshops or Field Visits</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Conflict Resolution</td>
<td>Susan Russell</td>
<td>The Conflict in Mindanao &amp; the Quest for Justice, Identity &amp; Peace (Lecture)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Naga Madale</td>
<td>Mindanao Situation (Lecture)</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Rey Ty</td>
<td>Mindanao Situation Workshop</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Jay Mickelsons, Leif Carlson, &amp; Kelly Everitt</td>
<td>Workshops at the Peace Learning Center, Indianapolis, Indiana</td>
<td></td>
</tr>
<tr>
<td>2. Inter-Ethnic Understanding</td>
<td>Garth Katner</td>
<td>Facilitating Interfaith/Inter-Ethnic Dialogue</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Maimouna Konate</td>
<td>Ethnicity and Gender</td>
<td></td>
</tr>
<tr>
<td>3. Inter-Generational Understanding</td>
<td>Betty La France</td>
<td>Intergenerational Communication</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Maryjane Bicksler</td>
<td>Making Intergenerational Efforts</td>
<td></td>
</tr>
<tr>
<td>4. Intra-Faith Understanding</td>
<td>Atique Ahmad</td>
<td>DeKalb Mosque</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Avi Bass</td>
<td>DeKalb Synagogue</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Nura</td>
<td>Baha’i Temple</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Fr. Godwin</td>
<td>Newman Catholic Church, DeKalb</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mariam Yutzy</td>
<td>Shipshewana Amish Interpretive Center</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Zahra Williams &amp; Nancy Ali</td>
<td>Islamic Foundation School of Villa Park</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Rey Ty</td>
<td>Intra-Faith and Intra-Ethnic Dialogue</td>
<td></td>
</tr>
<tr>
<td>5. Community Activism &amp; Volunteerism</td>
<td>Rey Ty</td>
<td>Orientation to Community Service</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Garth Katner</td>
<td>Community Service to Promote Understanding &amp; Cooperation</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Liz Hoppenworth</td>
<td>Oak Crest Retirement Center</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Wei Zheng</td>
<td>Surveying Community Needs &amp; Development Project Proposals &amp; Action Plans for Community Service</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mokaram Rauf &amp; Gerald Hankerson</td>
<td>Youth Leadership in Civic Engagement and Community Service</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Maryjane Bicksler</td>
<td>Establishing Community Partnerships; Recruiting Volunteers; Organizing a Town Action Meeting</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Adult Leaders</td>
<td>Town Hall Meeting: Implementing our Plans: Problems &amp; Solutions &amp; Supporting the Youth in Youth Implementation</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Staff</td>
<td>Feed My Starving Children</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Lisa Wicks</td>
<td>Hope Haven (homeless shelter)</td>
<td></td>
</tr>
<tr>
<td>6. Contemporary American Institutions that Support Ethnic Diversity &amp; Religious Pluralism</td>
<td>LaVerne Gyant</td>
<td>Center for Black Studies</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Rey Ty</td>
<td>Workshops on Diversity, Kishwaukee College</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Ellen White, Vicki Snyder-Chura, Gloria Welcher, Linda Wegner, Principal Travis McGuire, Rey Ty</td>
<td>Rochelle High School</td>
<td></td>
</tr>
<tr>
<td>7. Leadership Development &amp; Transformation</td>
<td>Chris Birks</td>
<td>Public Speaking</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Mokaram Rauf</td>
<td>Youth Leadership in Civic Engagement</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Laurel Jeris</td>
<td>Training of Trainers: Transforming Communities through Youth Leadership</td>
<td></td>
</tr>
</tbody>
</table>
CHAPTER 2: CRITICAL REFLECTION

MAGIS: Mindanao Actualizing Greater Involvement of Service
Aldrin B. Abduralim

A Brotherhood Lies in Us

Mindanao, being the 19th largest island in the whole world is seen as one of the best location for sustainable peace and development. As a community of various ethnic groups like Muslim that consist of thirteen (13) ethnic affiliations, Indigenous Peoples has eighteen (18) and the migrants that are grouped into twenty-five (25) more sub-groups who are Christians from the neighboring communities of Mindanao. With the diversity of the cultures, the richness of Mindanao has been focused from various socio-political and religious groups. Why it is Mindanao has been associated with many rumors of discrimination, kidnappings and other form of violence? How does his problem have caused many lives affected? It really pains us branding Mindanao and the Philippines as the Kidnapping capital of the world. Well, what really happened? What motivated people from all walks of life to think Mindanao in that sense? What are the reasons and causes of the conflicts?

Historically speaking, Mindanao had a very colorful traditions and cultures. Before the establishment of the society that we had now, various entities were already formed. “Barangay”, referring to community was already managed by the first inhabitants of the island, the indigenous peoples. Ancestral domains of the first nation were really managed as well.

When Spanish colonization came, Spaniards settled and occupied the northern Philippines, spread Christianity and ruled eventually. However, they failed to settle and rule the southern part-Mindanao. It is simply because that simultaneously during this time, Arabs dominated its occupation in the various communities in Mindanao and spread Islam. Thus, there is now a battle between the missionaries of the Christian faith and the Muslim as well as the Indigenous People. The colonization took a long time and widespread war in all parts of the country affected many innocent Muslims, Christians, Indigenous peoples and foreigners.

After 300 years of struggle claiming for independence, Americans came into existence and facilitated the total gain for Philippine Independence through the treaty of Paris. It was conceived that during the American colonization, many events happened like the transition of the political system to Commonwealth form of government and access to education was heightened but to elite class only to name the few.

Brotherhood was established but in reality more problems arose because of education. Land of the Muslims and Indigenous Peoples were sold to rich and elite class without proper information dissemination. Government took control in the distribution of the lands through the Philippine Commission of 1903. Lands were sold as well to big companies and corporations especially in Mindanao. The claim for the lands that were controlled by the first inhabitants continues up to now because of the hurt happenings from the past which resulted to more conflicts in Mindanao. The brotherhood did not strengthen the relationship of the grassroots communities. Many programs and bills were passed by the legislators about the land and ancestral domain claims during the Philippine Republic period. In this regard, everything gets more complicated because the majority does not understand the full content of the bills.

Due to this unbalance, conflict of Mindanao really was heightened. The rebellion over the Bangsamoro especially by the Muslim Independence Movement (MIM), Moro National Liberation Front
(MNLF) and Moro Islamic Liberation Front (MILF) declared full autonomy and independence from the Philippines in 1968. It was then followed by the Indigenous Peoples declaring for independence since 1986. Eventually, it resulted to the activism of the CPP-NPA. Many events happened in the past that paved way to the formation of groups like MIM which tried to establish Islamic states in Christian dominated areas of Mindanao. In 1971, there was a war between the civilian Moros and Christians which was primarily very political in nature. It caused many massacres especially in Cotabato and Lanao del Norte. With regards to the claims on ancestral domains, the MNLF and MILF claimed for the use of Bangsamoro pertaining to the Muslims and the first inhabitants or Lumads settling in Mindanao, Sulu and Palawan. It means that all is included in the Bangsamoro which in reality the Lumads do not want to be part with. Another struggle arose. The pressing issue that affected many lives of innocent civilians was the Memorandum of Agreement on Ancestral Domain (MOA-AD). The Supreme Court revealed it as unconstitutional between the GRP-MILF signing of agreement. Thus, more wars, rebellion uprisings, internally displaced individuals-Muslim, Christian and Lumad were really affected causing more evacuees, displaced and dead.

Experience is the Best Teacher

After understanding the nature of the Mindanao Conflict, the Philippine Youth leadership Program (PYLP) on its sixth year provided youth and adult leaders the very opportunity to strengthen the commitment to bring about change in Mindanao. The experience is really helpful because it led us to many realizations of going back to the Philippines and implements more projects to uplift the life of the people. The inter-ethnic, inter-cultural and intergenerational approach of handling conflict resolution is very remarkable because we will all be using this method in solving some problems and conflicts that we had been facing like discriminations, stereotypes, biases that cause displacement, rejection, war, feud and many more.

I realized many things. One of which is really strengthening the sense of community service and volunteerism. It was a helpful strategy to organized things and integrates strategic planning in making good project proposals for community projects. Being an adult leader, the program strengthened my way of handling town hall meeting and I use the intergenerational communication which helped me much in facilitating discussions and sharing of experiences. Certain concepts and uncertainties needs to be discarded that includes the notion that Native Americans are Indians. It is like comparing back to Indigenous Peoples in the Philippines which they do not want to hear words and expressions that makes them very inferior from the society. The bullying really does not help grow an individual. This kind of attitude should be eliminated as well. It is also applicable thinking that Muslim Americans do not care the other Muslim from all over the world. The apathy that we have often does not help us and damages the lives of others. Thus, should be discarded.

Being not participative in handling mediations especially in the affairs of the family should also be thrown out. It is also joined in not valuing small things in life that sometimes because of these small voices, it creates impact towards others and not speaking out for others. These things really need to be eliminated. Instead, learn from the mistakes committed by being true to you. Through this experience, I assessed my performance and I am happy because I was able to effectively handle certain problems and resolved conflicts from the group, facilitated the town hall meeting well and discovered many more talents like preparing scripts, direct plays and inculcate the performance level in theatre. Also, it is of great importance to recognize all our dreams back. The art works facilitated us to do dream catchers to remind us always to catch our dreams even though it is hard to reach and fulfill.

The value of intolerance, disrespect and being individualistic should be replaced with a more powerful value and sense of disposition in everyday life like tolerance, respect and teamwork. These values will help us become successful and great leaders someday.
The Culture of Making Dreams Possible

The experience helped us develop the sense of commitment to bring change in Mindanao through community projects. I am very positive in implementing my own project entitled PAZ for SMILE (Shaping Missions Integrating Life’s Experiences): Grassroots’ holistic formation through inter-ethnic and intergenerational dialogue and peace. The project enables to empower youth and children, strengthened partnerships and formation of working groups to better facilitate missions of the leaders based on the needs of the respective community. The proper coordination and linkage of networks of partners will be an effective medium to bring change in my respective community.

To sum it up all, the conflicts that Mindanao is facing now will be eliminated through the proper channel of networking and linkages of partnerships from various entities of the society-government, non-governmental organizations, civil society, people’s organizations, social and religious groups, youth and other stakeholder of the community. Being the catalysts of change after the PYLP experience, we are now motivated and committed to integrate in our hearts and mind the culture of peace and bring change in Mindanao. The community projects are essential community service mediums to solve all the problems of Mindanao through advocacy and development works.
Think Big, Take Small Steps for Peace in Mindanao
Alma F. Agustin

Root Causes of Mindanao Conflict
The conflict in Mindanao is deeply rooted on historical, political, socio-economic, cultural, religious and emotional aspects. The Muslims and the Indigenous People have land dispute based on what they claim their history. The Moro Islamic Liberation Front is fighting against the soldiers of the Philippine government. These problems branched out into various forms of societal ill such as poverty, war, corruption, poor quality of education, poor governance and the like. In my place in North Cotabato, one of the major problems in my locality is land conflict depriving the claims of ancestral domains of the Indigenous people. This complex problem resulted to bombing incidents and war which lost lives of most innocent people, damaged of properties, displacement, economic instability, and robbery. I for one is a victim of robbery last year of June 12 were armed men got inside our home and stole our properties. That incident brought so much fear and uncertainties not only to my whole family but the entire neighborhood. It seemed that I am very helpless, but told myself. I must do something to help my community out of these excruciating realities.

Justice and Peace in Mindanao
I had been involved as a volunteer in our community giving free legal assistance to facilitate some ancestral domain claims. I coordinate with the city management Disaster Office in their Disaster Awareness, Preparedness and Management Program. I help them disseminate information thru seminars on disaster awareness and public safety and actual emergency mass causality exercises on building emergency evacuation plan for natural calamities and bomb explosion. As a teacher I organize seminars and other related activities for peace advocacy in coordination with our Peace Center office in the school. With the on going conflicts in our place which seem to have no end. It needs more skills and strong values to preserve in peace building efforts. Yes, it needs a lot of sacrifices and a lot of courage to face it. I believe that in achieving peace and development in Mindanao I have to give up my old knowledge of thinking that Mindanao’s conflict is hopeless to end, I need to discard my tendency of stereotyping other people, and most importantly I need to unlearn my being insensitive to other cultures. The NIU program made me realize many things; I learned that Mindanao’s problem can be healed. One of the best ways of doing it is thru the young generation to think big for the common good; I learned more about mediating conflicts and making project proposals. I also learned about appreciating the similarities and embracing the differences among the members of the Indigenous Peoples, Muslims and Christians, I become more sensitive to others needs and I know important time is, therefore I was trained to become more punctual.

I am struck by Kart Gartner’s mantra of “Think Big but take a small steps” in building peace in Mindanao. The PYLP participants are challenge on how to think big and do some small steps. We have to consider that the Mindanao conflict is very complicated; hence, we seemed to be a bird in the wilderness. However, believing in ripple effects...our small concrete steps in our community is a good way in attaining peace.

Concrete Small Steps to Peace
My experiences in this program made me strong and have empowered me to be in a strong foundation to work hard to peace in our place in Mindanao. I am one of those who are calling the Philippine Government to support our peace building efforts by continuing the peace talks with the rebels. I am urging the government to provide us specially the rebels the opportunity for free education, housing, health care, equal distribution of land and other resources and livelihood. In particular I will focus my efforts more on the urgent and the major problem in our community – the ancestral land for the Indigenous people. Therefore I have to work the community project for this cause. I will organize the
lawyers in our community to serve this IPs for free legal assistance. I am positive that thru this they will also be empowered to fight for their rights of their ancestral lands. This is my concrete small steps to help solve the problems in Mindanao.
Mindanao: Catching Dreams  
Radelyn Ambulong

The Other Side of Mindanao…

Mindanao is a place where many people of different cultures, traditions, beliefs, ethnicities and religion lived. The southern Mindanao, predominantly of Muslim inhabitants, is now facing a bad conflict. The conflict, war, has been caused by the land disputes. The peace pact which is the Memorandum of Agreement on Ancestral Domain was about to be signed last August 2008 but due to some external forces (government officials who filed a petition to stop it) it was stopped. This is a pact in which the Bangsamoro People will create their own state which will include the MinSuPala or the places of Mindanao, Sulu and Palawan. The government forces, specifically the AFP (Armed Forces of the Philippines), PNP (Philippine National Police) and the marines, has been fighting with the rebel groups named MILF (Moro Islamic Liberation Front). They are the parties involved in this conflict. This war is caused by so many reasons including political, cultural, territorial, historical and economic. Due to these things, the war has been ongoing for the past long years until the present. The Bangsamoro wants to claim their land that their ancestors have owned as well as the indigenous people. This is also caused by the global economic crises which have led to a higher number of poverty. It is also due to the social and cultural relationships of the Muslims and Christian people living there. Cases of discrimination, prejudices, biases and stereotyping have been identified. Some are thinking that this is cause by political rivalry. This war has caused various consequences. The civilians living there were the most affected of this. Large number of families and people were displaced and were evacuated. Unfortunately, many people died during the crossfire. Innocent lives of the evacuees were ruined. Poverty, high rates of illiteracy and unemployment are only some of the consequences. We all know that Mindanao has been called “The Land of Promise” but it’s not!! What is happening now is the other side of it!!

I Now Know!

Ever since I was a kid, the teachings and learnings of the people around me have been inculcated in me just like their motto and principles in life. In my growing years, I started building my own guiding principle in life. Coming here to the United States, I now know that those principles I have built is not enough for me to understand and help in the conflict resolution. I have realized that I need to discard some of those principles, values, knowledge and skills. I want to discard my knowledge that Christians are bad and boastful people. I want to discard my skills of avoiding socialization with people. And I want to discard my values of being a self-centered person. Those are only some of principles that I want to discard and erase. With my coming here, I have also learned many things that I’ve never heard before. I have gain the knowledge of how to avoid stereotyping and discrimination as well as the knowledge that Christians are just like us...They can be our friends. I have also explored my skills and I found out that I have that skills in public speaking...I can speak in front of the public. Throughout the program...Many values were inculcated in my mind. I have learned the value of understanding, appreciation and respect among the people regardless of their color, gender, ethnicity/tribe and religion. With all these learnings and knowledge I learned, I now know that I can be one of the catalysts of change.

Think BIGGER!! Take SMALL steps!!

In regards to the conflict in Mindanao, I can be part of the building process in my own little way. The only thing we need is UNITY among the people. We can proved that “Unity amidst diversity”. And you can do this by starting to promote peace in yourself then to your family and then to your community. We need to understand and respect each other’s beliefs, traditions and faith. The government, rebel groups and the non-governmental organizations is now conducting peace negotiations for a peaceful Mindanao. The government has created a new committee of peace panels who will negotiate with the rebel groups as well as with the NGOs. “I work for the realization that Peace is not impossible.” This is my vision statement and I can do this by doing my community project and spread the true meaning of
peace to the people I meet. My mission in this journey is to provide the people of my community the knowledge and understanding of what is really happening in Mindanao. It is also my mission to advocate education because I believe that one of the causes of this conflict is the lack of education of the people. I aim for the empowerment of youths in my community and transform the society by providing aspiring leaders with opportunities for self-renewal and the development of the leadership skills. I am hoping to promote a better understanding between the tri-people of Mindanao. Mindanao conflict is a complicated matter. In this case, I can only take small steps to achieve my big dream of having peace in Mindanao. I am working with my community project to be implemented a month from now and it is a development project wherein I will be teaching the out-of-school children basic things that they need to learn. I am also planning to establish a school organization composed of Christians and Muslim students and we’ll be working on implementing series of seminars and workshops for the youths to improve their leadership skills and introduce to them the importance of community volunteerism. Doing all of these things, I know that somehow I became part of building peace in Mindanao of which I have started it in my community. I have a BIGGER dream for Mindanao but I’ll start it by taking small steps.
A Better Mindanao—A Peaceful Mindanao  
Doreena Pauline V. Aranal

Gone are the days of Dr. Jose Rizal, “Youths are the hope of this Nation”, youths of this new generation are labeled by the elders as good for nothing, irresponsible and such. Thus, how can the youths help in building a better Mindanao? Mindanao is called as the “Promise Land”. But, is Mindanao worth it to be called as the “Promise Land”?

How is Mindanao?

At this time, Mindanao is experiencing a lot of conflicts. One of those is the conflict between the Government of the Republic of the Philippines (GRP) and the Moro Islamic Liberation Front (MILF) about the Memorandum of Agreement on Ancestral Domain (MOA-AD). Wherein, Muslim groups claim some of the places in Mindanao as their territory. Mindanao is also experiencing a dirty politics and a strong political rivalry that can lead to graft and corruption by some of the politicians. About its economic situation, Mindanao is rich in agricultural products. But, due to the global crisis we are experiencing now, many of the Mindanaon are unemployed. Hence, a lot of people are experiencing poverty nowadays. Therefore, many of them have lack of knowledge about the current situation in Mindanao and how to resolve it. At the same time, they are not given the chance to go to school and to gain knowledge about other people’s identities. Social and cultural, Mindanao has a problem on how to build a community that is united despite of its diversity. Mindanao is a place where diverse people live. And so, due to the misunderstanding of each religion, peace and unity still cannot be attained. Thus, this results to the displacement of the people, property destruction, and to the dying of innocent people.

Where I Was Wrong

I have this knowledge that Muslims cannot be trusted, that they are not worthy of my trust, of our trust. I used to judge other people and give some perceptions about them without knowing them a little more. Stereotyping other people and making fun of their mistakes are the things I usually do to them. Sometimes, I am not thinking that I am already hurting their feelings. I am insensitive about their feelings and usually self-centered. Thus, this can lead to misunderstanding then to have conflicts with them. Well, being this kind of person will surely cannot do anything for the better meant of his/her place.

Better Knowledge, Better Understanding

Because of this program, I was molded into a new person. I am now a person who had gained a lot of new knowledge, skills, and values that can be used in building a better Mindanao—a peaceful Mindanao and a person who is already empowered in spreading good works to attain peace. I have learned that each one of us should be treated fairly without discrimination and our human rights should be respected. We should never give any perceptions based on our partial knowledge to someone if ever we still do not know him/her. Developing our listening skills and respecting other people’s points of view will surely help us to avoid miscommunication and misunderstanding to others and is important in resolving our conflicts. Being open-minded and sensitive about the feelings of others will help us to keep away from hurting them. Being tolerant about other people’s affiliation will help us to have a just and peaceful Mindanao. We are different from each other; however we still have commonalities in life. One of those is that every one of us dreams of a peaceful and better Mindanao. So, let us help one another and be united for us to achieve our dream. Therefore, with these new things I have learned I can start making a change in my place with the help of my fellow youth.

Better Resolutions

I know that the government is doing something to attain the peace we want. But, still the government’s effort is lacking. It is good that many non-governmental organizations (NGOs) are helping in building peace. Having peace talks with the parties involved is one way in order to solve the conflict.
Peace advocacies, peace camps and week of Peace are some of the activities which NGOs are doing to awaken the brains of other people about the different identities, conflicts and etc. in Mindanao. With these small things we can start resolving the conflicts we have.

If we are only ready to accept other people’s affiliation and not to discriminate them, for sure we will have a better understanding with them. If we are to respect each other’s rights there would be no biases. If we only have unity amidst diversity where would be no problem now?

**Living in a Just Community**

For me, a just community is where Muslims, Christians, and Indigenous Peoples live harmoniously. Each one of them receives equal rights and is not being discriminated: a community where all their basic needs can be attained; a community where peace and unity can be seen amidst of their diversity in culture, belief, tradition, and religion; and, a community where they respect each other and help one another.

To be able to have a just community, we should be engaged in some advocacy work and let people understand the different religions we have. Let them have friends who are different from them. We should persuade them to be a better person: a respectful one. Joining peace-related organizations will help us gain new knowledge that will be helpful in attaining peace. We can be a good role model that others can follow.

**Conclusion**

I conclude that we should be united despite our differences. We should help one another for us to achieve all our dreams in life. We must respect one another’s rights and treat them equally.
Ages Ago
As far as I can remember, I first heard about the conflict in Mindanao when I was still small. I never knew then that it has even started years and years before that. There’s this robbery, kidnappings, family feuds and killings. How sad that the land I grew in, Mindanao, which they considered as the Land of Promise, still experiences these conflicts up until now. As I grew older, the conflicts grow bigger. Now, there are not only these robberies, kidnappings and killings but also religious conflicts, land conflicts, and conflicts about the ethnicities.

Avoidable Conflicts
These conflicts in Mindanao are all products of the peoples' generalization, stereotyping, miscommunication, misunderstanding and selfish desires. The stakes are very high; homes are torn apart, source of income and food is destroyed and worst, it destroys lives. The costs of these actions are irreversible, so let us always think of our actions. All these conflicts/wars that happen around us can all be avoided with the right processes.

Access PYLP
Many people worked and are still working hard to even just lessen these conflicts that the Mindanaoans experience and educate people that such misunderstandings can be solved through peaceful talk/communication. ACCESS- Philippine Youth Leadership Program or the ACCESS-PYLP is an example of a program that was created for the youth of Mindanao that offers whole month training in the United States in connection to the conflict in Mindanao and has been successfully working for 5 years now. I’m one of the many lucky participants -- for this year, 20 youths and three adults where chosen to participate-- of this program which opened a way for me and my companions to offer ourselves and help our homeland.

Experience Truly is a Teacher
Through the challenges experienced in this program, far away from home, I learned new skills, values and knowledge. As I have mentioned in my pre-test, experience is the best teacher. It molds us to who and what we are now; and to who and what we become in the future. Now that the training ended, I learned new knowledge like it's not only the Muslims and Christians are affected in Mindanao’s conflict but also the Indigenous People are concerned. New skills like not to be judgmental or to stereotype, not to bully people, portray Mindanao’s situation through arts and to be an agent of change. With these new knowledge and skills, new values developed within me and not only me but to all the participants of this program. We all learned to be assertive, respectful, and observant, to be an instrument in bridging gaps, accept differences and to act as Ambassadors of Goodwill.

Of course, with this new knowledge, skills and values, we can’t avoid that our old knowledge, skills and values may clash. I know, within myself that the things I learned are helpful and will not give a bad effect to the people around me and so, I decided to discard the old knowledge, skills and values that, for me, are not good.

1. Old knowledge – Muslims are terrorists, all Christians and Muslims discriminate each other and IP’s are Bangsamoro.
2. Old skills – stereotyping and generalizing.
3. Old values – being disrespectful and discriminating.
Venturing into the Unknown

In the path that we have decided to take, we surpassed different challenges and experienced things that helped us, the PYLP participants, to become models and inspirations for change. We have to realize that what we needed and sought are all within our grasp. We have to have dialogues – it may be interfaith, inter-ethnic or intergenerational communication to avoid conflicts -- which we already know, but what’s missing is how to start it. With the new knowledge, skill and values that we have gained, we can share, teach and promote the advocacy that grew within all of us to all the youths which is according to Dr. Jose Rizal, the hope of the future, and not only specifically just the youths, if possible, even adults. Together, let us venture the future with the knowledge that we understand better, we accept commonalities and differences, and we can identify the things needed for this peace to be implemented.

With the things that we discarded and things that we have gained we know that we can be effective advocates of peace. Let us hope that the sacrifices we did yesterday, the actions we do today will give hope to everyone for the tomorrow.

All in all, ACCESS- PYLP is a blessing from our God and the experience that I had in the USA is a story to be shared and to be a tool for inspiration to let everyone know that somehow, the hope of our future is doing something to improve our Land of Promise’s situation and to inspire people to also be an agent of change and advocates of PEACE.
The Call
Milarose Barraca

The Mindanao Conflict is a set of conflicts that involves people of different ethnicities, generations, and religions. The most recent conflict is that of the Memorandum of Agreement. It is by which the Bangsamoro people who are said to be the first people of the Philippines claim their ancestral land, security, and rehabilitation. The last two were already dealt with but they are currently clamoring on the first: the issue on ancestral domain. Because giving of the lands in Sulu, Palawan, and others weren’t approved by the Congress, Moro Islamic Liberation Front troops burnt houses and the livelihood of people in Cotabato, Lanao del Norte and Lanao del Sur. All the more, the government sent Armed Forces of the Philippines troops to battle the MILF. Because of this, a lot of innocent people perished.

The Start

The continuing conflict in Mindanao may begin in the home, in school or in the community of every individual. It may start from a simple argument you gave to your mother that made her mad or a simple but powerful name you called your best friend that caused both of you to not talk to each other forever. Conflicts begin in unhealthy competitions were each one wouldn’t care if they hurt each other as long as they get what they want or reach their goals in life.

Historically, the conflict between the Muslims and Christians began during Spanish colonization wherein Christians were used to battle the Muslim troops because the government wanted the Muslims to be under their rule. They failed in this cause but the negative perspective against the two religions began. And until now, Christians don’t treat Muslims the way they treat their fellow Christians. The Muslims are often discriminated and treated as lower beings. At the same time, due to the fact that Christians settled in the south during American colonization, the Christian population increased and Muslims are already considered minorities in their ancestral and. Due to the fact that some lands are titled on the government, the Bangsamoro people think that this is the cause of why they don’t permit them to regain their land. The many causes of the conflicts paved a way to a lot of destruction too allow. Fortunately, the unending conflicts formed and molded people who care about the untying of the knots in the conflict.

The PYLP Experience

The Philippine Youth Leadership Program is one of the many organizations that cater to answer the question of peace in Mindanao. 23 youth and adult leaders come together to envision a peaceful Mindanao and implement projects to answer the call for peace. I am really lucky to be one of the participants for not only did I opened my mind to knowing more about my culture and the many cultures intertwined with it but also was able to develop myself to a more valuable, more knowledgeable and more skillful person.

I’ve decided to discard my old knowledge on the fact that isolation of oneself will not help in eliminating biases. I realized this when I was in the Islamic Foundation School, a school predominantly Muslims. When we were together, they talked about how they were discriminated in public schools but because they are in IFS, they feel safer and freer. On the other hand, I knew that recognizing democracy helps in the removal of discrimination. A very good example is the United States of America. People don’t just really care about what you look, where you came from or what is the color of your skin because you have the right to be respected of what you are and what you want which are the founding principles of democracy. I was once in my cultural attire when we went to Jewel Osco and I was really conscious of what might people think about me. This perspective changed when I was inside because no one really cared about what I wore.
I’ve learned how to make a dream catcher with our Native American friends which I consider a skill now and I discarded my skill of prejudging people even internally. I’ve learned the value of coexistence out of the many group activities we had and the many personal and social problems the 23 of us faced. At the same time, I decided to throw away the value of intolerance recognizing once more that each one has the right.

**Another Beginning**

I recognize the fact that I stick to the same solutions I gave in my Midterm Essay. The answer would be education, good governance and a more committed broadcast media. War is the government’s solution to the problem which I think is really very impractical because wasting a lot of money will in the end not solve the problem but expend it all the more. Non – government organization like Peace Advocates of Zamboanga and Silsilah Youth Core have been doing their part in molding the youth to settle the conflicts through peace negotiations in the future because we can’t deny, we are still the hope of the Philippines, of Mindanao.

In coming home, I think that the only thing that people must watch out is the rebirth of Milarose Barraca. I am now more committed to establishing relationships with the people in my community and changing their perspective towards the Muslims. I will be working on a project entitled Ase Pitate for Peace, a Chavacano phrase which means Make Mats for Peace. This project will give an opportunity for Muslims in Cabaluay, my community, to be more productive and more skillful as I perceive this is a way that would change the perspective of the Christians over them. I’ll work under PAZ as a member of the Youth Solidarity for Peace in conducting more peace seminars for farther barangays from the city proper.

I am a Christian but I don’t hate Muslims. They are our brothers and sisters too. I’ll work to end the continuous discrimination and bias over them because I vision a community where each one is equal and treated equally at all times. Each one shares and cares for each other. Though they might have petty squabbles, they fix them and learn from them. Then once more, they live their life to the fullest. This is the simple, yet just and peaceful community I envision with the rest of the PYLP participants. Mabuhay ang PYLP!
Mindanao that Needs Change, and the Change that’s in Me
Myrafe D. Bello

What is Mindanao? A lot of perspective happens to fly out of nowhere. Some think it’s just an island of Mindanao, others think it is a nest of terrorists and rebels. Others think it is a promised land, others think a curse surrounds it. Others think it’s a blessed part of the Philippines, others just think it just never existed. But being a child who grew up in Mindanao for almost 9 years now, what exactly is Mindanao for me?

The name itself brought an unusual feeling for me even when I was just 6 years old, when my mom and my dad told us that we would be moving to Mindanao. I wasn’t aware of how it is to be in that place but then, I never felt good about it. I was just a small kid who will miss her childhood home, neighborhood and friends. What can I do?
Mindanao: The Story behind a Story
Evie Peace L. Cordero

Mindanao

Mindanao is a beautiful and bountiful place blessed with nature’s abundance. Mindanao is such a beauty, but with this beauty comes a great trouble of envy. The Promise land, our motherland is a pride and a treasure for all Mindanaoans, but behind her glorious and majestic shores lays a story unknown to many.

With great honor and beauty comes great obstacle. Though we are proud to say that Mindanao is a sight nothing can compare to, this also brought us the conflict we are in today. For her great shores and mountains and seas, Mindanao has been the desire of anyone’s eyes. Many are suffering because of the ones who dream of having Mindanao for their own. A good example of this is the Ancestral Domain of the Bangsamoro, history says that the native settlers such as the IP’s and the Bangsamoro owns the first lands in Mindanao. The conflict in this MOA-AD or the Memorandum of Agreement on Ancestral Domain is that the Bangsamoro is reclaiming their said territory but the Christianized now-settlers do not want to give it to them because they claim that their great-grandparents have bought these lands from the Bangsamoro ancestors. Now, the secessionist group MILF and the other lawless groups are rising against the government because the government will not grant them custody of these lands.

Actually the MOA-AD is a contract that will empower the Bangsamoro by means of allowing them a separate government or district where they have full control on the areas included in the Bangsamoro Juridical Entity.

New Learning

New skills – I have gained a lot of skills throughout this whole trip but I’d like to stress one that made the most impact. I have come to realize that “We are all the same! We may have few similarities with each other but we have fewer differences.”

New knowledge – In the many things we have all learned from this trip, all are essential in pursuing change in Mindanao. I learned a lot of stuff here in this trip so mostly I have learned different things, methods, ways and how to start basically in working for change to happen.

Unlearning and Catalyst for Change

I have a lot of things to unlearn, especially the part of discrimination and stereotyping because sometime there is a tendency that I’ll be unintentionally stereotype and discriminate. Secondly, I need to discard the judge in me. I tend to have been very judgmental at some points in the past. As shallow as I can get, I used to treat them on how they look. I used to think that Mindanao could never be whole again, but I thought wrong…Mindanao has every chance in the world for this change, if we the youth could move and take a step closer in reaching our goals.

We can do it, we just have to believe in ourselves that we can be a catalyst for change. Maybe, we cannot come and change Mindanao in one sweep but we can make it there step by step. We can do little things like giving a book to a child or other things, simple things that’ll make a big difference.
A Challenge to Do It!
Fatimah Al-Zahra Ditti

Philippine Youth Leadership Program Year 6 has come to an end. The end for this program but a start for us; a start and a challenge on how are we going to apply all the learning and realizations. It may be a tough job to do but I strongly believe that, us youth of Mindanao can bring the change we want to for the betterment of the place: a place where everyone dreams to live, study and work.

Stereotyping, biases, prejudice and discrimination are things that existed from the start not just in Mindanao. BJE- Memorandum of Agreement, Inequality among religions, Government insufficient support, Media interruption in bringing the real story of Mindanao are some of the many problems that the land of promise had been and will be facing. It seems to be an endless problem but I know the true hopes in finding the real peace are in the youth.

I must say, PYLP has made me realize a lot of things from the whole wide Mindanao and the complexity of it, to my local community needs in bringing the project proposal that I prepared, and to myself, about my strengths, weaknesses and my faith.

Setting One Goal and Sticking to It
Annalie T. Edday

When will we finally achieve PEACE in Mindanao? This question remains to be a question of every Mindanaoan?

Mindanao conflict has been 40 years already and it brought so much devastation among Mindanaoans regardless if they were Muslims, Indigenous Peoples or Christians. Recurring ignorance, lack of sincerity, lost opportunities, squandered gains, and, most of all, lack of trust, goodwill and confidence between the government and the Moros caused the problem.

The Armed Forces of the Philippines and Moro Islamic Liberation Front were the two main parties that were involved in Mindanao conflict. The conflict is largely ascribed to biased national policies—settlement program leading to Muslims’ landlessness, biases towards the rebels, and the lack of attention regarding the needs and demands of Muslim communities.

The Philippine Leadership Program amplified my perspective on war and peace. War does not merely mean staccato of gunfire, the booming thunder of howitzers, the roaring decibels of chopper engines and the ominous flights of fighter planes but also the presence of discrimination, insensitivity to other’s cultural practices and religion as well as stereotyping. These are some of my old values, which I need to thrush aside.

The program made me understand the importance of understanding intergenerational and interfaith dialogue as well as developed my skill in managing conflict through the aid of STEP processes.

The insights and realizations bequeathed to me by the program will help me understand and successfully deal with arguments in both my family and my small community. Now, the challenge is how I could affect change with the whole of Mindanao.
I believe that small things make bigger things. I will always spark my own light so others may see from me. I will always have my energy be charged out of love, tolerance and respect for differences so that I will never get weary in delivering basic services to my community especially on basic education. This is my number one goal and I will always stick to it. I have faith that appropriate education is still the best-shot solution for Mindanao situation.
Mindanao Conflict
Zahra Luyugen

The most alarming situation happening now in Mindanao is about the issue on Memorandum of Agreement on Ancestral Domain between The Government of the Republic of the Philippines and The Moro Liberation Front. The Bangsamoro are claiming to have what really they had to the land in Mindanao and the conflict involved the revenge of the Bangsamoro to their historical injustice happened to them for example the Massacres, specifically JABIDA MASSACRE, and many more. In terms of politics, most of the Datu’s areas now are ruled by other groups of people. Cultural; the Bangsamoro culture are very much isolated for example it is in our culture, tradition and religion that Moslem women must wear scarf but the problem if we go to an English school they will laugh at you saying ‘‘oh! You look old’’ and territorial cause hence the Moslem are allowed to own a 12 hectares of land only while the Non Moslem group can own 28 land hectares and there are many rules regarding the land ownership between Moslem and Non Moslem but all of it the Moslem can only own few. Since now I think the Bangsamoro are now awake that’s why they are now doing everything wishing the government may understand their situation now. Because of the war there are still presently living to the evacuation center it really brought poverty because the rice field suppose to be harvested became a war area.

When I was still not schooling I thought there is really a good relation among the people that surrounds me as I went schooling I became open and aware of this thing and since I have a goal to bring peace in my country I am here to learn more thing to handle conflict but first of all I will start molding myself with peace. I gained here that we should be determining to do things if we want change.

In general the government must address the problem, the situation the civilians facing poverty now. Concretely the Government now rejects the agreement as unconstitutional. Specifically my vision for a just and peaceful Mindanao is to educate my fellow citizen so that they can also be aware and can be a catalyst of change. In particular I will start it by conducting Literacy Program every summer.

Sunshine of Tomorrow
Fatma Nor Aljanna Macog

Root Causes

Mindanao Conflict, it’s very hard to explain what’s really the Mindanao Conflict because Mindanao has a lot of conflict, but I will explain the big and current conflict in Mindanao, and that is the conflict between the MILF (Moro Islamic Liberation Front) and GRP (Government Republic of the Philippines) because of the MOA-AD (Memorandum of Agreement on Ancestral Domain). In this conflict, the all the people in the Philippines are involved not only in Mindanao because this conflict is about Land, the Bangsamoro people wants to claim their right for the land, they just only want the equal rights, but because of misunderstanding and lack of communication this war became more complicated. The main parties that are involved in this conflict are the MILF (Moro Islamic Liberation Front), GRP (Government Republic of the Philippines), MNLF (Moro National Liberation Front), AFP (Armed Forces of the Philippines) and NPA (New People’s Army). The historical cause of the conflict is about religion, because for long time ago the people in Mindanao were Muslims, but when the Spaniards came it was converted into Christian. The people in Mindanao were not yet converted that time but the people in other mainland, the Luzon and Visayas were converted already. When the American people came to Mindanao, the sultanates in Mindanao and the American Soldiers fought with each other because the Americans want the people in Mindanao to be converted into Christianity, and they succeeded in that war, but only
few converted into Christianity, so mostly the people in Mindanao were Muslims. And for a while the conflict was calmed, after the long time of silence, the conflict in Mindanao started again when the inhabitants from Central Luzon and Visayas went to the Mindanao and planned to settle their, of course the Sultans of Mindanao don’t want that idea because the Christian will be over populated and the Muslims will decreased, why the Sultan don’t want it? That’s because Mindanao should be more in Muslim Population and not Christian because there are places for the Christians, in the Luzon and Visayas. In terms of Economic causes, we all know that every country is suffering from the Global crisis especially in the Philippines, but for me it’s like every day is crisis, why? Many people cannot eat, many children cannot go to school because their parents cannot afford to sent them in school, poverty is every day in the Philippines, so for me one of the reason in this conflict is economic because the people in Mindanao just want an equal rights from the government, and equal funds. Why is that Luzon and Visayas are so popular? Because they are more progressive than Mindanao, in Mindanao all you can hear is this place is a war-zone place and that is because the funds are more in Luzon and Visayas and that’s why Mindanao is not so progressive. In terms of Political causes, the Mindanao conflict, the Bangsamoro believe that even before the Philippine government the Mindanao has its own government and the leaders were the Sultans and Datus.

The consequences of the conflict are many people lost their lives, many children were out-schooled, many resources were damaged and many innocent people were suffering.

Spreading the New One Learning and Discarding the Old One

The old knowledge I will discard are Christians are all the same, they are high pride people, fond of criticizing and prejudice people, All Lumads or Indigenous people are illiterate and dirty. The old skills I will discard are stereotyping and discrimination of other religion and ethnicity. The old value I will discard is closing my mind to the reality. The new knowledge I have are Christians are kind, polite and they are not prejudice people and Indigenous are not all illiterate and dirty. The skills I have now are avoiding stereotyping, and discrimination. The value I have now is to open my mind to the reality. I will embrace the similarity of my religion to others and also the differences of my religion to other religion.

Implementing What I Have Learned

In general, for me to solve the problems in Mindanao we must work together despite our religion, and to make this happen, we must avoid the stereotyping, discrimination of other religion and open-mindedness of the reality; we must overcome the differences and embrace the similarities so that we can work together amidst diversity.

Concretely, the Non-government organizations are volunteering their self to serve for the evacuees. For the government, they are making peace talks with the other parties involve in the conflict. If there was no war in my homeland, I can see my community as a very harmonious one. Everyone accepts everybody. There is also love between the environment and the people. No discrimination, but instead there is understanding from each and everyone. My community would be the most wonderful in the world because people respects others belief. That’s the time I can say there is unity amidst diversity.

In my own little way, I am volunteering as a youth to my community, like giving foods, supplies especially to the evacuees, but I believe that giving supplies is not enough. So, I will do my best to work for a “change”. Thank you so much!
Roots and Changes
Fehllyn Marie Magpulong

Mindanao, the place where I first opened my eyes is a place that I thought a paradise. In my childhood I’ve seen Mindanao as a place where I live, where peace understanding acceptance, love and unity prevails but as I grew up, as my world expands it suddenly change my perception I’ve realize the different sickness of my homeland. There is an existing and endless conflict that I guessed will take so much hard work to cure. Even the government has difficulty in controlling it even with the existing peace panels. How dreadful!! Is this the Mindanao that I knew? Is this my homeland that I’ve pictured out as a paradise? What are the real roots of these disastrous things around? Who are the people responsible for this merciless storm? How can we change it for the better? What have the assigned groups and individuals, have done?

Real Roots
There are so many different stories to where the conflict had originated that made us confused even more. Some said that it is because of family feuds and high pride where no one wants to go down. Everyone wants for revenge because they don’t want to feel the shame of being a loser. People are close minded and are not willing to accept and understand others who differ from them in their ethnicity, religions and cultures. Family feud is one of the reasons also. Land ownership is a big deal too and the greatest issue they are imposing is being diverse of Mindanao. That’s the very wrong thing there, because being diverse is not really the cause of this clash but the wrong information that makes the people’s mind and heart flaming. One example of it is the media who are sometimes controlled by the rich and powerful people who kept on making themselves rich while others are starving. Wrong information was thrown here and there with different versions in favor of them/their rich friends/relatives and those who they knew that they can benefit with. What a rude story! Government militaries are fighting against the rebellious groups. Christians discriminate and stereotype Muslims and Muslims stereotype and discriminate Christians. And the Indigenous people are outcast of the community.

Changing Things for the Better
Here at NIU I’ve learned a lot of skills, knowledge, and values therefore I have to let go of being someone who does their work in the last minute, being lazy is not good also and lack of unity is really rude. As one of the PYLP participant I’ve learned here in NIU that we must work hand on hand together. We must speak out for others so that their small pleading voices could be heard. We must also try to manage mediation to solve the problem without anyone getting hurt. That would make sense. Throw those things that held you down, let go of it and accept a difference. Now I knew that Muslims are not all bad and they are not worthy to be scared by anyone. They are just like us, Christians. They are still human. All differences must not be considered as a hindrance to attain harmony it is just a matter of acceptance. This value is really important to reach what we aimed. One thing I can say discriminating someone because he/she is different is showing injustice. Doing community project is one concrete example I can do to integrate all of learning I’ve got in real life situation. By working with your words makes it more possible to be successful in our goals.
Mindanao Situation
Maila Manambuay

Mindanao is a Land of Promise. Why is this so? Practically speaking, Mindanao is called “Land of Promise, because ever since, the Government always promises to give its freedom. But, unfortunately till now, they are still longing for that promise.

Conflict will not occur without these parties. The “GRP, MILF, MNLF, AFP and ILAGA”. MILF stands for Moro Islamic Liberation Front; AFP for Armed Forces of the Philippines, ILAGA for Illegal Lang Grabbers, MNLF for Moro National Liberation Front and the most destructing party which is the Government Republic of the Philippines.

Basically, the present situation of Mindanao is the issue of MOA-AD or the Memorandum of Agreement on Ancestral Domain. This issue was made last 1997. But until now it’s not yet solve because every time the Moro open this issue, the Government always look or make another issue so that the agreement will be tapped. That’s why; there is an open ended war in Mindanao. In terms of religious affiliations, it doesn’t really give a huge conflict. But because of the government, the Muslims and the Christians are in fight.

In terms of politics, “Election” is the dirtiest game in the Philippines. Why? It’s because there is no election done without any absence of conflict. In politics, it is the main cause of the crisis because most of the people involved in politics are corrupt. They are so greedy in terms of money and position.

In terms of economic, basically the reason why the government doesn’t want to liberate Mindanao is due to the fact that it’s very rich in Agriculture. Without Mindanao, the people in Luzon and Visayas will die because of famine.

Through this PYLP program, my innocent mind was opened. To the reason of the conflicts and how can these be solved. The most striking knowledge I gained is that even how small misunderstanding occur, it would cause for a huge conflict in the community. I also learned that, being a leader, we have to be honest not only to the people around us but especially within ourselves.

Through my reflections, we the youth of Mindanao is the hope for change. Our community is waiting for us to work. But we can only do it with companion, because I do believe that two head is better than one. We must start advocating peace with our families through dialogue. Then to the people close to us. Then finally to the people who don’t believe that youth can make change by doing peace seminars. Thus, peace is youth of the fatherland.
Peace through Peace

War is not the way to peace; peace is the only way.

Some people believe that it is through war that we can attain peace. This paradoxical idea has been mutilating the minds of the many, encouraging the close-minded people to continually execute their wrong doings. In contrast, many people still stick to the principle that peace can just be attained through peace itself, and that is through executing peace-promoting activities. Hard to be accepted though it is, people who understand this mantra are very lazy to turn the key which could have been the key to ultimate lasting peace.

What is the main problem? Why, in the long years of struggle for dialogues, we can’t still achieve what we direly wish to have? Where do we go from here?

In the light of experimentation, we have undergone many attempts to quash the misunderstandings between the actors of the conflict: dialogues, cultural awareness programs, peace talks, youth leadership trainings, etc. Through these ways, we started to pattern unity amidst diversity. These fundamentals are gaining greater returns, even the ones with the simplest state.

Now, the challenge lies on the advocacy of the people engaged on the abovementioned change paraphernalia. However, people out of these are also held responsible; it holds true that they must open their hearts to change. Advocates must reach out and turn these non-advocates a part of the change agents of the society.

Let people not forget that peace can never be brought by war.

PYLP Rocks!

There’s one major change Philippine Youth Leadership Program (PYLP) has brought to me, and that is lifetime peace advocacy. Not only is it instilled to me the awareness of the Mindanao situation (e.g., causes of the conflict, consequences of the problem, and solutions for betterment); PYLP also introduced me to the world of peace-building. In at most extent, I can say PYLP rocked me in the right sense.

There are many multi-faceted root causes of the conflict: historical, the pre-landscaped Spaniards’ generalization and hatred of the Muslims which were injected in the minds of the Filipinos; territorial, the never-ending claims for domains which produced subsets of conflicts; religion-related, the incessant war between two prominent world religions caused Holy Wars and Jihads; regional, different clash of regional interests; tribal, feuds between many tribes caused by many stereotypes of the society; and individual characteristic, close-mindedness and many negative attributes.

Due to these root causes, conflicts evolve from time to time, from generation to generation, and from a smaller to a larger scope. Having conflicts reflects varied devastating aftermaths. Massive aerial damages - count it in; extensive people displacements – never inexistent; and the worst, killing of unaware and innocent people. Saddening to know, these had never been enough to the eyes of the proponents of the conflict.
We may know how to counteract and heal these consequences of the conflicts, but what we really have to emphasize is the prevention. To prevent conflicts, as early as possible, we should promote peace though it may be in large ways or small.

Community activism and volunteerism is one small way that could lead to a big difference and sometimes change. Even though how small may it be, what counts most is how it could kill an ulcerating system that bars us from reaching our unitary goals. PYLP, a large way to peace, had and has always been an effective portal to transforming small people to those with big heart for change and lasting peace. PYLP is not a stone that stagnates. PYLP rocks!

It’s Just the Beginning
Omar Hussien B. Rande

Our journey here in the United States has come to an end. But the memories that it gave to us will always still be on process in helping achieving our goals in life. The program didn’t just made our dreams come true of going to America but it also did transform us into a new individual we never imagined we would be.

Goodbyes are not meant to be sad. That’s why it is called “good” bye. The thing that it wanted to convey is that both parties should part their ways and make a new better one. Goodbye is just the cue to go on with the flow of life and never stop taking opportunities life has to offer.

A Way to Peace
Rother Jan B. Delos Santos

Overview of the Conflict
Mindanao conflict brewed by different causes like land conflict, religious differences, poverty, and corruption in the government, it is been a century old conflict that until now never seem to end. Nowadays, parties like the Moro Islamic Liberation Front (MILF), the Philippine Government, and Indigenous people were the part of the said conflict. They played the major role in the outcome of Mindanao. Fighting erupts between the GRP and the MILF after the siege of many towns by the rebels. In North Cotabato the main issue faced by the community and the surrounding areas was the Memorandum of Agreement on Ancestral Domain (MOA-AD), this was a land conflict between the tri-people of Mindanao. With the misunderstanding of different parties war was eventually the outcome.

The stakes of the war was high, many people was left homeless, traumatized and the worse dead. Poverty became an issue for many of the war prone areas are the source of food of the community. With these growing problem different groups gives relief goods for the displaced but with the continuing war supplies depleted fast.

Change in My Own Little Ways
As a young ambassador of Peace from Mindanao undergoing the 5-week training at Northern Illinois University brings out a change in me. Before I always think that Muslims are traitors and they should not be trusted but it changes as I meet new people and I get to know them, they became my good friends and I now believe that not all of them are the same, they are just like us and they could also be your friend and a brother. Skills as a human being, I have the same skill as almost everyone and that is STEREOTYPING it’s been a part of me which I don’t even recognize I always do it until I learned about it. This skill is the one that I want to erase from myself but it will be hard it needs to be done one step at a time.
Mindanao in Its Fragile Situation

Mindanao conflict creates wrong interpretation from the upper part of the Philippines (Luzon and Visayas) about the real situation in Mindanao. There are lot of conflict in Mindanao, individual conflict and a large scale conflict. One of the latest conflicts that triggers the attention even from the tip of the Philippines is the Cancelled signing of the Memorandum of Agreement on Ancestral Domain (MOA-AD) where in the Muslim leaders wants to expand the ARMM (Autonomous Region in Muslim Mindanao) territory. The unsigned MOA-AD gives the rebel group a reason to protest against the government of depriving their right to own a land through declaring war to the Government military. The territory of the province of North Cotabato has the large scale of land which the Muslims wanted to get. Most of this land was the place to which Christian settlers from Visayas migrated. Christians and Muslims in the Philippine history appeared to be enemies. The war lasted for 2 months, until now it is not yet resolved. The GRP (government’s peace panel), MILF (Moro Islamic Liberation Front), AFP (Arm Forces of the Philippines) and the (CVO) Civilian Volunteer Organization are the main parties that were involve in this unforgettable war. Since that war flows in Mindanao, brutal killings happen, houses were burned, agricultural crops were destroyed and many lives were killed. This conflict leaves homeless family, trauma, vengeance, hatred to the heart and minds of the people residing in that area. These are the footprints of terrorist attacks.

Mindanao Waiting

We the youth from Mindanao were given the opportunity to have training in USA on how to handle conflict by having inter-generational, inter-cultural and inter-faith dialogue. We will carry the responsibility of having Mindanao as a land of promise: uplifting its united spirit by building a strong collaboration with other organization that will work together, hand in hand in promoting peace. I was once a self centered person looking myself ahead of others and this leads me to be close minded and do not accept others opinions. I can’t prevent stereotyping that leads me into an individualistic person, afraid to inter act. I do not stand on my own; I live in the expectation of others that makes me afraid to commit mistakes. But Because of this program I was given a chance let go of the shell that covers my personality and stand on my own, taking steps in attaining my goals, developing my skills through sessions and to be committed in helping the needy through community service. I learned that all people have similarities despite of its differences; action can help you disseminate what you wanted to express, patience and proper preparation helps you in adopting changes. Public speaking boost out your self confidence, Intergenerational and inter-cultural helps me in framing my community project. Thus all this skills I will carry until I trained the next youth leaders to take my position as an advocate for peace when I am old.

Mindanao: My Land, My Home

In general I envision Mindanao as a land of united tribes, a home of the homeless, a den of talents and a model of peace through this I will implement my project and build partnership with other organization that develop the talents of youth.
Iyo, Kaku and Ako
Aldrin B. Abdurahim

I am Rio Hondo of boat villagers searching for food.
I am masjid of believers communicating with God.
I am Tasbi of life’s experiences from the past to the future.
I am sujara of dedication to be reminded of challenges to face.
I am tiula Itum with bawlu in a pastil serving in a special event.
I am malong covered the cultures of various generations.
I am Hijrah calendar in a Gregorian era.
I am dowry with a very significant value in others’ life.
I am Tausug with Zamboangueno race.
I am a Muslim in a Christian Community.
I am Chavacano in a Muslim dialect.
I am treasure in a jewelry box.
I am PAZ in the advocacy for development.
I am Vinta so colorful by the sea.
I am “espanyol” if you like to see.
I am me, the “me” who I wanted to be.

I Am What I Am
Radelyn Ambulong

Place of Memorable Moments
I am every beautiful beach in the coastal areas of Tawi-Tawi which seems to be a tourists spot in my community.
I am Datu Halun, Tubig Mampallam, Tubig Boh, Housing Project, MSU Compound, Tongsinah Lamion, Bannaran, Boheh Basag, Sanga-Sanga, and PC Compound, the barangays where people of different ethnicities and religion stayed.
I am Bongao, Simunul, Sibutu, Sapa-Sapa, Languyan, Sitangkai, Mapun and many others which are the municipalities of my province.
I am the schools in my community which needs help and assistance from the government in order to ensure a better future for all of us.

Food for Thought
I am the yellow delicious rice served in a bowl for the duwa’a of the Imam.
I am “tiyulah itum” (ti-yulah i-tum) which you can found in every joyful wedding of my Muslim brothers and sisters.
I am panyam, bowlu (bawlu in Tausug), and ja (kulut-kulot), the delicacies from our tribe.
I am every native food in my peaceful hometown, Sanga-Sanga.

Special People in My Life
I am Mama and Papa who gave me all the strength to do what I want to do.
I am Teacher who had encouraged me to see the reality and face the world in a more positive way.
I am Inah (my grandmother) who gave me the inspiration to work hard for my own future.
I am what I am today because of those special people in my life.

Be Polite, Respect Others
I am “Treat everyone fairly.”
I am “It’s better to try and fail than to remain nothing at all.”
I am “Respect the people, love them and respect others.”
I am “No man is an island.”
| I Am | Doreena Pauline V. Aranal  
Claret School Of Zamboanga City  
Zamboanga City |
|---|---|
| **Places** | I am dating places, movie house, and shopping malls.  
I am delicious food restaurants, food courts, and turu-turu  
I am worshipping places, and beautiful religious structures.  
I am entertainment house, and beach resorts.  
I am Jeers, Inland Resort, and Woodland.  
I am Ecozone, La Paz, and Pasonanca.  
I am boulevard, and bolong.  
I am Lobregat Park, and Paseo del Mar.  
I am Golf and La Vista del Mar. |
| **Foods** | I am isaw, batikulun, barbecue and street foods.  
I am estofao, paksiw, adobo, puchero, fried chicken and so much more.  
I am pancit, sotanghon, and lomi. |
| **Desserts** | I am fruit salad, chicken salad, macaroni salad, and other salads.  
I am leche flan, mango float, and floating island.  
I am pastilyas, coconut candy, durian candy, and tarts. |
| **Character** | I am tatay, daddy, dad, ama, and father.  
I am nanay, mommy, mom, ina, and mother.  
I am a sister, friend, classmate, cousin, and a lover. |
| **Sayings** | I am “study hard” and “strive hard”.  
I am “do your best in everything you do”.  
I am “never give up” or “never surrender”.  
I am “don’t forget to pray to God always”.

---

| I Am | Milarose Barraca  
Pilar College of Zamboanga City |
|---|---|
| I am Cawa – Cawa Boulevard where vintas go sailing  
I am the Fort Pilar where people do lighting their candles and praying |

<table>
<thead>
<tr>
<th>Me, Myself, I</th>
<th>Helen Basira</th>
</tr>
</thead>
</table>
| I am a church,  
Where a catholic stands tall  
I am like a rainbow,  
Our culture compliments you |
I am Paseo del Mar with people dating, sightseeing and simply ignoring
I am Pilar, Ateneo, Fisheries, Claret, West where people go studying
I am Pasonanca, Jeers, Woodland and Inland resorts
I am Licoma to Limpapa from East to West
I am kutsinta, ukoy, bibingka, palitaw and other delicacies
I am kwek – kwek, fishballs, chicharon, isaw and others that street vendors sell
I am adobo, estopao, dinuguan, pancit in special day and town celebrations
I am prito galunggong, tilapia, talaquito, hito and lapu – lapu
I am petchay, mustasa, calabasa, kangkong, malunggay and okra
I am simply anything under the heat of the blazing sun
I am the Subanons who primarily settled on the uninhabited land
I am the Chinese traders who introduced porcelain, silk and the barter system
I am the Arabs inculcating the numerical system

I am the Muslims who can’t be conquered during Spanish colonization
I am a comfort woman during the Second World War whose rights are until now being fought
I am Maria Clara Lobregat who until now is still in the hearts of Zamboanguenos

I am “Experience is the Best Teacher”.
I am “It is alright to commit mistakes”.
I am “Stay flat on the ground all the time”.

I am “Be a leader by example”.
I am “Eat all you can”.
I am “Stay the Same”.

I am a chili,
That adds spice to your life
I am also a chocolate,
Sweet but may contain a secret
Or a candy with a surprise center

I am a Cebuano,
But also a Chavacano
I am a Filipino,
Visayan and Chavacano

I AM
Annalie T. Edday

I am a traveler in a bravura horse I am riding.
I am not weary in either uplands or lowlands I am wandering.
I am courageous to fight of what I believe in.
I am fearless for as long as I know what I am standing.

I am.
I am a miner over my past I am gazing.
I am a potter with my present I am working.
I am an engineer on my future I am building.

I am.
I am a wrestler with the struggles I am getting stronger.
I am a conqueror on downfall I am persistent to triumph over.
I am a leader on my failures I am rising to be better.

With life experiences
I am yearning.
I am learning.
I am growing.
I am.

I Am
Myrafe D. Bello

I am a rabbit cage for a white and gray fluffy
I am a simple house for a simple family
I am a fragile wooden house in the center of the

I Am…
Evie Peace L. Cordero

I am Timako Hill, Kutang Bato and the first Catholic Church in Mindanao
I am the Rio GRAnde where Shariff Kabunsuan
<table>
<thead>
<tr>
<th>City</th>
<th>Passed to enter Mindanao</th>
</tr>
</thead>
<tbody>
<tr>
<td>I am a Western home in a wonderful community.</td>
<td>I am a fleet of Sultan Kudarat</td>
</tr>
<tr>
<td>I am Chinese cuisines, my father’s specialty</td>
<td>I am what they call “the Gateway to Mindanao”</td>
</tr>
<tr>
<td>I am “Nilagang Baka” a favorite of the family</td>
<td></td>
</tr>
<tr>
<td>I am lumpiang Shanghai, a treat for everybody</td>
<td>I am steaks on rye, carbonara and adobo</td>
</tr>
<tr>
<td>I am definitely any sweet and savory dish that the family eats</td>
<td>I am bread, peanut butter and jelly</td>
</tr>
<tr>
<td>I am the father who worked his hardest for the family</td>
<td>I am mango, bananas, Chinese melon and oranges</td>
</tr>
<tr>
<td>I am the mother who gives her time and patience when kids are</td>
<td>I am halo-halo, ice cream and cakes with little</td>
</tr>
<tr>
<td>naughty</td>
<td>cherries on top.</td>
</tr>
<tr>
<td>I am the sister who makes everything just fun and crazy</td>
<td></td>
</tr>
<tr>
<td>I am the aunt who gave education to Myrafe an opportunity.</td>
<td></td>
</tr>
<tr>
<td>I am “Believe in yourself!”</td>
<td>I am a doctor with stethoscopes and a white coat</td>
</tr>
<tr>
<td>I am “A family that prays together stays together”</td>
<td>I am a lawyer running around with a suitcase at hand</td>
</tr>
<tr>
<td>I am “If something is for you, then it would be yours”</td>
<td>I am a college student working and studying hard to graduate</td>
</tr>
<tr>
<td>I am “Be the best bum that you can be.”</td>
<td>I am an Ilocana princess with wild chants and native songs.</td>
</tr>
<tr>
<td>I am “everything is possible in Christ”</td>
<td>I am “everything is possible in Christ”</td>
</tr>
<tr>
<td>I am “Shoot the Moon”</td>
<td>I am “Why not?”</td>
</tr>
<tr>
<td>I am “Give it your best shot”</td>
<td>I am Evie Peace….</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>The Amazing Me</th>
<th>I Am Who I Am</th>
</tr>
</thead>
<tbody>
<tr>
<td>Delos Santos, Rother Jan B.</td>
<td>Fatimah Al-Zahra Ditti</td>
</tr>
<tr>
<td>I am Christian, a Catholic to be exact</td>
<td>I am in a deep dark blue sea</td>
</tr>
<tr>
<td>I am religious, I celebrate mass weekly</td>
<td>I am in a big green tree</td>
</tr>
<tr>
<td>I am faithful to everything I do</td>
<td>I am now in elevated and huge malls</td>
</tr>
<tr>
<td>I am born Ilonggo by blood and that’s true.</td>
<td>I am in a place where everyone calls</td>
</tr>
<tr>
<td>I am a food lover</td>
<td>I am an orphan man who made hard things into reality</td>
</tr>
<tr>
<td>I am a lover of spices, pasta and noodles but</td>
<td>I am an obedient woman who follows my man dearly</td>
</tr>
<tr>
<td>I am a thin inspire of what I do but</td>
<td>I am a big boy who figured to drive life crazy</td>
</tr>
<tr>
<td>I am that, I can’t change the fact</td>
<td>I am a little boy who just wants to buy my toys monthly</td>
</tr>
<tr>
<td>I am grateful to have wonderful parents</td>
<td>I am a rice with dried fish, tomato and lemonade</td>
</tr>
<tr>
<td>I am enforced with respect, love and trust</td>
<td>I am a hot coffee with pan de sal and gatorade</td>
</tr>
<tr>
<td>I am lucky to be cared for so much and</td>
<td>I am a barbecue in stick with hot sauce in it</td>
</tr>
<tr>
<td>I am thankful to have them as my part</td>
<td>I am a cold juice like mango, orange and sip it</td>
</tr>
<tr>
<td>I am not perfect, I agree to that</td>
<td>I am “Time is Gold”</td>
</tr>
<tr>
<td>I am what I am, I may change to become somebody else but</td>
<td>I am “Go for gold”</td>
</tr>
<tr>
<td>I am I tell you I’m always be me.</td>
<td>I am “True love can truly wait”</td>
</tr>
<tr>
<td></td>
<td>I am “Real friends are there even up late”</td>
</tr>
<tr>
<td><strong>The Wonders of Being Me</strong></td>
<td><strong>It's Me</strong></td>
</tr>
<tr>
<td>--------------------------------------</td>
<td>------------------------------------------------</td>
</tr>
<tr>
<td>Maria Katherina Gumboc</td>
<td>Zahra P. Luyugen</td>
</tr>
<tr>
<td>I am a bird on a nest chirping in looking for her mother</td>
<td>I am the wild forest consisting of many wild animals before</td>
</tr>
<tr>
<td>I am a worm that crawls on the ground and no one bothers</td>
<td>I am now in the horrible sounds of busy streets</td>
</tr>
<tr>
<td>I am a library that seeks for silence and peace</td>
<td>I am the Holy place of worship</td>
</tr>
<tr>
<td>I am a mirror that wants transparency and understanding.</td>
<td>I am always with me my Protector and my Savior – Allah (s.w.t)</td>
</tr>
<tr>
<td>I am an adobo, everyone’s favorite delicacy</td>
<td>I am ‘‘ paksiw ‘‘ adobo ,tinola ,and fried chicken</td>
</tr>
<tr>
<td>I am a doughnut, most wanted “pasalubong”’ of children</td>
<td>I am palitaw , dudol ,suman ,biko and pande mango</td>
</tr>
<tr>
<td></td>
<td>I am banana , guava ,mango ,jackfruit ,star apple , orange and citrus</td>
</tr>
<tr>
<td></td>
<td>I am an ice cream ,and halo – halo</td>
</tr>
<tr>
<td></td>
<td>I am humble ,simple , polite , kind and dedicated</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>This Is Me</strong></th>
<th><strong>I Am a Seed that Grew into a Plant</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Fatma Nor Aljanna Macog</td>
<td>Fehllyn Marie Magpulong</td>
</tr>
<tr>
<td><strong>Mindanao</strong></td>
<td></td>
</tr>
<tr>
<td>I am a place that’s full of natural resources</td>
<td>I am little seed who grew in the garden of a castle</td>
</tr>
<tr>
<td>I am a beautiful place, but that’s not what you see it, because</td>
<td>I am a little seed tended by a lovely Queen</td>
</tr>
<tr>
<td>I am known for being a “war-zone” place</td>
<td>I am a little seed striving for survival</td>
</tr>
<tr>
<td>I am a “peace-lover” place, but how can I be if the people don’t want it?</td>
<td>I am a little seed who kept on fighting to live</td>
</tr>
<tr>
<td><strong>Halal only</strong></td>
<td>I am a little seed that grew into a plant</td>
</tr>
<tr>
<td>I am a Muslim</td>
<td></td>
</tr>
<tr>
<td>I am “no pork” girl</td>
<td></td>
</tr>
<tr>
<td><strong>Family</strong></td>
<td></td>
</tr>
<tr>
<td>I am the eldest in the family, but it wasn’t obvious</td>
<td>I am a plant showered with the rains of love of the lovely Queen in the castle</td>
</tr>
<tr>
<td>I am a “mama’s girl” and a “follow dad” child</td>
<td>I am a plant cared with great delight by the mighty fairy in the Kingdom</td>
</tr>
<tr>
<td>I am disciplined by them and so glad for doing so</td>
<td>I am a plant to whom the storm tried to eliminate in this fantastic kingdom but failed</td>
</tr>
<tr>
<td>I am happy being the eldest in spite of all the responsible</td>
<td>I am a plant that stands upright after the storm and look at the sky,</td>
</tr>
<tr>
<td><strong>Sayings</strong></td>
<td>I am a plant that looks at the sun which is the Almighty God and seek for strength and hope</td>
</tr>
<tr>
<td>I am “as long as there’s peace maker, there’s a hope”</td>
<td></td>
</tr>
<tr>
<td>I am “Man without prayer is like tree without roots”</td>
<td></td>
</tr>
<tr>
<td>I am “Charity begins at home”</td>
<td></td>
</tr>
<tr>
<td>I am “peace is not what you wish for, it’s what you make for”</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th><strong>Who Am I?</strong></th>
<th><strong>I Am Unique</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Maila Manambuay</td>
<td>Abdul Jomar Mupak</td>
</tr>
<tr>
<td>I am a blooming flower of Maguindanao</td>
<td>I am a Maguindanaoan who lives in a small and peaceful town</td>
</tr>
<tr>
<td>I am living in a garden full of flowers and bees;</td>
<td>I am a student who loves coming to Madrasa</td>
</tr>
<tr>
<td>I am very overwhelmed to see God’s creatures;</td>
<td></td>
</tr>
<tr>
<td>I am eating foods which are good for my taste buds</td>
<td>adjacent to our house</td>
</tr>
<tr>
<td>I am forbid to eat haram food such as Ham,</td>
<td>I am a son who goes with father in the near ricefields</td>
</tr>
<tr>
<td>I am not choosy about foods:</td>
<td></td>
</tr>
<tr>
<td>I am a flower who never mind lifestyle,</td>
<td>I am once a kid who’s gone hunting spider, ant, and mouse</td>
</tr>
<tr>
<td>I don’t care about the bees that suck my flowers:</td>
<td></td>
</tr>
<tr>
<td>I only consider bees which help my garden look dainty;</td>
<td>I am a <em>kumukansi</em>, <em>bulibid</em>, and <em>dudul</em> in occasions</td>
</tr>
<tr>
<td>I am the flower of our garden that encourages bees to beautify</td>
<td>I am a <em>kanin</em> and <em>alam</em> on normal meals</td>
</tr>
<tr>
<td>I am fond of turning around to see what is in our garden;</td>
<td>I am a salad, spaghetti and cola when with my aunts</td>
</tr>
<tr>
<td>I am standing with my garden where you can see my most beautiful family.</td>
<td>I am banana cue and <em>bukayo</em> when with my peers</td>
</tr>
</tbody>
</table>

| **Meranao: People of Lake Lanao** |
| Omar Hussien B. Rande |
| I am Lake Lanao fulfilling the needs of Maranaos |
| I am torogans filled with Okir habituated by royal families |
| I am pakbol, tyatg, bruwa, apang, and dudul |
| I am randang, byaring, pisasatin, kamaron, and pater |
| I am kulintang, sagayan, singkil making our culture vibrant |
| I am malong, gora, batik making everyone elegant |
| I am Muslim, filled with Allah’s love |
| I am Meranao, running through my blood |

| **I Am the Way I Am** |
| Arien Faye S. Vegafria |
| I am Ilo-Ilo where most Ilonggos came from |
| I am Panay Island Group which speaks Hiligaynon language |
| I am United States of America where Adventists first grew its denomination |
| I am SDA church where Adventists are worshiping not only my, but our God. |
| I am Chicken Adobo, considered to be the national food of the Filipinos |
| I am Mechado, one of the most common food in my place and is cooked in tomato sauce |
| I am vegetables which represents the Health message of my religious tradition |
| I am unleavened bread and grape juice which is consumed when there is a Holy Communion. |
| I am Ellen G. White, considered to be a prophet for us, Adventists |
| I am Hiram Edson, the one who reported that Daniel 8:14 foretold Christ’s entrance |
| I am Protestant reformers where my religion is associated with |
| I am Family, where I learned so much things and |

---

<p>| <strong>The One and Only Me</strong> |
| Lorevera Krishna Abellar |
| I am living and studying with Maguindanaons |
| But never had I been a Maguindanaon |
| I am a spaghetti lover and so is my family |</p>
<table>
<thead>
<tr>
<th>I am sometimes “no to Dinuguan” for my Pentecostal cousins.</th>
<th>whom I am longing to see.</th>
</tr>
</thead>
<tbody>
<tr>
<td>I am sometimes “no to pork” for my Muslim friends.</td>
<td>I am “Remember the Sabbath day to keep it Holy”.</td>
</tr>
<tr>
<td>I am the 2\textsuperscript{nd} and only girl of the family.</td>
<td>I am “Learn from my of others’ mistakes”.</td>
</tr>
<tr>
<td>I am both a mama and papa’s girl.</td>
<td>I am “Love your neighbor as you love yourself”.</td>
</tr>
<tr>
<td>I am a “follow-my-parents’ order”</td>
<td>I am “Abortions for reasons of birth control or convenience are not condoned by the church”.</td>
</tr>
<tr>
<td>I believe in “the best things in life are FREE”.</td>
<td></td>
</tr>
<tr>
<td>I am “life is worth living if you know how to live”</td>
<td></td>
</tr>
</tbody>
</table>
CHAPTER 4: PROJECT PROPOSALS

“PAZ for SMILE (Shaping Missions Integrating Life’s Experiences)”: Grassroots’ Holistic Formation through Inter-Ethnic & Intergenerational Dialogue and Peace
Aldrin B. Abdurahim

I. Rationale:
Through the years, peace building and various community projects have been very functional in the various conflict affected areas manifested in educational awareness through seminars and training, rehabilitation and reconciliation process and other relief operation. Discerning on the present conflict struggle of Mindanao specifically in Zamboanga City with various groups from Muslims, Christian and Indigenous people specifically Subanons, youth and children plays a very important role in inspiring leaders and elders to actively take part in building a better society.

Presently, Zamboanga City and nearby provinces of Basilan and Jolo, Sulu were branded as the “kidnapping Capitals of the Philippines”. The said label generalizes the people of the community. Yes, kidnapping incidents happen due to economic incapacities to earn a living and support extended families. Thereby, allow more access to incidences of Kidnapping for ransom from separatist group and unidentified network link to the Abu Sayyaf.

Due to this conflict, innocent Muslims face discrimination and generalizations from various cultural identities and social and religious groups being the minority from a dominant catholic city. Most of which are Muslims from nearby coastal areas of Rio Hondo and Mariki. The said community consists of various ethnic groups like Tausug, Sama, Yakan, Badjao and Islamized Christian. It is also believed that Christian cannot enter the community for they will be beaten and put to death.

According to Article 7 of the Universal Declaration of Human Rights which states that “All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled to equal protection against any discrimination in violation of this declaration and against any incitement to such discrimination”. This right protects from wrong notions from different people especially the children and youth of diverse orientation and religion who continuously believe that Muslims of the area should not be trusted, given equal status with the majority, access to social services like education, health, quality of employment and political affairs. Also, because of their physical appearances, they are misjudged by the majority as slaves, robbers, criminals and terrorists.

In reality, being a fellow Muslim brother, it hurts me so much thinking of the labels, type casting, biases and discriminations they often received. In a democratic society where people are to be treated equally, be it you’re from different religion, respect should be practiced and acceptance of who we are should be valued.

Zamboanga City, composed of a tapestry of various cultures and is considered as a melting pot of traditions, beliefs and practices, will serve as an ideal community of peace advocates wanting to not just promote peace and inter-ethnic dialogue but as well treat it as a way of life.

II. Project Description:
PAZ, Chavacano term for Peace also stands for Peace Advocates Zamboanga. It is a Non-Governmental organization which has existed for the past fourteen years trying to strengthen more communities with peace advocacy and inter-ethnic dialogue. It has been implementing its various peace advocacy projects mainly in Zamboanga City and secondarily within Western Mindanao region including the Muslim-dominated provinces of Basilan and Sulu.
Being part of PAZ, various communities have been entered to advocate the culture of peace through various forms highlighting the participation of the youth and children from diverse faith groups. The essence of being in solidarity has been one of the focal themes in promoting and advocating peace as a way of life.

To better advocate “PAZ”, communities should be strengthened with the active participation of the youth and children and the supervision and guidance of the community leaders. ACCESS PYLP Batch 6 and other Alumni in partnership with the Peace Advocates Zamboanga and Youth Solidarity for Peace, a network of youth organizations in the city will launch “PAZ for SMILE (Shaping Missions Integrating Life’s Experiences): Grassroots Holistic Formation through Inter-Ethnic Dialogue and Peace. It will be able to connect Muslims-Tausug, Yakan, Badjao, Sama to the Christians and Indigenous Peoples specifically the Subanons.

The project integrates the grassroots’ holistic formation of inter-ethnic dialogue and peace to communities through SMILE programs. It was primarily designed to transport “Peace or PAZ” to the local community in various forms to include education; operations, awareness; dialogue and solidarity that will eventually shape missions for the community. Also, formulate strategies to help the community for self-help assistance based on its needs.

The project functions in various approaches that include support, help, access, respond, experience, serve (SHARES). Activities will be based on the SHARES paradigm of support through sharing resources, helping during the preparation and implementation, access to strengths and skills of volunteers, respond to the needs of the community, experience service and outreaches, and serve for more. The SHARES principle will be an inspiration for all.

III. Objectives of the Project:
- To deepen commitment of youth and children to peace advocacy and inter-ethnic dialogue through SMILES and SHARES paradigm;
- To strengthen the involvement of the constituents in the affairs of the barangay and other communities;
- To strengthen spirit of volunteerism in extending help to various communities for development among Tri-people youth leaders;
- To integrate youth’s mission in advocating the culture of peace depending on the need of the communities;
- To empower youth leaders in shaping the city of our dreams free from discriminations and biases;

IV. Output of the Project:
The project establishes a strengthened network of youth leaders capable of empowering communities in Zamboanga City. The project also creates a directory of peace partners from institutions, organizations, religious and social groups and even individuals with their own respective identity. A trainer’s training module, compilation and SMILES documentary will be made at the end of the implementation of the project based on the four major activities mentioned; A responsible and empowered community through the existing youth organizations self-help assistance based on the identified needs capable of managing the affairs of the locality will be produced; A strengthened partnership from Non Governmental Organizations, People’s Organizations, Local Government Unit and other stakeholders of the community;

V. Outcome of the Project:
The project serves as a bridge in linking various communities to various institutions of the society capable of providing basic social services and development through partnership and collaborations.
The project develops a pool of youth leaders with spirit of volunteerism capable of strengthening communities in organizing the affairs and integration of activities, projects and programs identified as a structured learning experience for children, youth and other member of the community.

The youth leaders serve as the mind and heart of the project in laying out plans to the implementation; it will be an avenue to carry out missions shaping the city to be a city of our dreams-ideal community. Thus, deepen their commitment for more peace advocacy programs and inter-ethnic and intergenerational dialogue.

The community will be a responsible and participative community in the affairs of various institutions. Beneficiaries will be responsible to safeguard personal commitment of change and sustainable peace and development. In the long run, pool of leaders had influence other youth to join the cause of building a network of change.

Better appreciation of the differences will create impact and a common ground for reflection and will eventually result for more strategies to work situations properly.

The successful conduct serves as an inspiration for others to do the same. Interfaith dialogue and peace through conflict resolution will be treated as a way of life among Muslims, Catholics, Protestants, and Indigenous peoples specifically Subanons in Zamboanga City, Mindanao and the Philippines.

VI. Project Components:
The project consists of four implementations for the whole year focused and based on the advocacies of PAZ for easier access of SMILES and SHARES. The following will be the activities of the project per quarter.

First is awareness of PAZ for SMILE through advocacy and orientation of the project to partner organizations like PAZ, YSP, IRSMP, Business sector, PYLP and ACCESS Alumni in a series of meeting and consultations.

Second is education for a SMILE. It includes Culture of Peace and Interfaith Dialogue Orientation through workshops and trainers training for youth leaders who will be spearheading the said project.

Third is operation SMILE. It is the preparation, mobilization and actual implementation of the project. It brings youth leaders into a community outreach using the “Toothbrush for a SMILE” medium. With the use of toothbrush and toothpaste, children undergoes an actual toothbrush operation and be informed of the proper management of the teeth. The sharing of experiences and interaction follows. It is allowing all to access dreams and ambitions of beneficiaries, identifying critical threats to peace causing community problems and eventually work on shaping missions for the future.

The last is SMILE for a SMILE. It consists of the evaluation and assessment of the project. The consolidation of the workshop outputs facilitates a planning mechanism for another mission based on the needs of the community.

The project consists of various phases of implementation- Networking, Organizing, Implementation and Assessment and Evaluation.

- Networking- This stage establish a network able to link resources, access funds and supports from groups and organizations to include Non-Governmental Organizations, Government Offices, Civil Society, People’s Organizations and Religious Groups.
Organizing - Acquisition of resources to include funds, finances, disbursement of expenses and liquidation works in this stage. Committees will also be formed based on the following concerns to include secretariat & materials, food & accommodation, logistic, security and transportation and program & documentation. The PYLP Batch 6 will collaboratively work with the alumni and YSP in planning and brainstorming.

Implementation - the actual conduct of the project through orientations, actions and interactions

Assessment and Evaluation - the consolidation of the workshop result that determines the different needs of the community for future projects.

VII. Strategies of Implementation
The following strategies will be used to effectively bring about peace and development to communities.

- Presentation of the Project to PAZ, YSP and ACCESS Alumni
- Consultation to local organizations for partnerships
- Lobbying of the project to institutions and respected individuals
- Coordination and Networking of various youth organization
- Meetings with PYLP Batch 6, Alumni and YSP Volunteers
- Conceptualization and Organization of the Project
- Training Youth Leaders
- Information Dissemination and Community Visit
- Data gathering and Confirmation
- Preparation and Mobilization
- Implementation and Assessment and Evaluation

VIII. Partners and Beneficiaries
A targeted number of 100 children from Mariki and Rio Hondo will benefit from this project. Meanwhile, 50 youth leaders from the Youth Solidarity for Peace (YSP) composed of Muslim, Catholics, Protestants and Subanons will facilitate the conduct of the activity. It will be a gathering of children and youth grounded on inter-faith dialogue.

<table>
<thead>
<tr>
<th>Name</th>
<th>Benefit</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>PYLP Batch 6 and Alumni</td>
<td>The group will be spearheading the operations of the project. It will be an avenue for the group to share the experiences they have to people of the community.</td>
<td>Organizers/ Coordinators (can commit to support the project)</td>
</tr>
<tr>
<td>Peace Advocates Zamboanga</td>
<td>The partnership that will be established provides the organization another activity to strengthen the peace advocacy to the community.</td>
<td>Principal Technical Assistance Group (commits to do the project)</td>
</tr>
<tr>
<td>Youth Solidarity for Peace</td>
<td>The volunteers will strengthen the realization for more commitment to peace and help own communities with projects. Also, develop the skills in handling and managing groups. Provides more missions for the future.</td>
<td>Facilitators/ Secretariat/ Core group (willing to handle the project)</td>
</tr>
<tr>
<td>Governments</td>
<td>Seeking assistance and partnering local officials of the community enhances the government in rendering services to the community.</td>
<td>Sponsors, technical assistance, security and manpower</td>
</tr>
</tbody>
</table>
Establishments | The assistance from the establishments will help the beneficiaries on the needs of the community. | Sponsors
--- | --- | ---
Religious denominations (church, mosque, Faith centers) | It will strengthen dialogue among volunteers and beneficiaries based on interfaith. | Interfaith Dialogue and Spiritual Formation
Peace organizations | The various peace organizations will work together in identifying communities for the project. It will serve as the hand of the volunteers in aiding assistance to the stakeholders of the community. | Assistance through various support
Muslim Youth Assembly for Peace, Sama Youth Organization | Community organizations that will help in data gathering, security and coordination with the local officials. It will strengthen the commitment of the group to peace advocacy and self-help assistance. | Coordinators of the project

**IX. Time Table:**
Time table consists from the conduct of the presentation of the project to the implementation and evaluation. A planning will follow as a step for further implementation of the second project. It will be done in the entire month of May-June and the 1st week of July.

<table>
<thead>
<tr>
<th>Date/ Time Frame</th>
<th>Program/ Activities</th>
<th>Person-in-charge</th>
<th>Resources</th>
</tr>
</thead>
<tbody>
<tr>
<td>May 10-15, 2009</td>
<td>Presentation of project to PAZ and YSP</td>
<td>Aldrin</td>
<td>Laptop and Projector</td>
</tr>
<tr>
<td>May 16-20, 2009</td>
<td>Trainers Training of Youth Leaders</td>
<td>Aldrin (PAZ)</td>
<td>Laptop and Technical Papers</td>
</tr>
<tr>
<td>May 24, 2009</td>
<td>Meeting with the YSP and PYLP and ACCESS Group for the 1st project</td>
<td>Aldrin and PYLP</td>
<td>Laptop, camera, concept paper</td>
</tr>
<tr>
<td>1st week of June</td>
<td>Community Visits of participants profile and community leg working</td>
<td>Youth volunteers</td>
<td>Checklist, profiles, survey needs</td>
</tr>
<tr>
<td>2nd week of June</td>
<td>Gathering of resources and mobilization of youth volunteers</td>
<td>PYLP, YSP and PAZ</td>
<td>Donations and sponsorships</td>
</tr>
<tr>
<td>3rd week of June</td>
<td>Final preparation</td>
<td>PYLP, YSP and PAZ</td>
<td>Checklist and secretariat needs</td>
</tr>
<tr>
<td>4th week of June</td>
<td>Implementation of the project</td>
<td>PYLP, YSP and PAZ</td>
<td>All</td>
</tr>
<tr>
<td>1st week of July</td>
<td>Assessment and evaluation</td>
<td>PYLP, YSP and PAZ</td>
<td>Evaluation and Documentations</td>
</tr>
</tbody>
</table>

**X. Action Plan: Pre-Conduct Stage:**

<table>
<thead>
<tr>
<th>Actions</th>
<th>People Involve</th>
<th>Resources</th>
<th>Schedule &amp; Venue</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Presentation of the project to PAZ Staff</td>
<td>Aldrin, PAZ Staff</td>
<td>Laptop and Projector</td>
<td>May 15-20, 2009 at PAZ office</td>
<td>Attendance, Documentation and presentation</td>
</tr>
<tr>
<td>Series of meeting</td>
<td>Aldrin and PYLP Participants, Alumni</td>
<td>Laptop, camera and</td>
<td>2nd-4th week of May at</td>
<td>Attendance, Documentation and</td>
</tr>
<tr>
<td><strong>Actions</strong></td>
<td><strong>People Involve</strong></td>
<td><strong>Resources</strong></td>
<td><strong>Schedule &amp; Venue</strong></td>
<td><strong>Evaluation</strong></td>
</tr>
<tr>
<td>--------------------------</td>
<td>---------------------------------------------</td>
<td>--------------------------------</td>
<td>----------------------</td>
<td>-------------------------------------</td>
</tr>
<tr>
<td>Trainers Training</td>
<td>50 youth leaders</td>
<td>Training needs</td>
<td>Solidarity Center, peace camp site</td>
<td>Attendance, Documentation and presentation</td>
</tr>
<tr>
<td>Survey and community Visits</td>
<td>Aldrin, PYLP and YSP Volunteers</td>
<td>Survey questionnaire and kit</td>
<td>Mariki, Zamboanga City, 1st week of June</td>
<td>Attendance, Documentations, photos, survey forms, checklist</td>
</tr>
<tr>
<td>Resource Mobilization</td>
<td>Aldrin, PYLP and YSP Volunteers</td>
<td>Donations and Sponsorship packages</td>
<td>2nd week of June at YSP Room, PAZ office</td>
<td>Attendance, Checklist of resources, sponsors and donations, photos</td>
</tr>
<tr>
<td>Final Preparation</td>
<td>Aldrin, PYLP and YSP Volunteers</td>
<td>Checklist</td>
<td>3rd week of June at PAZ office</td>
<td>Attendance, Final list</td>
</tr>
</tbody>
</table>

### XI. Action Plan: Conduct Stage:

<table>
<thead>
<tr>
<th><strong>Actions</strong></th>
<th><strong>People Involve</strong></th>
<th><strong>Resources</strong></th>
<th><strong>Schedule &amp; Venue</strong></th>
<th><strong>Evaluation</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>Registration and Assembly</td>
<td>YSP Volunteers, PYLP</td>
<td>Attendance sheets, tables and chairs</td>
<td>Saturday, 4th week of June at Mariki, Zamboanga City</td>
<td>Attendance Sheets</td>
</tr>
<tr>
<td>Inter-faith Prayer</td>
<td>Tri-people</td>
<td>Copies of prayer</td>
<td>Saturday, 4th week of June at Mariki, Zamboanga City</td>
<td>Copies of prayers</td>
</tr>
<tr>
<td>Opening Message</td>
<td>Community leaders</td>
<td></td>
<td>Saturday, 4th week of June at Mariki, Zamboanga City</td>
<td>Photos</td>
</tr>
<tr>
<td>Project Orientation</td>
<td>Aldrin</td>
<td>Sound system</td>
<td>Saturday, 4th week of June at Mariki, Zamboanga City</td>
<td>Photos, Documentation</td>
</tr>
<tr>
<td>Awareness Drive</td>
<td>YSP Volunteers, PYLP</td>
<td>Sound system</td>
<td>Saturday, 4th week of June at Mariki, Zamboanga City</td>
<td>Photos, Documentation</td>
</tr>
<tr>
<td>SMILE take action: Toothbrush in action</td>
<td>YSP Volunteers, PYLP, Community Leaders and Officials, PAZ Staff</td>
<td>Toothbrush kit</td>
<td>Saturday, 4th week of June at Mariki, Zamboanga City</td>
<td>Photos, Documentation</td>
</tr>
<tr>
<td>Community Story</td>
<td>YSP Volunteers, PYLP</td>
<td>Cameras</td>
<td>Saturday, 4th week of June at Mariki, Zamboanga City</td>
<td>Photos, Documentation</td>
</tr>
</tbody>
</table>
XII. Schedule and Venue of the Implementation:

The project will be implemented on the last Saturday of June, 2009 at Mariki, Zamboanga City. The community consists of predominantly Tausug with a fewer population of Sama, Badjao and Yakan. Youth Solidarity for Peace Volunteers who are Christians, Muslims, Indigenous People specifically Subanons will spearhead the activity with the PYLP and ACCESS Alumni. The other four implementations will still be decided on a later time.

XIII. Action Pan: Post Conduct Stage

<table>
<thead>
<tr>
<th>Actions</th>
<th>People Involve</th>
<th>Resources</th>
<th>Schedule &amp; Venue</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Meeting</td>
<td>YSP, PYLP, Community Leaders, PAZ Staff</td>
<td>Technical resources</td>
<td>1st week of July at YSP Room, Paz Office or Solidarity center</td>
<td>Minutes of Meeting, documentation and Photos</td>
</tr>
<tr>
<td>Evaluation and Assessment</td>
<td>YSP, PYLP, Community Leaders, PAZ Staff</td>
<td>Technical resources</td>
<td>1st week of July at YSP Room, Paz Office or Solidarity center</td>
<td>Minutes of Meeting, documentation and Photos</td>
</tr>
<tr>
<td>Planning for the Second Project</td>
<td>YSP, PYLP, Community Leaders, PAZ Staff</td>
<td>Technical resources</td>
<td>1st week of July at YSP Room, Paz Office or Solidarity center</td>
<td>Minutes of Meeting, documentation and Photos</td>
</tr>
<tr>
<td>Submission of report</td>
<td>Aldrin</td>
<td>Report template</td>
<td>2nd week of July, PAZ Office</td>
<td>Final Report</td>
</tr>
</tbody>
</table>

XIV. Proposed Budget and Donors per implementation.

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Total Amount</th>
<th>Resources</th>
<th>Schedule &amp; Venue</th>
</tr>
</thead>
<tbody>
<tr>
<td>Food and</td>
<td>4 meetings * 300.00=</td>
<td>Venue, counterparts,</td>
<td>May-July at Mariki, Paz Office,</td>
</tr>
</tbody>
</table>
### XV. Output Indicators:

The successful implementation of the projects enables the following output indicators namely:

- Complete retrieval of profiles, attendance and survey needs
- Documentation reports completed
- Photos placed inside documentation and CD’s
- Minutes of Meeting retrieved and submitted
- PAZ for SMILE Goals met through the various approaches and activities
- Directory of Peace Partners from institutions, organizations and religious and social groups
- Trainers training module, compilation and SMILE documentary

### XVI. Sustainability Plan:

The sustainability of the project continues after the implementation of the first project. The conduct of the planning after the evaluation and assessment determines the next schedule of implementation.

Community leaders of Mariki will work with PAZ Staff, PYLP and YSP to determine next plans for the community.

Community Leaders will coordinate beneficiaries with updates on sustainability of the project.

Youth leaders will continue the other three remaining implementations depending on the result of the consolidation of workshop results.

PAZ, YSP and PYLP will still work together for future endeavors.

### XVII. Organizational Proponents

<table>
<thead>
<tr>
<th>Name</th>
<th>Benefit</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Peace Advocates Zamboanga</td>
<td>Strengthen peace advocacy and culture of peace</td>
<td>Attainable</td>
</tr>
<tr>
<td>--------------------------</td>
<td>-----------------------------------------------</td>
<td>------------</td>
</tr>
<tr>
<td>Youth Solidarity for Peace</td>
<td>Empowerment of Youth, leadership enhancement, Outreach Driven and Volunteerism enrichment</td>
<td>Achievable</td>
</tr>
<tr>
<td>PYLP-ACCESS</td>
<td>Strong partnership and resource management</td>
<td>Attainable</td>
</tr>
<tr>
<td>Community Leaders</td>
<td>Strengthen peace commitments and development for self-help assistance</td>
<td>Achievable</td>
</tr>
<tr>
<td>Peace Partners, Establishments and Other institutions</td>
<td>Accessing to resources for community service</td>
<td>Achievable</td>
</tr>
</tbody>
</table>
Fun & Learning in Community Involvement
Radelyn Ambulong

Tawi-Tawi, the southernmost frontier of the Philippines, is composed of many islands and barangays. It is a diverse province composed of different tribes, ethnicities and religions. The place is predominantly Muslims but there are also Christian group of people living there. It is relatively peaceful in Tawi-Tawi compared to the other parts of Mindanao. On the other hand, the province faces many social and economic problems. In one of the barangays named Barangay Boheh Basag, which is very far from the schools and establishments, faces a large number of unemployment, high illiteracy rate and poverty. According to the Article 21-2, everyone has the right to have access to public service. And one of the public service they need is to have a school in their community. Many children were not given the chance to go to school and learn. It is therefore the goal of this project to help the out-of-school children of Barangay BOheh Basag to learn basic things such as the English and Filipino alphabet, how to write and count. It is also hope that by the end of the project, parents and children will realize the importance of education.

This project will be implemented starting this June 2009 and will continue throughout the school year. Basically, we will be the one who will be teaching the children on the first day but later on we will be hiring someone from the community who had been to school and unemployed. We will be monitoring the progress of the project by visiting them every 2nd Saturday of the month. Regarding this project, we’ll be forming a committee which will mostly come from my school and others will be from different civic and youth organizations wherein they will have an interaction because they will be the combination of Christian and Muslim youths. By this interaction, they can enhance their understanding in each religion and faith. This project will be implemented to teach the out-of-school children basic learning and provide a whole day of fun and games.

This project aims to achieve these objectives: to provide the children of Boheh Basag days of fun and learning, to sharpen the youths’ skills in community involvement, to raise the awareness of the parents on the importance of education, and to promote cooperation, understanding and harmonious relationships between the people. The target beneficiaries of this project are 30 out-of-school children from the age ranging from 8-12 years old. The expected outcome of this project are to increase the people’s awareness on the importance of education, awareness on the real situation and need of Barangay Boheh Basag and better understanding among the youth and the children. A documentation of the project, learnings and memorable memories for the children and a committee of youth leader volunteers are the expected outputs of the project. This project will be implemented with the help of the Student Advisory Board of the Science High School who will be helping in finding funds for the materials needed. We will be tapping, provincial, municipal, and barangay officials as well as other civic and youth organizations. With this, we will be finding partners which can help. The whole day sessions goes on like this:

8-9    arrival of the volunteers and registration
9-9:15 giving of educational kits which includes paper, notebook and pencil
9:15-10:15 teaching sessions with the kids (alphabet, writing, etc.)
10:15-11:15 snacks and games for the children
11:15-12:00 drawing sessions
12-1    serving of lunch
1-2:15  teaching sessions (numbers and counting)
2:15-3:15  games and snacks
3:15-4:30  story-telling
Diverse Community Members Making Peanut Products Together
Doreena Pauline V. Aranal

Liloy is one of the municipalities of Zamboanga del Norte, Philippines. It is mainly an agricultural community and one of its major crops is peanuts. Liloy is a diverse community with different identities living in it. Because of its diversity in identities, there is now occurring a gap between the communities that results to a disunited Liloy.

Each community has its own way on how to make a product out of peanut. Hence, I will use peanuts as my medium to gather representatives from the different community who has diverse identities. During the gathering, each representative of the community will share its own idea on how to make a product out of peanuts. This project doesn’t only entitles to improve their skills in making peanut products but at the same time, they will also have sessions and workshops on how to make a united community despite of its being diverse. Therefore, they will have the chance to know more about the identities of other people. At the same time, they will gain new knowledge that can change their previous perceptions about other people’s identities.

Article 7 of the Universal Declaration of Human Rights provides the framework for this project. According to Article 7 of the Universal Declaration on Human Rights: “All are equal before the law and are entitled without any discrimination to equal protection of the law. All are entitled of equal protection against discrimination in violation of this declaration and against in any incitement to such discrimination.”

This project expects 25 representatives of the different communities with different culture identities. This includes unemployed mothers, out-of-school youths, and elderly who are Christians and Muslims. This project is a one whole day activity. The activity includes the following:

8:00-8:30- Arrival, gathering, and registration of the participants
8:30-9:00- Short sharing about the objectives of the project
9:00-10:15- Intergenerational and Inter-faith workshops
10:15-10:30- Break
10:30-11:45- Building a just community
11:45-1:00- Lunch Break
1:00-2:30- Orientation and session on how to make peanut products
2:30-4:30- Hands-on Activity
4:30-5:00- Evaluation of the finished product
5:00-5:30- Advice the participants on what they can do in promoting unity and in generating their income
5:30-6:00- Closing program
6:00- Departure

The project aims to develop a better understanding among the different communities in Liloy that can results to a united place despite of its being diverse. After the gathering, each representative will go back to their respective community and is expected to share their experiences on what were their feelings being together with other identities. They should share whatever they had learned from the workshop and help one another in making an advocacy in promoting “Unity amidst Diversity” in their community—Liloy in general.
This project doesn’t only develop mutual understanding among the people of Liloy but it is also helping in promoting Local made products of Liloy that can help in its development as a municipality. For this reason, citizens of Liloy should be united and help one another to attain their dreams for the better meant of their place.

This project would be coordinated and supported by the Local Government of Liloy, Peace Advocates Zamboanga, and Youth Solidarity for Peace, Ave Maria College, and Claret School of Zamboanga City Supreme Student Government.
Tools for Peace
Nurhida Asaali

Rationale/background:
Zamboanga City is a small city located at the south western part of Mindanao. This city is a Spanish inspired, some of the buildings there ha Spanish styles. It is also a city with diverse groups, ranging from the Christians, Muslims, Samal, Sama, and Yakan Badjao and many others.

Due to lack of jobs and poverty many parents cannot provide their children with school supplies, and because of this they are not able to go to school. Because of this many children mostly Muslim out of school children are discriminated and judge just because they are not able to go to school. So in a barangay in Zamboanga called Mariki, I will implement my project entitled “Tool for Peace” this project will encourage these out of school kids to go back to school through giving them school supplies and teaching them basic things like reading and writing. This project, “Tools for Peace,” will help the students in their studies thru the school items that will be given to them. This relates to the article # 26 of the human right which states that everyone has the right to education.

Project description:
- This project would be implemented, before the School starts at June.
- It has 2 parts:
- The inter-ethnic and inter-faith interaction of the out of school kids and the volunteers.
- Provide a seminar about how important education is and how they can help their own community through education.
- To provide students with school supplies and conduct and storytelling and seminar.

Objective
- These are the objective of the project:
  - To provide students with school supplies and conduct and storytelling and seminar.
  - To help them understand how important education is to them to help their community and encourage them to go back to school and advocate for peace through education.
  - For them to interact with people from other ethnicity and religion.

Expected Outputs
- 50 out of school kids ranging from 7-11 years old.
- They are mostly Samal and Tausug.

Expected Outcomes
- Greater awareness on how important education is.
- Better understanding on how to attain peace with the help of education.
- By encouraging these kids to go back to school they will encourage other out of school kids and also the parents.

Project components
The students:
- a) Inter-faith and inter-ethnic interaction between the volunteers and the students living in Mariki.
- b) Distribution of the School supplies to the students.

The Unity and Diversity Council:
- a) Create a network and gain partners with other organization
- b) Implementing the action plan
- c) Monitoring the improvement of the students.
Strategies of implementation:
The strategies that will be used for this project are
(1.) Organize Committee
(2.) Create partners with other schools or other organizations
(3.) Identify possible funding and mailed solicitation
(4.) Inform the Local Government and the community about the project.
(5.) Implement action plan; and
(6.) Evaluate Project

Target beneficiaries:
The target beneficiaries of this project are (1) the elementary students of Mariki elementary school and (2) the student-volunteers coming from different ethnic group and religion and from different clubs and organization within the ZSCMST campus.

<table>
<thead>
<tr>
<th>Action</th>
<th>People Involved</th>
<th>Resources</th>
<th>Schedule and Venue</th>
<th>Evaluation</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td>Presentation</td>
<td>Nurhida Asaali</td>
<td>Technical Resources</td>
<td>Octagon Hall, ZSCMST</td>
<td>Attendance, presentation.</td>
<td></td>
</tr>
<tr>
<td>-Create a committee who will work in the project</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
**Limpio**

Cleanliness is Next to Peacefulness  
Milarose Barraca

I. Rationale

Cabaluay is a barangay in Zamboanga City that composes of a dominant Roman Catholic populace and other Yakan and Tausug tribes of the Muslim religion. Discrimination over Muslims is natural. In fact, there is even a division of land between the two groups.

At a very young age, Muslim children help their parents find a living through fishing, growing ‘agar-agar’ and making mats rather than go to school. Because of this, both the young and the adults aren’t aware of proper hygiene. Their lack of awareness becomes a factor that causes generalization over the whole community.

According to the Universal Declaration of Human Rights Article 2, everyone is entitled to all rights and freedoms set forth in this Declaration, without distinction of any kind, such as RACE, COLOUR, SEX, LANGUAGE, RELIGION, POLITICAL or OTHER OPINION, NATIONAL or SOCIAL ORIGIN, PROPERTY, BIRTH or other STATUS. Thus, we see how entirely wrong, unlawful and inhume is the giving of generalizations to Islamia, the Muslim community in Cabaluay.

In school, I’ve experienced how to be underestimated in terms of my capacity to do something for the institution and for my community. I want to take this as a first step towards the elimination of that pessimism over myself, a step to prove that I can do something and a step to bridge the gap between the two groups of people in my community.

II. Project Description

LIMPIO is a project to be headed by the Philippine Youth Leadership Program Batch 6 Alumni who are very much committed to start engaging in inter-ethnic, inter-faith and inter-generational dialogue in their respective communities in Zamboanga City in partnership with PAZ or the Peace Advocates of Zamboanga, an organization that has committed itself to the culture of peace in contrast to the culture of violence for about fourteen years now.

LIMPIO will be a first step towards establishing the culture of peace in Cabaluay through health awareness with the theme: Cleanliness is Next to Peacefulness. The said advocacy will be the concept used in minimizing labels of Muslims in Cabaluay by improving their literacy regarding proper hygiene at the same time, help or assist the community answer it’s own needs by establishing a data-gathering body. Through this, LIMPIO will be an inspiration to organizations in Cabaluay to meddle in the affairs of the barangay and help in answering the needs of the community.

III. Objectives

LIMPIO aims:

- to begin and or increase awareness on proper hygiene and health among people in Cabaluay, Muslims and Christians alike in minimizing or eliminating generalizations
- to provide an avenue where Muslims and Christians will get together
- to hone leadership skills and volunteerism
• to pave a way to inspiring other organizations in Cabaluay to reach out to their fellow members of the community
• to help the community

IV. Outputs of the Project

The project is expected to have the following outputs:

• about 30 participant composing of 15 Muslims and 15 Christians who are more aware of proper hygiene
• a complete documentation of the whole activity and compilation of the minutes of the meetings
• an organized body of youth leaders composing of Planning, Communications and Food and Utilities Committees
• an organized body of participants who will do data – gathering tasks for future projects in the community with or without the assistance of the youth leaders

V. Outcomes of the Project

The project is expected to have the following outcomes:

• a greater awareness on proper hygiene and health of the participants
• a greater empathy of Christians over the Muslims in Cabaluay through the elimination of generalizations by bonding activities throughout the event
• encouragement of organizations in Cabaluay in also doing something for the community
• a greater awareness of the other problems in the community that are targeted to be solved in the coming operations

VI. Project Components

The project is composed of the following activities:

First will be the orientation of the SGO Officers, YSP volunteers and the PYLP Batch 6 Alumni of what roles and assignments they’ll have for the one – day event. This will include the establishment of the three major committees that will be responsible in the delegation of tasks according to categories:

The Planning Committee will be the head of the project implementation with the role of identifying fund sources, partners, activities to be involved by the participants, the proposed budget for the activity, proposed venue, logistics, security and transportation.

**The Communications Committee will assume the role of networking with the partners (including the making of solicitation letters), the people involved in the programme and the canvassing of prices and materials for the conduct of the event.

**The Food, Utilities and Others Committee will be assigned to buy the necessary things needed for the conduct and evaluation of the activity and will pay the bills of utility usage in the event and the fare.

[**Note: the last two committees have the right to not agree and give a suggestion to the member of the Planning Committee.]
Second will be the first part of the programme during the implementation stage which is the dialogue with participants including the presentation of the mission and vision of the promotion of the culture of peace through health awareness. This will also include the lecture and demonstration on proper hygiene and the current status of health in the Philippines particularly in Zamboanga.

Third will be the distribution of the health kit that composes of bath soap, shampoo, toothbrush, toothpaste and cologne as a way to truly exemplify the importance of proper hygiene in the prevention of the many diseases that could be acquired in our surroundings.

Fourth will be the establishment of a data–gathering body that will be a bridge to other organizations and the youth leaders in answering the problems in the community. This body will serve as an outright monitor of the improvement or detriment that project has caused.

Last will be the evaluation and assessment of the project as a way to know if the purpose of the project was actually met.

VII. Strategies of Implementation

- presentation of the project to the Student Government body of Pilar College, PYLP alumni of Zamboanga and the members of the Youth Solidarity for Peace
- community visit and evaluation
- establishment of the three major committees of youth leaders and volunteers for the organization of the project
- collaboration with the local government and the Islamia leader
- partnership with the Department of Health
- solicitation for the funding from businesses and governmental offices
- information dissemination
- preparation and mobilization
- implementation and evaluation

VIII. Target Beneficiaries

- the organizers (PYLP alumni and SGO officers of Pilar College=total of 20)
- the volunteers (YSP members and the San Sebastian Choir members)
- the partners (the LGU, Islamia leader, DOH officials)
- the funders (different business establishments)
- the participants (15 Christians and 15 Muslims)

IX. Action Plan

A. Pre – Conduct Stage

<table>
<thead>
<tr>
<th>Action</th>
<th>People Involved</th>
<th>Resources</th>
<th>Schedule and Venue</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Community Visit and Confirmation of its Need</td>
<td>Milarose Brgy. Officials Islamia elders</td>
<td>table and chairs</td>
<td>May 25, 2009 at the Cabaluay Brgy. Hall</td>
<td>answered the need of the community</td>
</tr>
<tr>
<td>Presentation of LIMPIO to the PYLP- Batch 6</td>
<td>Milarose and Batch 6 Alumni</td>
<td>laptop LCD projector table and chairs</td>
<td>May 30, 2009 at the PAZ Office</td>
<td>positive views and opinions of the audience</td>
</tr>
<tr>
<td>Alumni</td>
<td>PYLP Batch 6 Alumni</td>
<td>proposal photocopy machine/ printer</td>
<td>May 31, 2009 at Milarose’s residence</td>
<td>complete number of copies and damage – free</td>
</tr>
<tr>
<td>--------</td>
<td>---------------------</td>
<td>--------------------------------------</td>
<td>-------------------------------------</td>
<td>---------------------------------------------</td>
</tr>
<tr>
<td>Reproduction of the proposal and solicitation letters</td>
<td>Milarose Cabaluay Brgy. Officials</td>
<td>laptop LCD projector proposal (hard) table and chairs</td>
<td>June 7, 2009 at the Cabaluay Brgy. Hall</td>
<td>positive views and opinions of the audience</td>
</tr>
<tr>
<td>Presentation of LIMPIO to the Cabaluay Barangay Officials and the Islamia elders</td>
<td>Milarose SGO Officers YSP volunteers</td>
<td>laptop LCD projector table and chairs</td>
<td>June 13, 2009 at the PAZ Office</td>
<td>positive views and opinions of the audience</td>
</tr>
<tr>
<td>Presentation of LIMPIO to the Student Gov’t Organization of Pilar College and the Youth Solidarity for Peace volunteers</td>
<td>Milarose PYLP Barch 6 Alumni SGO YSP</td>
<td>chairs table</td>
<td>June 20, 2009 at PAZ Office</td>
<td>Minutes of the meeting (Agenda Accomplishment)</td>
</tr>
<tr>
<td>Establishment of major committees of youth leaders and volunteers</td>
<td>Communications Committee DOH officials</td>
<td>phone letter proposal</td>
<td>June 20, 2009 at PAZ Office</td>
<td>set appointment</td>
</tr>
<tr>
<td>Set appointment with Dep’t of Health Officials</td>
<td>Communications Committee DOH officials</td>
<td>transportation</td>
<td>June 27, 2009 at DOH Office</td>
<td>positive views and opinions of the audience</td>
</tr>
<tr>
<td>Presentation of LIMPIO to DOH</td>
<td>Communications Committee DOH officials</td>
<td>phone letter proposal</td>
<td>June 20, 2009 at PAZ Office</td>
<td>given solicitation letters and received request approvals and confirmations</td>
</tr>
<tr>
<td>Give solicitation letters to proposed business establishments</td>
<td>Communications Committee</td>
<td>transportation</td>
<td>June 27, 2009 at place requested</td>
<td>positive approach of the solicitor</td>
</tr>
<tr>
<td>Meet with confirmed solicitors and donors</td>
<td>Communications Committee</td>
<td>transportation</td>
<td>June 27, 2009 at Cabaluay</td>
<td>list of future participants</td>
</tr>
<tr>
<td>Gathering of participants in the community</td>
<td>Food, Utilities and Others Committee</td>
<td>transportation</td>
<td>June 27, 2009 at Cabaluay</td>
<td>list of future participants</td>
</tr>
<tr>
<td>Canvass food and materials for the conduct of LIMPIO</td>
<td>Food, Utilities and Others Committee</td>
<td>transportation</td>
<td>June 28, 2009 at supermarkets and department stores</td>
<td>accordance to the budget</td>
</tr>
<tr>
<td>Finalization of the planned LIMPIO</td>
<td>all three committees</td>
<td>table and chairs</td>
<td>June 29, 2009 at PAZ Office</td>
<td>clear cooperation and willingness</td>
</tr>
<tr>
<td>Acquisition of food, health kit and other materials</td>
<td>Food, Utilities and Others Committee</td>
<td>transportation</td>
<td>June 30, 2009 at stores to PAZ office</td>
<td>set food, health kit and other materials</td>
</tr>
</tbody>
</table>
B. Implementation Stage

<table>
<thead>
<tr>
<th>Action</th>
<th>People Involved</th>
<th>Resources</th>
<th>Schedule and Venue</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Journey to Cabaluay</td>
<td>the youth leaders and volunteers</td>
<td>transportation storage boxes</td>
<td>July 4, 2009 at 8 – 8:30am Cabaluay Brgy. Hall</td>
<td>punctuality, smooth journey and on – time arrival</td>
</tr>
<tr>
<td>Arrival and Registration of</td>
<td>the volunteers and participants</td>
<td>writing materials</td>
<td>8:30 to 9:00am</td>
<td>on - time arrival of participants</td>
</tr>
<tr>
<td>Participants</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Interfaith Prayer</td>
<td>PYLP Batch 6</td>
<td>laptop and LCD projector</td>
<td>9:00 to 9:15 am</td>
<td>active participation</td>
</tr>
<tr>
<td>Warm – up Activities</td>
<td>PYLP Batch 6</td>
<td>microphone</td>
<td>9:15 to 9:30 am</td>
<td>active participation and prepared activities</td>
</tr>
<tr>
<td>Mission and Vision Orientation</td>
<td>SGO Officers</td>
<td>laptop, projector and microphone</td>
<td>9:30 to 10:00 am</td>
<td>great listening ability and enthusiasms</td>
</tr>
<tr>
<td>Distribution of the health kit</td>
<td>YSP volunteers</td>
<td>health kit microphone</td>
<td>10:00 to 10:15</td>
<td>properly distributed health kit</td>
</tr>
<tr>
<td>Health Awareness</td>
<td>DOH volunteers</td>
<td>microphone, laptop and LCD</td>
<td>10:15 to 11:00</td>
<td>great listening ability and enthusiasm</td>
</tr>
<tr>
<td>Distribution of Snacks</td>
<td>YSP volunteers</td>
<td>food</td>
<td>10:45 to 11:00</td>
<td>well – enough snacks for everyone</td>
</tr>
<tr>
<td>Election of a data – gathering</td>
<td>PYLP Batch 6</td>
<td>table, board and microphone</td>
<td>11:00 to 11:15</td>
<td>smooth election and active participation</td>
</tr>
<tr>
<td>body</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Message from the organizers</td>
<td>PYLP Batch 6</td>
<td>microphone</td>
<td>11:15 to 11:20</td>
<td>great listening ability</td>
</tr>
<tr>
<td>Evaluation and Project</td>
<td>YSP volunteers</td>
<td>wrting materials</td>
<td>11:20 to 11:25</td>
<td>positive views and opinions of the participants</td>
</tr>
<tr>
<td>Assessment of the Participants</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Journey Back Home</td>
<td>the youth leaders</td>
<td>transportation</td>
<td>11:30 am</td>
<td>smooth journey and on – time arrival</td>
</tr>
</tbody>
</table>

C. Post – Conduct Stage

<table>
<thead>
<tr>
<th>Action</th>
<th>People Involved</th>
<th>Resources</th>
<th>Schedule and Venue</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Meet with the three major committees</td>
<td>the three major</td>
<td>table and chairs</td>
<td>July 13, 2009 at the PAZ Office</td>
<td>Minutes of the Meeting</td>
</tr>
<tr>
<td>Compilation of the minutes of the meeting</td>
<td>the three major</td>
<td>table and chairs and</td>
<td>July 13, 2009 at the PAZ Office</td>
<td>complete retrieval of minutes and pictures</td>
</tr>
</tbody>
</table>
Send thanks to the volunteers, youth leaders, partners, and donors

Project Evaluation and Assessment for the Volunteers

Group Discussion and Points of Improvement

Pronouncement of the Peace Advocacy Commitment

X. Project Timetable

A. Pre – Conduct Stage

<table>
<thead>
<tr>
<th>Action</th>
<th>May to July, 2009</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>3\textsuperscript{rd} and 4\textsuperscript{th} week of May</td>
</tr>
<tr>
<td>Community Visit and Confirmation of its Need</td>
<td>X</td>
</tr>
<tr>
<td>Presentation of LIMPIO to the PYLP- Batch 6 Alumni</td>
<td>X</td>
</tr>
<tr>
<td>Reproduction of the proposal and solicitation letters</td>
<td>X</td>
</tr>
<tr>
<td>Presentation of LIMPIO to the Cabaluay Barangay Officials and the Islamia elders</td>
<td></td>
</tr>
<tr>
<td>Presentation of LIMPIO to the Student Gov’t Organization of Pilar College and the Youth Solidarity for Peace volunteers</td>
<td></td>
</tr>
<tr>
<td>Establishment of major committees of youth leaders and volunteers</td>
<td></td>
</tr>
<tr>
<td>Action</td>
<td>May to July, 2009</td>
</tr>
<tr>
<td>-----------------------------------------------------------------------</td>
<td>---------------------------------</td>
</tr>
<tr>
<td></td>
<td>3rd and 4th week of May</td>
</tr>
<tr>
<td>Set appointment with Dep’t of Health Officials</td>
<td>X</td>
</tr>
<tr>
<td>Presentation of LIMPIO to DOH</td>
<td>X</td>
</tr>
<tr>
<td>Give solicitation letters to proposed business establishments</td>
<td>X</td>
</tr>
<tr>
<td>Receive confirmation from solicited establishments</td>
<td>X</td>
</tr>
<tr>
<td>Meet with confirmed solicitors and donors</td>
<td>X</td>
</tr>
<tr>
<td>Gathering of participants in the community</td>
<td>X</td>
</tr>
<tr>
<td>Canvass food and materials for the conduct of LIMPIO</td>
<td>X</td>
</tr>
<tr>
<td>Finalization of the planned LIMPIO</td>
<td>X</td>
</tr>
<tr>
<td>Acquision of food, health kit and other materials</td>
<td>X</td>
</tr>
<tr>
<td>Preparation and Mobilization for the Implementation Stage</td>
<td>X</td>
</tr>
<tr>
<td>Journey to Cabaluay</td>
<td></td>
</tr>
<tr>
<td>Arrival and Registration of Participants</td>
<td></td>
</tr>
<tr>
<td>Interfaith Prayer</td>
<td>X</td>
</tr>
<tr>
<td>Warm – up Activities</td>
<td>X</td>
</tr>
<tr>
<td>Mission and Vision Orientation</td>
<td>X</td>
</tr>
<tr>
<td>Distribution of</td>
<td>X</td>
</tr>
</tbody>
</table>
the health kit

| Health Awareness | X |
| Distribution of Snacks | X |
| Election of a data – gathering body | X |
| Message from the organizers | X |
| Evaluation and Project Assessment of the Participants | X |
| Journey Back Home | X |

C. Post – Conduct Stage

<table>
<thead>
<tr>
<th>Action</th>
<th>May to July, 2009</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>3rd and 4th week of May</td>
</tr>
<tr>
<td>Meet with the three major committees</td>
<td>X</td>
</tr>
<tr>
<td>Compilation of the minutes of the meeting and pictures for documentation</td>
<td>X</td>
</tr>
<tr>
<td>Send thanks to the volunteers, youth leaders, partners, and donors</td>
<td>X</td>
</tr>
<tr>
<td>Project Evaluation and Assessment for the Volunteers</td>
<td>X</td>
</tr>
<tr>
<td>Group Discussion and Points of Improvement</td>
<td>X</td>
</tr>
<tr>
<td>Pronouncement of the Peace Advocacy Commitment</td>
<td>X</td>
</tr>
</tbody>
</table>

XI. Proposed Budget

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Proposed Budget</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Transportation</td>
<td>21 people * P50= P1050</td>
<td>includes community visit and back and forth during implementation stage</td>
</tr>
<tr>
<td>Food and Accommodation</td>
<td>3 meetings * P150 = P450 35 participants * P30 =P1050</td>
<td>for volunteers and participants including implementation stage</td>
</tr>
</tbody>
</table>
Utilities Expense | P500 | electricity used by the laptop and the projector
---|---|---
Logistics | P1000 | stage arrangement; includes microphone, letterings, printing
Itinerary | P1000 | in case there will be a lack of materials
Sponsorship Package | 35 * P75 = P2625 | contains toothbrush, toothpaste, shampoo, bath soap and the like in plastic bags
Total | P7175.00 |

**XII. Output Indicator**

The events and things that would prove the achievement of the output will be the following:

- a successful assignment of people in different committees and the active participation of each person
- a two-way communication with the partners
- good planning of the program
- an active participation of participants during the awareness lecture
- a complete retrieval of minutes of the meeting
- documented activities in the duration of the process
- a directory of contact information

**XIII. Sustainability Plan**

- coordination of health check-up activities with the Cabaluay Barangay
- a close contact with the established group of people for the next operations
- Barangay Cabaluay will work with PAZ and include its community members in YSP

**XIV. Organizational Contact Information**

1. Peace Advocates of Zamboanga (careof Mr. Adrin Abdurahim)
2. Student Government Organization of Pilar College (with Mrs. MAricor Barcelona)
3. Youth Solidarity for Peace (careof Mr. Aldrin Abdurahim)
4. San Sebastian Choir of Cabaluay (with Mrs. Elnora R. Perez)

**XV. Organizational Head and Contact Information**

- Milarose B. Barraca
**Project Proposal**

<table>
<thead>
<tr>
<th><strong>Project Title:</strong></th>
<th>KUSI for Peace (Keep Understanding)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Proponent:</strong></td>
<td>Youth Participant, Roman Catholic, Muslim</td>
</tr>
</tbody>
</table>

**Rationale/ Background**

- Zamboanga city is a diverse community where some parts of it go with the modernization of the society but some wants to preserve their native culture and traditions. Through this activity, it is expected that people will have interactions and understanding of the culture of the Yakan people. It is also expected that the bad impression of the people towards the Muslim be changed as well as the discrimination happening.
- Article 5 of the Universal Declaration of Human Rights:
  1. Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits.
  2. Everyone has the right to the protection of the moral and material interests resulting from any scientific, literary or artistic production of which he is the author.

**Project Description**

- This project will run for two days. The first day will be about interaction and learning about each others’ culture and to learn mat weaving. The second day still is about interaction and marketing of the products.
- The project serves a medium in promoting understanding in different religion and culture. Keep Understanding in the Society and have Inter-generational communication for Peace (KUSI for Peace) bridges the Yakan tribe with the muslim-christian-indigenous group to interact with each other and understand each others’ culture through the interaction.

**Objectives**

The objectives of the project are the following:

1. Have a peaceful cultural interaction.
2. Conduct exposure/awareness of the actual Mat weaving for beneficiaries and apply.
3. Market their products at the same time strengthening their culture through weaving.
4. Better understanding of the people’s lives within the area

**Expected Output**

Outputs for the Tri-people:

- Kusi will play as a model to others using interfaith, inter-ethnic and intergenerational communication interaction,
- And that this will be a reminder to Yakan people that there is no hindrance to working together.

**Expected Outcomes**

- Handicraft skill is improved.
- Appreciate the Yakan culture.
- Better understanding and awareness of the different culture and religion.
- Greater awareness to peaces’ importance

**Project Components**

- Identify elder Yakans who can teach the weaving.
- Identify volunteers in different organizations such as Zypo, YSP and SSC.
- Identify participants.
- Identify venue for market.
- Conduct structural learning experience
**Strategies of Implementation**

- Organize the committee.
- Create partnerships to different organizations.
- Identify possible source of funding/solicitation.
- Ask for approval to the local government of Sinunuc and for coordination.
- Coordinate with the town chief.
- Inform the community about the project.
- Implement action plans
- Evaluate the project.

**Target Beneficiaries**

- The target beneficiaries of this program are the Village of Yakan as well as the people there.
- Volunteers from different club, organizations and/or school.

**Action Plan**

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>I. Pre-program:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>-Organize the committee</td>
<td>-SSC ZCHS volunteers- -YSP-</td>
<td>-endorsement and solicitations -school clubs(SSC, Zypo) and local government -Business entities and individuals</td>
<td>May 20-30</td>
<td>-Time taken</td>
</tr>
<tr>
<td>-Create partnerships to different organizations, local government and town chief</td>
<td>-SSC and YSP-</td>
<td></td>
<td>ZCHS Main</td>
<td>-number of persons and organization s responded</td>
</tr>
<tr>
<td>-Identify funding/solicitation.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>II. Program:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1. Interfaith, Inter-ethnic and intergenerational interaction</td>
<td>-YSP and SSC volunteers</td>
<td>- YSP and SSC volunteers -Yakan elder</td>
<td>June 6-7</td>
<td>Interviews and surveys</td>
</tr>
<tr>
<td>2. Handicraft making</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Clean-up</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>III. Monitoring the established project strategies</td>
<td>YSP and SSC</td>
<td>YSP and SSC</td>
<td>Yakan Village SSC and YSP Volunteers</td>
<td>Surveys</td>
</tr>
</tbody>
</table>

**Project Timetable**

<table>
<thead>
<tr>
<th>Tasks</th>
<th>Stages in weeks (starting May 20)</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>
</tbody>
</table>

**Program**

1. Interfaith, inter-ethnic and intergenerational interaction
2. Handicraft making
3. Clean-up drive

**Post-Program**

- Send thank you letters
- Share photographs
- Make a report
- Monitor of the project

**Proposed Budget**

<table>
<thead>
<tr>
<th>Actions</th>
<th>Proposed Budget</th>
<th>Purpose</th>
</tr>
</thead>
<tbody>
<tr>
<td>-Create a committee&lt;br&gt;-Link to other organizations&lt;br&gt;-Partnerships with the local official&lt;br&gt;-Identify funding</td>
<td>Php 1000.00</td>
<td>-transportation fees, mails, letters of endorsement, food for the volunteers</td>
</tr>
<tr>
<td>A two-day community service includes: &lt;br&gt;1. Interfaith, inter-ethnic and intergenerational interaction&lt;br&gt;2. Handicraft making&lt;br&gt;3. Clean-up drive</td>
<td>Php 2000.00</td>
<td>-transportation fees, food for the volunteers, educational supplies</td>
</tr>
<tr>
<td>-Monitoring the established project strategies</td>
<td>Php 1000.00</td>
<td>-transportation fees, mails, letters</td>
</tr>
</tbody>
</table>

**Output Indicator**

The project output indicator may include the following:

1. Presence of understanding
2. Completed report
3. Good feedback

**Sustainability Plan**

1. Train second level members that will be the next volunteers
2. Maintain possible continuing funding from any group

**Contacts**

**Organization & Contact Information:**

SSC – ZCHS Main; Don Alfaro St., Tetuan, Zamboanga City

**Organization Head and contact information:**

YSP – Aldrin B. Abdurahim +639274166442
SSC – (president) Elija Marvin Guangco +639164200994
(adviser) Erwin Buenbrazo

**Date:**

April 29, 2009
Let’s Learn!
Myrafe de Asis Bello
PYLP 6 Youth participant, Kidapawan City, North Cotabato, Christian, Tagalog/Cebuano

Rationale/Background:
Nursery site, Brgy. Paco, and the Relocation site near Lake Agco are diverse communities of Kidapawan City in North Cotabato comprised of Christian, Manobo, and Muslim constituents. These areas have growing numbers of out-of-school youths and children because of poverty issues and indifference in the community that sometimes result to conflict not only between the youth but also involving their respective families. This situation has been a result of social problems such as stereotyping, indifference between ethnic groups, and poverty among the youth of the barangay. Article 26 of the UDHR on Development, “Everyone has the right to education...” This “Let’s Learn” project is designed to respond to the problems and conflict that arises in the barangay.

Project Description:
This project will serve as a medium for the children to develop a sense of appreciation for education and a way for them to build their basic knowledge that includes reading, writing, and counting. This will also serve as a meeting ground for the children that would give them the opportunity to interact with others. This project would be implemented every other Saturday of the month and has three parts which is comprised of the initial orientation or the pre program, giving of the school supplies and the conduction of tutorial sessions, and the post-program or the follow up.

Objectives:
The proposed project aims to:
- Conduct tutorial sessions to the young children of Tamesis St. and in the relocation site near Agco Lake and in the Nursery site.
- Provide the children with pencils, papers, and crayons, essential for basic learning.
- Build a harmonious interaction between the indigenous children and Christian youths in the course of the project

Expected Output:
After the implementation of the project, the following are expected:
- The children were able to acquire basic knowledge such as writing, reading, counting and coloring.
- The youths were able to own their own learning tools such as pencils, papers, colors, and etc.
- The youths were able to share their reflections after the project.

Expected Outcome:
After the implementation of the project, the following are expected:
- The youths were able to gain a better understanding of the importance of education.
- The youths were able to value the importance of communication and dialogue to other people.
- The youths were able to gain self-confidence and respect for others.

Project Components:
The project is divided into two groups, the beneficiaries and the volunteers, and is comprised of the following:

*The beneficiaries:*
- Enhancement of their entrepreneur skills specifically in peanut-product making.
- Interaction to other children of the barangay with a different ethnic and religious groups.
- Interaction with the volunteers.

*The volunteers:*
- Communication with city officials and with the donors.
- Assistance in the tutorials to be given to the youths.
- Interaction with the beneficiaries.

**Strategies of Implementation:**
The following strategies are proposed on the implementation of the project:
- Organize committees
- Create partnerships with the local government, school organizations, and NGOs
- Identify funding and solicitation
- Orientation and introduction of the project to the community
- Implementation of the community project
- Evaluation and follow up

**Target Beneficiaries:**
The beneficiaries of the project are the (1) young children (4-10 y/o), and (2) the student volunteers of the Notre Dame of Kidapawan College.

**Action Plan:**

<table>
<thead>
<tr>
<th>ACTIONS</th>
<th>PEOPLE INVOLVED</th>
<th>RESOURCES</th>
<th>SCHEDULE AND VENUE</th>
<th>REMARKS</th>
</tr>
</thead>
<tbody>
<tr>
<td>PRE-PROGRAM</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Create a committee who will be working for the project</td>
<td>MSLC Officers and NDKC student volunteers</td>
<td>Solicitation letters,</td>
<td>July 15, 2009 (NDKC-HS campus)</td>
<td>*half day activity on planning.</td>
</tr>
<tr>
<td>Build partnership to organizations such as the Sangguniang Kabataan, SMC club and NDIYC</td>
<td>Myrafe Bello</td>
<td>Club and council officers, invitation letters</td>
<td>July 18, 2009 (NDKC-HS campus)</td>
<td>*half day activity on volunteer works.</td>
</tr>
<tr>
<td>Link to the local barangay officials</td>
<td>MSLC officers</td>
<td>Barangay officials, proposal letters</td>
<td>July 20, 2009 (Brgy. Paco Hall)</td>
<td>*half day activity on meeting with the officials</td>
</tr>
<tr>
<td>Identify fundings</td>
<td>Myrafe Bello and MSLC officers</td>
<td>Proposal letters, solicitation letters</td>
<td>July 15, 2009 (Prov’l Capitol North Cotabato, Kidapawan City Hall, KDHI) *Giving of solicitation letters *Meeting with department heads (if needed) *Giving of contact details *Follow-up</td>
<td>*schedule may change due to agreements and deals with the officials</td>
</tr>
<tr>
<td>--------------------</td>
<td>--------------------------------</td>
<td>--------------------------------------</td>
<td>----------------------------------------------------------------------------------</td>
<td>--------------------------------------------------</td>
</tr>
<tr>
<td>Surveying of the possible participants, venue, materials, date, volunteers</td>
<td>MSLC officers, NDKC volunteers, brgy. Volunteers</td>
<td>Checklists, registration papers, organization of the program (schedules, etc.)</td>
<td>July 19, 2009 (Tamesis St.) *Visiting of the communities *Asking permission to use brgy. Facilties *Final listing of volunteers *Agreement on final date *Meeting adjourned</td>
<td>*activities are subject to changes</td>
</tr>
<tr>
<td>Confirmation of the project details</td>
<td>MSLC officers, volunteers</td>
<td>Checklists, registration papers, organization of the program (schedules, etc.)</td>
<td>July 20, 2009 (Tamesis St.) *Confirm availability of resource persons *Revisiting of communities *Final listing of participants *Confirmation of facility reservations *Final date *Announcement of final date *Confirm availability of volunteers *Final adjustments</td>
<td>*whole day activity *activities may change</td>
</tr>
</tbody>
</table>

**CONDUCTING STAGE**

| Orientation to the youth and interaction sessions | MSLC officers, NDKC volunteers, brgy. volunteers | Pencils, Papers, Crayons, rulers, old books, etc. | July 21, 2009 *Registration and Assembly *Interfaith prayer *Welcoming; Project Background | *whole day activity *activities may change |
**Tutorials**
- MSLC officers, resource persons, volunteers
- Activity materials
- July 20, 2009
- *How to read?*
- *How to write?*
- *How to count?*
- *tentative*

**POST-CONDUCT STAGE**

<table>
<thead>
<tr>
<th>Assessment and Evaluation</th>
<th>MSLC officers and volunteers</th>
<th>Evaluation tools</th>
<th>July --, 2009 (Communities)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td><em>Revisiting participants</em></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td><em>Evaluation process</em></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td><em>subject to change</em></td>
</tr>
</tbody>
</table>

**AFTER TWO WEEKS TIME:**

<table>
<thead>
<tr>
<th>Monitoring of the participants’ progress</th>
<th>MSLC officers</th>
<th>MSLC officers</th>
<th>August --, 2009 (communities)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td><em>Survey of the progress</em></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td><em>subject to change</em></td>
</tr>
</tbody>
</table>

**Proposed Budget:**

- **Budget for Volunteers:**
  - Meals: P1500
  - Fare: P370
  - Needed Equipments (evaluation tools, etc.): P500

- **Budget for Beneficiaries:**
  - Meals: P500
  - Needed Equipments: P1000
  - Extras (unspecified): P500

**TOTAL: P4400**

**Organizational Contacts:**

<table>
<thead>
<tr>
<th>ORGANIZATION</th>
<th>ADDRESS</th>
<th>CONTACT DETAILS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Marist Student Leaders Council</td>
<td>MSLC office, Notre Dame of Kidapawan College, Datu Ingkal St., Kidapawan City</td>
<td>c/o Ms. Aurora Juan NDKC HS Dept. (+639208372939)</td>
</tr>
<tr>
<td>Notre Dame Interfaith Youth Corp.</td>
<td>Notre Dame of Kidapawan College, Datu Ingkal St., Kidapawan City</td>
<td>c/o Ms. Ivy Yecyec NDKC HS Dept.</td>
</tr>
<tr>
<td>Sangguniang Kabataan</td>
<td>Kidapawan City Hall Kidapawan City</td>
<td></td>
</tr>
</tbody>
</table>

**Organization Head and Contact Information:**
<table>
<thead>
<tr>
<th>NAME</th>
<th>ORGANIZATION</th>
<th>POSITION</th>
<th>CONTACT DETAILS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gantuangco, Joana Marie</td>
<td>Marist Student Leaders’ Council</td>
<td>President</td>
<td>MSLC Office NDKC-HS Dept. (+639236502069)</td>
</tr>
<tr>
<td>Juan, Aurora</td>
<td>Marist Student Leaders’ Council / NDKC HS Dept.</td>
<td>Moderator / Assistant Principal</td>
<td>Sangguniang Kabataan Office Kidapawan City Hall</td>
</tr>
<tr>
<td>Ferrer, Christopher James</td>
<td>Notre Dame Interfaith Youth Corp.</td>
<td>Club Moderator</td>
<td>NDIYC Office NDKC-HS Dept.</td>
</tr>
</tbody>
</table>
**Rationale:**

Education has always been one of the best foundations of having a good knowledge and proper orientation especially in regard in dealing with the society. The incapability of some Zamboangueños of having access to education due to poverty is one of the biggest problem of the city and as well of the country and which is in need of series of incremental actions to develop and produce more productive and effective Zamboangueños.

The presence of biases and discrimination by having prejudgments with the social status of a person by the way they look and through the work or job they have is a very critical and crucial problem which is somehow one of the sources of conflict if one side (the one who stereotype or the one who was stereotyped) do not have the openness of its mind. Through social involvements just like in a classroom setup, we attain confidence and at the same time, with the proper integration of the culture of peace can lessen the number of cases of this ever living problem on biases and prejudices etc. With these, we are able to cultivate inner peace within the people because a person gets to start to spread the essence of peace effectively unless he himself is at peace.

**Project Description**

Beggars and candle sellers surrounding the Fort Pilar area in Zamboanga city daily strive so much just for them to get something to eat on that very part of the day. By providing them food to eat for that time of the day will give them a reason to pause with their job for less than two and a half hours and will enable us to use that time to teach them series of lessons in this program. The teaching approach will integrate Peace and creates Involvement and Confidence giving them Knowledge while having FUN and with this, the project has come up with its tag line as “PICK FUN” which pertains to Peace, Involvement, Confidence, Knowledge, and Fun. The funds which will be used will be attained through donations by spreading out different donation cans or containers to different establishments within the city proper. The program will last for 8 weeks and will cover up from 20 – 40 participants in the entire duration of the program. This project would prefer children participants from the age range of 5 – 10 yrs old but older people are welcome to join us if they are also interested about it. The target population is dominantly Muslim, with Christian kids in a portion of its population.

**Objectives**

This is project aims to:

a. Enhance their basic knowledge skills which linked to their used in their day to day life in the fields of Mathematics, Science and Reading.

b. Improve the participants’ personalities through the integration of culture of peace concepts during their studies.

c. Provide a good relationship between the Project working staff and the community.

d. Introduce to them the beauty and try to bring back to the participants’ the interest of studying.

**Output of the project**

The project will be monitored carefully. Evaluation will be given to students a week before ending the program. Certificates and awards like tokens and ribbons will be given to the participants as recognition of their support and achievement within the program.

Outcome of the Project

a. The participants will gain additional basic knowledge which can be an application to their day to day life.

b. Boost the interest of these people in education and the beauty and value of learning it.
c. Gives awareness and open the minds of these people to better understanding in prejudices and biases.
d. An establishment of good relationship and friendship between the project implementation team and the community.

Project Components:
a. Proponent of the project
b. Barangay officials
c. Partner organizations
   - ACCESS – PYLP Alumni
   - Zamboanga National High School West community
   - Youth Solidarity for Peace – Peace advocates Zamboanga
   - Social Awareness and Community Services Involvement Office
d. Local barangay Officials
e. Establishments within the city
f. Participating Individuals

Timetable

<table>
<thead>
<tr>
<th>Date</th>
<th>Activities</th>
</tr>
</thead>
<tbody>
<tr>
<td>May 11, 2009</td>
<td>Start of gathering donating cans or containers</td>
</tr>
<tr>
<td>May 12-13, 2009</td>
<td>• Venue Request and Confirmation</td>
</tr>
<tr>
<td></td>
<td>• Gathering of volunteers</td>
</tr>
<tr>
<td>May 14 – 16, 2009</td>
<td>Coordination and confirmation of target establishments</td>
</tr>
<tr>
<td>May 18, 2009</td>
<td>Distribution of donation containers</td>
</tr>
<tr>
<td>June 4-5, 2009</td>
<td>• Gathering the funds</td>
</tr>
<tr>
<td></td>
<td>• Redistributing the donating containers</td>
</tr>
<tr>
<td></td>
<td>• Meeting with the facilitators</td>
</tr>
<tr>
<td>June 7, 2009</td>
<td>• Distribution of tasks</td>
</tr>
<tr>
<td></td>
<td>• Orientation of the actual project</td>
</tr>
<tr>
<td>June 14, 21, 28, 2009 &amp; July 5, 12, 19, 2009</td>
<td>Actual Days of the Project</td>
</tr>
<tr>
<td>June 20, 27, 2009 &amp; July 4, 11, 18, 2009</td>
<td>Gathering of funds and redistribution of donation containers</td>
</tr>
</tbody>
</table>

Action Plan:
Pre-conduct Stage

<table>
<thead>
<tr>
<th>Actions</th>
<th>People Involved</th>
<th>Resources</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gathering of Funds</td>
<td>Volunteers</td>
<td>Proponent’s Budget</td>
<td></td>
</tr>
<tr>
<td>Spreading the News in the community about the project</td>
<td>Volunteers</td>
<td>Proponent’s budget</td>
<td></td>
</tr>
<tr>
<td>Orienting and Meeting the volunteers</td>
<td>Proponent</td>
<td>Proponents’ budget</td>
<td></td>
</tr>
</tbody>
</table>

Conduct Stage

<table>
<thead>
<tr>
<th>Actions</th>
<th>People Involved</th>
<th>Resources</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Gathering and Distribution of kits and materials needed</td>
<td>Volunteers and participants</td>
<td>Donations</td>
<td></td>
</tr>
<tr>
<td>Assistance to project needs</td>
<td>Volunteers</td>
<td>Donations</td>
<td></td>
</tr>
</tbody>
</table>
S.M.A.R.T. Youth for PEACE
- Evie Peace L. Cordero -

Rationale/ Background:

As of this writing, many areas surrounding Cotabato City are still experiencing conflict and war. People are displaced. The youth are the most affected, transferring from one place to another. They chose Cotabato city as their sanctuary. Their education is mostly affected. They are loosing hope because of the trauma. They are vulnerable and exposed to the continuing culture of violence and conflict, depriving them of the richness and enjoyment of a young life. This is project is designed to address this concern: Bringing hope and inspiration, pulling them away, giving them alternative focus.

Project Description:

SMART (Sports, Music, Arts, Recreation and Technology) youth is a program aiming to cater the need for the enhancement and development of the youth, bringing them new hope, new perspective and inspiration. Because life doesn’t need to stop in the midst of conflict and war but there is always a better life knowing that we cannot change the past but we can shape the future.

Objectives:

- To introduce the culture of peace, understanding and co-existence among the youth.
- To refresh their hopes and inspiration away from their conflict trauma.
- To develop and enhance the sports potential of the affected youth.
- To enhance and develop the untapped musical talents of the affected youth.
- To develop and enhance and preserve and arts and culture of the youth.
- To provide an alternate focus through various recreational activities.
- To introduce innovations and new technologies to further develop their educational skills.

Expected Outputs:

- Inter-faith dialogue/ workshop on Peace:
  a. Similarities and Differences
  b. Unity amidst Diversity
  c. [ other topics will be according to the speakers]

- Sports for Peace:
  a. volleyball
  b. basketball

- Various workshops on Music:
  a. workshop on Moro music
  b. workshop on playing different traditional and modern instruments

- Workshop on arts and culture:
  a. inaul or hand weaving workshop
  b. kulintang and other cultural instruments workshop

- Alternate recreational activities:
a. Poster-making
b. Beach camp

- Introduction to information technologies and skills development:
  a. computer literacy through TESDA program
  b. commercial cooking and hair culture also through TESDA program in partnership with ST. Benedict College

**Expected Outcomes:**

To the affected youth:
- Paradigm shifted.
- Healed Past, Shaped Future!
- Enhanced and Developed sports potentials.
- Enhanced and Developed musical talents.
- Enhanced and developed and preserved arts and cultures.
- Provided alternative focus.
- Introduced to new technologies and innovations

**Project Components:**

**A. The affected youth:** mainly 8 to 18 years old from conflict affected areas and have resettled in Cotabato City

**B. Resource Persons:**

- Mr. Rael Cordero – basketball coach and youth leader – sports enhancement
- Ms. Mary Jane Lacar – volleyball coach – sports enhancement
- Mr. Thong Usop – National Awardee – Kulintang Playing
- Mr. Mark Milay, Ms. Charity Magdadaro, Mr. Raymond Arevalo and Joshua Zoe – band members
- Mr. Datu Neil Untong – Moro artist coordinator and events organizer
- Mr. Troy Eric Cordero – Chairman – Mindanao Inter-Faith Council – Inter-faith dialogue and workshop on Peace
- Mr. Benjie Abarca – City Tourism Council coordinator – arts and culture development
- Hon. Abdullah Andang – City Councilor – Chairperson of Education and Youth Committee of the City Legislative Office

**C. Resource Agencies:**

- Office of Social Welfare and Development Cotabato City c/o Ms. Rehana M. Lundungan
- Technical Education and Skills Development Office Cotabato City c/o Mr. Osmeña Mabinay
- Muslim Christian Development Organization (MCDO) Youth Cotabato City Inc. c/o Hon. Bai Sandra Sema – MCDO President
- Kasiglahan Respect-Peace Foundation Cotabato City c/o Mr. Marcelo Lavares – Kasiglahan Youth Coordinator

**Strategies of Implementation:**
To carry out the objectives, this project will be commenced through seminar workshops making use of different resourceful, participatory and cooperative approaches such as group discussions, sharing and other activities that will help the enhancement and development of the youth.

Target Beneficiaries:

The affected youth: mainly 8 to 18 years old from conflict affected areas and have resettled in Cotabato City.

Action Plan:

Pre-Conduct Stage

<table>
<thead>
<tr>
<th>Actions</th>
<th>People Involved</th>
<th>Resources</th>
<th>Timeline</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Profiling</td>
<td>Youth Coordinators of OSWDS and me</td>
<td>Log book</td>
<td>2 days, from June 4-5, 2009</td>
<td>All data needed is gathered</td>
</tr>
<tr>
<td>2. Data Gathering</td>
<td>Evie Peace</td>
<td>Record book</td>
<td>3 days, from June 9-11, 2009</td>
<td>Must have pertinent data of the target clients</td>
</tr>
<tr>
<td>3. Resources Inventory</td>
<td>Evie Peace</td>
<td>Send project proposal to the partners such as TESDA, OSWDS and resource persons</td>
<td>5 days, from June 14-19, 2009</td>
<td>Must have the partners’ commitment</td>
</tr>
</tbody>
</table>

Conduct Stage

<table>
<thead>
<tr>
<th>Actions</th>
<th>People Involved</th>
<th>Resources</th>
<th>Timeline</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Organize volunteers for the operation and solicit funds from sponsors</td>
<td>Evie Peace and Mr. Marcelo Lavares</td>
<td>List of working committees and members for the whole workshop, Send solicitation letters to sponsors</td>
<td>June 21, 2009</td>
<td>Must have enough volunteers to run the project and confirm sponsors</td>
</tr>
<tr>
<td>2. Prepare logistics and materials needed for Inter-faith dialogue and workshop</td>
<td>MCDO Youth, Kasiglahan Foundation student volunteers, Evie Peace</td>
<td>Training supplies (e.g. pens, pencils, paper etc.) Prepare venue, AV equipment and food</td>
<td>June 21, 2009</td>
<td>check if all materials needed is in tact, check venue and sound system</td>
</tr>
<tr>
<td>3. Invite Resource Persons and Participants</td>
<td>Evie Peace and youth volunteers</td>
<td>Invitation letters, course content</td>
<td>June 21-22, 2009</td>
<td>Confirmation of all resource persons and participants</td>
</tr>
</tbody>
</table>
4. Make a documentation of the proceedings
   Volunteers and Evie Peace
   Digital camera (for photos), Video cam, SD cards, batteries
   June 23, 2009
   Must have photos of all activities done during workshop

5. Inter-faith dialogue and workshop with the proposed recipients of the project
   Rev. Troy Eric O. Cordero, Mr. Marcelo Lavares, SK federation representative
   Workshop materials (e.g. paper, pencils, crayons etc.)
   June 23, 2009
   Must have attendance of the majority of invited participants

6. Evaluation
   All working committees
   feedback
   June 24, 2009
   SWOT Analysis

Note: All participants of the workshop are all also the same recipients of the SMART program.

The following are the proposed activities of the SMART program after the workshop:

**SPORTS**

<table>
<thead>
<tr>
<th>Activity</th>
<th>People Involved</th>
<th>Resources</th>
<th>Timeline</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Basketball Clinic</td>
<td>Mr. Rael Cordero – basketball coach and SMART program recipients</td>
<td>Basketball court, basketball, whistle and water</td>
<td>Every Saturday afternoon of the succeeding weeks for 1 whole month</td>
<td>Good participation and developed basketball skills of the recipients</td>
</tr>
<tr>
<td>2. Volleyball</td>
<td>Ms. Mary Jane Lacar – volleyball coach and SMART program recipients</td>
<td>Volleyball court, volleyball net, whistle, line flags and water</td>
<td>Every Sunday afternoon of the succeeding weeks for 1 whole month</td>
<td>Good participation and enhanced volleyball skills of the participants</td>
</tr>
</tbody>
</table>

Note: 1 barangay recipient per month

**MUSIC**

<table>
<thead>
<tr>
<th>Activity</th>
<th>People Involved</th>
<th>Resources</th>
<th>Timeline</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Voice lesson for Moro participants (moro singing)</td>
<td>Datu Neil Untong – voice coach and SMART program beneficiaries</td>
<td>Microphone, Karaoke, sound system</td>
<td>June 26, 2009 afternoon to 27, 2009 morning</td>
<td>Must have identified potential singers from the recipients [to be trained further]</td>
</tr>
<tr>
<td>2. Instrument Playing</td>
<td>Mark Milay – guitarist and Charity Magdadaro – keyboardist, Raym. and Arevalo</td>
<td>Musical instruments (e.g. guitar, drums, keyboard etc.) Sound system</td>
<td>June 27, 2009 afternoon to June 28, 2009 morning</td>
<td>Recipients should have learned basic instrument playing</td>
</tr>
</tbody>
</table>
Note: All with potentials shall have further training.

**ARTS**

<table>
<thead>
<tr>
<th>Activity</th>
<th>People Involved</th>
<th>Resources</th>
<th>Timeline</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Inaul weaving</td>
<td>Mr. Manny Balabaran – inaul weaver and SMART program recipients</td>
<td>Threads and threadmill</td>
<td>July 3, 2009</td>
<td>Recipients should have learned basic weaving and patterns</td>
</tr>
<tr>
<td>2. Kulintang playing</td>
<td>Mr. Thong Usop – kulintang trainer and SMART program recipients</td>
<td>Kulintang</td>
<td>July 4, 2009</td>
<td>Recipients should have learned basic playing</td>
</tr>
</tbody>
</table>

Note: Identified potentials will be trained further.

**RECREATION**

<table>
<thead>
<tr>
<th>Activity</th>
<th>People Involved</th>
<th>Resources</th>
<th>Timeline</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Beach Camp</td>
<td>SMART program recipients</td>
<td>Camping materials (e.g. Tents, sleeping mats, lamps etc.), bus (for transportation)</td>
<td>Semestral break</td>
<td>Ensure that participants have fun (Note: this is activity is with parent’s consent)</td>
</tr>
<tr>
<td>2. Organize poster making contest among recipients</td>
<td>SMART program recipients</td>
<td>Cartolina, crayons, pencil and other painting materials</td>
<td>July 11, 2009 Saturday morning</td>
<td>Identify potentials and train further</td>
</tr>
</tbody>
</table>

Note: Beach camp is with parent’s consent

**TECHNOLOGY**

<table>
<thead>
<tr>
<th>Activity</th>
<th>People Involved</th>
<th>Resources</th>
<th>Timeline</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Computer Literacy</td>
<td>TESDA and SMART program beneficiaries</td>
<td>Computers</td>
<td>Every Friday afternoon, after classes of the succeeding weeks for 1 whole month</td>
<td>Participants must have learned basic computer usage</td>
</tr>
<tr>
<td>2. Commercial</td>
<td>TESDA, St.</td>
<td>For cooking :</td>
<td>Every Saturday</td>
<td>Participants must have</td>
</tr>
</tbody>
</table>
For hair culture:
- hairbrush,
- blower,
- flat iron,
- etc.

Learned basic cooking methods.

**Note:** All program activities will start with different barangays at the same time and will be continued from one barangay to another until all 37 barangays have benefited from the program.

All potentials will be further trained to enhance and develop skills.

### Proposed Budget: per barangay x 37

<table>
<thead>
<tr>
<th>Action</th>
<th>Proposed Budget</th>
<th>Purpose</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Data gathering</td>
<td>500.00</td>
<td>Food and transportation</td>
</tr>
<tr>
<td>2. Committee Meeting</td>
<td>1,500.00</td>
<td>Food and Materials</td>
</tr>
<tr>
<td>3. Inter-faith Workshop proper</td>
<td>4,000.00</td>
<td>Snacks and materials</td>
</tr>
<tr>
<td>4. Workshop evaluation</td>
<td>1,500.00</td>
<td>Snacks and Materials</td>
</tr>
<tr>
<td>5. Basketball clinic</td>
<td>2,000.00</td>
<td>Snacks, balls etc.</td>
</tr>
<tr>
<td>6. Volleyball clinic</td>
<td>2,500.00</td>
<td>Snacks, balls, net and etc.</td>
</tr>
<tr>
<td>7. Moro singing</td>
<td>500.00</td>
<td>Snacks</td>
</tr>
<tr>
<td>8. Instrument Playing</td>
<td>500.00</td>
<td>Snacks</td>
</tr>
<tr>
<td>9. Inaul Weaving</td>
<td>500.00</td>
<td>Snacks</td>
</tr>
<tr>
<td>10. Kulintang Playing</td>
<td>500.00</td>
<td>Snacks</td>
</tr>
<tr>
<td>11. Beach Camp</td>
<td>tentative</td>
<td>tentative</td>
</tr>
<tr>
<td>12. Poster making</td>
<td>500.00</td>
<td>Snacks</td>
</tr>
<tr>
<td>13. Computer Literacy</td>
<td>500.00</td>
<td>Transportation for coordination</td>
</tr>
<tr>
<td>14. Commercial cooking and hair culture</td>
<td>500.00</td>
<td>Transportation for coordination</td>
</tr>
</tbody>
</table>

**Note:** All program activities will be sponsored by the City Tourism Council chaired by UNESCO Commissioner Bai Sandra Sema.

All materials, instruments and machinery needed for the project will be provided by the City Tourism Council.

**Sustainability Plan:**

- Train committee members and volunteers from each barangay.
- Institutionalize the project at a barangay level,
- Monitor and maintain partnership with the sponsors and participants.

**Project Time Table:**

<table>
<thead>
<tr>
<th>Tasks</th>
<th>Stages in Weeks Starting June 4, 2009</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Pre-Conduct Stage</td>
<td></td>
</tr>
<tr>
<td>1. Profiling</td>
<td>X</td>
</tr>
<tr>
<td>2. Data Gathering</td>
<td>X</td>
</tr>
<tr>
<td>3. Resources Inventory</td>
<td>X</td>
</tr>
<tr>
<td>Conduct Stage</td>
<td></td>
</tr>
</tbody>
</table>
1. Organize volunteers for the operation and solicit funds from sponsors | X |
2. Prepare logistics and materials needed for Inter-faith dialogue and workshop | X |
3. Invite Resource Persons and Participants | X |
4. Make a documentation of the proceedings | X |
5. Inter-faith dialogue and workshop with the proposed recipients of the project | X |
6. Evaluation | X |

7. S.M.A.R.T. ACTIVITIES

| Continuing for the succeeding weeks (no exact time frame) |

Post-Conduct Stage

1. Thank Sponsors | X |
2. Finalize Documentation | X |
3. Make a Report and send to sponsors | X |
4. Monitor the implementation and development of the project | onward |

**Note:** This project will continue as long as there is funding from sponsors and partners but primarily the goal is to sustain the project for all 37 barangays.

**Stakeholders:**

- Office of Social Welfare and Development Cotabato City  
  c/o Ms. Rehana M. Lundungan
- Technical Education and Skills Development Office Cotabato City c/o Mr. Osmeña Mabinay
- Muslim Christian Development Organization (MCDO) Youth Cotabato City Inc.  
  c/o Hon. Bai Sandra Sema – MCDØ President
- Kasiglahan Respect-Peace Foundation Cotabato City  
  c/o Mr. Marcelo Lavares – Kasiglahan Youth Coordinator
- Mr. Rael Cordero – basketball coach and youth leader – sports enhancement
- Ms. Mary Jane Lacar – volleyball coach – sports enhancement
- Mr. Thong Usop – National Awardee – Kulintang Playing
- Mr. Mark Milay, Ms. Charity Magdadaro, Mr. Raymond Arevalo and Joshua Zoe – band members
- Mr. Datu Neil Untong – Moro artist coordinator and events organizer
- Mr. Troy Eric Cordero – Chairman – Mindanao Inter-Faith Council – Inter-faith dialogue and workshop on Peace
- Mr. Benjie Abarca – City Tourism Council coordinator – arts and culture development  
  o Hon. Abdullah Andang – City Councilor – Chairperson of Education and Youth Committee of the City Legislative Office

90
**NgISCHOOL Kita**  
Let’s Learn  
Fatimah Al-Zahra Ditti  
Youth Participant  
Muslim  
Sama

**Rationale:**

Zamboanga is a growing city in the southern part of Mindanao. This city is diverse due to its composition of different religions/tribes. And one of the tribes in the area is the Badjao who often are discriminated of the way they speak, dress, and the way they are by some. It’s a fact that some of the Badjao kids when going to school had experienced discrimination from other kids of their age. Thus, it made them not to go to school anymore to avoid discrimination.

Under the Universal Declaration of Human Rights on development article 27 which stated everyone has the right of education whoever would be that person is.

The reality faced by the Badjao kids had hinder them in their education and made them build their next generation the way they were before. “Ngiskul Kita” is a project design to bring education to their area with the school supplies and a book module provided.

**Project Description:**

The project will be implemented in a semester of the school year with the help of the College of Nursing-CWTS student and I-You-Da officers/members. It has four parts:

1. Coordinate with the CN-CWTS Students and I-You-Da officers/members in the gathering of the packs of school supplies like paper, pencil, sharpener, eraser and a book module to be designed,
2. Bring the collected packs to the area and distribute to 50 kids age ranges from 6-10 years old
3. Teach the kids the Alphabet, Numbers and A-Ba-Ka-Da and writing
4. Monitor the kids to finish the module by going there one Saturday of every month for the whole one semester.

**Objectives:**

5. To educate 50 Badjao kids (age ranges from 6-10 years old) using the packed school supplies
6. To emphasize the importance of education in one’s self
7. To deepen their knowledge of the basic skills in reading, writing and simple math.
8. To sharpen the students volunteerism as their leadership skills
9. To take part by the students in civic engagement

**Output:**

1. Provide the Badjao kids with the school supplies like paper, pencil, sharpener, eraser and module(to be designed) as the tool in learning.
2. Establish on the Badjao Kids the basic skills on reading, writing and simple math as the students will be their student teachers.
3. Creates a group who will organize in the follow up of the learning process of the Badjao kids.
4. Build a sense of volunteerism in the civic engagement for the students
Outcome:

1. Empower the Badjao kids in their education level and encourage them to be backed again to school
2. Strengthen the relationship and tolerance between the students and the Badjaos
3. Greater awareness of equality that everyone has the right to education as stated in UDHR article 26.
4. Greater awareness of volunteerism in their civic engagement

Project Component:

This project is composed of the following:
1. Formation of committees of I-You-Da Officers and Members and CN-CWTS Students
2. Communication with LGU like the DSWD and the elders of the Badjao Community.
3. Dialogue with the community about the project
4. Collection of the materials from the students and donations too.
5. Packing the collected items of school supplies to divide it equally.
6. Distribute the packed materials to the 50 badjao kids and teach them how to use it.
7. Teach also the basic skills in writing, reading, and simple math.
8. Monthly visitation of the students to the kids for 6 months to identify the level of learnings.
9. Documentation of the whole process of the project.

Target Beneficiaries:

1. 50 Badjao kids age ranges of 6-10 years old
2. CN-CWTS Students
3. I-You-Da Officers/member

Action Plan:

<table>
<thead>
<tr>
<th>Actions</th>
<th>People Involve</th>
<th>Resources</th>
<th>Venue</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Formation of committees of I-You-Da Officers and Members and CN-CWTS Students</td>
<td>Fatimah Al-Zahra Ditti</td>
<td>Computer unit, paper, ballpen, food, venue</td>
<td>CN Building</td>
<td>Attendance Documentation</td>
</tr>
<tr>
<td>Communication with LGU like the DSWD and the elders of the Badjao Community</td>
<td>Fatimah Al-Zahra Ditti and I-You-Da Officers</td>
<td>Computer unit, paper, ballpen, food, venue</td>
<td>Respective offices/areas</td>
<td>Documentation</td>
</tr>
<tr>
<td>Dialogue with the community about the project</td>
<td>Fatimah Al-Zahra Ditti</td>
<td>Ballpen, paper, transportaion</td>
<td>Respective area (brgy. Sinunuc)</td>
<td>Documentation and List of participants</td>
</tr>
<tr>
<td>Collection of the materials from the students and donations too.</td>
<td>Fatimah Al-Zahra Ditti and I-You-Da Officers</td>
<td>Booth</td>
<td>CN Building</td>
<td>Documentation</td>
</tr>
<tr>
<td>Packing the collected items of school supplies to divide it equally</td>
<td>Fatimah Al-Zahra Ditti and I-You-Da Officers and the CN-CWTS Students</td>
<td>Collected goods</td>
<td>CN building</td>
<td>Checklist and attendance</td>
</tr>
<tr>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>Distribute the packed materials to the 50 badjao kids and teach them how to use it</td>
<td>Fatimah Al-Zahra Ditti and I-You-Da Officers and the CN-CWTS Students</td>
<td>Packed goods, transportation, food, venue</td>
<td>Brgy. Sinunuc</td>
<td>Documentation and attendance</td>
</tr>
<tr>
<td>Teach also the basic skills in writing, reading, and simple math</td>
<td>Fatimah Al-Zahra Ditti and I-You-Da Officers and the CN-CWTS Students</td>
<td>Packed school supplies, blackboard, chalk, snacks</td>
<td>Brgy. Sinunuc</td>
<td>Documentation and attendance</td>
</tr>
<tr>
<td>Monthly visitation of the students to the kids for 6 months to identify the level of learnings.</td>
<td>Fatimah Al-Zahra Ditti and I-You-Da Officers and the CN-CWTS Students</td>
<td>Transportation, black board, chalk, snacks</td>
<td>Brgy. Sinunuc</td>
<td>Documentation and attendance</td>
</tr>
<tr>
<td>Documentation of the whole process of the project.</td>
<td>Fatimah AL-Zahra Ditti</td>
<td>Camera, Paper and computer unit</td>
<td></td>
<td>Documentation</td>
</tr>
</tbody>
</table>

**Organizational Contact Information:**

Zenyros Faith Sabellano  
President, I-You-Da  
09156655289

Felicisimo Roaquin III  
Project Coordinator, I-You-Da  
09165056345

Mrs. Miriam Kanti  
Adviser, CN CWTS

**Organizational Head & Contact Information:**

Fatimah Al-Zahra Ditti  
Budlong Compound, San Roque, Zamboanga City  
0905-788-7891
Library Ko sa Inas
Maria Katherina Gumboc

RATIONALE:
Mlang is settled at the South-eastern part of the province in Cotabato. It is a place of diverse people for it includes Manobo, Maguindanaoan, Muslims, Christians and other religions. As an example of this is a little barangay called Inas. The dwellers here are mostly Muslims but there are some Christians. The place faces different problems such as the children prefer to work, play and stay at home rather than going to school. That is why “LIBRARY KO SA INAS” is developed to respond to this problem.

PROJECT DESCRIPTION:
The “LIBRARY KO SA INAS” is an educational campaign that focuses on children aged 7-10 from Barangay Inas who prefer to work, play and stay at home rather than going to school. It uses the book as a medium. The targeted number of children is about 50 from different areas. The children will be selected through data gathering and profile.

The assistants for the project will be the youth volunteers from the Supreme Student Government, Mlang Youth Organization and some barangay officials of the locale.

OBJECTIVES:
The objectives of the project are:
1) Develop inter-ethnic dialogue among the settlers of the area
2) Promote intergenerational communication in the area
3) To sharpen the youth volunteers leadership skill in community involvement.

OUTPUT:
The outputs of the project are:
1) A documentary file about the background of the children
2) Gathering o9f the books for establishing the mini library
3) Sharing of experiences through story telling

OUTCOMES:
The outcomes of the project are:
1) Greater awareness of the situation in the barangay
2) Better understanding in promoting peace through inter-ethnic dialogue
3) Children will be able to have references regarding their studies

STRATEGIES OF IMPLEMENTATION:
1) Create partnership with the barangay officials of the locale, Supreme Student Government and Mlang Youth Organization
2) Gather books for the project
3) Inform the place about the project
4) Implement the project
5) Evaluate the project

ACTION PLANS:

<table>
<thead>
<tr>
<th>DATE</th>
<th>PROGRAM</th>
<th>PERSON-IN-CHARGE</th>
<th>RESOURCES</th>
</tr>
</thead>
<tbody>
<tr>
<td>JUNE 20</td>
<td>Presentation of the project to the SSG, MYO and</td>
<td>Maria Katherina Gumboc</td>
<td>Laptop and projector</td>
</tr>
<tr>
<td>Date</td>
<td>Event Description</td>
<td>Responsible Parties</td>
<td>Additional Details</td>
</tr>
<tr>
<td>-----------</td>
<td>--------------------------------------------------------</td>
<td>-----------------------------------------------</td>
<td>------------------------------</td>
</tr>
<tr>
<td>JUNE 21</td>
<td>Presentation of the project to the barangay</td>
<td>Maria Katherina Gumboc</td>
<td>Laptop and projector</td>
</tr>
<tr>
<td>June 27</td>
<td>Gathering of the books</td>
<td>SSG and MYO</td>
<td>Books, donations and sponsors</td>
</tr>
<tr>
<td>JUNE 28</td>
<td>Gathering of profile and data of children</td>
<td>SSG, MYO and some of the barangay officials</td>
<td>Data sheets</td>
</tr>
<tr>
<td>JULY 4</td>
<td>Preparation for the implementation of the project</td>
<td>SSG, MYO and barangay officials</td>
<td>Books, funds and children</td>
</tr>
<tr>
<td>July 12</td>
<td>Implementation of the project</td>
<td>SSG, MYO and barangay officials</td>
<td></td>
</tr>
</tbody>
</table>
Rationale/ background

- Mindanao, the largest Island in the country of Philippines, is abundant in nature, rich in culture and filled with wonderful discoveries. But despite this fact Autonomous Region in Muslim Mindanao (ARMM) is one of the regions in Muslim Mindanao became mostly the warzone area because of the conflict between the Government of the Republic of the Philippine and Moro Islamic Liberation Front about the memorandum of Agreement on Ancestral Domain.
- This conflict brought various people Christian and Muslim homeless. Some of the specific areas affected are Datu Piang,Brangay Muslim in talayan,Tapikan etc. Barangay Kiladap is one of the barangays located at the Municipality of Talitay, Maguindanao. Its school, the classrooms became an evacuation center. There are at least 28 families there came from different Municipalities, comprising of Muslim groups and other indigenous tribe, and Christian-Muslim. There area about more than 50 children aged between six to ten aside from the babies born there. Most of these children can not go schooling because of displacement and cannot afford to provide school supplies.

Universal declaration of human rights adopted and proclaimed by General Assembly resolution 217 A (II) of 10 December 1948 Article 27 stats; 1) Everyone has the right to Education Shall be free, at least in the Elementary and Fundamental Stage. Elementary Education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all the basis of merit.
2) Education shall be directed to the full development of human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups and shall further the activities of the united Nations for the maintenance of Peace.
3) Parents have prior rights to choose the kind of Education that shall be given to their children.

It is therefore this project entitled “Lapis at papel sandata Ko sa magandang Bukas” 9 Pencil and Papers my weapons for Brighter tomorrow) can help the young evacuees to start the new dream and sustain their needs.

PROJECT DESCRIPTION

- The project will implement on the first week of July. It has four parts:
  1) community interaction to motivate the children to go to school;
  2) collaboration between the evacuees residents, Brngy Officials and the teachers of Datu Mapandala Elementary School;
  3) provide and give basic school supplies every semester to the evacuees children;
  4) Monitoring the established project.

OBJECTIVES
The Objectives of this project are as follow:
1.) Give and provide the basic school supplies
(Such as Pencil, paper, Notebook, Crayons and Sharpener);

2) Encourage and motivate the children to love Education as a catalyst for brighter future.

EXPECTED OUTPUT

- This project is expected to provide the basic school supplies (such as Pencil, paper, paper, Notebook, Crayons and Sharpener) to the evacuees.
  It is also expected that through this project the children will be encouraged and motivated to study hard to feel and see the essence of education.

PROJECT COMPONENTs

This project is divided into two components.

Preparatory stage
- Consult to the Brngy Officials
- Budget plan

Implementation stage
- Interaction in the Community

Actual conduct (Giving of Basic School Supplies)

Strategies of Implementation

- The strategies that will be used in this project are the following:
  1) Link and Create partnership with other school organizations;
  2) Identify possible funding and solicitation letters;
  3) Inform the community about the project;
  4) Implement the action plans;
  5) Evaluation for the project.

Target Beneficiaries

The target beneficiaries of this project are the fifty (500 internally displaced evacuees’ children (Muslims and Indigenous people) of Datu Mapandala Elementary School located at Brngy Kiladap, Talitay, Maguindanao.

Action Plan

<table>
<thead>
<tr>
<th>Actions</th>
<th>Proposed Budget</th>
<th>Purpose</th>
</tr>
</thead>
<tbody>
<tr>
<td>- Create a committee who will volunteer in</td>
<td>Php 5,000.00</td>
<td>Transportation fees, food for the</td>
</tr>
<tr>
<td>the project from SK of the Brngy Kiladap</td>
<td></td>
<td>Volunteers - School Supplies</td>
</tr>
<tr>
<td>- Link to other organization</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Identify funding</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Actual Conduct</td>
<td>Php 1,000.00</td>
<td>Snacks for the Children, and food</td>
</tr>
<tr>
<td>• Giving of School Supplies</td>
<td></td>
<td>for the volunteers</td>
</tr>
<tr>
<td>Monitoring the Project</td>
<td>Php 100.00</td>
<td>Transportation fees</td>
</tr>
</tbody>
</table>
Sustainability

1) Documentation of the Project

**Project Time Table**

<table>
<thead>
<tr>
<th>Actions</th>
<th>Stages in Week starting June</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-program</td>
<td>1 2 3 4</td>
</tr>
<tr>
<td>-make a project proposal</td>
<td>x</td>
</tr>
<tr>
<td>-Create a committee</td>
<td>x</td>
</tr>
<tr>
<td>-Increase partnership</td>
<td>x</td>
</tr>
<tr>
<td>-Identification of funding</td>
<td>x x</td>
</tr>
<tr>
<td>- Registration of Evacuees children</td>
<td>x</td>
</tr>
<tr>
<td>- Marketing for the School Supplies</td>
<td></td>
</tr>
</tbody>
</table>

**July**

<table>
<thead>
<tr>
<th>Actions</th>
<th>Stages in the month of July</th>
</tr>
</thead>
<tbody>
<tr>
<td>- 1 day Community interaction to evacuees children</td>
<td>1 X July (4) 2 3</td>
</tr>
<tr>
<td>- Giving school supplies</td>
<td>x X July (11) x</td>
</tr>
<tr>
<td>- Make a Report</td>
<td>x</td>
</tr>
<tr>
<td>- Monitoring the project</td>
<td></td>
</tr>
</tbody>
</table>

**STAKEHOLDERS**

- The Stake holders of this program are:
  1) The Evacuees children parents
  2) The Brngy Chairman of Kiladap, Talitay, Mag
  3) The SK Volunteers and MWO

**Organizational History**

Sangguniang Kabataan
- A council of youth in the community
- Established to promote peace and develop young leaders within the community

*Muslim Women Organization
- A council of Muslim Women
- Established to develop young Muslim Women to conduct themselves in an Islamic point of View
ORGANIZATIONAL’s PAST PROJECT & ACTIVITY

*SK has the following project:
- Community service Tree Planting
  - Established Sport Equipments within the Brngy
*MWO
- Conduct Seminars and Workshops on Leadership and Peace
# ATE
## Acting Teachers for Evacuees
### Fatma Nor Aljanna Macog

<table>
<thead>
<tr>
<th><strong>Project Title:</strong></th>
<th>ATE (Acting Teachers for Evacuees)</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Proponent:</strong></td>
<td>Fatma Nor Aljanna Macog, Youth participant, Dalican Poblacion, Datu Odin Sinsuat, Maguindanao, Muslim, Maguindanaon</td>
</tr>
</tbody>
</table>

## Rationale/ Background
Dalican Poblacion is one of the Barangay in Datu Odin Sinsuat, Maguindanao. Although this place is not physically affected by the conflict that’s currently happening in Mindanao between the MILF-GRP because of the MOA-AD (Memorandum of Agreement on Ancestral Domain), but still it’s affected mentally and emotionally, sometimes the people living in Dalican can hear some of the gun shots and Bombs coming from the different neighboring barangays. And due to this conflict many families left their specific barangay and went to another barangay that’s not affected by the bombings and gun shots to be evacuees. One of the Barangays that serves the evacuees is the Dalican Poblacion, there’s a lot of evacuees in this place you can see them everywhere, from school to Evacuation center, and most especially the children. This children were been out schooled because of the conflict, some of them had a trauma and some of them loose their hopes in going to school. This program aims to give back the hope of those children in going back to school. Besides according to the Declaration on the Right to Development, Article 26 (2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

## Project Description
The project will serve as a medium in advocating education through the use of school supplies in the formation of children in the evacuation affected by the war and the youth participants in the community. Acting Teachers for Peace (ATE) will empower the children to go back to school.

We the ATE will give tutorial to those children in the evacuation center through story-telling, sharing of experiences, reading and writing.

## Objectives
The objectives of the project are the following:

1. To create an atmosphere of interaction between children and the youth participants,
2. To enhance the reading and writing ability of the children.

## Expected Output
The expected output of the project are the following:

- The children and the youth volunteers bridge the gap because of having the Interaction and Interfaith dialogue,
- The 30 children in the evacuation center are able to read a fable books and connect the learning they had to their life experiences,
- The children are able to write critical ending of the stories related to their life experiences, and this project also hopes to encourage the children to go back to the school.

## Expected Outcomes
The outcomes of the project are: The outcomes of the project are:

- The children are able to know the importance of Interaction and Interfaith dialogue,
- The children are able to know how important education is, they will figure out that when you’re educated you will know what’s happening in your surroundings and you will understand the
difference of the people,

Through reading the children are able to know the importance of listening to others because if they won’t listen they cannot answer the evaluation I will be given at the end of the day.

**Project Components**

The project is composed of the following:

1. Communication with the Barangay officials and DSWD (Department of Social Welfares and Development,
2. Meeting with the volunteers,
3. Giving school supplies to the children,
4. Interaction between the youth volunteers and children, and
5. Teaching the children how to read and write.

**Strategies of Implementation**

The strategies that will be use in this project are the following:

1. Communication with the Barangay Officials and DSWD,
2. Informing the evacuees,
3. Meeting with the volunteers,
4. Partnerships to the school organizations and Clubs such as Student Body Organization, PEER Counselors Club and 4-H Club,
5. Solicitations and Donations from business companies, students and teachers,
6. Implementation of the Project, and
7. Evaluation of the Project.

**Target Beneficiaries**

The target beneficiaries of this program are: The target beneficiaries of this program are (1) the 30 children in the evacuation center, (2) the youth participants coming from the school of Mindanao State University-Maguindanao, (3) the organization and clubs such as Student Body Organization, PEER Counselors Club and 4-H Clubs, (4) Some alumni of the PYLP will also benefit this project.

**Action Plan**

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>I. Pre-Program: (1) Communication with the Barangay Officials and DSWD, (2) Informing the Evacuees (3) Meeting with the volunteers (4) Partnerships with the school organizations and clubs (5) solicitation and Donations from the business companies, students and teachers (6) acquisition of materials</td>
<td>(1) The volunteers, Barangay officials and DSWD. (2) The volunteers and the Evacuees (3) The youth volunteers (4) The youth volunteers and representative of each organization and clubs (5) The youth volunteers, businessmen, students and teachers (6) The youth volunteers.</td>
<td>-transportation and letters -transportation and letter - letters, posters around the campus -letters - transportations, letters, donation box -transportation, school supplies, foods</td>
<td>-1st week of June Barangay office, DSWD office, Evacuation center -2nd week of June MSU-Magu. Campus, Market -3rd week of June Market</td>
<td>-Approval of the Barangay officials, DSWD, evacuees -minutes of the meeting -number of people and clubs responded -number of people who solicited and donated</td>
</tr>
</tbody>
</table>
### II. Program

A two-day community service includes:
- Giving the school supplies to the children.
- Interaction between the youth volunteers and children
- Story-telling and sharing of experiences
- Teaching the children how to read and write
- Giving the food to the children

<table>
<thead>
<tr>
<th>-youth volunteers and the children in the evacuation center</th>
<th>-transportation, needed materials for the program, school supplies and foods.</th>
<th>-4th week of June</th>
<th>-Evaluation sheets</th>
</tr>
</thead>
</table>

### III. Post-program

- Evaluation of the program
- Giving thank you letters, certificate of appreciation and certificate of participation
- Compilation of the Documentation
- Making reports

<table>
<thead>
<tr>
<th>-Youth volunteers, children</th>
<th>-paper, pencil, pen</th>
<th>-Evacuation center, Dalican Poblacion</th>
<th>-most of their answers are “YES”</th>
</tr>
</thead>
<tbody>
<tr>
<td>-Volunteers, children, Barangay officials, DSWD, Teachers, students, school</td>
<td>-papers, certificates, computer</td>
<td>-the letters and certificate were received by the respective people</td>
<td>-the documents were compiled</td>
</tr>
<tr>
<td>-Youth volunteers</td>
<td>-pictures and videos taken during the program</td>
<td>-the volunteers passed their reports</td>
<td></td>
</tr>
<tr>
<td>-youth volunteers</td>
<td>-paper, folder, pens and some photos</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### Project Timetable

<table>
<thead>
<tr>
<th>Actions</th>
<th>Stages in weeks</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>3rd week of May to 3rd week of June</td>
</tr>
<tr>
<td></td>
<td>1st week of June</td>
</tr>
<tr>
<td>Pre-Program</td>
<td></td>
</tr>
<tr>
<td>- Make a communication letter</td>
<td>X</td>
</tr>
<tr>
<td>- Send copies of the communication letter to the respective person</td>
<td>X</td>
</tr>
<tr>
<td>- Meet the volunteers</td>
<td></td>
</tr>
<tr>
<td>Program</td>
<td></td>
</tr>
<tr>
<td>---------------</td>
<td>--</td>
</tr>
<tr>
<td></td>
<td>X</td>
</tr>
</tbody>
</table>

Program
- Giving the school supplies to the children.
- Interaction between the youth volunteers and children
- Story-telling and sharing of experiences
- Teaching the children how to read and write
- Giving the food to the children

Post-Program
- Evaluation of the program
- Giving thank you letters, certificate of appreciation and certificate of participation
- Compilation of the Documentation
- Making reports

Proposed Budget

<table>
<thead>
<tr>
<th>Actions</th>
<th>Proposed Budget</th>
<th>Purpose</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pre-Program</td>
<td>Php 2000.00</td>
<td>-transportation fees, mails, letters of endorsement, food for the volunteers</td>
</tr>
<tr>
<td>- Make a communication letter</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Send copies of the communication letter to the respective person</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Meet the volunteers</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Increase partnerships</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Funding</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Prepare supplies</td>
<td></td>
<td></td>
</tr>
<tr>
<td>II. Program</td>
<td>Php 100.00</td>
<td>-transportation</td>
</tr>
<tr>
<td>- Giving the school supplies to the children.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Interaction between the youth volunteers and children</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Story-telling and sharing of experiences</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Teaching the children how to read and write</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Giving the food to the children</td>
<td></td>
<td></td>
</tr>
<tr>
<td>-III. Post-program</td>
<td>Php 500.00</td>
<td>-transportation, buying of materials</td>
</tr>
<tr>
<td>- Evaluation of the program</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Giving thank you letters, certificate of appreciation and certificate of participation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Compilation of the Documentation</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Making reports</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Output Indicator
The project output indicator are the following:
(1) The 30 children learned something from my program through evaluation,
(2) They will go back to school  
(3) Complete report of the project  
(4) Good feedback

**Sustainability Plan**

<p>| | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>(3)</td>
<td>Documentation of the project, like the reports of the other youth participant and the photos</td>
</tr>
<tr>
<td>(4)</td>
<td>The children know the importance of education</td>
</tr>
<tr>
<td>(5)</td>
<td>Able to read and write</td>
</tr>
<tr>
<td>(6)</td>
<td>Shared experiences</td>
</tr>
<tr>
<td>(7)</td>
<td>The children are encourage to go back to school</td>
</tr>
</tbody>
</table>

**Contacts**

**Organization & Contact Information:**

- PYLP Youth Participant-Fatma Nor Aljanna Macog 09061263557 or 09262550982

**Printed Name and Signature of Organization Head:**

- Alumnus of PYLP- Ronald Hallid Torres
- SBC( Student Body Organization)- Ivan P. Mandi
Sunday Tutorials  
Fehllyn Marie V. Magpulong  
Youth Participant  
Roman Catholic  
North Cotabato  
Cebuana  

Rationale/ Background:  
- Phase 1, Nursery Site, Kidapawan City is a diverse place with different ethnicities and religions (Christians, Muslims and Indigenous people).  
- The place had experience different problems ex. Access to education, misunderstanding, stereotyping and poverty.  
- Mostly the Indigenous people are discriminated and are laugh at by people around them though the government is providing some benefits for them but still they are outcast and considered as lower class of people by their neighbors.  
- The kids that will be tutored will be composed of Christian, Muslims and Indigenous people.  
- Based on the article 2 Article 2. Everyone is entitled to all the rights and freedoms set forth in this Declaration, without distinction of any kind, such as race, colour, sex, language, religion, political or other opinion, national or social origin, property, birth or other status. Furthermore, no distinction shall be made on the basis of the political, jurisdictional or international status of the country or territory to which a person belongs, whether it be independent, trust, non-self-governing or under any other limitation of sovereignty.  
- And based on the article 2 statement 2 of the Declaration on the Right to Development All human rights and fundamental freedoms are indivisible and interdependent, equal attention and urgent consideration should be given to the implementation, promotion and protection of civil, political, economic, social and cultural rights.  

Project Description:  
- The project is a half day session most specifically morning sessions and will be implemented every two weeks within 6 months and these will be done in Sundays because the volunteers are mostly students (classmates, friends and school working students).  
- The tutorial session will be done in a room in Notre Dame of Kidapawan College.  
- This project will provide snacks for the children and volunteers.  
- We will also build partnership with the school and local government and other private sectors (parents, friends and relatives).  
- I will ask the help of our vise-principal in school for her to help and back up me with my project because I am just a minor.  

Objectives:  
The objectives of the project are the following:  
- The project aims to build friendship, and peace between the people in Phase 1, Nursery site through interacting to each other.  
- To strengthen and improve their beliefs in coexistence by being together during the sessions.  
- To give the Kids initial knowledge in writing, reading and simple mathematics.  
- To develop the leadership skills of the volunteers in community involvement and to improve understanding and acceptance of each others differences.  

Output:  
The expected outputs are as follows:
The people accepted and supported the project with strong and warm response.
The fund collected for the project has been enough
The kids learned how to mingle with the others kids of different religions and ethnicity as them
Education services for the kids.

Volunteers:
A list of people involve in the project
A compilation of the tutorials topics, results in evaluation and others. documentary film about the project.

Outcome:
The project outcomes that will be beneficial to the Phase 1, Nursery Site community are the following:

- The beneficiaries will build friendship to each other that be the start of acceptance of each others differences.
- They will come to think that coexistence is possible.
- They will have a greater awareness of the real situation in their community.
- Acceptance and better understanding of each others differences towards a peaceful living.

Project Component:

Community of Phase 1, Nursery Site:
- Interfaith and inter-ethnic interaction between the volunteers and the people living within the community of Phase 1, Nursery Site.
- Tutorials about the basic/initial knowledge about writing, reading and simple mathematics.
- Giving of educational kit w/c contains pencils, erasers, sharpeners, papers, notebooks identification cards and activity handouts.

Volunteers:
- create linkages and partnerships to other sectors
- implementation of action plans
- monitoring of the established tutorial project.

Strategies of Implementation:

In order to attain the above objects the following are the strategies that will be use:
- Organize a group of volunteers that will help you cater the implementation of the project.
- Organize a committee for:
  - Food
  - Restoration
  - Solicitation
  - Information
  - Marketing
  - Venue and Reservation
  - Selection
  - Budget
  - Head (evaluation and other stuffs)
  - Teaching/tutorial

- Collaboration and partnership with different sectors esp. to the local government.
- Identify the budget needed and mailed solicitation letters
- Inform the community of the project
- Implement action Plans and
- Evaluate the project
Target beneficiaries:

- The target beneficiaries are:
  - 24 Kids (8 Christians, 8 Muslims and 8 Indigenous people) of Phase 1, Nursery Site, Kidapawan City.
  - The volunteers of the Project.

Action Plan:

Pre-Implementation Stage:

<table>
<thead>
<tr>
<th>Action</th>
<th>people included</th>
<th>Resources</th>
<th>schedule and Venue</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>meeting with volunteers and assign different committees</td>
<td>Head committee and all volunteers</td>
<td>Announcement letters</td>
<td>June 24, 2009; Notre Dame of Kidapawan College, HS department.</td>
<td></td>
</tr>
<tr>
<td>collaborate with different sectors (LG, private sectors ex. Store owners and other rich family friends.)</td>
<td>all volunteers and different sectors (LG and NDIYC)</td>
<td>endorsement letters, certification from an authorize personnel (ex. School principal)</td>
<td>June 25-30, 2009; Different offices and houses of the different sectors.</td>
<td></td>
</tr>
<tr>
<td>Canvass for the materials’ prices that are needed to be bought.</td>
<td>marketing committee and store owners and sales man/lady</td>
<td>List of needed materials, individuals</td>
<td>July 1, 2009; Different stores where the materials are found.</td>
<td></td>
</tr>
<tr>
<td>identify the budget needed</td>
<td>Budget Committee and marketing committee</td>
<td>List of needed materials, canvass price result</td>
<td>July 2, 2009; Notre Dame of Kidapawan College, HS Department</td>
<td></td>
</tr>
<tr>
<td>solicit for the fund</td>
<td>Solicitation committee and different sectors.</td>
<td>Solicitation letters</td>
<td>July 3-15, 2009; Different offices of the person to be solicited.</td>
<td></td>
</tr>
<tr>
<td>finalize the venue and reservations</td>
<td>committee for venue and reservations that will be supported by all of the volunteers</td>
<td>School principal and individuals</td>
<td>July 16-17, 2009; Notre Dame of Kidapawan College, HS Department</td>
<td></td>
</tr>
</tbody>
</table>
- Interfaith and inter-ethnic meeting with Phase 1, Nursery Site, community and Inform the community about the project.

<table>
<thead>
<tr>
<th>Action</th>
<th>People included</th>
<th>Resources</th>
<th>Schedule and Venue</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>- start of the tutorials(introduction)</td>
<td>Teaching committee and all volunteers, kids to be tutored</td>
<td>eaching and Head committee Individuals, educational kit and snacks</td>
<td>July 19, 2009; Notre Dame of Kidapawan College, HS Department</td>
<td></td>
</tr>
<tr>
<td>- Educational services</td>
<td>Teaching Committee all volunteers, and kids to be tutored</td>
<td>Teaching and Head committee Individuals, educational kit, snacks, Work book and Tutorial Manuals</td>
<td>Jul 19/Aug 2, 16 and 30 Sep 13 and 27/Oct 11 and 25/Nov 8 and 22/Dec 6 and 20, 2009</td>
<td></td>
</tr>
<tr>
<td>- continuous services until six(6) month is up.</td>
<td>Teaching community, all volunteers, kids to be tutored</td>
<td>Individuals and educational kit</td>
<td>July 19-December 20, 2009</td>
<td></td>
</tr>
<tr>
<td>- evaluate the kids by giving them an examination every after three(3) weeks.</td>
<td>Evaluation Committee All volunteers, kids to be tutored</td>
<td>Individuals, educational kit and test papers</td>
<td>August 16, 2009, September 27 and November 8, 2009</td>
<td></td>
</tr>
<tr>
<td>- one final examination for the</td>
<td>Evaluation committee all volunteers, kids to be tutored</td>
<td>Individuals, educational kit and test papers</td>
<td>Dec. 6, 2009; Notre Dame of Kidapawan College H. S. Department</td>
<td></td>
</tr>
</tbody>
</table>

**Post-Implementation Stage:**

<table>
<thead>
<tr>
<th>Action</th>
<th>People included</th>
<th>Resources</th>
<th>Schedule and Venue</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>- graduation rites, Christmas and</td>
<td>Head Committee all volunteers, kids</td>
<td>Designs for the activity, ribbons</td>
<td>Dec 20, 2009; Notre Dame of</td>
<td></td>
</tr>
</tbody>
</table>
farewell Party. to be tutored and medals, certificates, individuals, food and prizes for games Kidapawan College, HS Department

Project Timetable

<table>
<thead>
<tr>
<th>Task</th>
<th>Stages in month</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>1</td>
</tr>
<tr>
<td>Pre-implementation:</td>
<td></td>
</tr>
<tr>
<td>- Make a project proposal</td>
<td></td>
</tr>
<tr>
<td>- Send copies of proposal</td>
<td></td>
</tr>
<tr>
<td>- Project defense for approval</td>
<td></td>
</tr>
<tr>
<td>- meeting with volunteers and assign different committees</td>
<td></td>
</tr>
<tr>
<td>- Canvass for the materials’ prices that are needed to be bought.</td>
<td></td>
</tr>
<tr>
<td>- Identify the budget needed</td>
<td></td>
</tr>
<tr>
<td>- Solicit for the fund</td>
<td></td>
</tr>
<tr>
<td>- finalize the venue and reservations</td>
<td></td>
</tr>
<tr>
<td>- Interfaith and inter-ethnic meeting with Phase 1, Nursery Site, community and Inform the community about the project.</td>
<td></td>
</tr>
<tr>
<td>Implementation:</td>
<td></td>
</tr>
<tr>
<td>- start of the tutorials(introduction)</td>
<td></td>
</tr>
<tr>
<td>- Educational services</td>
<td></td>
</tr>
<tr>
<td>- continuous services until six(6) month is up.</td>
<td></td>
</tr>
<tr>
<td>- evaluate the kids by giving them an examination every after three(3) weeks.</td>
<td></td>
</tr>
<tr>
<td>- one final examination</td>
<td></td>
</tr>
<tr>
<td>Post-implementation:</td>
<td></td>
</tr>
<tr>
<td>- graduation rites, Christmas and Farewell Party.</td>
<td></td>
</tr>
</tbody>
</table>

Budget:

<table>
<thead>
<tr>
<th>Actions</th>
<th>Propose Budget</th>
<th>Purpose</th>
</tr>
</thead>
<tbody>
<tr>
<td>- pre implementation :</td>
<td>P 3,000.00</td>
<td>• Project adds, transportation fees, mails, solicitation / endorsement letters and food for the volunteers</td>
</tr>
<tr>
<td>- meeting with volunteers and assign different committees</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- Canvass for the materials’ prices</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- identify the budget needed</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- solicit for the fund</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
- Finalization of the venue and reservations
- Interfaith and inter-ethnic meeting
  - inform the community

- The six(6) month tutorial sessions’ services are as follows:
  - Educational services
    - Giving of educational kits.
  - Examinations
  - graduation rites, Christmas and Farewell Party

  ❖ P 7,000.00

  • activity books, tutorial manuals, pencils, Erasers, sharpeners, Papers, notebooks, dentification cards, activity handouts, ribbons, certificates, medals, food for the kids and volunteers, prizes for games.

**Sustainability Plan:**

- Document the flow of the project.
- Collaborate with the school, organizations such as NDIYC (Notre Dame Interfaith Youth Core) and other sectors.
- Ask the partners to sign a contract that will ensure the partnership.
- Maintain possible continuing funding from any group.

**Organizational Contact Information:**

Notre Dame Interfaith Youth Core, Notre Dame of Kidapawan College, HS Department, Datu Ingkal St. Kidapawan City 9400 Philippines.

**Organizational Head & Contact Information:**

Name: Fehllyn Marie V. Magpulong
Home Address: P-4, Del Carmen, Pres. Roxas, North Cotabato 9400 Philippines
Mobile Number: 09215757897
Occupation: Student
School: Notre Dame of Kidapawan College, HS Department.
RATIONALITY/BACKGROUND

Koronadal is a small city located in the small province of South Cotabato, southern part of Mindanao. It has diverse communities within it composed by Muslims, Christians and some indigenous villagers particularly the T’bolis and B’laans.

There is a small remote school away from the industrialized and modern lifestyle of the city. It reflects the diversity of the city having students of different cultures, religions, and orientations. Christians are the majority with minority of people coming from the Muslim and B’laan sectors.

Social and economic problems such as stereotyping, poverty, and poor education are prevalent in this community.

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

This project, “Piece of Paper: PEACE on Paper”, aims to eradicate prejudices and stereotyping in the village.

PROJECT DESCRIPTION

This project will be implemented within the first semester of the school year of Notre Dame of Marbel University. The parts include:

1. Monthly cultural awareness program with inter-faith dialogue for students and parents to strengthen understanding and community relationships in the village and
2. Engage in a day program of giving PEACE-oriented educational kits to elementary students of Barangay Supon Elementary School as a sign of justice and no-to-stereotypes campaign.

OBJECTIVES

The objectives of this project are the following

1. To establish healthy community relationships
2. To strengthen understanding of each other’s culture through cultural awareness program
3. To appreciate the importance of interaction and interfaith dialogue
4. To help volunteers hone leadership skills and advocate community outreach
5. To deepen understanding of the way of living within the area
6. To establish a peace loving community

EXPECTED OUTPUTS

Outputs for the tri-people:
• Peace Paper that will play as the memorandum of agreement in every cultural awareness program and interfaith dialogue sessions, and
• Peace drawings by the students that will serve as reminders to everybody of peace and dialogue’s importance.

Outputs for the Young Mindanaoan Peace Builders youth group:
• A list of partners and government officials we will be working with for present and future purposes;
• A compilation of cultural facts of tri-people;
• A compilation of the stories of the people within the village; and
• A documentary film about the project.

EXPECTED OUTCOMES

• Greater awareness on different cultures
• Greater awareness of interfaith dialogue
• Greater awareness of importance of peace (especially for the children)
• Greater awareness on how to avoid conflicts

PROJECT COMPONENTS

Supon Village:
• Interfaith and inter-ethnic dialogues every month between the volunteers and the people within that village
• Cultural awareness program every month
• Educational kit donations to the children

Young Minadanaoan Peace Builders:
• Collaborate with local official and other institutional or non-institutional organizations
• Implement action plans
• Document the project

STRATEGIES OF IMPLEMENTATION

• Have a well organized committee by weekly meetings
• Create partnerships with other school organizations
• Identify possible benefactors
• Inform the community of the project
• Implement the action plans
• Evaluation

TARGET BENEFICIARIES

The direct beneficiaries of this project are:
• The villagers and the students of Supon community, and
• The volunteers coming from different youth groups of NDMU campus.
ACTION PLANS

Action plans are categorized into three:

IMPLEMENTATION PLAN

<table>
<thead>
<tr>
<th>DATE/VENUE</th>
<th>ACTIONS</th>
<th>Resource Persons</th>
<th>Resource materials</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>June 15-30 NDMU NDMU campus</td>
<td>Create committee</td>
<td>NDMU student volunteers</td>
<td>Minutes Book</td>
<td>Tasking</td>
</tr>
<tr>
<td></td>
<td>Link to other institutional organizations like Muslim Student Organization and Youth For Christ movement</td>
<td>YMPB</td>
<td>Endorsement letters, solicitation letters, and posters and ads</td>
<td>People interested (number)</td>
</tr>
<tr>
<td></td>
<td>Collaborate with local officials</td>
<td>Local Officials</td>
<td>Solicitation letters</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Identify possible funding</td>
<td>YMPB and local business magnates</td>
<td>Solicitation letters</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Identify possible funding</td>
<td>UN and YMPB</td>
<td>Solicitation letters</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Cultural awareness program, interfaith and interethnic dialogue</td>
<td>Resource Speakers, YMPB, MSO, YFC, JPIA, and Supon Villagers</td>
<td>Peace papers (Cartolina), ballpens, and notepads.</td>
<td>Interviews and surveys</td>
</tr>
<tr>
<td></td>
<td>Educational kit distribution via program</td>
<td>YMPB, MSO, YFC, students of the beneficiary school</td>
<td>Peace notebook, Peace papers (notepads), Pencils, erasers, and sharpeners</td>
<td>Peace drawing competition</td>
</tr>
</tbody>
</table>
BUDGET PLAN

<table>
<thead>
<tr>
<th>ACTIONS</th>
<th>PURPOSE</th>
<th>BUDGET</th>
</tr>
</thead>
<tbody>
<tr>
<td>JUNE 15-30 work</td>
<td>Transportation fees, mails, letters of endorsement, and food for the volunteers</td>
<td>Php 2000.00</td>
</tr>
<tr>
<td>Monthly sessions</td>
<td>Transportation fees, resource materials, and food for the volunteers</td>
<td>Php 1000.00</td>
</tr>
<tr>
<td>Educational Kit distribution</td>
<td>Transportation fees, educational kits, prizes,</td>
<td>Php 7000.00</td>
</tr>
</tbody>
</table>

TIME PLAN

<table>
<thead>
<tr>
<th>Obligations</th>
<th>WEEKLY STAGES</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Month</td>
</tr>
<tr>
<td>Project proposal</td>
<td></td>
</tr>
<tr>
<td>Information dissemination</td>
<td></td>
</tr>
<tr>
<td>Creating a committee</td>
<td></td>
</tr>
<tr>
<td>Funding</td>
<td>June</td>
</tr>
<tr>
<td>Cultural Awareness Program</td>
<td></td>
</tr>
<tr>
<td>Interfaith Dialogue</td>
<td>True for four months</td>
</tr>
<tr>
<td>Educational Kit Distribution</td>
<td>August</td>
</tr>
<tr>
<td>Sending Thank You Letters</td>
<td></td>
</tr>
<tr>
<td>Share photographs</td>
<td></td>
</tr>
<tr>
<td>Make a report</td>
<td>October</td>
</tr>
</tbody>
</table>

SUSTAINABILITY PLAN

- PEACE PAPERS that will serve as contract
- Train next members
- Maintain relationship with benefactors
- Institutionalized the project through the school

STAKEHOLDERS

- Tri-people of Supon Village
- Barangay Chairman Of Barangay Supon
- Youth volunteers from YMPB
- Youth volunteers from assistant organizations – MSO, YFC, JPIA
- Benefactors (e.g. UN)
- Access alumnus John Yrick Era
Dadabiatan Akn
(Meranao terms meaning “my culture”)
Omar Rande

I – Rationale

Meranao culture has always been in the process of assimilating the lives of the Meranao people. Through which, Meranaos were able to live in a distinctive, vibrant, unique way of living. Colorful dresses, marvelous arts, delightful delicacies, unique ornaments, and even wonderful songs and dances were just some of the beneficial components of the culture making it more steadfast. But still, due to certain factors, it faces a dilemma as any other culture is facing. That is, the dilemma of being slowly forgotten.

Since Meranao youth were already engrossed with the modern practices of the generation including the effects of technology, they are already overlooking the importance and essence of their native culture. A Meranao youth would most likely choose texting or surfing the net than engage in a culture-related activity. Indeed, technology has also brought its disadvantages to our community.

Aside from the discouraging effect of technology to the youth, rivalry among schools is one part of the dilemma our community is facing. Competition is well observed among these schools whether these are private or public. Practically, differences among them are the very reason why they arrived in this situation.

II – Project Description

Dadabiatan akn is derived from the meranao language meaning “my culture”. This program is created basically to serve as means of cultivating the relevance of Meranao culture in the lives of the youth and the Meranao people as a whole.

Meranao is derived from the terms “ma” and “ranao” which mean “people” and “lake” respectively. Therefore, Meranao literally means “people by the lake.” Lanao Lake is the lake being referred to. That is, technically, anyone residing around the Lanao Lake could be called Meranaos whether they may be Muslims, Christians, and Lumads.

In accordance with the rationale of the project, a month long activity will be conducted by the organizers. Since schooling would start during the process of the activity, then the proper activities are to be observed during Sundays of the month to adjust with the schedule of the participating youth. The beneficiaries of the program would mostly be first year high school students recruited from the different schools in Marawi City to create a diverse environment so as to make a good camaraderie among them. This would most likely be a workshop which would enhance the students’ skills in dancing, singing, and adapting their culture as a whole.

III – Objectives

1. To promote the beauty of the Meranao culture by engaging Meranao youth in its practices.
2. To bridge the gap among schools and practice co-existence being provided that the participating youth are from the different schools in the city.
3. To have an inter-faith socialization among the people involved in the project considering that almost a half of them are Christians.
4. To create an unbreakable bond and good camaraderie among the youth participants.
5. To strengthen the spirit of volunteerism among the willed organizers of the activity and the participants, as well as to shape their hearts free from prejudices and biases.
IV – Outputs of the Project

The project sets up a new atmosphere among the youth of Marawi City. It results to a good promotion of the beauty of their culture. A good collaborative force among the volunteers would serve as a very good foundation in producing a more responsible and empowered community. Subsequently, the spirit of volunteerism will be realized.

Different schools from the city will have a better relationship towards each other. Hence, the dilemma about competition will might as well be eradicated.

V – Outcomes of the Project

With the objectives of the project, a more considerate people of Marawi City especially the youth will grow. Their attitude and perception towards their culture will eventually change on a more positive aspect.

Having a diverse environment in the project, that is, Muslims and Christians, understanding one’s differences is more probable. They would eventually learn to appreciate each other’s religions.

The experience that the participants will undergo in the program might eventually serve as their inspiration to work hard for the betterment of Marawi City. The volunteers would serve as role models to the young minds they are working for so they may do the same to their community.

<table>
<thead>
<tr>
<th>Date</th>
<th>Activities</th>
</tr>
</thead>
<tbody>
<tr>
<td>May 24–30, 2009</td>
<td>✓ Search for volunteers and inform them about the project, as well as, to gather their ideas and sentiments about it.</td>
</tr>
<tr>
<td>June 21 &amp; 28, 2009; July 5 &amp; 12, 2009 3rd week of July</td>
<td>✓ Customization and finalization of the project.</td>
</tr>
<tr>
<td>June 20, 2009</td>
<td>✓ Venue request and confirmation and dissemination of information to the participants.</td>
</tr>
<tr>
<td>June 10-19, 2009</td>
<td>✓ Gathering of resources. (Solicitation period)</td>
</tr>
<tr>
<td>June 1–6, 2009</td>
<td>✓ Final preparation for the implementation of the project.</td>
</tr>
<tr>
<td>June 7-9, 2009</td>
<td>✓ Actual project implementation. ✓ Assessment and evaluation.</td>
</tr>
</tbody>
</table>

VI – Project Components

The project is primarily composed of the following:

➢ Project proponent

➢ Partners and Volunteers
  - Access-PYLP Alumni
  - Ranao Council Student Assembly
  - Mindanao State University – Marawi City college students
  - BYTES (MSU-CIT government student body)
  - Cursor (MSU-CIT official publication team)

➢ Participating Schools (Beneficiaries)
  - University Training Center
  - Institute of Science Education – Science High School
  - Integrated Laboratory School
  - Marawi City National High School
The following strategies are highly suggested in implementing the activity:
1. Recruitment of volunteers (friends, classmates, access alumni, and other willing individuals).
2. Conceptualization and organization with the recruited volunteers.
3. Project preparation which includes project venue, solicitation for funds, and other necessary things.
4. Information Dissemination.
5. Actual project implementation.
6. Assessment and evaluation.

Thirty freshmen high school students are the targeted beneficiaries of the project (Muslims and Christians).
Ten individuals (Muslims and Christians) are the minimum required number of volunteers needed for the implementation of the project.

Activities | People Involved | Resources | Schedule and Venue | Evaluation
---|---|---|---|---
Presentation of project to volunteers | Omar and volunteers | Personal Computers (laptops) | May 24-30, 2009 at MSU – main campus |  
Series of meeting | Omar and volunteers | Personal Computers (laptops) | June 1-6, 2009 at MSU – main campus |  
Recruitment of Participants | Omar and volunteers | Proponent’s budget | June 7-9, 2009 in Marawi City |  
Resource Mobilization (Solicitation) | Omar and volunteers | Proponent’s budget | June 10-19, 2009 in Marawi City |  

General assembly, program proper (invocation, message, orientation); role- | Omar, volunteers, and participants | Solicited Funds | June 21, 2009 at Ranao Council bldg and golf course, MSU main |  

II – Action Plan: Conduct Stage
<table>
<thead>
<tr>
<th>Activities</th>
<th>People Involved</th>
<th>Resources</th>
<th>Schedule and Venue</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Culinary activities, dancing and singing</td>
<td>Omar, volunteers, and</td>
<td>Solicited Funds</td>
<td>June 28, 2009 at Ranao Council bldg</td>
<td></td>
</tr>
<tr>
<td>workshop, and games/ice breakers</td>
<td>participants</td>
<td></td>
<td>and golf course, MSU main</td>
<td></td>
</tr>
<tr>
<td>Culinary activities,</td>
<td>Omar, volunteers, and</td>
<td>Solicited Funds</td>
<td>July 5, 2009 at Ranao Council bldg</td>
<td></td>
</tr>
<tr>
<td>continuation of</td>
<td>participants</td>
<td></td>
<td>and golf course, MSU main</td>
<td></td>
</tr>
<tr>
<td>dancing and singing</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>workshop, and games/ice breakers</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Final presentation (dancing and singing</td>
<td>Omar, volunteers, and</td>
<td>Solicited Funds</td>
<td>July 12, 2009 at Amphitheater, MSU main</td>
<td></td>
</tr>
<tr>
<td>contest), closing program</td>
<td>participants</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

XII – Action Plan: Post-conduct Stage

<table>
<thead>
<tr>
<th>Activities</th>
<th>People Involved</th>
<th>Resources</th>
<th>Schedule and Venue</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assessment and Evaluation</td>
<td>Omar and volunteers</td>
<td>Personal Computers</td>
<td>3rd week of July</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>(laptops)</td>
<td>at MSU – main campus</td>
<td></td>
</tr>
</tbody>
</table>

XIII – Organization Proponent/Contact Information

Name: Omar Hussien B. Rande
Address: 048 Cabili St., Lilod Madaya, Marawi City, Lanao del Sur, Philippines
Mobile number: 09184438089
Occupation: Student
School: Mindanao State University – Marawi City
I. Rationale:

Education is a very important tool a child could have. However due to poverty and the isolation of the location many cannot afford to go to school and attain a decent education. It is said that having education is the key to escape poverty.

The recent conflict between the Moro Islamic Liberation Front and the Government became a hinder to education of many youth. They cannot go to school due to clash between opposing groups and also even after the conflict is over the youth don’t want to go to school anymore.

Barangay New Culasi is a mountain village of Pigcawayan, it is composed mostly of Christian and Indigenous Manobo settlers. Schools are present on the community but it was just last year a High school was established. With the access to both Elementary and Secondary education it was a relief to the families that send their kids to the town to study for their expenses was lessened. Even with this, still there are out of school youth and they deserve a chance to acquire learning.

Book for Peace: Bridging the Gap through Education aims to provide learning and help to the out-of-school youth and young people of the Barangay and also through this peace will be promoted by studying and gaining knowledge together.

International Declaration of Human Rights

Article 1
All human beings are born free and equal in dignity and in rights.

Article 26
1. Everyone has the right to education
2. Education shall be directed to the full development of the human personality and to the strengthening of respect to human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.

II. Project Description:

The project Book for Peace: Bridging the Gap through education aims to give the youth of Barangay New Culasi the access to books and other learning materials by the means of creating a Barangay Library. Books will be acquired through donations and joint effort of friends, classmates, and the school. The library can also cater a good relationship between different youth groups (Christian, Muslim, and Manobo) living within the village and surrounding Barangays in terms of having time to study and learn together. Aside from the library volunteers will also have a tutorial lesson for the youth, teaching them the basics of reading, writing and counting.
After the project is turned over to the community officials they can push through the tutorial lesson. Interested person can also volunteer to do the tutorial lesson.

III. Objectives of the Project:
- To help the youth, enhance their knowledge and skills in reading and writing.
- To give out-of-school youth a chance to learn through tutorial lessons
- To divert the attention of youth from Illegal drugs and actions to a more productive learning experience.
- To sharpen the skill for community involvement of the volunteers.
- To promote interfaith, inter-ethnic and intergenerational relationship between the Lumads (Manobo, Tiruray), Christians and Muslim youth.

IV. Output of the Project

The expected outputs of the project are 1. the creation of a Barangay Library which the community could use as research and learning center. 2. the formation of tutorial sessions for the youth of the village and surrounding villages. 3. a documentation of the activity this will provide the report of the tutorial sessions and can be use to improve the library.

V. Outcome of the Project:
- Greater awareness of the people of the village to the value of education
- Provides a hobby to the young people and will lead them away to dangerous activities.
- Promote a better understanding for attaining peace through reading.
- Camaraderie of the youth of different religions and ethnicity.

VI. Project Components:

The project consists of 3 stages:

Preparatory stage: this includes planning of the project, orientation of the project to partner organization like the LGU of Pigmawayan, Barangay New Culasi and PNHS and asking of support from the people of the village.

Conduct Stage: the implementation part of the project, this is where we start the library and the tutorial lessons for the youth (ages 3 to 12).

Evaluation Stage: proper documentation of the project, includes the report and photo essay. Turn over of the key of the project to the community is also a part of the evaluation stage. They can continue the tutorial lesson and improvement to the library.

VII. Strategies of Implementation:
- Create a committee from the volunteer individuals
- Send letter to the Mayor and Barangay officials for the project plan presentation
- Identify possible donors and send solicitation letter.
- Inform the community about the project and ask for support.
- Implement the action plans
 Conduct evaluation
Turning over of the key of responsibility to the community.

VIII. Partners and Beneficiaries

The community Library will benefit everyone in the village that is interested in researching and learning more. A number of 20 children of the village will be the benefactor of the tutorial session.

<table>
<thead>
<tr>
<th>Name</th>
<th>Benefit</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Rother Jan B. Delos Santos</td>
<td>Will spearhead the operations of the project. This will be an avenue to share experiences to the people of the community and to develop community relationship.</td>
<td>Commit to do the project</td>
</tr>
<tr>
<td>Volunteers (friends, teachers and classmates, SSG officers)</td>
<td>The volunteers will strengthen their commitment for community service and for the advocacy for peace. Also this will help develop their skills in managing groups to create new generation of leaders</td>
<td>Willing to handle the project</td>
</tr>
<tr>
<td>Government</td>
<td>Assistance and partnership with local officials of the community enhances the governments relationship to the people and the services they render to the community</td>
<td>Sponsor, financial assistance and security</td>
</tr>
</tbody>
</table>

IX. Timetable

The time table consists from the conduct of the presentation of the project to the implementation and the evaluation.

<table>
<thead>
<tr>
<th>Date/ Time Frame</th>
<th>Program/ Activities</th>
<th>Person-in-charge</th>
<th>Resources</th>
</tr>
</thead>
<tbody>
<tr>
<td>June 2, 2009</td>
<td>Presentation of the project to LGU Pigcawayan and New Culasi Brgy. officials</td>
<td>Rother</td>
<td>Laptop and hard copy of the project,</td>
</tr>
<tr>
<td>June 2, 2009</td>
<td>Meeting of the volunteers</td>
<td>Rother</td>
<td>Laptop, camera and concept of the project</td>
</tr>
<tr>
<td>June 3-5, 2009</td>
<td>Gathering of resources and mobilization of youth volunteers</td>
<td>Volunteers and SSG officers</td>
<td>Donations and sponsorship</td>
</tr>
<tr>
<td>June 6, 2009</td>
<td>Final preparation, meeting of all the volunteers</td>
<td>Rother, volunteer SSG officers</td>
<td>Minutes of the meeting</td>
</tr>
<tr>
<td>June 7, 2009</td>
<td>Implementation of the project</td>
<td>Rother, Volunteers, SSG officers and Barangay officials</td>
<td>All</td>
</tr>
<tr>
<td>June 7, 2009</td>
<td>Turn over of the Key of responsibility to Barangay New Culasi</td>
<td>Rother and the volunteers, Barangay Officials and people of the community</td>
<td>All</td>
</tr>
<tr>
<td>3rd week of June</td>
<td>Assessment and evaluation</td>
<td>Volunteers</td>
<td>Documentations and project report</td>
</tr>
</tbody>
</table>
X. Action Plan: Pre-conduct Stage

<table>
<thead>
<tr>
<th>Actions</th>
<th>People Involve</th>
<th>Resources</th>
<th>Schedule &amp; Venue</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Presentation of project proposal to the LGU</td>
<td>Rother, Mayor and Barangay officials</td>
<td>Laptop, Projector hard copy of the project</td>
<td>June 2, 2009 at Municipal Hall</td>
<td>Attendance, Documentation and presentation</td>
</tr>
<tr>
<td>Meetings</td>
<td>Rother, volunteers, SSG officers</td>
<td>Laptop, camera</td>
<td>June 2, 2009 at rother’s house</td>
<td>Attendance, Documentation, photos and presentation</td>
</tr>
<tr>
<td>Resource Mobilization</td>
<td>Volunteers, Rother, SSG officers</td>
<td>Donations and sponsorship</td>
<td>June 3-5, 2009 at the community of Pigcawayan</td>
<td>Attendance, Documentation, photos, donations and sponsors</td>
</tr>
<tr>
<td>Final preparation</td>
<td>Volunteers, Rother, SSG officers</td>
<td>Checklist</td>
<td>June 6, 2009 at rother’s house</td>
<td>Attendance, Final list</td>
</tr>
</tbody>
</table>

XI. Action Plan: Conduct Stage

<table>
<thead>
<tr>
<th>Actions</th>
<th>People Involve</th>
<th>Resources</th>
<th>Schedule &amp; Venue</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Assembly</td>
<td>Friend volunteers and SSG officers</td>
<td>Attendance sheets, tables and chairs</td>
<td>June 7, 2009 Barangay New Culasi</td>
<td>Achievable</td>
</tr>
<tr>
<td>Inter-faith prayer</td>
<td>Jimber Magtulis (SDA)</td>
<td>Copies of prayer</td>
<td>June 7, 2009 Barangay New Culasi</td>
<td>Achievable</td>
</tr>
<tr>
<td>Opening Message</td>
<td>Community leaders</td>
<td></td>
<td>June 7, 2009 Barangay New Culasi</td>
<td>Achievable</td>
</tr>
<tr>
<td>Project Orientation</td>
<td>Rother</td>
<td>Speaker</td>
<td>June 7, 2009 Barangay New Culasi</td>
<td>Achievable</td>
</tr>
<tr>
<td>Project proper</td>
<td>Rother, volunteers and Barangay officials</td>
<td>Books, shelves</td>
<td>June 7, 2009 Barangay New Culasi</td>
<td>Achievable</td>
</tr>
<tr>
<td>Tutorial lessons</td>
<td>Volunteers, SSG officers</td>
<td>Books, pencils and paper</td>
<td>June 7, 2009 Barangay New Culasi</td>
<td>Achievable</td>
</tr>
<tr>
<td>Closing program</td>
<td>Volunteers and community leaders</td>
<td>speakers</td>
<td>June 7, 2009 Barangay New Culasi</td>
<td>Achievable</td>
</tr>
<tr>
<td>Turning over of the key of responsibility</td>
<td>Rother and Barangay captain and the people</td>
<td>Speakers</td>
<td>June 7, 2009 Barangay New Culasi</td>
<td>Achievable</td>
</tr>
</tbody>
</table>
XII. Schedule and Venues of the Implementation:

The project will start at the first week of June at Barangay New Culasi, Pigcawayan. The location of the library will be base on the decision of the Barangay Officials and community designated librarian will be the one to maintain the library.

XIII. Action Plan: Post Conduct Stage

<table>
<thead>
<tr>
<th>Actions</th>
<th>People Involve</th>
<th>Resources</th>
<th>Schedule &amp; Venue</th>
<th>Evaluation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Meetings</td>
<td>Volunteers, SSG officers, community leaders</td>
<td>Technical resources</td>
<td>3rd week of June rother’s house</td>
<td>Minutes of Meeting, documentation and Photos</td>
</tr>
<tr>
<td>Evaluation and Assessment</td>
<td>Volunteers, SSG officers, community leaders</td>
<td>Technical resources</td>
<td>3rd week of June rother’s house</td>
<td>Minutes of Meeting, documentation and Photos</td>
</tr>
</tbody>
</table>

XIV. Proposed Budget and Donors:

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Total Amount</th>
<th>Resources</th>
<th>Schedule &amp; Venue</th>
</tr>
</thead>
<tbody>
<tr>
<td>Food</td>
<td>2 meetings</td>
<td>food</td>
<td>June 2 &amp; 6</td>
</tr>
<tr>
<td></td>
<td>100.00= 200.00</td>
<td></td>
<td>Rother’s residence, New Culasi</td>
</tr>
<tr>
<td></td>
<td>Snacks</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>20 kids</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>20.00= 400.00</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Transportation</td>
<td>500.00</td>
<td>Gasoline, money</td>
<td>June 7 Barangay New Culasi</td>
</tr>
<tr>
<td>Communication</td>
<td>200.00</td>
<td>Solicitation letters, communication letter</td>
<td>June Municipal Hall, Barangay New Culasi, Pigcawayan National High School</td>
</tr>
<tr>
<td>Secretariat</td>
<td>300.00</td>
<td>Secretariat materials</td>
<td>June Municipal Hall, Barangay New Culasi, Pigcawayan National High School</td>
</tr>
</tbody>
</table>

XV. Sustainability Plan:

The sustainability of the project continues after the implementation and the turning over of the project itself to the community. The project itself will be part of the community improvement plan and can improve this library by bringing more donations. Designated librarian of the community will be the one in charge of the safekeeping of the books.

XVI. Organizational Proponents:

<table>
<thead>
<tr>
<th>Name</th>
<th>Benefit</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>SSG Officers S.Y. 2009-2010</td>
<td>Trains next generation of community volunteers and improve their leadership skills.</td>
<td>Attainable</td>
</tr>
<tr>
<td>Community Leaders</td>
<td>Strengthen their commitment to community service, peace and development of community relation</td>
<td>Attainable</td>
</tr>
<tr>
<td>Barangay New Culasi KALIPI- (Housewives Association of Barangay New Culasi)</td>
<td>Strengthen their relationship with their community by committing to volunteer as tutors for their own children</td>
<td>Achievable</td>
</tr>
</tbody>
</table>
Pinta-Linaw
Paint for Peace
Darelee C. Uballas
Youth Participant
UCCP
Illongo-Cebuano
Midsayap, North Cotabato

Rationale
The Province of Cotabato lies on the eastern part of Region XII and is strategically located in the central part of Mindanao. This province is known as a home of multi-ethnic groups (the Manobo, Muslims, Christians and other religions).
In a small barangay of Agkir-Agkir located in the mountain of Libungan Cotabato is a reflection of how creative and faithful indigenous people are. This area is one of the affected places during the war between the Moro Islamic Liberation Front and the Armed Forces of the Philippines last year. The area also experienced social and economic problems such as poor education and conflict such as fighting to own a land. Youth here are not given the chance to show up their talents because the area is far from civilization and has no enough supply of materials for the development of their skills.
This project, PINTA-LINAW is designed to give the youths a chance to enhance their creativity and talents in art. In the future they will use these skills as a tool of putting the color of peace to the hearts and lives of the people in their community.

Based on Universal Declaration of human Rights
Article 21:
(2) Everyone has the right of equal access to public service in his country
Article 26:
(2)Education shall be directed to the full development of the human personality and to strengthening of respect for human rights and fundamental freedoms, it shall promote understanding, tolerance, and friendship among all nations, racial and religious groups and shall further the activities of the United Nations for the maintenance of peace
Article 27:
(1) Everyone has the right freely to participate in the cultural life of the community, to enjoy the arts and to share in scientific advancement and its benefits
Article 29:
Everyone has duties to our community in which alone the free and full development of his personality is possible

Project Description
The PINTA-LINAW is a term derive from a Bisayan word means PINTA for paint and LINAW for peace. This project will be implemented in the month of June. It is a whole day activity: half day session on the role of basic art in building peace and another half day for the recreational activities. This will help the youth relax their minds from the trauma of war. It will also help them develop their God given talent in the field of art. As HSSC president in partnership of Linayag Artist Guild I volunteer my organization as the head of this project.

Objectives
- To discover, improved and develop potential skills of the youth,
- To help their young minds express their ideas through painting,
- To promote peace in the barangay of Agkir-Agkir using creative and artistic masterpieces,
- To sharpen the volunteers leadership skills in community outreach,
• To understand more the cultures of other religions,
• To establish inter-ethnic, inter-generational and inter-faith relationship among Manobo (Lumad), Muslim and Christian youths.

Expected Output

The people of Agkir-Agkir:
1. Painting masterpieces of the children which are ready for display.

HSSC and Linayag Artist:
1. List of the contacts of the partner organization and government official of the community involve
2. A documentary film about the project.

VENUE (TBA)
Barangay hall of Agkir-Agkir

PROJECT DURATION
1 day:
8:00-12:00 basic painting lecture and hands on
12:00-1:00 lunch
1:00-4:00 recreational activities

TARGET DATE
Second to the last Saturday in the month of June

STRATEGIES OF IMPLEMENTATION
➢ Create a committee then designate them in the different task
➢ Establish link and create partnership to other organization, government offices and to the private companies as well
➢ Identify possible donors and mail them solicitation letters
➢ Inform the community about the project
➢ Implement the action plans
➢ Evaluation of the project

Target beneficiaries
The target Beneficiaries of this program are
(1) the 20 Manobo youth of Agkir-Agkir
(2) the student-volunteers of the high school student council and the LINAYAG artists
(3) The companies, school departments and persons who will fund my community project

Action Plans
Actions:
- Create a committee who will work in the projects from the HSSC and Linayag artist guild
- communicate with the town and barangay officials

People Involved:
-HSSC officers and Linayag artist members
-HSSC

Resources:
-solicitation letters, copies of the community project and the flow of activities, materials, permits
-Local officials

Schedule and venue:
-First week until the 2nd week of June

Evaluation:
Minutes of the meeting
- Number of the persons who responded and willing to help and cooperate

**Action:**
Identify the funding

**People involve:**
HSSC and Linayag Artist

**Resources**
Department stores, companies and individuals

**A one day community service includes:**
1. Basic painting sessions
2. Developing of skills by making their own masterpieces
3. Awareness of peace and order situation through recreational activities
4. Inter-ethnic relations

**People involved:**
20 youth of the barangay, HSSC officers and Linayag Artist members, funding companies and individuals

**Resources:**
Man power of the volunteers

**Target date:**
2nd to the last week of June

**Evaluation:**
Development test,

**Action:**
Community visit

**People involved:**
Linayag members

**Resources:**
Linayag members

**Target date:**
1st Saturday of July

**Evaluation of:**
- Process
- Content
- Youth participation
- Impact evaluation

**Sustainability plan**
- Form a small organization that will continue the project.
- Combined this organization to other artists organization from other barangays
- Train second level members to be the next volunteer
- Maintain possible continuing funding from the companies and any group

**Methodology**
- Step 1: Preparation
  - Community Visit
  - Identify the;
    - Participant
    - Venue
• Training design
• Materials needed
• Budget
• Step 2: Training Proper
  Basic painting session, recreational activities
• Step 3: Display of art works
• Step 4: Evaluation of;
  - Process
  - Content
  - Youth participation
  - Impact evaluation

Organization’s History and Background
Linayag artist guild:
• a peace related organization under the Community Extension Research Education Administration (CEREA) that molds, train and develop youth to be active in peace involvement, enhance artistic and leadership skills and strengthen community engagement
• Organize to promote peace through visual expression
• Uses artistic masterpieces to show the creative culture of Mindanaons
• To represent the student in our school in poster making competitions
High School Student Council:
• A group of student officials from the different high school levels
• Head of all High School clubs and organizations
Sports for Peace
Arien Faye S. Vegafria

I. Rationale

◊ **Midsayap** is a first class municipality in the province of North Cotabato. The word is a Maguindanaon term which means “person wearing a hat”. The township of Midsayap is a caring and sharing society that primarily respects the Mindanao heritage, advocates justice, freedom and peace which seeks a life of faith and serves as a dwelling place for nurturing learning and action abilities.

◊ Apparently, the aims and goals of Midsayap to attain a peaceful environment had been at stake. People in our community are fighting with each other because of land ownership, misunderstandings with other religions and ethnicities, and even because of money.

◊ Despite the fact that its aims and goals may look unfeasible, Midsayap still perseveres to inculcate the significance of peace to everyone in order to stop war and fighting. Barangay Kimagango is one of the most appropriate environments to celebrate a peace-concerned project.

◊ This project is bonded by teamwork that is acquired through sports activities presented herein. Teamwork is the main ingredient in establishing unity to everyone and is therefore the main ingredient in promoting peace.

◊ Nowadays, sport activities are merely situated at the town that causes lesser outdoor experiences for the youth. Because of this, it is therefore this project: **Sports for Peace** is being proposed because it aims to ratify the problem on the peace and order situation of the Philippines.

II. Project Description

◊ **Sports for Peace** is a communal project of the residents of Barangay Kimagango, the Local Government Officials of Midsayap, the Sangguniang Kabataan chairman and members, and Kagawads.

◊ Diverse youths (Muslim, Christians and Indigenous People) will be invited for scheduled practices to sharpen their minds, strengthen and develop their skills and help build and improve their teamwork to possibly achieve unity amidst diversity. The target number of the youth that would participate the program would be 20-the starting population of youth interested to participate in the program designed.

◊ A competition for basketball and volleyball will be conducted in two separate days after weeks of practices in an open court in Barangay Kimagango.

◊ Sports is used as an instrument that serves a diversion to the focuses of the youths (to stop and avoid them from using prohibited drugs if ever, doing criminal acts and be involved in premarital sex that contribute to the ever arising problem of Mindanao and interrupt the peace process.

◊ There will be a continuous inter-faith and inter-ethnic interaction among people or youth.

III. Objectives of the Project

This project therefore hopes to achieve the following:

◊ To effectively let youths interact to youths with different religion, ethnicity and culture;

◊ To improve the teamwork capability of every individual participating on the said project using effective communication and attain the value of being assertive and;

◊ To enhance and develop the skills of the youth in Volleyball and Basketball, thus, these sports activities would serve as diversion to divert youths’ focuses and bad habits;

IV. Output of the Project

The project output includes:

◊ Supplied reports on both documentation and terminals relative to its implementation;

◊ Established conscious committee which is manned by both youth and adults of the Barangay, to apprehend the sustainability of the project.
Strengthened relationships of the civic and youth leaders of the community.
Habitual celebration of sport activities on the community.

V. Outcome of the Project
The project outcomes that will be beneficial to the tri-people of Barangay Kimagango, Midsayap are the following:
- Increase of youths’ skills in sports activities like volleyball and basketball;
- Better understanding of diverse youths (tri-people) participating on the program;
- Promote peace in simple ways with the help of interactions and dialogue to understand the youths in other religion, culture and ethnicity and will therefore be able to improve teamwork through volleyball and basketball-Unity amidst Diversity.

VI. Project Components
The project is divided into 3 stages:
- **Preparatory stage** - the stage which involves the gathering of information and references to organize the feasibility of the project. This stage is also concerned in the sequencing of the different dates of establishing the project. The stage mainly revolves around the surveying and assessment of the project. Furthermore, establishing communication with the different groups involved and tapping for solicitations, materials needed and facilities to be used for the project are priorities in this stage.
- **Implementation stage** - this stage defers to the actual implementation of the project.
- **Post-implementation** - the efficiency of the project is preserve in this stage through gathering of data.

VII. Strategies of Implementation
To accomplish this project, this will undergo through:
- Gathering of data through social investigation in the prospect area;
- Associating with contacts and community profiling;
- Constant communication among and between the groups involved;
- Tapping the members of the project committee for the logistic needs and implementation of the project;
- Implement the project;
- Evaluate and assess the project implemented.

VIII. Partners and Beneficiaries

<table>
<thead>
<tr>
<th>Name</th>
<th>Benefit</th>
</tr>
</thead>
<tbody>
<tr>
<td>Young diverse youth (from Barangay Kimagango-Maranao, Ilonggo and Manobo)</td>
<td>* Skills will be developed; * Sportsmanship will be put into practice; * Understanding among different tribes and religions will reign.</td>
</tr>
<tr>
<td>Concerned Citizens (residents of Barangay Kimagango, Peace advocates)</td>
<td>* The desired peace would be possibly achieved; * Recreation of Social lifestyle</td>
</tr>
<tr>
<td>Sangguniang Kabataan of Barangay Kimagango</td>
<td>* Sense of Volunteerism will be more developed</td>
</tr>
<tr>
<td>Local Government Unit (Midsayap, Kimagango)</td>
<td>* They wouldn’t have problems regarding the peace and order situation in our community</td>
</tr>
<tr>
<td>Cooperating organizations (Escoda Society, HSSC, Homemakers Club)</td>
<td>* Their programs will be promoted throughout the community through this project.</td>
</tr>
</tbody>
</table>
### IX. Time Table

<table>
<thead>
<tr>
<th>Actions</th>
<th>Date:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social Investigation on the efficiency and feasibility of the project to the community where it will be implemented</td>
<td>2&lt;sup&gt;nd&lt;/sup&gt; week of May</td>
</tr>
<tr>
<td>Proposal of the project to the Purok Leader, SK chairman, Barangay Officials and Local Government Unit</td>
<td>2&lt;sup&gt;nd&lt;/sup&gt; week of May</td>
</tr>
<tr>
<td>Meeting of the different groups involved</td>
<td>3&lt;sup&gt;rd&lt;/sup&gt; week of May</td>
</tr>
<tr>
<td>Fund Raising</td>
<td>3&lt;sup&gt;rd&lt;/sup&gt; week of May - 2&lt;sup&gt;nd&lt;/sup&gt; week of June</td>
</tr>
<tr>
<td>Scheduling of practices</td>
<td>4&lt;sup&gt;th&lt;/sup&gt; week of May</td>
</tr>
<tr>
<td>Programming</td>
<td>1&lt;sup&gt;st&lt;/sup&gt; week of June</td>
</tr>
<tr>
<td>Actual Implementation</td>
<td>10&lt;sup&gt;th&lt;/sup&gt; and 11&lt;sup&gt;th&lt;/sup&gt; of June</td>
</tr>
<tr>
<td>Documentation</td>
<td>2&lt;sup&gt;nd&lt;/sup&gt; week of May-June</td>
</tr>
<tr>
<td>Narrative Report</td>
<td>20&lt;sup&gt;th&lt;/sup&gt; of June</td>
</tr>
</tbody>
</table>

### X. Action Plan: Pre-Conduct Stage

<table>
<thead>
<tr>
<th>Actions</th>
<th>People Involved</th>
<th>Schedule &amp; venue</th>
</tr>
</thead>
<tbody>
<tr>
<td>Proposal of Project</td>
<td>Purok Leader and SK officials</td>
<td>Schedule: 2&lt;sup&gt;nd&lt;/sup&gt; week of May</td>
</tr>
<tr>
<td>Send copies of the proposal to partners</td>
<td>Partner Organizations and Volunteers</td>
<td>Schedule: 2&lt;sup&gt;nd&lt;/sup&gt; week of May</td>
</tr>
<tr>
<td>Create a committee to organize the program</td>
<td>SK Officials</td>
<td>Schedule: 3&lt;sup&gt;rd&lt;/sup&gt; week of May</td>
</tr>
<tr>
<td>Increase partnership and collaboration</td>
<td>Partners and Beneficiaries, volunteers</td>
<td>Schedule: 3&lt;sup&gt;rd&lt;/sup&gt; week of May</td>
</tr>
<tr>
<td>Fund Raising</td>
<td>Volunteers, SK Officials</td>
<td>Schedule: 3&lt;sup&gt;rd&lt;/sup&gt; - 4&lt;sup&gt;th&lt;/sup&gt; week of May</td>
</tr>
<tr>
<td>Preparation</td>
<td>Barangay Kimagango residents, SK Officials, Volunteers</td>
<td>Schedule: 4&lt;sup&gt;th&lt;/sup&gt; week of May</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Venue: Brgy. Kimagango</td>
</tr>
<tr>
<td>Scheduling of Practices</td>
<td>Program Committee</td>
<td>Schedule: 4&lt;sup&gt;th&lt;/sup&gt; week of May</td>
</tr>
<tr>
<td>Sending invitation letters to different Purok Leaders</td>
<td>Volunteers and the Project Committee</td>
<td>Schedule: 4&lt;sup&gt;th&lt;/sup&gt; week of May</td>
</tr>
<tr>
<td>Preparation of the Venue</td>
<td>Volunteers and the Project Committee</td>
<td>Schedule: 4&lt;sup&gt;th&lt;/sup&gt; week of May</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Venue: Brgy. Kimagango</td>
</tr>
</tbody>
</table>

### XI. Action Plan: Conduct Stage

<table>
<thead>
<tr>
<th>Actions</th>
<th>People Involved</th>
<th>Schedule &amp; venue</th>
</tr>
</thead>
<tbody>
<tr>
<td>Inter-faith and inter-ethnic interaction/ dialogue of the youth participants</td>
<td>The participating diverse youth in the program and the Volunteers</td>
<td>Schedule: 4&lt;sup&gt;th&lt;/sup&gt; week of May</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Venue: Brgy. Kimagango</td>
</tr>
<tr>
<td>Conduct practices and arrange its schedules</td>
<td>Project Committee, volunteers and the participants</td>
<td>Schedule: 1&lt;sup&gt;st&lt;/sup&gt; week of June</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Venue: Brgy. Kimagango</td>
</tr>
<tr>
<td>Volleyball competition</td>
<td>Volunteers, officiating volunteer officials and the participants</td>
<td>Schedule: 10&lt;sup&gt;th&lt;/sup&gt; of June</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Venue: Brgy. Kimagango</td>
</tr>
<tr>
<td>Basketball Competition</td>
<td>Volunteers, Officiating volunteer officials and the participants</td>
<td>Schedule: 11&lt;sup&gt;th&lt;/sup&gt; of June</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Venue: Brgy. Kimagango</td>
</tr>
<tr>
<td>Awarding of winners and distribution of certificates</td>
<td>Volunteers, Purok Leader, Awarding committee</td>
<td>Schedule: 11&lt;sup&gt;th&lt;/sup&gt; of June</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Venue: Brgy. Kimagango</td>
</tr>
</tbody>
</table>
XII. Schedule and Venue of the Implementation
* The project plan will be implemented from the start of May on its 2nd week up to the 17th of June;
* Almost all of the actions which will be done will be held in Purok Madasigon-Barangay Kimagango, Midsayap.

XIII. Action Plan: Post Conduct Stage

<table>
<thead>
<tr>
<th>Actions</th>
<th>People Involved</th>
<th>Schedule &amp; Venue</th>
</tr>
</thead>
<tbody>
<tr>
<td>Send thank you letters to the participants, to partners, volunteers, SK officials and the officials of Midsayap and Kimagango, also to the Purok Leader</td>
<td>Partner organizations, volunteers, SK officials and the officials of Midsayap and Kimagango, also the Purok Leader</td>
<td>Schedule: 12th-15th of June</td>
</tr>
<tr>
<td>Share photographs</td>
<td>Volunteers and the committee</td>
<td>Schedule: 15th-19th of June</td>
</tr>
</tbody>
</table>
| Assessment of the Project/Evaluation and Feedback giving | Volunteers, Project committee, participants, officials | Schedule: 21st of June
Venue: Brgy. Kimagango               |
| Sustain and continue practices                    | Participants and volunteers                         | Schedule: Thrice a week
Venue: Brgy. Kimagango               |

XIV. Proposed Budget and Donors

<table>
<thead>
<tr>
<th>Particulars</th>
<th>Total Amount</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Equipments (Volleyball): 2 pieces Balls</td>
<td>P1000.00</td>
</tr>
<tr>
<td>• Net</td>
<td>P500.00</td>
</tr>
<tr>
<td>• Equipments (Basketball): 2 pieces Balls</td>
<td>P2000.00</td>
</tr>
<tr>
<td>• Ring</td>
<td>P500.00</td>
</tr>
<tr>
<td>• Snacks for the participants during practices and in the actual implementation of the project</td>
<td>P 500.00</td>
</tr>
<tr>
<td>• Others (court marks, Steel basket with net, back board and stand, transportation fees, invitation letters, mails and food for the volunteers)</td>
<td>P2000.00</td>
</tr>
<tr>
<td>• Prizes for the Winners, trophies, tokens and certificates of participation</td>
<td>P 5000.00</td>
</tr>
<tr>
<td>• Honorarium for the volunteers</td>
<td>P 1000.00</td>
</tr>
<tr>
<td>• Contingency of 5% incase of possible and sudden purchase of anything</td>
<td>P 1875.00</td>
</tr>
<tr>
<td>• Total Amount</td>
<td>P14,375.00</td>
</tr>
<tr>
<td>• Proposed Budget</td>
<td>P15,000.00</td>
</tr>
</tbody>
</table>

XV. Output Indicators
The output indicators may include the following:
○ Everything stated in the platform are implemented;
○ Completed documentation or terminal report;
○ Existence of a harmonious community and better understanding among the tri-people in Barangay Kimagango;
○ Well defined monitoring and feedback giving mechanism in the place;
○ Strong and collaborative relationship among the residents and the groups involve are established;
○ Objectives were achieved and expectations were met.

XVI. Sustainability Plan
a. Documentation of the project by a contract;
b. Institutionalize the project with the help of the SK members and officials and also with the Local Government Unit;
c. Maintain possible continuing funding from any organization, assemblage or group.
d. The maintenance and sustainability of the project are steered by the collaborative cooperation of the Barangay Council and SK Members to the village. Thus, the Barangay Officials and the LGU Midsayap shall integrate the sustainability of the project.
CHAPTER 5: PRESENTATIONS, SPEECHES AND STATEMENTS

Welcome Luncheon Presentation

Flow of the Presentation

1. Briefing of Philippines and Mindanao
   Assalamu Alaykum, Molongasi sisolom, Maayung Buntag sa Tanan, Buenas Dias, Mapiya
   Mapita, Greetings of peace to one and all.
   The Philippine Youth Leadership Program is proud to present to all of you on its’ Sixth year,
   twenty three young leaders of the mainland Mindanao. These young ambassadors of peace from the pearl
   of the orient Seas, the Philippines would like to invite you to a festival of various culture coming from
   four regions of Mainland Mindanao- Zamboanga peninsula, North Cotabato, SOCSARGEN, Autonomous
   region of Muslim Mindanao. It consists of Muslim of 13 ethnic groups, Christian Settlers and 15 ethnic
   groups representing the Indigenous peoples.
   Once again, ladies and gentlemen, presenting, the Philippine Youth Leadership program on its
   sixth year.

2. Kumukitikitatap
   Mindanaoans love their own culture. A showcase of various talents and costumes from the folk
   and ethnic dances will be highlighted after. These pay tribute to the radiance of Filipinos and
   Mindanaoans in various endeavors.

3. WOW Mindanao
   Amidst the diversity, still building right relationship to the closeness that we need to have is an
   inspiration. However, would not go beyond what was discussed. This portion showcases the fact
   that Mindanao consists of beautiful treasures, festival of costumes, and journey of just a piece of
   Mindanao.

4. Modeling
   Modeling includes greetings of prior to the introduction of the participant’s name, Nickname,
   Ethnic, Religion and Peace involvements. Order of the presentation includes the following:
   - Aldrin Abdurahim - Zamboanga City
   - Lorevera Krishna Abellar - Maguindanao
   - Radelyn Ambulong - Tawi-Tawi
   - Doreena Pauline Aranal - Zamboanga City
   - Nurhida Asaali - Zamboanga City
   - Milarose Barraca - Zamboanga City
   - Helen Basira - Zamboanga city
   - Myrafe Bello - Maguindanao
   - Ariel Kenneth Cael - Zamboanga city
   - Evie Peace Cordero - North Cotabato
   - Rother Jan Delos Santos - North Cotabato
   - Fatimah Al-Zahra Ditti - Zamboanga City
   - Maria Katherina Gumboc - North Cotabato
   - Zahra Luyugen - Maguindanao
   - Fatma Nor-Aljanna Macog - Maguindanao
   - Fehllyn Marie Magpulong - North Cotabato
   - Maila Manambuay - Maguindanao
   - Abdul Jomar Mupak - Sultan Kudarat
   - Omar Hussien Rande - Marawi City
5. Isang Lahi
The reminiscence of past comes from the Isang Lahi portion as you get to see the message of the boy. The strong message of the song felt that there must be unity amidst diversity. The inspiration of being proud of Mindanao and the sense of nationalism as a true Filipino will bring much hope for lasting peace and solidarity in our community.

6. Kabataan Pinoy
The Filipino youth brings much pride in all fields of excellence and other endeavors that we should be proud of. The youth gives a 100% share and energy to push forward missions in life filled with challenges and creativities.

7. Shout-out
Everyone delivers a chorale speech. The line goes like this “UNPAZ! We are one for peace! The Philippine Youth Leadership year Six! Mabuhay!

8. Exit

TASKING!
Over-all: Ms. Alma Agustin
Cultural Presentation In-Charge: Ms. Annalie Edday
Musical Score: Mr. Aldrin Abdurahim
“Unity Amidst Diversity: PYLP’s Mission towards Peace”
Welcome Luncheon Speech, Aldrin Abdurahim

“In a journey of diversity, happy moments treasure every single experience making it worthy to create inspirations for a better individual. Indeed, we are looking forward to create strategies to build a Mindanao filled with sustainable peace and development”. Dr. Susan Russel, Program Director, Dr. Lina Ong, Administrative Director, Mr. Rey Ty, Training manual Editor, Dr. Nagasura Madale, In-country Coordinator of the Philippines, Northern Illinois University staff, guests, Fellow peace advocates, ladies and gentlemen, Assalamu alaykum, Buena’s Tardes, Greetings of peace to one and all.

The courage to face another milestone of the various steps of experiences way back in Mindanao to fulfill a dream to visit the United States of America is a motivation to set horizon greater than life—a mission to bring out the best in ourselves cultured with experiences, helpful for the best of not just Mindanao, Philippines but more than this is our own locality.

The participants of the Philippine youth leadership Program on its sixth year is bringing the ambassadors of Mindanao, peace weavers in reality the very opportunity to actualize our leadership, excellence, commitment and service to humanity, inter-faith, inter-cultural and inter-ethnic dialogue inspirations grounded on the foundation of love, unity, respect and solidarity. Let this experience be another avenue for greater appreciation of who we are.

We are all very thankful to all those who believed in us. All of our stories that we have shared during the screening process will definitely be mirrored during our one-long month training on inter-ethnic dialogue and conflict resolution and eventually be projected in our commitment to bring it back to our respective community. The trust that you have given to all of us will always be one our motivating force to make a big difference. The difference in one’s heart and mind in instilling the culture of peace and dialogue as against the culture of violence.

We, the UN PAZ, the United for Peace which is PYLP’s batch Six entrusts the following peace missions:

**Perform the Best!** Bringing out the best of us in all the fields of endeavors before, during and after the program as it surely will be part of us for the rest of our lives;

**Educating one is educating many!** The experience will always serve as an important ingredient in inspiring and influencing others the awareness of the reality of peace from the positive energies of conflicts;

**Actualization of the dreams** as a reality to set out missions for the community, Mindanao, Our country- the Philippines and the whole world; dreams should not be flustered in just a single blink but should remain in our hearts and be treated as a way of life;

**Conceptualizing programs and projects** deemed beneficial to one’s community and could create impact to the lives of the people, thus, making a big difference; challenges to face creativity on how to gather resources and support will not be a hindrance but will give us more energies to fulfill our mission and advocacies;

**Energizing oneself** with the experiences here in the United States of America in fulfillment of an understanding not to create division and competition but a common ground to love the country better and Mindanao in its best!

At this juncture, let me take this opportunity to inspire all of you as well as the other twenty two who not just tried their luck but were determined to fantasize a dream but now making it as a reality now coming true, we shared a vision for a better world to live in, and in that sense we are indeed bridging a gap of new generation of great leaders capable of influencing others with a vision of peace. , we commit for this journey not just today but until the rest of our lives. Your stories are our stories! Our stories will also be your stories. With that, as we believe in new frontiers for the future. Let this experience be our treasures of gems that does not only promote elegance but are capable of making a big difference. Assalamu Alaykum, muchisimas gracias, and greetings of peace. Thank you!
Youth Leader’s Welcome Speech
Milarose Barraca

We have attained our dream of going on a foreign land out of appreciation and recognition of the little things we did to attain our goals in our respective school or university. We are in the process of knowing ourselves deeply through activities such as this. And now, if we are about to reach those goals and if we have reached some goals, who will say that PEACE in Mindanao is unattainable?

The Philippine Youth Leadership Program Project Director Dr. Susan Russell, Administrative director, Dr. Lina Davide Ong, In – Country coordinator, Mr. Nagasura Madale, Training Coordinator and Training Manual Editor, Mr. Rey Ty, the rest of the staff, guests, friends, fellow students, ladies and gentlemen, Good Afternoon!

Honestly, it is still hard to believe that we are in one of the richest nation in the world and that we are in front of people who managed to make a difference in other people's lives and their own lives. It is even harder to believe the greatness of the trust they have given us in making a change in our own life and in the lives of people in our respective community. And at the same time, it is hardest to believe the fact that they have invested finances, time and effort in all of us to allow us to appreciate ourselves and our culture for the future of our own country – the Philippines.

Though we just began the training proper, the ACCESS – Philippines Youth Leadership Program already made us realize a lot of things. First, it taught us that coexistence is possible among different groups of people. Second, it made us realize how important each one of us is in the society. Third, it made us realize that in every journey of achieving anything, there must be sacrifices. And lastly, it taught us that whatever goal you are dedicated to achieve is indeed achievable.

Being a youth is the most crucial part of our lives because not only do we need to adjust ourselves to the changes in our physique but also to the many responsibilities entrusted to us by different people. We have to be very versatile and we have to balance things as challenge to becoming better people in a society.

As participants of the 6th batch of this program, we will do our very best to strengthen the bonds that are currently existing among ourselves despite diversity and make way to improve our personalities paving a way to being a better person. We will give our best shots in the different activities set for us and live up to the expectations set for us. We will utilize our skills and learning experiences in order to extend our hands to people in our respective communities. And in a broader aspect, we wish to still be the hope of the Philippines today and tomorrow.

UN PAZ One for Peace, we will live up to the name we established. We will together stand to battle life's circumstances along the way as we strive to reach our common goal – PEACE. And at the end of the day, we will cherish the moments we have been together, recognize the people behind our success and continue to internalize HUMILITY.

All these things we will do to prove to everyone that we are people worth investing, that we are people committed to serve other people, that we are people capable of handling responsibilities and that we are really the YOUTH of Mindanao.
Philippine Night
April 24, 2009
Wirtz Auditorium

Program Flow

Opening Interfaith Prayer:
The prayer (please check ma’am Alma of the message of the prayer)

National Anthem:
The “Lupang Hinirang” is a nationalistic piece that depicts the message of nationalism and patriotism of Filipinos for the country and countrymen.

Presentation Proper

Introduction:
Voice over:
Aldrin: “Unity amidst diversity is one of the strongest messages of bridging a gap of new generation in the Philippines focused in inter-faith dialogue and conflict resolution”.
Alma: “On its sixth year, the Philippine Youth Leadership Program of the International Training Office, Northern Illinois University which is funded by the US Department of State, Bureau of educational & Cultural Affairs would like to present to you, Twenty-three peace advocates and ambassadors of goodwill from Mindanao in tonight’s Philippine culture Night!
Aldrin: Ladies and gentlemen, welcome to a night of festivity where cultures is an inspiration and not a division. Greetings of peace to one and all.

First dance enter: (Indigenous group)
Alma: In an island far away from the United States of America, there exist three different groups of people depicting different stories of diversity. “Mindanao, the land of promise has been the traditional home of eighteen respective indigenous groups of people. Simplicity of lifestyle is of great importance. The cultural heritage is visible in their clothes and ornaments they wear. Since they are peace loving people, preservation of the culture is one of the interesting things about them. In general however, the indigenous groups still live like in the past.

(Fan Dance group enters)
Aldrin: Mindanao is home to the largest cultural minority in the Philippines - the Muslims and brought by Javanese and Middle Eastern traders. Aside from the colorful contributions of its thirteen different ethnic affiliations, the diversity is grounded in one strong faith-the ISLAM. It is an Arabic term from SALAAM which means Peace. Islam is the religion of approximately 20 percent of the Philippine population. The total submission to the will of Allah (Peace be upon him) is the strongest identity of Muslim.
Filipino Muslim dance is marked by intricate hand and arm movement along with shimmering costumes. The dance depicts how the culture gets colorful in attracting diversity and awareness to the religion. The fan dance is a Maguindanaoan dance used to entertain royal families.

(Enter Pangalay group)
Alma: A pangalay dance is native to the Badjao, Tausug and Sama in the Southwestern Mindanao. Pangalay is a dance that emphasizes the agility of the upper body. The rhythmic bounce of the shoulder with simultaneous alternating waving of arms is the basic movement of this dance. The pangalay is commonly performed at weddings and other social gatherings. They are known for their mysticism, royalty, and beauty which are evident in their music and dances.

(Enter North Cotabato group)
Aldrin: Christian Settlers came from neighboring islands of Mindanao. Because of migration, these settlers travelled different places and later established strong foundations of Catholicism. Different races improved people’s quality of living. With the

(Enter El Language group)

Alma: For almost decades of colonization from the Spanish regime, Zamboanga City has remained the culture of “Chavacano”, the city’s unique dialect from the Spaniards. The language through a dance delivers the message of uniqueness and historical preservation of the culture. The dance is a form of communication and personal expression.

Despite the beautiful costumes and dances, Mindanao in reality is still suffering from the present conflict situation. It had been for yours struggling to cope up with the ultimate mission of Peace-Sustainable peace and development for Mindanao. What are the challenges that all are facing?

Aldrin: At this point in time, we will be showing a typical Mindanao situation-the present conflict situation. It is now a challenge for all to understand the conflict amidst the diversity of the culture.

One song: (Jomar will sing a song entitled “Bayan Ko”)

Alma: The youth viewed the conflict in different angles. After series of sessions, many visions for peaceful coexistence of the tri-people were formulated. Ladies and gentlemen, one of the missions after the influence of the American culture in the lives of the Filipinos is to give a Little Love in your heart!

End of presentation…

Message from the youth participant: Maria Katherina Gumboc

Message from the adult Leader: Annalie Edday

End.
Is Mindanao Really a Promise Land?
Annalie T. Eddy

When I was a kid, I’ve been hearing the story of the Promised Land – the Canaan in the OT from my Sunday school teacher. As written in the scripture, Canaan as a promised land is good and has a large land flowing with milk and honey.

Mindanao is a promise land too. Because of this bible story, I always see Mindanao as a very beautiful and bountiful place like Canaan. However, in spite of its beauty and bounty, I still have not savored its flowing milk and honey until this time. You know why? It is because the vast land of Mindanao is planted with inequality, disrespect, hatred, greed, anger, intolerance and discrimination that yielded to deafening screams, flood of tears and unceasing shower of blood.

Last August 2008, hundreds of Filipino died, 250,000 families were displaced, and millions of properties and fund was utilized because of the war in Mindanao. I am one of the volunteers who had sleepless nights for several weeks to hand-pack relief goods and distribute them to the evacuees. Thus, I personally saw and felt the heartbreaking effects of war to Mindanaoans especially among children. I could not forget the village children of Katubao and Kitagas who terribly cried every time they saw men in uniform.

Now, what makes Mindanao a promise land? Is the MOA – AD will bring the sweet savor of milk and honey finally? We do not know the answer. For us youth, PROMISE LAND simply means the: Peaceful Relationship Of Muslims, Indigenous & Settlers while Enjoying Life, Affection, Nobility and Democracy. We have faith that Mindanao can be still be a PROMISE LAND.

In conclusion, we in the Philippine Youth Leadership Program and the rest of the youth in Mindanao are crying to all Filipinos and our government to work together for us to pleasure in the milk and honey of the PROMISE LAND.

Good evening and Mabuhay!
Youth Leader’s Speech
Radelyn Ambulong

A pleasant evening to each and every one of you. My name is Radelyn and I’m from Tawi-Tawi, the so-called southernmost frontier of the Philippines. Conflicts are everywhere. Widespread poverty in my community has caused robbery and certain cases of kidnapping and murder as well as high rates of illiteracy for the past years. Land and debt conflicts have caused family feuds which may lead to killings and massacres. Discriminations among Muslims and Christians are very common. Stereotyping is their way of making fun of people. That’s the present situation of my community.

Because of these things, it brought me here to the Philippine Youth Leadership Program. We are here in the United States to attend the one month training on inter-ethnic dialogue and conflict resolution. This program have made me realized and learned so many things about the current situation of Mindanao and some techniques in dealing with conflicts. One is that change starts within you. Change is slow. Change takes time. I have learned about the spirit of volunteerism, cooperation and teamwork towards unity amidst diversity. I have also learned about speaking out for others. With much learning, I have widened my knowledge and understanding of the current situation of Mindanao. Therefore, I commit myself to do what I can do to empower the youths of my community.

I would like to thank all the people behind this program who gave fully all their time and efforts for letting us share our experiences and realized that in our young age, we can be the catalysts of change. As a matter of fact, Mindanao is waiting for us. Truly, we are the hope of our Fatherland!
Adult Leader’s Graduation Speech
Alma Flores

I live in the Province of Cotabato were oftentimes confronted with problems in peace and order. One of the major problems in my locality is land conflict depriving the claims of ancestral domains of the indigenous people. This complex problem resulted to bombing incidents and war which lost lives of most innocent people, damaged of properties, displacement, economic instability, and robbery. I for one is a victim of robbery last year of June 12 were armed men got inside our home and stole our properties. That incident brought so much fear and uncertainties not only to my whole family but the entire neighborhood. It seemed that I am very helpless, but told myself. I must do something to help my community out of these excruciating realities.

When my friend invited me to apply in this program, I took the application form and applied and now I am here, and now here I am delivering my graduation speech in behalf of the 22 participants. It is a big dream come-true for all of us. Our experiences in this program thought us new knowledge, skills and values which are very essential to us keep going in resolving the conflicts in Mindanao.

On behalf of the participants of this 6th year of the Philippine Youth Leadership Program, I would like to convey our message of great fullness. Our hearts are overwhelmed with joy for the opportunity you have given to all of us. Thank you to the organizers of this program headed by the International Training Office, thank you to our foster families, thank you to everyone who have been a part of this once in a lifetime learning experience. Thank you for making us understand better our cultural similarities and differences, for giving us the knowledge, and skills in doing action plans, building coalition and conflict resolution. Thank you for equipping us with the tools necessary for building peace and sustainable development in Mindanao. This program is very instrumental for us to become more active volunteers in our respective home communities to start change and make a difference. We have a tall task ahead of us way back home...thank you for giving us a strong foundation. Good evening and Maraming salamat po.
PHILIPPINE YOUTH LEADERSHIP PROGRAM-YEAR 6
A Statement of Commitment to Justice and Peace in Mindanao
May 4, 2009

We, the participants of the Philippine Youth Leadership Program (PYLP) held at Northern Illinois University, from April 4 to May 6, 2009, understand that there are many causes of the conflicts in Mindanao: historical, social, economic, political, territorial, and cultural. As with the national situation, the “Mindanao Problem” involves foreign domination, poverty, inequality, corruption, and discrimination, all of which lead to endless internal armed conflict between the Philippine government and various rebel groups, such as the National Democratic Front (NDF) and its member organizations, Moro National Liberation Front (MNLF), and Moro Islamic Liberation Front (MILF). As we work towards a just and long-lasting peace, we enjoin all parties to the armed conflict to respect the laws of war. We realize that being the new generation in Mindanao, in the Southern Philippines, must continue our work for promoting a culture of peace in Mindanao.

We commit ourselves to engage in interfaith, intergenerational and inter-ethnic dialogue in promoting mutual understanding and tolerance among Indigenous peoples, Muslims, and Christians. If we want peace, we must work for justice. Hence, we are committed to struggle against social injustice, inequality, poverty, and corruption in our respective communities in Mindanao. We are committed to work for economic, social, cultural, civil, and political human rights. We are committed to fight for social justice, equality, and sustainable development in places where we live, study and work. We pledge to speak out for those who are oppressed, exploited, and marginalized. We pledge to stop stereotyping and discrimination. We vow to exercise our leadership for community activism and volunteerism. We are committed to implement our community projects and strengthen our common values underpinning justice, peace and people-centered sustainable development in all our communities.

We loudly call on the Philippine government to support our peace-building efforts and the positive contributions of various non-governmental groups and social movements in civil society to the peace process in Mindanao. While we entrust all our commitments, endeavor, and dreams of a peaceful community to our almighty Creator, we ourselves take small but concrete steps to fulfill our big dreams of a just and peaceful Mindanao in particular and the Philippines in general. Civil Liberties! Equal Rights! Social Justice! Peace! Now! In Mindanao!
CHAPTER 6: PHOTO ESSAYS OF IMPELEMENTED PROJECTS

Best Practices in Youth Leadership Community Projects

A total of twenty-three participants from the southern Philippines came to Northern Illinois University for a month-long training on youth leadership. Twenty were youth leaders. Three were adult leaders. At NIU, they presented their concepts and their plans on how to implement them in the different communities. Some had overly ambitious projects. Hence, they had to revise or totally change their project plans, upon their return to Mindanao. Presented in this section are photo essays that document the implementation of the community projects of our alumni. They represent a variety of projects that respond to the needs of different communities. Below is a chart showing various categories of community projects that PYLP alumni have implemented:

### Community Projects in Mindanao

<table>
<thead>
<tr>
<th>Types of Activities</th>
<th>Alumni</th>
<th>Number of Projects</th>
</tr>
</thead>
<tbody>
<tr>
<td>Arts, Culture, and Games</td>
<td>Alma Flores-Agustin</td>
<td>4</td>
</tr>
<tr>
<td></td>
<td>Helen Basira</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Omar Rande</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Darelee Uballas</td>
<td></td>
</tr>
<tr>
<td>Evacuees</td>
<td>Lorevera Abellar</td>
<td>3</td>
</tr>
<tr>
<td></td>
<td>Fatma Nor Aljanna Macog</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Evie Peace Cordero</td>
<td></td>
</tr>
<tr>
<td>Environmental &amp; Income-Generating Project</td>
<td>Doreena Pauline V. Aranal</td>
<td>1</td>
</tr>
<tr>
<td>Hygiene</td>
<td>Aldrin Abdurahim</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Milarose Barraca</td>
<td></td>
</tr>
<tr>
<td>Indigenous Peoples’ Alternative Tour</td>
<td>Annalie Eddy</td>
<td>1</td>
</tr>
<tr>
<td>General Literacy-Related Projects: Basic Literacy, Books, Tutorials, Library</td>
<td>Radelyn Ambulong</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Nurhida Asaali</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Myrafe Bello</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Fatimah Al-Zahra Ditti</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Katherina Gumboc</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Zahra Luyugen</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Fehllyn Magpulong</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Maila Manambuay</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Abdul Jomar Mupak</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Rother delos Santos</td>
<td>10</td>
</tr>
<tr>
<td>Neighborhood</td>
<td>Ariel Kenneth Cael</td>
<td>1</td>
</tr>
<tr>
<td>Sports</td>
<td>Arien Faye Vegafria</td>
<td>1</td>
</tr>
<tr>
<td>Total</td>
<td></td>
<td>23</td>
</tr>
</tbody>
</table>

Note, however, that some projects, while predominantly of one, type, could also have other purposes. For instance, Radelyn Ambulong’s project principally was a literacy project. However, it also provided food to the school children who participated in the project. Furthermore, other projects are planned in stages. Reported here are projects whose first stage have been implemented. For instance, Evie Peace Cordero reported on first knowing who the evacuee-children were and what their needs are. She will later implement some activities involving the arts, music, sports, and technology. Doreena Pauline V. Aranal’s report on her project indicated that participants have engaged in tree planting as well as participated in diversity workshop and learning how to produce peanut products.
PAZ for SMILE project was implemented in two different communities namely Lintangan, Zamboanga del Norte (Subanon Indigenous Peoples) last July 11, 2009 and Labuan, Zamboanga City (mixed Muslim and Christian) on July 12, 2009, respectively. With the objectives of integrating youth’s mission in advocating the culture of peace depending on the need of the communities as well as deepen the commitment of youth and children to peace advocacy and inter-ethnic dialogue through SMILES and SHARES paradigm, the project was successfully done with a total of 189 Subanon and 107 mixed Muslim and Christian children ages 7-14 years old.

With the help of twenty youth facilitators, the project following a designed culture of Peace matrix was able to establish partnership with the following Non-Governmental Organization’s Peace Advocates Zamboanga, AGAPE Human Development Foundation Inc., Western Subanon Women Association of Zamboanga Peninsula and Youth Solidarity for Peace (YSP) as the youth arm and the support given by the Local Government unit, school and community leaders.

The mechanisms include presentation of the project through proposals to the mentioned organizations that eventually gained positive responses. The identification of communities and target beneficiaries was done through active consultations and series of meetings. It was also presented to the YSP monthly meeting where hygiene packages (toothbrush, toothpaste, soap, shampoo, towels, cotton buds and powder) were gathered through sponsorships and donations. The active responses of the youth challenged the organizer to mobilize the project with ease and greater commitment for change.

During the implementation, a culture of peace orientation was held that allows the participants to draw their ideal community as well as identifying critical threats to peace. In the workshops, children were given interethnic dialogue and peace inputs. It allows them to openly discuss issues affecting the communities that include environmental concerns and health issues. One way to solve the problem is the integration of the health awareness through proper brushing of one’s teeth and proper hand washing. The activity paves way for more understanding of the peace advocacy through health program, which is a need of the two communities.

After the consultation with the heads of PAZ and AGAPE, the two organizations committed to sponsor funding for the conduct of the activity. This challenged the organizers composed of PYLP Batch 6- Zamboanga Alumni and YSP Volunteers to implement the activity with full of convictions of sharing their expertise in handling the culture of peace.
The actual implementation gave us more realizations of extending our services, advocacies and inspirations to more communities in Zamboanga City. It did not only allow us to establish strong partnerships, deepen the commitment of the youth, raise the level of Culture of Peace, develop pool of facilitators, craft peace module for the project, produce empowered children for future undertakings but more than it is the inspiration that allows our minds and hearts to bridge as a link in the various communities in strong hope to be developed and empowered for change.

The outcome of the project resulted to more engagements to more communities that hope to implement more from July to December of this year. Instead of just only four implementations, the project visions to be a permanent project of the group. PAZ for SMILE will move forward to Limpapa, Sinunuc, La PAZ, Mariki and Pasobolong.

PAZ for SMILE & Culture of Peace Workshop at Labuan, Zamboanga City (July 12, 2009)

PAZ for SMILE at Lintangan, Zamboanga Del Norte among Subanon Children (July 11, 2009)


Engagements with peace partners such as Youth Solidarity for Peace, AGAPE Human Development Foundation inc. and Peace Advocates Zamboanga since May, 2009
Batia Linaw (Read for Peace)
Lorevera Krishna M. Abellar

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Youth Leader</th>
</tr>
</thead>
<tbody>
<tr>
<td>Batch</td>
<td>PYLP 2009</td>
</tr>
<tr>
<td>Gender</td>
<td>Female</td>
</tr>
<tr>
<td>Religion</td>
<td>Roman Catholic</td>
</tr>
<tr>
<td>Ethnicity</td>
<td>Cebuana</td>
</tr>
<tr>
<td>City, Province, Region, Island</td>
<td>Awang, Datu Odin Sinsuat, Maguindanao</td>
</tr>
<tr>
<td>Dates of Project Implementation</td>
<td>June 19-20, 2009</td>
</tr>
</tbody>
</table>

Photos:

Preparations for the implementation (Making the Solicitation letter and getting the packages donated by the National Bookstore with the help of Chiara Zambrano).

Implementation of my community project, the first day July 19, 2009 at Barangay Lumpong District-2
My project title is a combination of a Maguindanaon word “Batia” which means “Read” and a Cebuano word “Linaw” which means “Peace”, and it will be “Batia Linaw” or “Read for Peace”. The project implementation was held in the Barangay Lumpong District-2 located at Dalican, Datu Odin Sinsuat, Maguindanao, Mindanao last July 19-20, 2009. The objectives of the project are (1) To create relationship and Interaction to the evacuees children and, (2) To empower them to study and return to school.

The National Bookstore donated School Supplies with the help of Ms. Chiara Zambrano of ABS-CBN. I had an Income Generating Project (IGP) and solicited in the different organizations in our school. All the Fourth year section A, volunteered in the implementation of the project for two days. My very supportive family, especially my mother, Elisa Abellar helped in cooking food for the volunteers and the children. Supposedly my target beneficiaries were only 50 evacuees-children but it exceeded and became 150 children. One of the problems in the implementation of the project was the weather, because it was very hot, and the parents whose sons and daughters cannot participate in the project were complaining.

The funny thing was that almost all of the children were calling us “Ma’am and Sir”. That is why most of the children cried, hugged us very tightly because they learned that our second day there was also our last day. You can imagine how it made most of us cry too. I am glad that we successfully implemented my community project and made the evacuees children and their parents realize how great and full of fun it is to be studying in a school.
“ARTS” (Artistic Reinforcement of Talents and Skills)  
Enhancing orphans’ self–worth thru arts and intergenerational communication skills  
Alma Flores-Agustin

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Adult Leader Alumna</th>
</tr>
</thead>
<tbody>
<tr>
<td>Batch</td>
<td>PYLP 2009</td>
</tr>
<tr>
<td>Gender</td>
<td>Female</td>
</tr>
<tr>
<td>Religion</td>
<td>Christian</td>
</tr>
<tr>
<td>Ethnicity</td>
<td>Cebuana</td>
</tr>
<tr>
<td>City, Province, Region, Island</td>
<td>Kidapawan City, North Cotabato, Region XII, Mindanao</td>
</tr>
<tr>
<td>Dates of Project Implementation</td>
<td>July 4-Aug.1, 2009</td>
</tr>
</tbody>
</table>

In Kidapawan City, Easter Village Orphanage is the only foundation that takes the responsibilities of caring vulnerable orphans in the community. Many of these children lost their parents due to war, victims of unwanted teenage pregnancy and broken homes. The horrible experience painted in the mind and hearts of these orphans. They grew up perceiving themselves as worthless in the community. As a result, they develop low self-worth and social skills.

One of the most effective means of developing self worth and social skills is through appreciating and developing their unique talents and skills. Also, providing them with opportunities to improve their intergenerational communication skills would definitely enhance their social skills in dealing with others specially the older generations. However, the Easter Village Orphanage lacks the necessary human resources to address these special needs of their clienteles. Thus, “ARTS” (Artistic Reinforcement of Talents and Skills): Enhancing orphans’ self–worth thru arts and intergenerational communication skills is conceived based on the forgoing needs.

“ARTS” is a talent and skill development program for the orphans. The project will cater 20 orphans to undergo workshops on theater arts, drawing, singing and dancing. The program is done every Saturday from July 4-Aug.1, 2009. Aside from the aforesaid workshops, a special session on intergenerational communication skills will also be incorporated to enhance their social and communication skills.

The members of the Educators Society, and the Music Arts and Physical Education (MAPEH) majors, of Notre Dame of Kidapawan College will handle the program under the supervision of some volunteer teachers and PYLP alumni.

The project aims to: 1.) develop the talents and skills of the orphans; 2.) engage the orphans in intergenerational communications to promote mutual understanding and tolerance and; 3.) create a network that will cater the basic needs of the orphans.
Theatre Arts Workshop with the orphans on July 4, 2009

The volunteers facilitating the singing and dance workshop on July 11, 2009.

Singing and Dance workshop on July 11, 2009

The volunteers feed the orphans after the workshop last July 4 and 11, 2009.

The volunteers clean up the materials used during the workshop last July 4 and 11, 2009.
Tutoring and Feeding Program for Children
Radelyn G. Ambulong

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Youth</th>
</tr>
</thead>
<tbody>
<tr>
<td>Batch</td>
<td>6th batch</td>
</tr>
<tr>
<td>Gender</td>
<td>Female</td>
</tr>
<tr>
<td>Religion</td>
<td>Islam</td>
</tr>
<tr>
<td>Ethnicity</td>
<td>Sama</td>
</tr>
<tr>
<td>City, Province, Region, Island</td>
<td>Bongao, Tawi-Tawi</td>
</tr>
<tr>
<td>Dates of Implementation</td>
<td>July 19 &amp; 25 ; Aug. 8 &amp; 15</td>
</tr>
</tbody>
</table>

This project is implemented for the benefit of the children from Sanga – Sanga. This project was started on July 19, 2009 and will run until mid-August. The venue of this project where it was implemented is the Yusop Dais Elementary School. Tutorial classes will be every Saturday and starts at 9 o’clock and ends on August 4. The objectives of this program are: (1) to sharpen the volunteers’ skills in doing community project; (2) to give the children inputs and learning through fun activities; (3) to promote cooperation and harmonious relationship among the youths of Bongao; and (4) to raise the children’s awareness on the importance of education in one’s life.

The most important output of this project is the creation of a committee which is composed of youths from our school and all other schools in Bongao as well as those from different youth organizations. An open communication and support between civic and youth organization in Bongao is the outcome of the project. The implementation of the project will not be possible without the people who generously gave support and assistance to the project. These include the S.A.B (Student Advisory Board) of the Science
High School, the barangay officials of Barangay Sanga-Sanga, and especially the barangay chairman. SK Barangay officials, who also helped and the faculty and Staff as well as the students of Science High School are very supportive.

Before the success of this project, I faced many challenges. At the very beginning, I was like looking for something in a nowhere since it was my first time to do my own community project. The challenge of looking for sponsors or partners is the hardest part for me. I was really pressured and many things like the hectic schedule at school added more to the pressure. Fortunately, all the challenges were surpassed. The project has shown a great social impact to the people of Sanga-Sanga. As proof, during the implementation of the program last July 18, I only expected 30 children but there were more that 30 children who came.
MANIS: Marketing Assistance through Nurturing Identities for Solidarity
Doreena Pauline V. Aranal

<table>
<thead>
<tr>
<th>Age Group:</th>
<th>Youth Leader Alumna</th>
</tr>
</thead>
<tbody>
<tr>
<td>Batch:</td>
<td>PYLP 2009</td>
</tr>
<tr>
<td>Gender:</td>
<td>Female</td>
</tr>
<tr>
<td>Religion:</td>
<td>Roman Catholic</td>
</tr>
<tr>
<td>Ethnicity:</td>
<td>Tausug-Visaya</td>
</tr>
<tr>
<td>City, Province, Region, Island:</td>
<td>Zamboanga City, Region IX</td>
</tr>
<tr>
<td>Dates of Project Implementation:</td>
<td>July 18, 2009 and August 08-09, 2009</td>
</tr>
</tbody>
</table>

Liloy is one of the municipalities of Zamboanga del Norte, Philippines. It is mainly an agricultural community and one of its major crops is peanuts. Liloy is a diverse community with different identities living in it.

My project named, MANIS: Marketing Assistance through Nurturing Identities for Solidarity, aims not only to improve their skills in making peanut products but at the same time, they will also have sessions and workshops on how to make a united community despite of its being diverse. This project is composed of two phase. The first phase was conducted last July 18, 2009 at Barangay Fatima, Liloy, Zamboanga Del Norte, Philippines. It was participated by 5 adults and 15 youths of different identities such as Muslims, and Christians. We had a hard time due to the bad weather we experienced throughout the week. The second phase is the hands-on activity in making different peanut products which will be conducted on August 08-09, 2009.

The first phase is more on visiting the site and collecting the names of the beneficiaries and advocating them about peace, where we allowed ourselves to interact with them. After having the list of beneficiaries we had our first workshop with them which is the tree planting, as our way to get closer to them and to know them more and vice-versa. We had a great time with them no matter what our religion is.

The start of my community project was made possible through my volunteers who are: my fellow Supreme Student Government Officers, Claretian students (especially the members of the Claretian Volunteer) and the Divine Mercy Parish Youth. This group of volunteers is composed of Muslims and Christians. My project was funded by our Supreme Student Government Project which is, Piso Mula sa Puso Alay Para sa Kapayapaan, and different business sectors in our school. It was supported by the Local Government of Liloy, Zamboanga del Norte and Ave Maria College.

As we start doing our project, all of us including our beneficiaries became closer to one another and enjoyed each other’s company despite our diversity in faith. During our interaction with them, we learn a lot of things about their culture. It opened our mind as we heard their story of discrimination, and stereotyping. They are excited to meet us again and we are expecting more participants for the second phase.
Photos: Sharing to them my thoughts about peace and introducing to them my community project at the same time recruiting for volunteers and donors; and, listing the names of my volunteers and donors through the project: Piso Mula sa Puso, Alay Para sa Kapayapaan

Going to Fatima, Liloy, Zamboanga Del Norte. The place inspired us to do more in advocating peace in Mindanao.

Visiting the place and collecting names of the beneficiaries, we find a hard time due to the bad weather

The tree planting we had that bonded us.
“Tools for Peace” is a project which aims to encourage pupils to study harder by giving them schools supplies and teaching them how important going to school is. The project was held at Mariki Elementary schools last July 23, 2009. The project Tools for Peace was organized by Nurhida Asaali and the Unity in Diversity Club, and was funded by the Supreme Student Government. The volunteers of this project are members and officers of the Unity in Diversity Club, Supreme Student Government and Boys Scout of the Philippines. The school supplies which were given to the beneficiaries were donated by the National Books Store with the help from the ABS-CBN Correspondents crew Mr. Abner Mercado and Ms. Chiara Zambrano. The beneficiaries of the project were the indigent pupils of Mariki Elementary School: pupils from grade 1 to grade 2. The total number of beneficiaries was 124.

The Unity in Diversity Club spearheaded the community outreach project with the help if the Supreme Student Government. Through this project the partnership between the 2 clubs became stronger. Generally saying the project was a success through the help of the students, donations, and volunteers. It made an impact to the some of the volunteers who were close- minded before, when they volunteered for this project they found out that what they thought before were just lies and stereotypes from other people and now they are open minded. In the case of the beneficiaries, through this project they found out that there are still people who care for them and help without anything in return.
The First Step  
Milarose Barraca

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Youth</th>
</tr>
</thead>
<tbody>
<tr>
<td>Batch</td>
<td>Six</td>
</tr>
<tr>
<td>Gender</td>
<td>Female</td>
</tr>
<tr>
<td>Religion</td>
<td>Roman Catholic</td>
</tr>
<tr>
<td>Ethnicity</td>
<td>Chavacano</td>
</tr>
<tr>
<td>City, Province, Region, Island</td>
<td>Zamboanga City, Zamboanga del Sur</td>
</tr>
<tr>
<td>Project</td>
<td>LIMPIO: Cleanliness is Next to Peacefulness</td>
</tr>
<tr>
<td>Dates of Project Implementation</td>
<td>July 03, 2009</td>
</tr>
</tbody>
</table>

Cabaluay is a barangay situated more than 20 kilometers away from the city proper. Because of its distance from the city, there are a lot of opportunities the barangay is deprived of specially health services. Prior to that, there is an existing conflict between Muslims (who are primarily Subanons) and Christians because of a historical kidnapping incident involving a group of Muslims as the abductors. Effects of this conflict include division of land and further generalizations between both parties.

This is the basis by which LIMPIO was established. LIMPIO literally means “Clean” in Chavacano (the official dialect of Zamboanga) and has a theme: Cleanliness is Next to Peacefulness. LIMPIO aims to do the following:

- to begin and or increase awareness on proper hygiene and health among people in Cabaluay, Muslims and Christians alike in minimizing or eliminating generalizations
- to provide an avenue where Muslims and Christians will get together
- to hone leadership skills and volunteerism
- to pave a way to inspiring other organizations in Cabaluay to reach out to their fellow members of the community
- to help the community help itself

LIMPIO was conducted last July 06, 2009, Monday from 9:00 AM to 11:30 AM taking advantage of the declared holiday at the Cabaluay Multi-Purpose Hall. The event was made possible through the help of my family and members of the San Sebastian Choir of the Cabaluay Parish in collaboration with the Barangay Council and the Chapel Pastoral Council of Cabaluay. In order to make the activity possible, money for the food of the participants were solicited from selected people from the IV – Peace Class of Pilar College, Zamboanga City.

Participants involved were Muslims residing in Islamia (one of the Muslim communities in Cabaluay) and Christians surrounding the said area. The project originally wanted to involve 30 people, 15 Muslims and 15 Christians, the outcome exceeded the expected number of participants by 50% due to effective information dissemination.
The program involved a message given by the Cabaluay Barangay Captain Romeo Enriquez and invited three speakers who talked about various topics. The speakers were: Mr. Aldrin Abdurahim, the Youth Coordinator of Peace Advocates of Zamboanga and an alumnus of the Philippine Youth Leadership Program – Batch Six, who talked about The Culture of Peace and Solidarity, Mr. George Perez, the President of the Cabaluay Chapel Pastoral Council, who shared his experience as a Christian in a Muslim community and Mrs. Norma Morjia, a midwife and Barangay Councilor, who tackled Health Awareness and Proper Hygiene.

The participants were given hygienic packages containing a toothbrush, a face towel, bath soap and toothpaste which were sponsored by Peace Advocates of Zamboanga in the process of encouraging them to take care of themselves, in the end, their health.

Also, the participants actively participated in different games conducted by the organizers. The participants will now serve as the people who will analyze the other problems in the community. Indeed, LIMPIO showcased the unity of all community members in the attainment of peace and solidarity. Cabaluay will be the first step towards its attainment.
CLAMP towards Peace
Coordinating Leaders for Art Making and Playing towards Peace
Helen Basira

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Youth Leader</th>
</tr>
</thead>
<tbody>
<tr>
<td>Batch</td>
<td>PYLP 2009</td>
</tr>
<tr>
<td>Gender</td>
<td>Female</td>
</tr>
<tr>
<td>Religion</td>
<td>Roman Catholic</td>
</tr>
<tr>
<td>Ethnicity</td>
<td>Visayan</td>
</tr>
<tr>
<td>City, Province, Region, Island</td>
<td>Zamboanga City, Region 9, Mindanao</td>
</tr>
<tr>
<td>Dates of Project Implementation</td>
<td>July 23, 2009</td>
</tr>
<tr>
<td>Meeting with SSG/ZYPO Volunteers</td>
<td>Confirmation to the Principal for the project July 22, 2009</td>
</tr>
<tr>
<td>Volunteers and Students Inter-act–Project Implementation July 23, 2009</td>
<td>Volunteers and Students Inter-act – Project Implementation July 23, 2009</td>
</tr>
</tbody>
</table>

What Happened Next…

Days have passed, but still I look back to the memories and learning I acquired through the program. The activities and volunteer work done changed and molded me into a better person like being more responsible. PYLP or the Philippine Youth Leadership Program Year 6 equipped me with new skills and knowledge; taught me public speaking, good values, prepared me to future volunteer acts.

CLAMP towards Peace

I named my project as CLAMP towards Peace because I believe that if we hold together and act with the same purpose, nothing can be impossible.

This project focuses on understanding the youth through the target beneficiaries – the grade 5 and 6 students of Pasonanca Elementary School – during the group artwork and other activities done. This project will give way to let people know that even the youth are aware of Mindanao’s situation.

Funds and materials were donated by business entities and volunteers. The artworks done will serve as remembrance of people that everyone is involved in bringing about peace in our homeland. With the cooperation of everyone, the project implementation was filled with enjoyment and success.

The workshop given does not only bring about awareness of the youth (grade 5 and 6 students) but also first-hand experience of the student leader volunteers about leadership. Also, this improved everyone’s social skill by interaction and communication done.

Later, the student leader volunteers of Zamboanga City High School and the Mayor of the Elementary School are exchanging communication which is a proof that good communication was established and we are hoping that the communication will still continue and that we will remember that even the youth are involve in the peace process. The student leaders of the Pasonanca Elementary School involved in the project were challenged to create activities that will improve their communication with each other.
Meeting with SSG/ZYPO Volunteers

Volunteers and Students Inter-act – Project Implementation July 23, 2009

Confirmation to the Principal for the project July 22, 2009

Volunteers and Students Inter-act – Project Implementation July 23, 2009
Let’s Learn for Peace  
By: Myrafe D. Bello

<table>
<thead>
<tr>
<th><strong>Age Group</strong></th>
<th>Youth Leader Alumna</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Batch</strong></td>
<td>PYLP 2009</td>
</tr>
<tr>
<td><strong>Gender</strong></td>
<td>Female</td>
</tr>
<tr>
<td><strong>Religion</strong></td>
<td>Roman Catholic</td>
</tr>
<tr>
<td><strong>Ethnicity</strong></td>
<td>Tagalog / Cebuano</td>
</tr>
<tr>
<td><strong>City, Province, Region, Island</strong></td>
<td>Kidapawan City, North Cotabato, Region 12, Mindanao</td>
</tr>
<tr>
<td><strong>Projects</strong></td>
<td>Tutorials and Gift-giving Programs</td>
</tr>
<tr>
<td><strong>Dates of Project Implementation</strong></td>
<td>July 21, 2009</td>
</tr>
</tbody>
</table>

We as fortunate youths are gifted with the opportunities to learn what we opt to learn even from the time when we were still small kids. However, these opportunities were not presented to all children and many of these reached their present ages without even knowing the basics of education. What would be the future of these children?

The project “Let’s Learn for Peace” aims to equip the children under the age group of 4 years old to 10 y/o with the basic knowledge of reading, writing, and counting for them to be able to compete with other children their age in the future. The beneficiaries of this project are poor young children particularly of Tamesis St. in Kidapawan City who cannot afford to go to school. Some of these children have only attended schooling for basic kindergarten and never got the chance to proceed to elementary. The project was made possible through the help of the Marist Student Leaders Council who helped in the organization of the details of the project and also for facilitating in the implementation, the fourth year student volunteers of Notre Dame of Kidapawan College and the help of the Provincial Capitol Board Members who helped fund this project.

The implementation of the project was held on July 21, 2009 in Tamesis St. Kidapawan City with the help of eleven (11) volunteers and thirteen (13) children who attended that day’s tutorial session. The children were ecstatic to see us and we realized that they do need help in learning to read, to write, and to count. The implementation served as a haven for the volunteers to reach out to the young children their knowledge and served as a ground in learning for the beneficiaries who participated in the project.

**ACTIVITIES CONDUCTED**

Meeting with new friends  
Interaction with the volunteers

160
Getting ready with the materials

Storytelling of a group of volunteers
SMART Youth for PEACE
Evie Peace L. Cordero

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Youth Leader Alumna</th>
</tr>
</thead>
<tbody>
<tr>
<td>Batch</td>
<td>PYLP 2009</td>
</tr>
<tr>
<td>Gender</td>
<td>Female</td>
</tr>
<tr>
<td>Religion</td>
<td>Evangelical</td>
</tr>
<tr>
<td>Ethnicity</td>
<td>Ilonggo-Ilocano</td>
</tr>
<tr>
<td>City, Province, Region, Island</td>
<td>Cotabato City</td>
</tr>
<tr>
<td>Projects</td>
<td>Psychological Intervention Project</td>
</tr>
<tr>
<td>Dates of Project Implementation</td>
<td>July 18-19, 2009 continuous</td>
</tr>
</tbody>
</table>

SMART Youth for Peace aims to introduce the culture of peace, understanding and co-existence among the youth despite of their different cultures, creed and beliefs. Most of these youth partners are victims of war and conflict trauma. Not only in the skirmishes in the outskirts of City. These youth are students from different schools in Cotabato City who have experienced first-hand the devastating bombing after the mass in Immaculate Conception Cathedral. These Christians from the city and the Muslims from the outskirts are altogether, this project’s beneficiaries. It is a good combination to let them gain and give respect from persons of the different religions. All of them share the same experience, the same trauma and the same feelings towards conflict, these will be the key to let them work together despite of their differences, they will learn to co-exist with each other to achieve the one goal and that is “Bringing them new hope, new perspective and inspiration”

The first phase of this project is the introduction of their soon-to-be classmates and co-participants in the different workshops and artistic classes.

Our first activity is the GTKY or the Getting to Know You part. We (the volunteers and partners) dedicated two afternoons for this phase.

The students, the volunteers, the IDP’s and the facilitators have gone to a Park inside the City to conduct this activity. The first afternoon, we all had to introduce ourselves to one another and did some games that help team-building at the same time, knowing more about another person.

The second day, we did some focus group discussions regarding what they want to achieve in this program and what they want to see, their expectations and their goals. Also, we requested some of the volunteers to bring their bikes, volleyballs and basketballs, after the Focus group discussion they had some fun and leisure in the park, another way to shift their focus from their terrifying experiences.

I found out after the focus group discussion that these young people still have the fresh wound of their horrifying experiences in their minds. It will require a lot of effort and patience to help hem alleviate themselves of their fear and trauma. But one good positive commentary I got was they were very enthusiastic to learn and to help themselves. There was one participant in the program that both parents are still in the hospital after the bombing in the city. She was really devastated and hurt from what happened to her parents. One other participant’s father lost his leg in the bombing incident. Most of them are deeply grieving with their current situations.

The funding organizations were very pleased with the outcome of the first activity seeing that it has a good impact to the participants. They are now planning to fund a relief services to the participant’s families.

The biggest challenge so far is how to turn their frowning faces upside down? How to take their depression away! How to tell them it’s not over, there is still hope within their reach!

The outcome of the first activity is successful because we have achieved our first goal and that is build a respect and co-existence between the participants and also, they have started to open up to us and they are now ready to share to us their hard times as we help them conquer their fears and their trauma.

I am very happy to say that some of the participants are now smiling, just like they were before their traumatic experiences.
What’s next??

- SPORTS enhancement workshop
- MUSIC workshop
- ARTS AND CULTURE WORKSHOP e.g. Kulintang playing
- TECHNOLOGICAL ADVANCEMENT through TESDA program

GTKY of Partners and Beneficiaries on July 18, 2009

Student volunteers facilitating GTKY on July 19, 2009

Focus Group Discussion between volunteers and beneficiaries on July 19, 2009

Evaluation of GTKY activities on July 19, 2009

GTKY: differences and similarities-pairs activity on July 18, 2009
Making Little Dreams Possible
Annalie T. Eddy

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Adult Leader</th>
</tr>
</thead>
<tbody>
<tr>
<td>Batch</td>
<td>PYLP 2009</td>
</tr>
<tr>
<td>Gender</td>
<td>Female</td>
</tr>
<tr>
<td>Religion</td>
<td>Evangelical</td>
</tr>
<tr>
<td>Ethnicity</td>
<td>Blaan</td>
</tr>
<tr>
<td>City, Province, Region, Island</td>
<td>Malungon, Sarangani Province, Region XII</td>
</tr>
<tr>
<td>Dates of Project Implementation</td>
<td>June 20 – July 25, 2009</td>
</tr>
</tbody>
</table>

Every night, the children of Kiangkos and New Canaan dreamed of reaching the site where countless light shines as they view it from their sky-scraping place. Kiangkos is 2,149ft and New Canaan is 1017ft above sea level. These two villages are among the hardest reached area in Sarangani Province.

To get into New Canaan, you need to ride a weapon for two hours crossing Sofan River for 13 times. The journey continues by a four-hour mountain trekking and crossing the Sofan River again for 10 times. Kiangkos is another three-hour walk away from Sofan Elementary School. Due to this setting, 90% of the children in the area have not seen the civilization yet.

Making Little Dreams Possible fulfilled the dream of 20 children from Kiangkos and 10 from New Canaan by taking them to a three-day exposure tour in lowland schools, Provincial Capitol and in General Santos City on July 23 - 25, 2009. They are Grade VI Indigenous students whom never ride a bus, see the provincial capitol and the nearby city and are acquainted with children from other ethnic groups.

The project made their dreams into reality. It rewarded all of them their first time. They were thrilled with their first time to see and ride different means of transportation particularly weapon, van, multi-cab, jeepney, bus, boats and airplane. Southern Philippines Power Corporation, GenSan Fish Port Complex, Mindanao State University and Alabel Central School bestowed them with unforgettable tour for the first time. The first time shopping in KCC Mall was so fantastic.

QUEST, Alcantara Foundation, SPPC, Holiday Transport Corporation and volunteers believe that “Success begins with a dream.” Thus, this project ensures to plant the seed of a new dream – a dream for better vision of tomorrow among these children. It also builds-up their love for education and let them realize that education is the primary agent for poverty alleviation and transformation.

Making Little Dreams Possible Project continues to raise resources to fulfill little dreams and to create opportunity for a life-changing experience among indigenous children.
Pre-Exposure Trip Briefing for 20 Grade VI Students
Kiangkos Elementary School
July 22, 2009

Happy and excited faces despite the exhausting trekking in the mountains
July 23, 2009

We rest for 15 minutes after a four-hour hike
July 23, 2009

One of the 23 rivers we crossed. Some are shallow and some are deep too.
July 23, 2009

Kiangkos and New Canaan children ready to see another world.
July 23, 2009

Interactive Session with Children from Other Ethnic Group
Alabel Central Elementary School
July 23, 2009

Tour in General Santos City Fish Port Complex
July 23, 2009

Tour in KCC Mall of General Santos City
Shopping time for the first time
July 23, 2009
PEACE P.A.C.K.S.
(Participation and Advocacy Creating the Key of Solidarity) 4 U: “ngiSCHOOL kita” (let’s learn)
Fatimah Al-Zahra T. Ditti

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Youth Leader Alumna (female)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Batch</td>
<td>PYLP 2008</td>
</tr>
<tr>
<td>Gender</td>
<td>Female</td>
</tr>
<tr>
<td>Religion</td>
<td>Islam</td>
</tr>
<tr>
<td>Ethnicity</td>
<td>Sama</td>
</tr>
<tr>
<td>City, Province, Region, Island</td>
<td>Zamboanga City, Zamboanga del Sur, Region IX</td>
</tr>
<tr>
<td>Projects</td>
<td>Tutorial for Badjao kids</td>
</tr>
<tr>
<td>Dates of Project Implementation</td>
<td>July 19, August 2&amp;23, September 6&amp;27, October 4&amp;25</td>
</tr>
</tbody>
</table>

It was July 19, 2009 from 2:00-4:00 p.m. the PEACE P.A.C.K.S (Participation and Advocacy Creating the Key of Solidarity) 4 U: “ngiSCHOOL kita” (let’s learn) made its first Sunday out of the Seven Sunday series of tutorial for 46 Badjao kids ages 5-10 years old, residing in Ayuda Compound, Sinunuc, Zamboanga City with school packs containing 2 notebooks, 2 pad papers, 2 pencils and 2 sharpeners.

With the help of my partner organization, the College of Nursing’s IYOUĐA(Im created to paint smiles) made this project possible with coordination of our College Administration, City Social Welfare and Development Office and the Office of the Mayor. Also, the National Bookstore Inc., had helped the project thru sponsoring the school packs that were given to the kids. There was also the presence of the ABS-CBN “The Correspondents” anchored by Abner Mercado who documented the said project.

The following dates are the next six Sundays which are: August 2 &25, September 6 & 27, October 5 & 16.

The first Sunday, it focused on the numbers (lectures and energizers) and the start of the tutorial was the volunteers teaching them how to use the pencil and proper sharpening of the pencils too. We had also, “Ako ay si _____” (I am ____;) which had opened ourselves to be known by the kids and also them to be recognized too. We also instructed them (and the parents too) to keep the school supplies to be used for the next weeks.

The next six Sundays of the series will be focusing the tutorials on the ABC’s, colors, shapes and the like. There will be also forums every Sunday to express the feelings of the kids and how they visualize things in their environment that will later widen up their perspectives too.
The School packs that were given to the kids containing: containing 2 notebooks, 2 pad papers, 2 pencils and 2 sharpeners.

Badjao Kids forming lines; Interaction between the volunteers and the Badjao Kids; Receiving the packs for them

The volunteers taught the children: energizer called as “Banana” and the numbers in the form of singing “10 little Indians”
This community service was successfully implemented last July 19, 2009 at Datu Mapandala Elementary School with one hundred one beneficiaries mainly evacuees children of different tribes specifically Tiruray, Bilaan of Indigenous People and there were also maguindanaon.

The project involved a short interaction with the children shared their stories and dreams. It also includes the giving of school supplies and teaching of basic English alphabets, Numerals, and Story telling.

For the second day it was conducted at Poblacion Talitay, Maguindanao in a former building of TALITAY NATIONAL HIGH SCHOOL now elementary with about eighty pupils. For the sustainability the Sangguniang Kabataan will adapt and continue it and of course with the special understanding and volunteering of the Muslim Student Organization.

This piece of work can just simply be done without the PYLP.

Documentation:

- Checking of attendance
- Getting the school supplies from National Bookstore at Awang Airport, Maguindanao.
I implemented my project, ATE (Acting Teacher for Evacuees) last July 11-12, 2009 and it was held on the Evacuation Center in Dalican, Datu Odin Sinsuat, Maguindanao namely, Barangay Lumpong, this Barangay was divided into two, the District-1 and District-2, my project was held in the District- 1. I organized it with the help of my ever supportive parents and of course with the help of my volunteers in our school and also in other school, my volunteers are both Christians and Muslims. I funded it thru IGP (Income Generating Project) by selling choco-trillons which I made it by myself. Also I solicited it from business sectors in our place which happens to be family friends. The evacuees’ children of course, are my beneficiaries.

My objectives on this project are to encourage and motivate these children to go to school and study in spite of the situation. With the help of my friends we acted as teachers to inspire them to study. Well, as I have seen the children are so eager to study you can see it in their faces how happy they are they even ask for more. They are so participative and attentive in our lectures. They became even happier when we gave them the school supplies such as notebooks, pencils, ball pens, colors, sharpeners and books of fables. I put them in attractive colored envelopes.

During the parlor games they are so happy and very cooperative in all the games we played. I felt so good watching them yet, I felt also so bad knowing their situation. I really pity them. I knew I contributed much when they told me that it’s their first time to received school supplies. According to the elders there the Red Cross only gave them commodities such as rice, noodles, canned goods and other kind of groceries but never a school supplies. I also gave them foods as a sort of snacks during our breaks. Also I gave prizes on every game we played.

I am challenged by the fact, that these young future leaders really need attention. That’s why I thought of I will do my best to solicit from the politicians and make more IGP so that I can buy more school supplies to give those who didn’t avail yes, because I only gave 50 children.
Doing the IGP (Income Generating Project): Selling the Choco-Trillion, and Soliciting from the Business Sectors.

Giving the supplies and teaching the evacuees or the implementation of my community project, last July 11-12, 2009.
On July 12, 2009 a Sunday Tutorial program was conducted in Purok Señorita, Tamesis St., Kidapawan City spearheaded by Fehllyn Marie V. Magpulong, Youth Leader Alumna in collaboration of the St. Marcellin Champagnat Club (SMCC) and the seniors of Notre Dame of Kidapawan College (NDKC) IBEd HS Dept. Helping the children of the said place that is located in riverside and is considered to be remote to acquire additional knowledge on writing, reading, and simple mathematics as the project goes along the 6 month implementation period, to provide them with school supplies, to strengthen their belief in coexistence, and to build a strong relationship between the participating children together with their families through inter ethnic dialogues includes the objectives of the “sunday tutorial” Program. School supplies and funds were donated by the SMCC club volunteers and the Alumna’s Family. NDKC, purok officials, and church organization of the said street had also contributed in the success of the project. The first session had been a successful start. Each kid introduced their names. Then, parlor games and some intermissions followed to awaken their minds. To give them rest after the exhausting games, the Ate’s distributed the school supplies before starting the day’s lesson. Snacks were also served afterwards. The volunteers taught them how to read. Writing and solving mathematics will be introduced in the next tutorial sessions.

“Daghang salamat sa pagtudlo, ate Allyn (it is a Bisayan language that means – Thank you so much for teaching us, Ate Allyn )”, nine-year old Ace Vincent, one of the kids said.

“Nalingaw jud mi sa pagtutor ninyo. Mga Ate balik-balik mo ha! (We have enjoyed your Tutorial sessions, come again ok!)”. Christine, also one of the participants added.

The smiles that lit their faces were very much uplifting. It inspires the volunteers to continue their community extension activity with more dedication. “The happiness acquire from helping others will never be paid with any amount existing in the world”, Shareen Jade Gaspillo, SMCC president said.

The teachers will be coming back after every 14 days within the implementation period. The second session is supposedly to be on July 26, 2009 in the morning but it was rescheduled to be on July 25.
- The volunteers taught the kids how to read.

- School supplies were distributed.

- The Ate’s served the meriendas to the little angels.

- Preparing for the tutorial
Last October 29, 2009 the Notre Dame of Marbel University-Young Mindanawans Peace Builders (YMPB), spearheaded by the above-named and in partnership with Tinalak Youth Group (TYG), has successfully implemented the initial phase of the community program.

It was a very delightful and meaningful event for the beneficiaries so as with the facilitators and volunteers. New learning, that is, unknown fundamental knowledge was introduced to the young students.

As said in the project plan of this program, the target beneficiaries are the grades 5 and 6 pupils of Supon Elementary School with the participation of their parents. Volunteers, on the other hand, are coming from the TYG for the kids’ category and YMPB for the adults’ category.

The implementation done was just the first part of the program. It focused on the kids’ category solely. It is to be noted that the succeeding phases will execute adults’ category’s plans and the continuation of the started scheme.

The program held gave a good impression and excitement for succeeding activities to the beneficiary pupils. It was started with an interethnic prayer and a peaceful introduction. Various interesting youthful activities were shared by the pupils: Peace Drawings, My Hero and My Villain, My Peaceful Attributes, and peace interaction – all done with the power of paper. The mentioned activities triggered the awareness of the young students of the importance of peace and their characters through naming and explaining of what they have written on their papers; their good attributes as tools for peace and, in contrast, their bad ones as peace destroyers. The author has also known that no Muslims were enrolled in the school and to that cause, inasmuch as the pupils were implanted with little stereotypic knowledge, basic important erudition about Muslims was taught which was really appreciated by them and even their teachers who guided them on that particular event. Nearing the terminal of the event, educational kits, which were composed of plastic pouches, regular and journal notebooks, and pens, were distributed to the pupils with promising them more of it the next time they attend. Excellent names were also called and awarded to promote interest to the program. More of the program, an assignment has been given and that was to use their journals as diaries and writing the little things they encounter with their attributes and how to find peace on that. The program ended with a good replenishing merienda and a closing interfaith prayer.

The objectives achieved on that particular event were the dissemination of the importance of the use of paper in promoting world peace and providing a nomenclature of good attributes and bad sides for the same purpose.
Without the help of all of the partners, the mission of the initial phase of the program won’t be accomplished. Through religious solicitation, the funds for the educational kits were obtained from the Sangguniang Kabataan City Federation President Jonari Javellana. The snacks were donated by a city councilor. The transportation was shouldered by the Supreme Student Government of the Green Valley College Foundation, Incorporated. And the services were done by the two youth groups of NDMU, TYG and YMPB.

The author is looking forward for a successful implementation of the succeeding phases towards the establishment and the attainment of the fundamental goal of the project – achieving peace on paper.
Dadabiatan Akn
“My Culture”
Omar Hussien B. Rande

Dadabiatan Akn is basically formed to plant in the hearts and minds of the Meranao youth the importance and essence of the Meranao culture. Eventually, after the implementation, the project’s objectives were accomplished. We have planted what we are supposed to plant.

The volunteers of the project are students from MSU-Marawi, four of whom are Christians and the rest are all Muslims. While the participants came from the different schools in Marawi City. Two Christian girls, three Christian boys, and one iglesia ni Cristo. Indeed, diversity is purposely observed in the project’s environment yet the camaraderie we made is invincible.

We were able to accumulate funds and assistance from the LGUs, business entities, and some prominent and influential personalities in our community. Without their kind hearts, we may not be able to achieve our goals. By such, we gave them all a small token of appreciation for what they’ve done.

On June 21, 2009, Dadabiatan Akn was formally implemented. It is primarily composed of the orientation as well as some minor workshops for the participants to be highly encouraged in finishing what they started despite their hectic schedule. The first day was overwhelming and it continued until the end. It was a success.

The next sessions were composed of lectures and workshops regarding the Meranao culture. We also reserve time for the participants to practice for their presentations in our every session. But still we lacked time so we had to extend for a few more Sundays for them to have a very good presentation in the Finale. So instead of four Sundays, three Sundays were added. A slogan-poster making workshop was also held so that the participants would be able to relay their thoughts regarding the present generation through the use of the arts. We also enjoyed the part were we all played some of the Meranao childhood games like Kambabatinga, Kanggagakuay, and many other more.

Along the process, we had also encountered problems like the lack of funds, hectic schedule, and fortuitous events. But fortunately, we were able to find remedies and overcome those problems. On the other hand, we also added some unexpected activities for the program. The volunteers and the participants were able to fed almost 20 deprived children in some area of the city. The participants themselves were the one who suggested such activity. They became volunteers themselves. They were all willing to at least help their co-Mranao youth.

On the last day of the program, August 16, 2009, mixed feelings of emotions were felt. Gladness for we have reached the peak. Gratitude for the blessings we had. And sadness, for we all had to part ways and say goodbye. But what we experienced is not just a mere part of our history. It is a very remarkable event in our lives that we would always remember for we have contributed to the preservation of our Meranao culture. Long live our DADABIATAN (culture).
Participants and volunteers during the FINALE program on August 16, 2009.

Participants dancing KAPAGAPIR-APIR (mranao fan dance) and KAPMALONG-MALONG.

The slogan and poster-making workshop.
Christian participants explaining their artwork

Volunteers at Work

Workshop

Apir Apir

Sagayan

Malong Malong Finale
**Book for Peace: Library for the Youth**  
Rother Jan B. Delos Santos

<table>
<thead>
<tr>
<th>Age Group</th>
<th>Youth Leader</th>
</tr>
</thead>
<tbody>
<tr>
<td>Batch</td>
<td>PYLP 2009</td>
</tr>
<tr>
<td>Gender</td>
<td>Male</td>
</tr>
<tr>
<td>Religion</td>
<td>Roman Catholic</td>
</tr>
<tr>
<td>Ethnicity</td>
<td>Illonggo</td>
</tr>
<tr>
<td>City, Province, Region, Island</td>
<td>Pigcawayan, North Cotabato, Mindanao</td>
</tr>
<tr>
<td>Dates of Project Implementation</td>
<td>June 8-12, 2009</td>
</tr>
</tbody>
</table>
After NIU...
Memories of my adventure in the United States filled my thoughts for days. The learning, activities and the people I meet in the program have been very important and worth remembering. They changed my life and made me a better individual who is more concerned about the world and the people around me. The Philippine Youth Leadership Program Year 6 gave me the access to the knowledge, skills and values about interfaith and inter-ethnic dialogue which really helped me in preparing my volunteer community project.

Home Sweet Home
It’s been a very long journey back home but still it is worthy see my love ones and the people of my town. A week of “Kamustahan” (How are you?) with my family and friends was in the agenda of my return: sharing the experience and learning with others and enjoying their company. In line with this, I had the opportunity to gather support from them and they never let me down. With the volunteers already secured, it was time for the implementation of the project.

“Book for Peace: Library for the Youth” (June 12, 2009)
The project focused on the importance of education to the youth; Barangay New Culasi being a remote barangay, became the recipient of the project. Focusing on providing educational resources to the barangay by the means of creating a small library for the benefit of all, the project also aimed to promote peace and mutual understanding between different ethnic and religious groups of the place. The Library not only serves as a place for learning but also an avenue for inter-ethnic dialogue in promoting peace.

Funds for the said project came from donations from the school, the local government and volunteers. Books were donated by Pigmawayan National High School as part of community outreach. These old books will serve as review materials for the students in the Barangay. In line with these event the local Government provided the transportation and donated plywood for the construction of tables, chairs, and benches. With the collaboration of these institutions and the support of volunteers, the project implementation was smooth sailing a success.

After the launching of the project children were given a story telling session with the Ates and Kuyas. In this way the volunteers interacted with the locals and also it helped in developing their community relation and leadership. After the project launching was the turn over of the key of responsibility to Barangay New Culasi, we also learned that the barangay plans to create a small library but due to financial support it was never implemented. The challenge lies in the acceptance of the youth to the project. However were overwhelmed by the response of the youth after we evaluated the library in the passing weeks. They started researching and studying together with their friends and classmates and the Barangay itself provide tables, chairs and cabinets for the library. It was a very successful project and the time and effort was worth it. And we are hoping that with that small library, the youth could learn as well as build a strong foundation of peace.
According to Edgar Dales “Cone of Experience” It illustrates that the people generally remember 90% of what they says as they do a thing than merely to watch and listen--- a strong criterion that PINTA-LINAW Volunteer continually pursues. We believe that a well learned child will always have a better advantage in the world where intellect, talent and social consciousness are required to survive and co-exist.

PINTA-LINAW project as a youth campaign for peace through visual arts aims to provide an avenue for the children who show strong interest and willing to learn the role of Art in achieving peace. It was on July 05, 2009 when this project was finally started at Barangay Cala, Lower Glad Midsayap, Cotabato. This is participated by 30 children ages 6-12 years old. At their very young age, we doubted that they could not perform the given Art workshop. But barangay Cala is indeed a green Pasteur of very talented, flexible and active individuals.

The Church base CYFers (Christian Youth Fellowship Group) in collaboration with the School base CYFers, 15 of them are my partners in my efforts to inculcate in the hearts of this 30 children that Peace still exists.

The Church Christian Education and Nurture Center Pastor the use and excess VCS coloring that really give great help to the participant of the said project.

5 of the participant came from a protestant religion, 2 of them are Muslims and the rest are Roman Catholics Believers. Despite of their differences in terms of religion they still manage to value the presence of each and every one. Since our partner organization is a newly built group, we really had a hard time gathering enough materials to cater the 30 participant. We first agreed to only have 15 children to be trained but since the others shown their interest so we again decided to have all of them despite of the lacking of materials. But despite of those problems it didn’t hinder us to pursue the project. We started using basic coloring materials such as crayons instead of pastel colors for the Color combination Art workshop and an ordinary pencil instead of a Stedler pencil for The Shading workshop. These 2 basic trainings will be helpful to them as the training continues.

This project creates a life time treasured experiences. We do not only teach and train but by every word we say and in everything we do, one thing I’m sure of WE LEARN.
Church based pencil shading workshop  
July 05, 2009

Church based color combination workshop  
July 05, 2009

Community based pencil shading workshop  
July 12, 2009

Art’s relation to our present situation  
(story telling)  
July 12, 2009

Art work of a church based participant on the Color combination workshop

Art work of a community volunteer on the Pencil shading workshop

PINTA-LINAW Volunteer’s Canvas Painting  
The selection of volunteers
Midsayap is a first class municipality in the province of North Cotabato. Of all of its barangays, Kimagango is one of the least participative in terms of being involved in several municipal activities. In this manner, lesser outdoor experiences and lesser interaction are among the residents of the Barangay. Being aware of this scenario, as an alumna of PYLP, it is therefore my task to help resolve the problem my place is facing. This is why “Sports for Peace” is being integrated in the place.

“Sport for Peace” is a communal project of the residents of Barangay Kimagango and the Barangay officials. In this project, sports is utilized as an instrument that serves as a diversion to the focuses of the youth (to stop and avoid them from using prohibited drugs if ever, doing criminal acts and be involved in premarital sex that contribute to the ever arising problem of every place here in Mindanao and may interrupt the peace process.

We aim to effectively let the youth interact to the youth with other religion, ethnicity and culture so that understanding will reign. We hope to improve the teamwork of every group participating on the said activity using effective communication and attain assertiveness. We would also like to enhance and develop the skills of the youth in Volleyball alone and thus, through the project these terms were met.

I am very grateful that my cousin, Kagawad Danilyn P. Cabatac helped me a lot in the success of the said project. She helped me not only in increasing the partnership and organizing a committee for the program but also she helped me in the communication to the different Barangay officials. I thank Escoda society, the High School Student Council of Southern Christian College, the Purok Leader of Purok Madasigon and my ever supportive family.

Kids of five to ten years even wanted to play with us and the youth aged fifteen to nineteen. Due to public demand I and my cooperative neighbors were forced to make a small Volleyball court so that the kids could play in their own and there it was, they began playing Volleyball regardless of the fact that they still don’t know how to play it right.

The activity was done on the 19th of July 2009 in an open court I Barangay kimagango, specifically in Purok Madasigon near our house. It was a one whole day activity that exhausts everyone and was an awesome start for more projects to be implemented. It was once said that “The greatest reward for doing is the opportunity to do more”. It is that, as beginners, we begin to like the responsibility being put in our shoulders.
**GLOSSARY OF COMMONLY USED TERMS & ACRONYMS**

<table>
<thead>
<tr>
<th>Term</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Abu Sayyaf</td>
<td>A gang resorting to kidnap-for-random, bombing, and killing of civilians</td>
</tr>
<tr>
<td>ARRM</td>
<td>Autonomous Region of Muslim Mindanao</td>
</tr>
<tr>
<td>BMA</td>
<td>Bangsa Moro Army</td>
</tr>
<tr>
<td>CPP</td>
<td>Communist Party of the Philippines</td>
</tr>
<tr>
<td>GOs</td>
<td>Governmental organizations</td>
</tr>
<tr>
<td>GRP</td>
<td>Government of the Republic of the Philippines</td>
</tr>
<tr>
<td>IL</td>
<td>Illinois</td>
</tr>
<tr>
<td>ITO</td>
<td>International Training Office</td>
</tr>
<tr>
<td>Lumad</td>
<td>Indigenous peoples in Mindanao</td>
</tr>
<tr>
<td>MinSuPala</td>
<td>Mindanao, Sulu, and Palawan</td>
</tr>
<tr>
<td>NDFP</td>
<td>National Democratic Front of the Philippines</td>
</tr>
<tr>
<td>NIU</td>
<td>Northern Illinois University</td>
</tr>
<tr>
<td>NPA</td>
<td>New People’s Army</td>
</tr>
<tr>
<td>NGO</td>
<td>Non-governmental organizations</td>
</tr>
<tr>
<td>RP</td>
<td>Republic of the Philippines</td>
</tr>
<tr>
<td>Tri-People</td>
<td>Lumad (Indigenous Peoples of Mindanao), Muslim Filipinos of Different Ethnicities, and Christian Filipinos of All Ethnicities</td>
</tr>
</tbody>
</table>
NEWS RELEASE

Contact: Tom Parisi, NIU Office of Public Affairs
(815) 753-3635
March 24, 2009

Foreign news crew will train lens
on NIU project promoting peace in Philippines

DeKalb, Ill. — A video news crew from the Philippines will visit campus in early April to create a documentary on NIU's successful Philippine Youth Leadership Program.

For the past six years, Anthropology Professor Susan Russell and Lina Ong, director of the International Training Office, have hosted young visitors from the Philippines for month-long institutes aimed at bringing peace to a conflict-torn region of the island nation.

“We’re hoping the documentary will create some international visibility for NIU’s global outreach,” Ong said. “We think this is a model program for developing young leaders with a sense of civic responsibility and commitment to community development.”

The Youth Leadership Program is geared for students from Mindanao, the largest and least developed island in the southern Philippines. Mindanao has been frequent site of civil unrest. Muslims, Christians and tribal peoples populate the island, and several dozen groups have their own cultures and languages.

At NIU, students from these different cultural backgrounds have come together to learn leadership skills, peace-building methods and ways to strengthen inter-ethnic and inter-faith dialogue. Past participants have gone on to develop social-improvement projects in their homeland communities, including environmental cleanups, an effort to promote “peace journalism” and drives to collect books and school supplies for poor students.
The U.S. Department of State has provided $1.2 million in funding for the Philippine Youth Leadership Program and is supporting the foreign journalists’ visit to NIU as well.

“The program has been very well received,” Russell says. “I think the State Department is interested in enlightening Filipinos about its peace-building role and demonstrating to them that Muslim, Christian and indigenous youth can get along just fine.”

This year’s program will begin on April 4, when NIU will welcome 20 high school-age students and three adults from the Philippines. During their visit, they will examine the important role of volunteerism in civil society and learn about American institutions that promote tolerance and religious diversity.

The students will participate in classes, lectures, workshops and seminars, spend time volunteering at a local homeless shelter and retirement center, and meet with local government and community leaders. They also will take cultural field trips to Chicago and Indiana.

“This time around we’re putting more emphasis on leadership development,” Russell says. “We want the students to become advocates for social change, develop partnerships with other groups in their communities and leverage resources from different sources to fund their projects. So the program works to teach them about organizing and volunteerism.”

Oftentimes, the Filipino students’ first interaction with people from outside their own cultural groups is during the NIU program. On-air personality Abner Mercado, producer Chiara Zambrano and cameraman Nolie Ruby, all from the ABS-CBN Filipino network, will follow students on their journey. The crew also intends to interview past program participants who have started up projects in their homeland and NIU professors involved in the training.

The resulting documentary “will be a prime-time national broadcast,” said Kathleen Boswell, a producer with the U.S. Department of State who also is coming to NIU.

In addition to Russell and Ong, a number of NIU faculty members are contributing to the Philippine Youth Leadership Program. They include Katharine Wiegele (Anthropology), LaVerne Gyant (Center for Black Studies), Todd Yeary (Center for Black Studies), Betty LaFrance (Communication), Wei Zheng (Counseling, Adult and Higher Education) and Laurel Jeris (Counseling, Adult and Higher Education). Six graduate students also are providing critical assistance in organizing and implementing the program: Rey Ty, Nalika Diyadawa, Amando Boncales, Maimouna Konate, Chris Birks and Rita Reynolds.

# # #
Students from Philippines in DeKalb to learn how to become leaders in own country
By DANA HERRA - dherra@daily-chronicle.com

Evie Peace Cordero is learning a lot about the United States – including how to tolerate the cold.

The first two days after 15-year-old Evie and 19 other students between the ages of 15 and 17 arrived in DeKalb last week, it snowed, something they had never seen in their native Philippines, she said. She also can’t believe how friendly and hospitable Americans are – nothing like she had expected.

The 20 teenagers and three adults from the Philippines are in DeKalb for the monthlong Philippine Youth Leadership Program at Northern Illinois University. The students spend the month taking leadership and conflict-resolution seminars, exploring American culture and participating in volunteer activities, like tutoring children and serving dinner Monday at Hope Haven homeless shelter in DeKalb.

“We want the students to become advocates for social change,” NIU anthropology professor and program organizer Susan Russell said. “The program teaches them about organizing and volunteerism.”

The students learn about the importance of respectful dialogue between races, religions, genders and generations, Russell said. They do a variety of volunteer work to expose them to the kinds of community service projects they could start in their home country and they have a cultural exchange with local high school students.

“They do cultural presentations and are encouraged to have a great deal of pride in their background, which I also think empowers them,” Russell said. The program began seven years...
ago when a grant became available to facilitate a youth exchange program with the southern region of the Philippines, Russell said. There are 13 distinct cultural groups within the region’s Muslim population alone, and Christian and indigenous people also populate the area.

In the 1960s, a Muslim rebel faction began a bloody 30-year struggle for independence from the Philippine government, Russell said, accomplished in the late 1990s with the creation of a separate government for the island of Mindanao. But a second rebel group did not like the terms of the treaty and has continued the conflict, she said.

“There has been a lot of conflict in this region,” Russell said. “There have been terrorist groups that have formed in addition to the rebel groups. I think it is a high priority for the U.S. to practice some softer diplomacy, such as engaging these youth to become the next generation of leaders.”

Fatimah Ditti, 16, said in just the first week of the program, she has come to a lot of realizations about herself.

“I am a Muslim, but I think I need to strengthen the foundation of me for me to be a better person of my community,” she said. “And intergenerational dialogue – a lot of the things that were presented showed me problems in how I communicate with my parents and grandparents. How can I be a good leader if I’m not a good follower of my parents? How can I be there for my community when in my family there are problems?”

Fatimah said she is looking forward to the two weeks the students will spend with American foster families so she can explore American culture and find ways to convey her own culture to her host family. She is also looking forward to returning to the Philippines, she said.

“How will I inspire my community?” she said. “There are a lot of things to learn in this world.”

One of the hallmarks of the program is the requirement that students develop and implement a community service action plan when they return home. Projects include such things as environmental cleanup, tutoring the children of refugees and starting diversity clubs in local schools, Russell said. Three to four months after the program has ended, organizers check back in with the students to see how their plans are going and to help redefine them if necessary.

Evie is planning to start a ‘work for food’ program on her return, she said. After two months of devastating floods last summer, many people in her community lost their homes and livelihoods, she said. The city provides food and supplies, but has a shortage of volunteers to distribute them. She wants leaders to hire the unemployed to do the work in exchange for food and a small amount of money.

“The projects are the most fascinating to me because they know what they want to do,” said Leslie Shive, who coordinates the students’ volunteer activities. “They’re really amazing kids. …The goal is to go back to their country and go across ethnic and religious differences to not just fill gaps but really meet needs.”
Remembering Travel: Philippine students, Oak Crest residents share experiences

DeKALB - “I remember...” is Oak Crest’s theme for the month-long celebration and tribute to Older Americans. As part of the celebration, residents remembered travel when 20 students accompanied by six chaperones from the Philippines, as well as Northern Illinois University, spent a couple of days with the residents of Oak Crest getting to know a little bit more about American culture and the lives of older adults in this country. The students are participants in a program sponsored by U.S. State Department and coordinated through Lina Ong at NIU. The program brings together students ranging in age from 15 to 17 from Mindanao, a southern island in the Philippines with a long history of Christian and Muslim rivalry. The purpose of the program is to expose these young leaders of tomorrow to each other and foster skills in the areas of negotiation, leadership and conflict resolution. At the same time, the students experience another culture while working side by side to perform service projects during their stay in the United States. The students spent one day as Oak Crest volunteers and returned on a second evening to enjoy dinner and share the music and dance of their homeland. The experience was one that will be long remembered. Oak Crest resident Hal Smith, a retired sociology professor said, “Along with the other Oak Crest residents, I found the visit of the Philippine students fascinating. It was a great opportunity to learn about the Philippine culture through conversations, their songs and dances. Their visit gave us a broadening experience that we truly enjoyed. For me and my wife, the visit helped us to recall our previous experiences working and living in a central Philippine city.” Oak Crest is at 2944 Greenwood Acres Drive. For more information, call (815) 756-8461 or contact Liz Hoppenworth at lhoppenworth@oakcrestdekalb.org.
PHOTO GALLERY
Activities in the U.S.

<table>
<thead>
<tr>
<th>Tutoring a student at Hope Haven Shelter</th>
<th>Vision of a Just &amp; Peaceful Mindanao (portraits of Dr. Martin Luther King, Jr., Mother Theresa &amp; Mahatma Gandhi on the background)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Volunteer Work at Oak Crest Retirement Center</td>
<td>Study Circle</td>
</tr>
<tr>
<td>Hyper-active interaction among Rochelle &amp; Filipino students</td>
<td>Thanking Rochelle Hi Principal Mr. Jamie Craven</td>
</tr>
</tbody>
</table>
Group activity with American students at Kishwaukee College

Muslim-Christian-Indigenous cultural sharing at Islamic Foundation High School

Snow in April – Memorable!

Focus Group Discussion in Indiana

“Kumustahan” – How are you doing? (Group processing, reflection, counseling)

Action Planning
<table>
<thead>
<tr>
<th>Calder Sculpture in Chicago</th>
<th>Chicago skyline</th>
</tr>
</thead>
<tbody>
<tr>
<td>Picasso Sculpture in Chicago</td>
<td>Volunteer service at <em>Feed My Starving Children</em></td>
</tr>
<tr>
<td>Workshop activity with Dr. Wei Zheng</td>
<td>Philippine Culture Night</td>
</tr>
<tr>
<td>Activity</td>
<td>Activity</td>
</tr>
<tr>
<td>------------------------------------------------------------------------</td>
<td>------------------------------------------------------------------------</td>
</tr>
<tr>
<td>Cultural presentation -- Welcome Luncheon</td>
<td>Cultural presentation -- Welcome Luncheon</td>
</tr>
<tr>
<td>Making a dream catcher (a native American craft)</td>
<td>Group work: Explaining Community Networking Layout</td>
</tr>
<tr>
<td>Grocery shopping w/ host family</td>
<td>Cooking Filipino dish in host family kitchen</td>
</tr>
<tr>
<td>Interfaith Prayers (Muslim-Christian-Indigenous) – Graduation Program</td>
<td>Receiving Certificate of Achievement</td>
</tr>
<tr>
<td>---------------------------------------------------------------</td>
<td>-----------------------------------</td>
</tr>
<tr>
<td>Graduation pose with host family</td>
<td>Graduation pose with host family</td>
</tr>
<tr>
<td>Graduation presentation</td>
<td>Graduation presentation</td>
</tr>
</tbody>
</table>
Follow-On Meeting in Zamboanga City, Philippines

Mokaram Rauf conducted a youth leadership & interfaith workshop.

Martha Buckley (Public affairs Officer-U.S. Embassy – Manila) observed the follow-on meeting.

A performance by Dr. Naga Madale & Rey Catulong.

A workshop under an open-air & palm-covered hut.

Study circles
Focus group discussion in Zamboanga

Working together in preparation for implementing a community project

Community project: Mariki barangay, Zamboanga City. This is a community of Bajau, Yakan and Tausug people, built over the water.
Community project: Opening the shoeboxes.

Reading the letter from a shoebox donor.

Mokaram Rauf joined community service.

Houses on stilts in Mariki

PYLP and Partners in Mariki, with houses on stilts above water on the background

Dr. Naga Madale receives life-time achievement award. Congratulations!
PARTICIPANTS' ART WORK

From Conflict to Peace
Vision of Justice and Peace in Mindanao
APPENDICES

Universal Declaration of Human Rights

PREAMBLE
Whereas recognition of the inherent dignity and of the equal and inalienable rights of all members of the human family is the foundation of freedom, justice and peace in the world,

Whereas disregard and contempt for human rights have resulted in barbarous acts which have outraged the conscience of mankind, and the advent of a world in which human beings shall enjoy freedom of speech and belief and freedom from fear and want has been proclaimed as the highest aspiration of the common people,

Whereas it is essential, if man is not to be compelled to have recourse, as a last resort, to rebellion against tyranny and oppression, that human rights should be protected by the rule of law,

Whereas it is essential to promote the development of friendly relations between nations,

Whereas the peoples of the United Nations have in the Charter reaffirmed their faith in fundamental human rights, in the dignity and worth of the human person and in the equal rights of men and women and have determined to promote social progress and better standards of life in larger freedom,

Whereas Member States have pledged themselves to achieve, in co-operation with the United Nations, the promotion of universal respect for and observance of human rights and fundamental freedoms,

Whereas a common understanding of these rights and freedoms is of the greatest importance for the full realization of this pledge,

Now, Therefore THE GENERAL ASSEMBLY proclaims THIS UNIVERSAL DECLARATION OF HUMAN RIGHTS as a common standard of achievement for all peoples and all nations, to the end that every individual and every organ of society, keeping this Declaration constantly in mind, shall strive by teaching and education to promote respect for these rights and freedoms and by progressive measures, national and international, to secure their universal and effective recognition and observance, both among the peoples of Member States themselves and among the peoples of territories under their jurisdiction.

Article 1. * All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood.

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

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

Article 4. * No one shall be held in slavery or servitude; slavery and the slave trade shall be prohibited in all their forms.
Article 5.
* No one shall be subjected to torture or to cruel, inhuman or degrading treatment or punishment.

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

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

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

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

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

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

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

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

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

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

Article 16.
* (1) Men and women of full age, without any limitation due to race, nationality or religion, have the right to marry and to found a family. They are entitled to equal rights as to marriage, during marriage and at its dissolution.
* (2) Marriage shall be entered into only with the free and full consent of the intending spouses.
* (3) The family is the natural and fundamental group unit of society and is entitled to protection by society and the State.
Article 17.
* (1) Everyone has the right to own property alone as well as in association with others.
* (2) No one shall be arbitrarily deprived of his property.

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

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

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

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

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

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

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

Article 25.
* (1) Everyone has the right to a standard of living adequate for the health and well-being of himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control.
* (2) Motherhood and childhood are entitled to special care and assistance. All children, whether born in or out of wedlock, shall enjoy the same social protection.
Article 26.
  * (1) Everyone has the right to education. Education shall be free, at least in the elementary and fundamental stages. Elementary education shall be compulsory. Technical and professional education shall be made generally available and higher education shall be equally accessible to all on the basis of merit.
  * (2) Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace.
  * (3) Parents have a prior right to choose the kind of education that shall be given to their children.

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

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

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

Article 30.
  * Nothing in this Declaration may be interpreted as implying for any State, group or person any right to engage in any activity or to perform any act aimed at the destruction of any of the rights and freedoms set forth herein.
Declaration and Programme of Action on a Culture of Peace
United Nations

A

DECLARATION ON A CULTURE OF PEACE

The General Assembly,

Recalling the Charter of the United Nations, including the purposes and principles embodied therein,

Recalling also the Constitution of the United Nations Educational, Scientific and Cultural Organization, which states that "since wars begin in the minds of men, it is in the minds of men that the defences of peace must be constructed",

Recalling further the Universal Declaration of Human Rights¹ and other relevant international instruments of the United Nations system,

Recognizing that peace not only is the absence of conflict, but also requires a positive, dynamic participatory process where dialogue is encouraged and conflicts are solved in a spirit of mutual understanding and cooperation,

Recognizing also that the end of the cold war has widened possibilities for strengthening a culture of peace,

Expressing deep concern about the persistence and proliferation of violence and conflict in various parts of the world,

Recognizing the need to eliminate all forms of discrimination and intolerance, including those based on race, colour, sex, language, religion, political or other opinion, national, ethnic or social origin, property, disability, birth or other status,

Recalling its resolution 52/15 of 20 November 1997, by which it proclaimed the year 2000 as the "International Year for the Culture of Peace", and its resolution 53/25 of 10 November 1998, by which it proclaimed the period 2001-2010 as the "International Decade for a Culture of Peace and Non-Violence for the Children of the World",

Recognizing the important role that the United Nations Educational, Scientific and Cultural Organization continues to play in the promotion of a culture of peace,

Solemnly proclaims the present Declaration on a Culture of Peace to the end that Governments, international organizations and civil society may be guided in their activity by its provisions to promote and strengthen a culture of peace in the new millennium:

Article 1

A culture of peace is a set of values, attitudes, traditions and modes of behaviour and ways of life based on:

(a) Respect for life, ending of violence and promotion and practice of non-violence through education, dialogue and cooperation;

(b) Full respect for the principles of sovereignty, territorial integrity and political independence of States and non-intervention in matters which are essentially within the domestic jurisdiction of any State, in accordance with the Charter of the United Nations and international law;

(c) Full respect for and promotion of all human rights and fundamental freedoms;

(d) Commitment to peaceful settlement of conflicts;

(e) Efforts to meet the developmental and environmental needs of present and future generations;

(f) Respect for and promotion of the right to development;

(g) Respect for and promotion of equal rights and opportunities for women and men;

(h) Respect for and promotion of the right of everyone to freedom of expression, opinion and information;

(i) Adherence to the principles of freedom, justice, democracy, tolerance, solidarity, cooperation, pluralism, cultural diversity, dialogue and understanding at all levels of society and among nations; and fostered by an enabling national and international environment conducive to peace.
Article 2

Progress in the fuller development of a culture of peace comes about through values, attitudes, modes of behaviour and ways of life conducive to the promotion of peace among individuals, groups and nations.

Article 3

The fuller development of a culture of peace is integrally linked to:

(a) Promoting peaceful settlement of conflicts, mutual respect and understanding and international cooperation;
(b) Complying with international obligations under the Charter of the United Nations and international law;
(c) Promoting democracy, development and universal respect for and observance of all human rights and fundamental freedoms;
(d) Enabling people at all levels to develop skills of dialogue, negotiation, consensus-building and peaceful resolution of differences;
(e) Strengthening democratic institutions and ensuring full participation in the development process;
(f) Eradicating poverty and illiteracy and reducing inequalities within and among nations;
(g) Promoting sustainable economic and social development;
(h) Eliminating all forms of discrimination against women through their empowerment and equal representation at all levels of decision-making;
(i) Ensuring respect for and promotion and protection of the rights of children;
(j) Ensuring free flow of information at all levels and enhancing access thereto;
(k) Increasing transparency and accountability in governance;
(l) Eliminating all forms of racism, racial discrimination, xenophobia and related intolerance;
(m) Advancing understanding, tolerance and solidarity among all civilizations, peoples and cultures, including towards ethnic, religious and linguistic minorities;
(n) Realizing fully the right of all peoples, including those living under colonial or other forms of alien domination or foreign occupation, to self-determination enshrined in the Charter of the United Nations and embodied in the International Covenants on Human Rights, as well as in the Declaration on the Granting of Independence to Colonial Countries and Peoples contained in General Assembly resolution 1514 (XV) of 14 December 1960.

Article 4

Education at all levels is one of the principal means to build a culture of peace. In this context, human rights education is of particular importance.

Article 5

Governments have an essential role in promoting and strengthening a culture of peace.

Article 6

Civil society needs to be fully engaged in fuller development of a culture of peace.

Article 7

The educative and informative role of the media contributes to the promotion of a culture of peace.

Article 8

A key role in the promotion of a culture of peace belongs to parents, teachers, politicians, journalists, religious bodies and groups, intellectuals, those engaged in scientific, philosophical and creative and artistic activities, health and humanitarian workers, social workers, managers at various levels as well as to non-governmental organizations.
Article 9

The United Nations should continue to play a critical role in the promotion and strengthening of a culture of peace worldwide.

B

PROGRAMME OF ACTION ON A CULTURE OF PEACE

The General Assembly,

Bearing in mind the Declaration on a Culture of Peace adopted on 13 September 1999,

Recalling its resolution 52/15 of 20 November 1997, by which it proclaimed the year 2000 as the "International Year for the Culture of Peace", and its resolution 53/25 of 10 November 1998, by which it proclaimed the period 2001-2010 as the "International Decade for a Culture of Peace and Non-violence for the Children of the World";

Adopts the following Programme of Action on a Culture of Peace:

A. Aims, strategies and main actors

1. The Programme of Action should serve as the basis for the International Year for the Culture of Peace and the International Decade for a Culture of Peace and Non-violence for the Children of the World.

2. Member States are encouraged to take actions for promoting a culture of peace at the national level as well as at the regional and international levels.

3. Civil society should be involved at the local, regional and national levels to widen the scope of activities on a culture of peace.

4. The United Nations system should strengthen its ongoing efforts to promote a culture of peace.

5. The United Nations Educational, Scientific and Cultural Organization should continue to play its important role in and make major contributions to the promotion of a culture of peace.

6. Partnerships between and among the various actors as set out in the Declaration should be encouraged and strengthened for a global movement for a culture of peace.

7. A culture of peace could be promoted through sharing of information among actors on their initiatives in this regard.

8. Effective implementation of the Programme of Action requires mobilization of resources, including financial resources, by interested Governments, organizations and individuals.

B. Strengthening actions at the national, regional and international levels by all relevant actors

9. Actions to foster a culture of peace through education:

(a) Reinvigorate national efforts and international cooperation to promote the goals of education for all with a view to achieving human, social and economic development and for promoting a culture of peace;

(b) Ensure that children, from an early age, benefit from education on the values, attitudes, modes of behaviour and ways of life to enable them to resolve any dispute peacefully and in a spirit of respect for human dignity and of tolerance and non-discrimination;

(c) Involve children in activities designed to instill in them the values and goals of a culture of peace;

(d) Ensure equality of access to education for women, especially girls;

(e) Encourage revision of educational curricula, including textbooks, bearing in mind the 1995 Declaration and Integrated Framework of Action on Education for Peace, Human Rights and Democracy for which technical cooperation should be provided by the United Nations Educational, Scientific and Cultural Organization upon request;

(f) Encourage and strengthen efforts by actors as identified in the Declaration, in particular the United Nations Educational, Scientific and Cultural Organization, aimed at developing values and skills conducive to a culture of peace, including education and training in promoting dialogue and consensus-building;
(g) Strengthen the ongoing efforts of the relevant entities of the United Nations system aimed at training and education, where appropriate, in the areas of conflict prevention and crisis management, peaceful settlement of disputes, as well as in post-conflict peace-building;

(h) Expand initiatives to promote a culture of peace undertaken by institutions of higher education in various parts of the world, including the United Nations University, the University for Peace and the project for twinning universities and the United Nations Educational, Scientific and Cultural Organization Chairs Programme.

10. Actions to promote sustainable economic and social development:
(a) Undertake comprehensive actions on the basis of appropriate strategies and agreed targets to eradicate poverty through national and international efforts, including through international cooperation;
(b) Strengthen the national capacity for implementation of policies and programmes designed to reduce economic and social inequalities within nations through, inter alia, international cooperation;
(c) Promote effective and equitable development-oriented and durable solutions to the external debt and debt-servicing problems of developing countries through, inter alia, debt relief;
(d) Reinforce actions at all levels to implement national strategies for sustainable food security, including the development of actions to mobilize and optimize the allocation and utilization of resources from all sources, including through international cooperation, such as resources coming from debt relief;
(e) Undertake further efforts to ensure that the development process is participatory and that development projects involve the full participation of all;
(f) Include a gender perspective and empowerment of women and girls as an integral part of the development process;
(g) Include in development strategies special measures focusing on needs of women and children as well as groups with special needs;
(h) Strengthen, through development assistance in post-conflict situations, rehabilitation, reintegration and reconciliation processes involving all engaged in conflicts;
(i) Incorporate capacity-building in development strategies and projects to ensure environmental sustainability, including preservation and regeneration of the natural resource base;
(j) Remove obstacles to the realization of the right of peoples to self-determination, in particular of peoples living under colonial or other forms of alien domination or foreign occupation, which adversely affect their social and economic development.

11. Actions to promote respect for all human rights:
(a) Full implementation of the Vienna Declaration and Programme of Action; 4
(b) Encouragement of development of national plans of action for the promotion and protection of all human rights;
(c) Strengthening of national institutions and capacities in the field of human rights, including through national human rights institutions;
(d) Realization and implementation of the right to development, as established in the Declaration on the Right to Development 5 and the Vienna Declaration and Programme of Action;
(e) Achievement of the goals of the United Nations Decade for Human Rights Education (1995-2004); 6
(f) Dissemination and promotion of the Universal Declaration of Human Rights at all levels;
(g) Further support to the activities of the United Nations High Commissioner for Human Rights in the fulfilment of her or his mandate as established in General Assembly resolution 48/141 of 20 December 1993, as well as the responsibilities set by subsequent resolutions and decisions.

12. Actions to ensure equality between women and men:
(a) Integration of a gender perspective into the implementation of all relevant international instruments;
(b) Further implementation of international instruments that promote equality between women and men;
(c) Implementation of the Beijing Platform for Action adopted at the Fourth World Conference on Women, with adequate resources and political will, and through, inter alia, the elaboration, implementation and follow-up of the national plans of action;

(d) Promotion of equality between women and men in economic, social and political decision-making;

(e) Further strengthening of efforts by the relevant entities of the United Nations system for the elimination of all forms of discrimination and violence against women;

(f) Provision of support and assistance to women who have become victims of any forms of violence, including in the home, workplace and during armed conflicts.

13. Actions to foster democratic participation:

(a) Reinforcement of the full range of actions to promote democratic principles and practices;

(b) Special emphasis on democratic principles and practices at all levels of formal, informal and non-formal education;

(c) Establishment and strengthening of national institutions and processes that promote and sustain democracy through, inter alia, training and capacity-building of public officials;

(d) Strengthening of democratic participation through, inter alia, the provision of electoral assistance upon the request of States concerned and based on relevant United Nations guidelines;

(e) Combating of terrorism, organized crime, corruption as well as production, trafficking and consumption of illicit drugs and money laundering, as they undermine democracies and impede the fuller development of a culture of peace.

14. Actions to advance understanding, tolerance and solidarity:

(a) Implement the Declaration of Principles on Tolerance and the Follow-up Plan of Action for the United Nations Year for Tolerance3 (1995);

(b) Support activities in the context of the United Nations Year of Dialogue among Civilizations in the year 2001;

(c) Study further the local or indigenous practices and traditions of dispute settlement and promotion of tolerance with the objective of learning from them;

(d) Support actions that foster understanding, tolerance and solidarity throughout society, in particular with vulnerable groups;

(e) Further support the attainment of the goals of the International Decade of the World's Indigenous People;

(f) Support actions that foster tolerance and solidarity with refugees and displaced persons, bearing in mind the objective of facilitating their voluntary return and social integration;

(g) Support actions that foster tolerance and solidarity with migrants;

(h) Promote increased understanding, tolerance and cooperation among all peoples through, inter alia, appropriate use of new technologies and dissemination of information;

(i) Support actions that foster understanding, tolerance, solidarity and cooperation among peoples and within and among nations.

15. Actions to support participatory communication and the free flow of information and knowledge:

(a) Support the important role of the media in the promotion of a culture of peace;

(b) Ensure freedom of the press and freedom of information and communication;

(c) Make effective use of the media for advocacy and dissemination of information on a culture of peace involving, as appropriate, the United Nations and relevant regional, national and local mechanisms;

(d) Promote mass communication that enables communities to express their needs and participate in decision-making;

(e) Take measures to address the issue of violence in the media, including new communication technologies, inter alia, the Internet;

(f) Increase efforts to promote the sharing of information on new information technologies, including the Internet.

16. Actions to promote international peace and security:
(a) Promote general and complete disarmament under strict and effective international control, taking into account the priorities established by the United Nations in the field of disarmament;

(b) Draw, where appropriate, on lessons conducive to a culture of peace learned from "military conversion" efforts as evidenced in some countries of the world;

(c) Emphasize the inadmissibility of acquisition of territory by war and the need to work for a just and lasting peace in all parts of the world;

(d) Encourage confidence-building measures and efforts for negotiating peaceful settlements;

(e) Take measures to eliminate illicit production and traffic of small arms and light weapons;

(f) Support initiatives, at the national, regional and international levels, to address concrete problems arising from post-conflict situations, such as demobilization, reintegration of former combatants into society, as well as refugees and displaced persons, weapon collection programmes, exchange of information and confidence-building;

(g) Discourage the adoption of and refrain from any unilateral measure, not in accordance with international law and the Charter of the United Nations, that impedes the full achievement of economic and social development by the population of the affected countries, in particular women and children, that hinders their well-being, that creates obstacles to the full enjoyment of their human rights, including the right of everyone to a standard of living adequate for their health and well-being and their right to food, medical care and the necessary social services, while reaffirming that food and medicine must not be used as a tool for political pressure;

(h) Refrain from military, political, economic or any other form of coercion, not in accordance with international law and the Charter, aimed against the political independence or territorial integrity of any State;

(i) Recommend proper consideration for the issue of the humanitarian impact of sanctions, in particular on women and children, with a view to minimizing the humanitarian effects of sanctions;

(j) Promote greater involvement of women in prevention and resolution of conflicts and, in particular, in activities promoting a culture of peace in post-conflict situations;

(k) Promote initiatives in conflict situations such as days of tranquillity to carry out immunization and medicine distribution campaigns, corridors of peace to ensure delivery of humanitarian supplies and sanctuaries of peace to respect the central role of health and medical institutions such as hospitals and clinics;

(l) Encourage training in techniques for the understanding, prevention and resolution of conflict for the concerned staff of the United Nations, relevant regional organizations and Member States, upon request, where appropriate.

107th plenary meeting
13 September 1999

1Resolution 217 A (III).
2Resolution 2200 A (XXI), annex.
4 A/CONF.157/24 (Part I), chap. III.
5 Resolution 41/128, annex.
7 Report of the Fourth World Conference on Women, Beijing, 4-15 September 1995 (United Nations publication, Sales No. E.96.IV.13), chap. I, resolution 1, annex II.
8 A/51/201, appendix I.