Philippine Youth Leadership Program:
Building a New Generation of Citizens as Catalysts for Social Change
April 16-May 21, 2011

A Training Manual
on Youth Leadership Transformation & Civic Engagement:
Principles, Tools, and Strategies

International Training Office
Northern Illinois University
DeKalb, Illinois, U.S.A.
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Preface

This training manual is a collection of essays, lecture notes, and workshop procedures for the “Philippine Youth Leadership Program (PYLP): Engaging a New Generation in the Southern Philippines in Inter-Ethnic Dialogue and Conflict Resolution.” This program is an exchange program model that enables young people (ages 15 to 17) and adult educators to participate in intensive, thematic, month-long projects in the United States. Our resource persons provided these materials for the program, conducted from April to May, 2010 at Northern Illinois University. All submissions are the intellectual property of the original writers. The International Training Office and the Center for Southeast Asian Studies of NIU implement the program, which is funded by a grant from the U.S. Department of State. Please note that the ideas presented here must not be mechanically applied to your context back home. Remember to contextualize your instructional and learning strategies to fit local needs. Please let us know of errors and omissions.

People in the Program

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

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.

Born and raised in Caracas, Venezuela, Seemi Choudry moved to the Western suburbs of Chicago in 1997 with her family. Growing up in a trilingual and international environment, Seemi is always looking for ways to utilize her speaking skills and diversify her surroundings. This all made sense when she eventually decided to major in Political Science and Spanish in college. Her involvement with IMAN began in 2006 with the planning of Takin' it to the Streets 2007. After that, she decided to apply as a youth intern and it was all history from there. After working with Blue Prints (youth-lead needs-assessment project) for the summer, she and other key youth members decided to begin the first ever IMAN Youth Council. Since then, Seemi has worked in the north side teaching English to immigrants at the Indo-American center, worked as a clerk with Chicago State Attorney General's office, and performs with the Chicago's very own female Muslim musical ensemble, Sound Right. Most recently, Seemi works as an intern at Mayor Daley's Office of Special Events. Seemi, Ameenah Muhammad, and Tariq Simpkins all serve on IMAN's board of directors representing the youth.

Stanley Campbell is a Vietnam War veteran. He is chair of the Peace and Justice group in Rockford. He is a long-time community activist. He has traveled to Colombia, Iran, and Nicaragua. He brings an entertaining discussion of organizing. Stan works with the Rockford Urban Ministries. He conducts workshops for the whole region.

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 (2004-2010), 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 Northern Illinois University in DeKalb, Illinois.

Gerald Hankerson is CAIR-Chicago's Outreach Coordinator. 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 Communications 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.

Social activist Cele Meyer has long been engaged in activities challenging unjust customs and policies of our society and our government. Having grown up in the South and serving in the U.S. Marine Corps during World War II, she received her Master's in Social work at Columbia University and subsequently worked as a family and psychiatric social worker in Atlanta, Chicago, and in Gainesville, FL, where she began her activities challenging segregation of the races.

   After moving with her husband Axel and two children to Oak Ridge TN in 1959, Cele became increasingly involved in the civil rights struggle and was instrumental in forming the Oak Ridge Federation for Equal Public Services. The group's successes in challenging many of the community's discriminatory policies attracted the attention of the Ku Klux Klan, which had also happened during the family's stay in Gainesville. This caused Axel to announce prior to their move to DeKalb in 1967 that he was "not stopping anywhere south of the Mason Dixon line with Cele again".

   Cele was employed as a school social worker in DeKalb for 21 years prior to retirement in 1988, while her husband Axel was on the Physics faculty at NIU for 25 years before his retirement several years later. Having helped organize the DeKalb Interfaith Network for Peace & Justice in 1986, Cele devotes her time to efforts to educate and mobilize our community in support of peace & justice. She is most proud of two arrests at peace demonstrations and being part of a group which sat in at Congressman Hastert's office prior to the Iraq War, until subsequently hauled out by the police.
In six visits to Nicaragua, Cele got to know a number of self-help groups in that 2nd poorest nation in the hemisphere. She helped form the Central American Fund for Human Development, a 501c.3 sister group, which raises and funnels over $100,000 a year to these vital projects.

Dr. **Timothy Paquette** is the Associate Director/Training Director of the Counseling and Student Development Center of Northern Illinois University. Tim is a licensed clinical psychologist. Dr. Paquette has been a staff member at the CSDC since 2004 and he has worked exclusively with university students for many years. He provides individual and group counseling and is training director of CSDC’s APA accredited predoctoral internship program. His areas of expertise include multicultural issues, relationship concerns, men's issues, and anxiety concerns. Dr. Paquette’s professional interests include college student development, diversity education/training, social justice, and supervision. His counseling orientation is integrative, with an emphasis on interpersonal-process, humanistic, and cognitive perspectives. He obtained his doctorate in Counseling Psychology from Purdue University.

Dr. **Deborah Pierce** is Associate Provost for International Programs and Adjunct Assistant Professor of French at Northern Illinois University, where she is also a faculty associate of the Title VI funded Center for Southeast Asian Studies. Previously she served as Assistant Professor of Linguistics and Director of International Affairs at Loyola University Chicago. She earned the Ph.D. in Linguistics from the University of Michigan and has worked in international education for over twenty years. Her primary professional interests are curriculum internationalization, conflict transformation, leadership training, and Southeast Asian studies. She chaired the 2010 Annual Conference Committee of NAfSA: Association of International Educators and has also served on the national boards of the Association of International Education Administrators and Phi Beta Delta Honor Society.

**Rita Reynolds** 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 Northern Illinois University and their powwow organizer for twelve years. She now coordinates the powwow at Aurora University for four years and help 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 help with their powwows. Rita and her husband, Terry have raised seven children and presently have eleven grand children. 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.

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

**Lakhi Siap** Lakhi Siap, a native of Cebu City went to a pre school and elementary in a school specializing in the arts, In High school, he was awarded a full scholarship to the Philippine High School for the Arts in Mt. Makiling, where he majored in Theater. He wrote, directed and acted in numerous plays with the Cultural Center of the Philippines and has conducted theater workshops in Luzon and Visayas. Currently, he gives youth workshops and teaches theater with CIRCA PINTIG, a Chicago theater group. He coordinated a major event for the City of Chicago called 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 such as Filipino Americans Coming Together at the University of Illinois at Urbana-Champaign, and Mid-West Association of Filipino Americans at the University of Illinois at Chicago. He works towards promoting cultural awareness in the Asian American community, and encourages them to be involved in the community. Lakhi is creator of *Ascene Chicago* the first Asian-American online magazine featuring the latest happenings in the Asian American communities in the Midwest and the United States. Lakhi is a people person and loves bringing people together to employ their interests and talents to foster a common good. Go Lakhi!

**Rey Ty** is currently a doctoral candidate at NIU in the Department of Counseling, Adult and Higher Education. He works as Training Coordinator of the International Training Office at NIU. Rey has served as Chair and Vice-Chair of several national human rights non-governmental organizations in the Philippines, which requested him to write the Draft Philippine Training Manual of the Philippine Youth Leadership Program. DeKalb: Northern Illinois University International Training Office. 2011.
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 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.

Mrs. Ellen White is a teacher at Rochelle High School. She is the Social Science Chair. She teaches World History. She is the faculty adviser of the International Club of Rochelle Township 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 schools across religions, cultures, and countries.
# Youth Leaders

<table>
<thead>
<tr>
<th>Last Name</th>
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<th>Middle Name</th>
<th>Gender</th>
<th>City of Birth</th>
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<td>AISAH</td>
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<td>AGUDO</td>
<td>ISABELLA DAVIDA</td>
<td>Chaves</td>
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<tr>
<td>ALI</td>
<td>REHAN</td>
<td>Ali</td>
<td>Female</td>
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<td>ALIH</td>
<td>ALYSSA</td>
<td>Lopez</td>
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<td>BALT</td>
<td>SOHANIE</td>
<td>Papandayan</td>
<td>Female</td>
<td>Bayang, Lanao del Sur</td>
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<td>BAZAR</td>
<td>JOSHUA</td>
<td>Largo</td>
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<td>CANAYA</td>
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<td>DALIDIG</td>
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<td>SAMPORNA</td>
<td>ROSAIMA</td>
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# Adult Leaders

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<td>Turuganan</td>
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<td>Flores</td>
<td>Male</td>
<td>Pilar, Bohol</td>
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<td>REMEDIOS</td>
<td>ALLAN</td>
<td>Senining</td>
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### Resource Persons and Sessions

<table>
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<tr>
<th>Names</th>
<th>Emails</th>
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<tbody>
<tr>
<td>1. Chris Birks</td>
<td><a href="mailto:birksland@yahoo.com">birksland@yahoo.com</a></td>
<td>Benedictine University</td>
<td>Effective communication for community organizing</td>
</tr>
<tr>
<td>2. Stan Campbell</td>
<td><a href="mailto:peaceman50@aol.com">peaceman50@aol.com</a></td>
<td>Rockford Urban Ministries</td>
<td>Engagement for social change</td>
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<tr>
<td>3. Seemi Choudry</td>
<td><a href="mailto:seemi@imancentral.org">seemi@imancentral.org</a></td>
<td>Inner-City Muslim Action Network (IMAN)</td>
<td>Youth leadership</td>
</tr>
<tr>
<td>4. Jerry Clarito</td>
<td><a href="mailto:jclarito@yahoo.com">jclarito@yahoo.com</a></td>
<td>Alliance of Filipinos for Immigrant Rights and Empowerment (AFIRE)</td>
<td>Youth as community organizers</td>
</tr>
<tr>
<td>5. LaVerne Gyant</td>
<td><a href="mailto:lgvant@niu.edu">lgvant@niu.edu</a></td>
<td>Northern Illinois University</td>
<td>The struggle &amp; survival of people of color in the U.S.A.</td>
</tr>
<tr>
<td>6. Janice Hamlet</td>
<td><a href="mailto:jhamlet@niu.edu">jhamlet@niu.edu</a></td>
<td>Northern Illinois University</td>
<td>Defining &amp; celebrating our similarities &amp; differences</td>
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<tr>
<td>7. Gerald Hankerson</td>
<td><a href="mailto:ghankerson@cair.com">ghankerson@cair.com</a></td>
<td>Council on American Islamic Relations (CAIR)</td>
<td>Integrating faith, diversity &amp; social action</td>
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<tr>
<td>8. Lisa King</td>
<td><a href="mailto:lking@niu.edu">lking@niu.edu</a></td>
<td>Northern Illinois University</td>
<td>Human rights based approach</td>
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<tr>
<td>9. Bashir Martin</td>
<td><a href="mailto:bashir@aicongress.org">bashir@aicongress.org</a></td>
<td>Project Nur of the American Islamic Congress</td>
<td>Civic action, respect, social justice &amp; human rights</td>
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<tr>
<td>10. Cele Meyer</td>
<td><a href="mailto:cpmeyer@niu.edu">cpmeyer@niu.edu</a></td>
<td>DeKalb Interfaith Network for Peace &amp; Justice</td>
<td>Engagement for social change</td>
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<tr>
<td>11. Shakir Mohammed</td>
<td><a href="mailto:shakir@aicongress.org">shakir@aicongress.org</a></td>
<td>Project Nur of the American Islamic Congress</td>
<td>Civic action, respect, social justice &amp; human rights</td>
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<tr>
<td>12. Lina Ong</td>
<td><a href="mailto:long@niu.edu">long@niu.edu</a></td>
<td>Northern Illinois University</td>
<td>Logistics</td>
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<tr>
<td>13. Tim Paquette</td>
<td><a href="mailto:paquette@niu.edu">paquette@niu.edu</a></td>
<td>Northern Illinois University</td>
<td>Diversity &amp; conflict management</td>
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<tr>
<td>14. Emily Prieto</td>
<td><a href="mailto:eprieto@niu.edu">eprieto@niu.edu</a></td>
<td>Northern Illinois University</td>
<td>Engagement for social change</td>
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<td>15. Rita Reynolds</td>
<td><a href="mailto:rreynolds@niu.edu">rreynolds@niu.edu</a></td>
<td>Northern Illinois University</td>
<td>Native Americans</td>
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<tr>
<td>16. Susan Russell</td>
<td><a href="mailto:srussell@niu.edu">srussell@niu.edu</a></td>
<td>Northern Illinois University</td>
<td>Justice, identity &amp; peace in Mindanao</td>
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<td>17. Lakhi Siap</td>
<td><a href="mailto:lsiap@yahoo.com">lsiap@yahoo.com</a></td>
<td>Circa Pintig</td>
<td>Theater workshop</td>
</tr>
<tr>
<td>18. Rey Ty</td>
<td><a href="mailto:rty@niu.edu">rty@niu.edu</a></td>
<td>Northern Illinois University</td>
<td>Pre-test, Intercultural orientation, U.S. geography, Curriculum, Post-Test</td>
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<tr>
<td>19. Lemuel Watson</td>
<td><a href="mailto:watson@niu.edu">watson@niu.edu</a></td>
<td>Northern Illinois University</td>
<td>Action Plan</td>
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<tr>
<td>20. Ellen White</td>
<td><a href="mailto:ewhite@rths.rochelle.net">ewhite@rths.rochelle.net</a></td>
<td>Rochelle Township High School</td>
<td>Interaction with Diverse U.S. Students</td>
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CHAPTER 1: INTERCULTURAL COMMUNICATION
Inter-Cultural and Cross-Cultural Relations

Rey Ty

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

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

Hot-Climate People versus Cold-Climate People

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

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

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

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

Misunderstandings may arise due to different perceptions, including hospitality. Hot-climate people freely give hospitality 24/7 to anyone, anytime, anywhere, including doing business, meeting strangers, and exchanging gifts. Cold-climate people, however, also give hospitality, but are planned, announced, and of limited duration. When a cold-climate person invites someone to dinner, each person is expected to pay one’s own meal, except if the host announces ahead of time that s/he will pay.
Hot-climate people are from high-context societies where everything matters. For instances, one’s personal background and personal connections are important. People ask you who your parents are, who your relatives are, with whom you work, and the like. One is expected to behave politely, dress properly, respect the rules, and follow protocols strictly. But cold-climate people are from low-context societies. It means just “be yourself,” as long as you act appropriately. What are important are not your personal or professional connections, but your personal knowledge and skills. One is casual and dresses informally in general.

Critique of the False Dichotomy

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

Cultural Types

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

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

Reference

**Intercultural Orientation:**

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

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

**Procedures:**

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

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<tr>
<th>Sun People</th>
<th>Ice People</th>
<th>GI</th>
<th>Silent Generation</th>
<th>Baby Boomers</th>
<th>Generation X</th>
<th>Generation Y or Millennials</th>
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<td>I greet people by saying politely “How are you?”</td>
<td>My hand shake is very firm.</td>
<td>I am a veteran of World War I or have lived through it.</td>
<td>I am a traditionalist.</td>
<td>I was born sometime between 1946 &amp; 1964 in the U.S.</td>
<td>I was born between 1965 &amp; 1980 in the U.S.</td>
<td>I was born between 1981 &amp; 1991 in the U.S.</td>
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<td>My hand shake is very soft.</td>
<td>My heritage is European American.</td>
<td>I was born from around 1901 - 1924</td>
<td>I was born from around 1925 – 1942.</td>
<td>I am individualistic but also a team player.</td>
<td>Famous people in my age group are Robert Downey, Jr., Alanis Morissette, &amp; Drew Barymore.</td>
<td>I greet people by saying “Whassup, dude?” or “Give me five!”</td>
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<tr>
<td>I am from a traditional society.</td>
<td>I always have eye contact with everyone with whom I speak.</td>
<td>I grew up during the Depression.</td>
<td>I am a veteran of World War II or have lived through it.</td>
<td>I work hard.</td>
<td>I drink Starbucks coffee.</td>
<td>I out of 5 of my friends has immigrant parents.</td>
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<tr>
<td>No eye contact when talking to someone who is older to you or to someone of high social status</td>
<td>If I disagree, I say “no.”</td>
<td>Most families at the time of the Depression had very little food to eat.</td>
<td>I enjoyed the post-war boom in the economy.</td>
<td>I am loyal to the company for which I work.</td>
<td>I have some ears or tongue or nose piercings.</td>
<td>I out of 10 of my friends has non-citizen parents.</td>
</tr>
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<td>I don’t say “no,” even if I disagree, because it is rude to do so.</td>
<td>Individualistic</td>
<td>I overwork to enjoy material things that I can buy with my hard-earned money</td>
<td>I want to control my own time.</td>
<td>I was born with technology always present. So, I am good with computers,</td>
<td></td>
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<th>Culture/Technology</th>
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</thead>
<tbody>
<tr>
<td>Group oriented</td>
<td>I was rebellious when I was young.</td>
<td>My values are different from my parents’ traditional values.</td>
<td>Open communication is very important to me.</td>
</tr>
<tr>
<td>Interdependent</td>
<td>Famous people in my age group are Bruce Springsteen, Howard Stern, Janis Joplin, &amp; Bill Gates.</td>
<td>I enjoy my freedom.</td>
<td>I’m a “new traditionalist” &amp; accept my parents’ values.</td>
</tr>
<tr>
<td>Duties to the community are important</td>
<td>I don’t think a 9-to-5 regular work hours make sense, as I am not input oriented.</td>
<td></td>
<td>I use google, hi5, facebook, gmail, myspace, yahoo, hotmail…</td>
</tr>
<tr>
<td>Communal sharing</td>
<td>I prefer to have flexi-time in my job.</td>
<td></td>
<td>I burn my own CDs &amp; DVDs.</td>
</tr>
<tr>
<td>When someone has a problem, the whole community helps</td>
<td>I don’t know much about cultures which are not European American.</td>
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<tr>
<td>Respect elders and people who have high position or rank in society</td>
<td>My private property is important to me: don’t touch them without my permission.</td>
<td>I am not a good team player, as I prefer to work alone.</td>
<td>I have a hi-tech camera &amp; have paperless photos only. I shop online.</td>
</tr>
<tr>
<td>I have to respect the decision of the community, even if I disagree with it.</td>
<td>My privacy is important: don’t ask about my personal and private life.</td>
<td>I care about open communicatio n but I don’t care about titles or positions.</td>
<td>My friends are African-, Latinos, European-, &amp; Native-Americans.</td>
</tr>
<tr>
<td>I avoid conflicts, I respect everyone.</td>
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<td></td>
<td>I don’t care about job.</td>
</tr>
<tr>
<td>always agree publicly, even if I really disagree.</td>
<td>regardless of age, sex, or rank.</td>
<td>names or nicknames.</td>
<td>titles—I care about job fulfillment.</td>
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<tr>
<td>I call everyone formally by their titles &amp; positions (Dr., Chief, Sir, Madame)</td>
<td>I make appointments to see my parents, relatives &amp; friends.</td>
<td>I am cynical about authority.</td>
<td>I am good at multitasking.</td>
</tr>
<tr>
<td>I call everyone informally as my aunt, uncle, sister, and brother</td>
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<tr>
<td>I am married with many children.</td>
<td></td>
<td>I have a very mixed career.</td>
<td>I enjoy being with my friends but I still keep my personal identity.</td>
</tr>
<tr>
<td>I visit my relatives and friends without telling them—I just appear in their residences.</td>
<td></td>
<td>I don’t care about getting married.</td>
<td>I enjoy material things but I prefer to have less stress, even if it means earning less money.</td>
</tr>
<tr>
<td>I have “water logic.” Nothing is cut and dry. Nothing is certain. It always depends.</td>
<td>I have “rock logic.” When I mean yes, I say yes. When I mean no, I say no.</td>
<td>I don’t care about traditional values.</td>
<td>I grew up in the Bill Clinton years.</td>
</tr>
</tbody>
</table>
The Dominant Culture: White Anglo-Saxon Protestant

II. Jus Sanguinis Subcultures: Non-White, Color-Based, and Ethnicity-Based Subcultures
   A. Native American
   B. African American
   C. Latino
   D. Asian American
   E. Pacific Islander

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

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

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

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

VII. Urban Tribe Subculture
   A. Hip hop and rap subcultures
   B. French Cinéma Enthusiast Subculture
   C. Punk Subculture
   D. Goth Subculture
   E. Counter Culture
   F. Alternative Cultures

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

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

• Who do you tip and how much is a perennial question. Tipping is a custom that's been around for at least 100 years. Meaning "To Insure Promptness," it started as a way to get better, faster service.
• Whether the service you receive merits a tip remains a personal issue and choice. Tipping is voluntary, but often expected, regardless of the quality of service. As a gesture of protest, some people will not leave a tip when they receive poor service. This handy chart can serve as a tip guideline.
• In many countries, certain service providers (waiters, doormen, bellhops, and room service staff) assume they'll be receiving tips. Tips to them are as serious as your paycheck is to you. In some countries, a service charge is automatically added to hotel and restaurant bills. Check your bill carefully. Ask if you are not sure. The key is fairness, both to you and the person serving you.
• Lastly, tip women the same way you would men—with cash. Flowers or perfume are no longer appropriate.

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

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

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

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

Learning Strategies

1. Work with 1 other person from a different province, age, gender, ethnicity & religion.

2. Describe your best learning experience. Take turns.

3. Explain why it is the best.

4. What can you do to make sure you have the best learning experience here.

Name ___________________________ Name ___________________________

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Indigenous-Muslim-Christian-Atheist Pair Learning Strategies

1. Work with another other person from another province, age, gender, ethnicity & religion.

2. Describe your worst learning experience. Take turns.

3. Explain why it is the worst.

4. What can you do to avoid having the worst learning experience here.

Name ______________________ Name ______________________

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Indigenous-Muslim-Christian-Atheist Pair

Learning Strategies

1. Work with another other person from another province, age, gender, ethnicity & religion.

2. Identify & describe an event during which you felt so bad, out of place, & extremely uncomfortable, because you were “different” (color, ethnicity, gender, religion, etc.). Take turns. Explain.

3. If you were to organize such an event in the future, how would you organize it differently so that no one would feel bad, the way you did?

Name ___________________        Name ___________________

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Pre-Test, Learning Contract, Learning Mission, Strategies and Curriculum
Rey Ty

Learning Intervention
1. Pre-
   - Pre-Test: Prior Learning
   - Misconceptions
2. During
   - New Learning
   - Here at NIU
   - Post-Test
3. Post-
   - Personal Behavior
   - Organizational Results
   - Social Results

Learning
- Attitudes
- Skills
- Knowledge

Story Line
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<td>Act 3:</td>
<td>Plot:</td>
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Error! Objects cannot be created from editing field codes.
Ground Rules: Pledge of Mutual Respect

Ground Rules

1. We create a Safe Zone. Don’t harm anyone verbally, emotionally, or physically.
2. Not bonding, but bridging. Work with people from another province, religion, ethnicity, class, gender & other differences.
4. Don’t judge. Ask.
5. Don’t discriminate, belittle, tease, humiliate, insult, talk down, bully, name-call, put down, verbal abuse, & physical attacks. Don’t laugh at others, just because they are different (action, height, age, social status, income, religion, ethnicity, color, height, gender, weight, size, nationality). Don’t be petty & laugh at others’ posture, wrong pronunciation, grammar or spelling.
6. When talking, no grandstanding, ‘ping pong’ or ‘pop corn.’
7. Mutual respect & tolerance. Do not cross ethical boundaries; do not convert someone from one religion to another.  © 2011 Rey Ty
Group Work Sheet

Name: ____________

Learning Mission:

I am here to learn...

Name: ____________

Name: ____________

© 2011 Rey Ty
## I am here to learn…

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</table>
Think Pair & Share Pair

Work Sheet

What Do You Expect Will be Taught Here?

<table>
<thead>
<tr>
<th>Knowledge</th>
<th>Skills</th>
<th>Attitudes</th>
</tr>
</thead>
</table>

Name ____________________  Name ____________________

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**Diagnostic Pre-Test**

**Individual Work Sheet: Name __________________**

**Diagnostic Pre-Test:** Key Issues Related to the Program About Which I **Already Know.**

<table>
<thead>
<tr>
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<th>Definition</th>
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<td>2. Skills</td>
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## Pre-Test: Knowledge Related to the Program That I Already Know

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<th>Last Name</th>
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## Pre-Test: Skills Related to the Program That I Already Have

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## Pre-Test: Attitudes Related to the Program That I Already Have

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**Post-Test Debriefing:** Key Issues Related to the Program That You Have **Actually Learned Here.**

<table>
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<tr>
<th>Key Areas</th>
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© 2011 Rey Ty
## Post-Test: Knowledge I Learned at Northern Illinois University

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## Post-Test: Skills I Learned at Northern Illinois University

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Philippine Youth Leadership Program:  
Building a New Generation of Citizens as Catalysts for Social Change

Goals
PYLP Year 8 is envisioned to (1) advance a dialogue and promote greater mutual understanding and respect between Muslim and non-Muslim youth from the ARMM and surrounding provinces; (2) create, educate, and empower a new generation of young leaders with a strong sense of civic responsibility and commitment to community development, and meaningful social change; and (3) promote a better understanding of the United States—its people, culture, values, and civic institutions.

Teaching Modules
We propose to bring to Northern Illinois University (NIU) 22 Muslim and non-Muslim youth and 4 adult leaders from the ARMM and surrounding provinces to participate in an intensive five-week program that is focused on five key teaching modules: (1) civic responsibility, (2) community engagement, volunteerism, and service learning; (3) leadership development and transformation; (4) diversity, tolerance & conflict management, and (5) action plan development. This proposed program not only provides new knowledge and experience for participants but also prepares them for a lifetime of leadership and community service.

Specific Objectives
The specific objectives of this program are to: (1) unleash the potential of youth to engage and work together as catalysts for positive change in their communities; (2) sharpen the participants’ skills in leadership, civic education, community activism, and respect for diversity; (3) enhance the participants’ appreciation of their similarities and differences through various interactive activities that will serve as channels for mutual understanding and respect; (4) provide participants with tools for working collaboratively across ethnic and religious lines for future community projects; (5) develop in the participants an appreciation and understanding of the cultural, gender, ethnic, and religious diversity of America; (6) provide them ample opportunities for interaction with their American peers, as well as opportunities for engagement (volunteerism) in local community service programs in DeKalb and in the Chicago suburbs that will enable them to gain first-hand experience in civic participation.

Outcomes
The following outcomes are envisioned: (1) the foundation will be laid for an expanded and committed generation of youth leaders and activists who will initiate sustainable social changes in the ARMM and surrounding provinces; (2) increased knowledge and skills in leadership, civic responsibility, community activism, and respect for diversity; (3) an appreciation of the value of community service as evidenced by increased levels of participation in volunteer work; (4) deeper understanding of the causes of inter-religious and inter-ethnic conflicts in Mindanao; (5) better appreciation for the similarities and differences between U.S. and Philippine cultures; (6) new knowledge and skills in action plan development and coalition-building; (7) established networking and collaboration among alumni in developing and implementing community service projects and the modeling of positive cooperation among ethnic, religious, and socio-economic groups; and (8) enhanced understanding of Asian cultures among NIU faculty, staff, and students.

Outputs
Project outputs include (1) development of individual community service action plans that the participants are expected to carry out upon their return home; (2) an interactive website where success stories, lessons learned, and best practices are posted regularly; (3) a training workbook containing hardcopies of workshop handouts distributed to participants during their training at NIU; (4) an “e-book” – a downloadable version of the training workbook/manual so that all PYLP alumni will have access to it; (5) an e-book collection of workshop outputs such as their learning mission, action plans, and art work; (6) an e-journal that records the highlights of their daily learning experiences; (7) a printed booklet that includes a summary of all the activities of the NIU Program, summary of program evaluation, action plans, and photo-essays on their community service projects; and (8) e-video clips of the workshop activities, cultural interaction with their American peers, and field visits.
### Pre-Test on Rhetoric and Dialogue

**Rey Ty**

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<th>False</th>
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<td>Rhetoric includes persuasive public speaking and persuasive writing.</td>
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<td>Rhetoric is better than dialogue, because rhetoric can be used to convince many people and dialogue involves two or more persons only.</td>
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<td>Cite an example.</td>
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<td>Persons who can publicly display how good they are in public speaking or writing are the best public speakers and writers.</td>
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<td>Cite an example.</td>
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<td>If you can persuade the people about your cause or concerns, then you are the best public speaker or writer.</td>
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<td>8</td>
<td>Whether you know what you are talking or writing about is irrelevant. What is important is that you are great in publicly displaying your abilities in speaking or writing.</td>
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<td>Whether you know what you are talking about is irrelevant. What is important is that you are able to convince others about your cause or concerns.</td>
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<td>A great lawyer is an excellent public speaker who is a very persuasive speaker, able to set the guilty free.</td>
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<td>Powerful people correctly use rhetoric to convince the people about how good the former’s intentions and actions are.</td>
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<td>Other comments.</td>
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### Matching Game

**Objective:** To learn first-hand what are the goals, objectives, outcomes, and outputs of the program  
**Materials:** Work sheet & pen  
**Procedure:**

1. Work in a group  
2. Fill in the blanks. Use additional sheets, if necessary.  
3. Write key words only.  
4. When done, post on the wall.  
5. Plenary discussion.

<table>
<thead>
<tr>
<th>Goals</th>
<th>Teaching Modules</th>
<th>Specific Sessions</th>
<th>Specific Objectives</th>
<th>Learning Outcomes</th>
<th>Project Outputs</th>
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## Goals, Objectives, Outcomes & Outputs...

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<th>Specific Objectives</th>
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# Individual Work Sheet: Name

## Learning Contract

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I will actively participate; write my critical reflection essay daily; & not just copy but appropriately apply what I will have learned here in my community. I will prepare & implement a community-based project. Signed: _____________________________ Date: _____________________________

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Leaders of the Day: Who’s Got the Power to Review, View, and Preview?
Rey Ty

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

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

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

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

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

V. Assignments
A. Each Participant
   1. Submit your In-Class 5-Minute Writing Exercise AM and PM that you finish after each session, whether on campus or out of town, and other written work, such as reflection on volunteer community work, etc.
   2. Submit to your online folders right after class when on campus
   3. When out of town, submit all piled up assignments before the following day’s session begins
B. Leaders of the Day
   1. Submit online your integrated interfaith invocation
   2. Submit online your summary of and reflection on previous day’s session
   3. Submit online your Energizer or Ice Breaker: (1) title, (2) objectives and (3) procedures
   4. Submit online lyrics, titles, composers, etc. of the unity or harmony songs you use
   5. AM and PM Preview
      a. Introduce Resource Person and Topic
      b. Announce Break Time and Resumption of Session
      c. 5-Minute Summary and Reflection Paper after the session ends AM & PM
      d. One-hour computer lab time after PM class to submit written work online
      e. Announce trips, programs, meeting time, etc.

VI. Traditional But Critical Writing
A. Types
   1. Pre-Test, Midterm Reflection, and Final Reflection
   2. Daily Reflections and Journal
   4. Induction: Thesis-Seeking Essay
5. Debate

B. Tips

1. Provide the following
   a. Identifying Data on top of the first page: Your Name, Your Title, Resource Person, Topic, Date
   b. Themes
   c. Summary
   d. Your Opinions

2. If You Disagree, then offer an alternative view

3. Link discussions to and share your experience

4. Suggest small steps and concrete actions for social change

VII. Creative Writing

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

VIII. Reflection Paper

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

IX. Saving Your Files for Easy Reference

<table>
<thead>
<tr>
<th>Type of Submission</th>
<th>Example (Date refers to the Calendar of Activities, not when you submitted your work)</th>
</tr>
</thead>
<tbody>
<tr>
<td>I. Individual Participants</td>
<td>I. Individual Online Folder</td>
</tr>
<tr>
<td>AM &amp; PM Journal</td>
<td>2011-04-09-AMPM-Ty-Rey</td>
</tr>
<tr>
<td>AM &amp; PM Journal</td>
<td>2011-04-10-AMPM1-Ty-Rey</td>
</tr>
<tr>
<td>AM, PM &amp; Night Journal</td>
<td>2011-04-11-AMPM2Night-Ty-Rey</td>
</tr>
<tr>
<td>Poem</td>
<td>2011-04-11-AMPoem-Ty-Rey</td>
</tr>
<tr>
<td>Poem</td>
<td>2011-04-11-PM-Slogan-Ty-Rey</td>
</tr>
<tr>
<td>II. Leaders of the Day</td>
<td>II. One Leaders of the Day Online Folder for All Days!</td>
</tr>
<tr>
<td>Interfaith Invocation</td>
<td>2011-04-11-AM-Invocation</td>
</tr>
<tr>
<td>Summary &amp; Reflection</td>
<td>2011-04-13-AM-Summary-Abubacar-Santos-Xanadu-Yusuf</td>
</tr>
<tr>
<td>Summary &amp; Reflection</td>
<td>2011-04-14-AMPM--Summary-Dalisay-Jerez-Manobo-Said</td>
</tr>
<tr>
<td>Unity Song</td>
<td>2011-04-15-PM-UnitySong-TrueColor-Davide-Gandal-Mehmet-Ogun</td>
</tr>
</tbody>
</table>
Application of Abstract Learning to Real Life Pie Chart
Rey Ty

© 2011 Rey Ty

### Critical Reflections on Learning and Transformation

Rey Ty

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

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

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

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

1. **Satisfaction**: Am I satisfied with the session?

2. **Participation**: To what extent did I actively participate & collaborate in learning?

3a. **Knowledge**: What new knowledge did I learn?

b. **Skills**: What new skills did I learn?

c. **Forming, Reforming & Transforming Values**: What new values did I learn? Did I form new values? Did I have to reform my old values? Did I have to transform my values completely?

4. **Individual Change**: To what extent did I experience personal transformation?

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

6. **Social Change**: How will I apply what I have learned back in my community so that I can bring about social transformation?

7. **Empowerment**: To what extent am I empowered?
   a. **Cognitive Empowerment**: I am now powerful, after gaining new knowledge.
   b. **Psychological Empowerment**: I feel powerful after attending the program.
   c. **Economic Empowerment**: I am able to gather resources to implement an action plan (such as conduct a leadership workshop addressing the topic we have discussed).
   d. **Political Empowerment**: I am able to take decision and do things differently in order to bring about change and just peace.
### Sample Daily Journal in Chart Format:
**Three Things I Learned Today**  
**Rey Ty**

Date: ____________________________

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

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

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

<table>
<thead>
<tr>
<th>Attitudes before Attending the Program</th>
<th>New Attitudes I Have Adopted Today at NIU</th>
<th>Apply in My Home Context</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I am a product of my family, community, &amp; school. I came to</td>
<td>1. After visiting the DeKalb mosque today, I now have a better</td>
<td>1. When I return home, I pledge I will never have prejudices against</td>
</tr>
</tbody>
</table>

---

discriminate against xxx and consider them as yyy.

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

aaa because I now realize that my bigotry was purely based on stereotypes and do not reflect reality.

2. 22222 2. 22222 2. 22222

3. 3333 3. 3333 3. 3333

Please Write Other Comments Inside the Box Below:

Kolb’s Four Learning Styles

<table>
<thead>
<tr>
<th>Learning Style</th>
<th>Inclinations</th>
<th>Illustrations</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Converger</td>
<td>Rational &amp; concrete thinking</td>
<td>Develop and defend a perspective</td>
</tr>
<tr>
<td>2. Diverger</td>
<td>Intuitive</td>
<td>Take part in a role play with a specific perspective</td>
</tr>
<tr>
<td>3. Assimilator</td>
<td>Theory development</td>
<td>-Read, analyze, &amp; explain materials with different perspectives &amp; create an original perspective -Engage in a dialogue about a contentious issue</td>
</tr>
<tr>
<td>4. Accommodator</td>
<td>To be fully involved in new experiences</td>
<td>-Asking questions, getting answers, giving answers, engage in lively online chat about serious issues of common concern</td>
</tr>
<tr>
<td>Event</td>
<td>Objective</td>
<td>Technique</td>
</tr>
<tr>
<td>-------</td>
<td>-----------</td>
<td>-----------</td>
</tr>
<tr>
<td>1. Get attention</td>
<td>Start the learning process</td>
<td>Energizer or action song</td>
</tr>
<tr>
<td>2. Let the participants know the objectives</td>
<td>Set learning expectations</td>
<td>Agenda setting workshops &amp; discussion</td>
</tr>
<tr>
<td>3. Rouse recollection of prior learning</td>
<td>Help participants compare new learning with prior learning &amp; to link new learning with prior learning in long-term memory</td>
<td>Interactive daily synthesis (ask questions; discussion)</td>
</tr>
<tr>
<td>4. Present the content in an appropriate way</td>
<td>Interactively share new knowledge</td>
<td>Interactive instructional and learning strategies</td>
</tr>
<tr>
<td>5. Supply learning guidance</td>
<td>Assist in transferring new learning into long-term memory</td>
<td>Give examples</td>
</tr>
<tr>
<td>6. Draw out learning performance or practice</td>
<td>Help participants confirm their understanding</td>
<td>Participants practice the new knowledge &amp; skills &amp; apply to their own contexts</td>
</tr>
<tr>
<td>7. Provide feedback</td>
<td>Assist the participants in finding out if they have absorbed new learning</td>
<td>Feedback needs to be immediate and specific from either the facilitator or colleagues</td>
</tr>
<tr>
<td>8. Assess learning performance</td>
<td>Help participants to find out if they have mastered the subject</td>
<td>Critical reflection in the form of daily electronic journals; pre-program, mid-term, and post-program essays</td>
</tr>
<tr>
<td>9. Enhance retention and transfer to their context</td>
<td>Help to make sure that learning is found to be successful</td>
<td>Templates, project plans, implementation of community projects, follow-on meeting, discussion of best practices and lessons learned</td>
</tr>
</tbody>
</table>

### Learning Environments
(Jonassen & Land, 2001)

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

### Elements of Successful Learning

| 1. Content | Authoritative |
| 2. Instructional Strategies | Appropriate and best design |
| 3. Learners | Independent, motivated, and open-minded to learn and use technology |
| 4. Technology | Reliable |
| 5. Instructional Professionals | Knowledgeable and skillful facilitators |
## Overview of the Learning Experience: Steps, Definition, Tasks, and Outputs

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

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

### Different Ways of Learning

| 1. **Leader-Lead Learning** | Teacher knows best. |
| 2. **Informal Learning** | Learners refer to reading materials or custom-made training manuals on their own at a time convenient to them. |
| 3. **Self-Paced Individualized Instruction** | Homework assignments, such as critical reflection in the form of an essay which gives learners to analyze, assess and integrate their new learning |
| 4. **Performance Support** | Online resources are available: electronic group; electronic blackboard; book; online chat; video clips |
| 5. **Mentoring** | Participants with special needs meet with experts onsite one on one |

### Instructional and Learning Strategies

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

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

**Bloom’s Revised Taxonomy**

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

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

<table>
<thead>
<tr>
<th>Knowledge Dimension</th>
<th>Cognitive Processes Dimension</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Remember</td>
</tr>
<tr>
<td>Factual</td>
<td></td>
</tr>
<tr>
<td>Conceptual</td>
<td></td>
</tr>
<tr>
<td>Procedural</td>
<td></td>
</tr>
<tr>
<td>Meta-cognitive</td>
<td></td>
</tr>
</tbody>
</table>

(Anderson, Krathwohl et al. 2001)
Bloom’s Old & New Taxonomy

Old Version

New Version

The Best Way to Learn
Training Manual of the Philippine Youth Leadership Program

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

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

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

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

C. Cognitive Objectives
   A. Types or Knowledge Dimension
      1. Factual Knowledge
      2. Conceptual Knowledge
      3. Procedural Knowledge
      4. Meta-Cognitive Knowledge (knowing about knowing or not knowing). For example:
         a. I don’t remember.
         b. I understand that pretty well.
         c. I can’t solve that problem right now.
         d. I need to have some music on so that I don’t fall asleep.
         e. I can’t remember who you are.
         f. Have we really met before?

B. Levels of Cognitive Domain, Learning Skills & Intellectual Abilities
   1. Knowledge
      a. “What is…?”
      b. “What is globalization?” “What is peace?” “What is conflict resolution?” “What is youth leadership?”
      c. “Define…”
      d. “What happened on…?”
      e. “Justify the use of …?”

   2. Comprehension
      a. “Compare and contrast…”
      b. “Compare globalization and localization.” “How different is leadership in general from youth leadership in particular?” “Compare and contrast advocacy work and development work.”
      c. “Develop a pie chart about the concept…”
      d. “Produce a graph showing the concepts…”

   3. Application
a. “Use theory on … and apply it to the … situation”
b. “How does globalization apply to the Philippines?” “Apply the different theories of youth leadership to the Mindanao situation.”
c. “Develop a pie chart about the current…”
d. “Produce a graph showing the actual demand for and supply of…”
e. “Organize… to show…”
f. “How does the … Policy on… apply to…?”

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

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

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

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

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

D. Learning Pyramid
1. Traditional Lecture
2. Reading
3. Audio-Visual
4. Demonstration
5. Discussion Group

6. Practice by Doing
7. Teach Others

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

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

Reference:
William Perry’s Scheme of Intellectual and Ethical Development
http://www.cse.buffalo.edu/~rapaport/perry.positions.html

I. Dualism
A. Premises
1. All knowledge is known. There are right and wrong answers fixed once and for all.
2. Students rely on external authorities for the correct answers.
B. Basic Dualism
1. All problems can be solved
2. Only teachers and authorities know the answers.
3. Students need to learn the correct solutions.
C. Full Dualism
1. Experts (in the same fields, literature and philosophy) disagree
2. Experts (in the same fields, sciences and mathematics) agree
3. There are correct solutions
4. Learners need to learn the correct solutions.

II. Multiplicity (Subjective Knowledge): Think for Yourself
A. Premises
1. There are conflicting answers.
2. We do not rely on an external authority.
3. We rely on our inner voice.
B. Early Multiplicity: Most knowledge is known. There are right and wrong ways to find answers.
   1. There are two types of problems
      a. Problems whose solutions we know.
      b. Problems whose solutions we do not know yet.
   2. Learners need to learn how to learn and to find out what are the right solutions.
C. Late Multiplicity: Most knowledge is not known. Students learn to think for themselves.
   1. Most problems are not fundamental. Thus, we all have the right to our own opinion.
   2. Some problems cannot be solved. So, you can choose your own solution.
   3. “Give the teachers what they want,” even if I disagree with what I wrote.

III. Relativism
A. Premise
1. All knowledge is contextual within which there are right and wrong answers.
2. Students must study different contexts and listen to different perspectives.
B. Contextual Relativism
1. Knowledge is discipline based and therefore different techniques are used for different disciplines.
2. Knowledge is based on history, society, culture, perceptions, personal opinion, and other factors.
C. Pre-Commitment
1. Students understand the need to make choices.
2. Students understand the need to be committed to a solution.

IV. Commitment
A. Commitment: Students make a commitment.
B. Challenges to Commitment
1. Students experience the impact of commitment.
2. Students explore issues of responsibility.
C. Post-Commitment: Students realize commitment is a continuing process.

Reference:

Learning Circle: Asking Questions to Review New Knowledge, Values & Skills Gained
Rey Ty

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

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

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

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<thead>
<tr>
<th>Tacit knowledge</th>
<th>Explicit knowledge</th>
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<tr>
<td>Socialization</td>
<td>Externalization</td>
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<tr>
<td>Internalization</td>
<td>Combination</td>
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<td>Experience</td>
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<td>Know-how</td>
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<tr>
<td>Capability</td>
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</tbody>
</table>

'Sticky' knowledge transmittable knowledge

Source:
http://www.hcklab.org/research/knowledgemanagement/tacit-explicit-knowledge.htm

Source:
http://pages.cpsc.ucalgary.ca/~gaines/reports/KM/OKA/F3.png
CHAPTER 3: MINDANAO SITUATION

Key Historical Events in Mindanao Workshop
Rey Ty

Indigenous, Muslim, & Christian Team Up

Key Historical Events in Mindanao

Name _________ Name _________ Name _________© 2011 Rey Ty
Mindanao: the People’s Struggle for Peace

Conflict Transformation and Nation-Building in the Philippines.

Dr. Sue Russell, Anthropology and Center for Southeast Asian Studies, Northern Illinois University

Introduction

- Overview of the conflicts and their causes
- Status of peace negotiations, peacebuilding challenges, and efforts by civil society to transform 4 decades of conflict
- Overview of Recent (2003-06) Philippine (Mindanao) Projects funded by Bureau of Educational and Cultural Affairs, U.S. Department of State as a capacity-building and nation building peace initiative

Mindanao: a War-Ravaged Region

300 Years of Resistance by Moros to Spanish colonial rule
In 1900, Moros were 4% of Philippine population but controlled 30% of land area
Surrendered to American colonial rulers in 1913
Today they are only 16-18% of Mindanao’s population and have been through war and rebellion since the late 1990s; 120,000 or more have died
Extremely diverse area with high poverty

Historical Causes of War

- 300 years of colonial rule by Spain failed to control Muslim sultanates and indigenous peoples in south
- In 1898, Spain ceded the entire archipelago to the U.S.
- Philippine-American War 1899-1902; ended in 1914 in the south
- Southern Philippines objected to inclusion in independent Philippines throughout American rule (1898-1946)
Territorial losses for Moros and Lumads

- Land Registration Act 1902 — required individuals & corporations to acquire title to properties.
- Yet Moro and indigenous peoples mostly had ancestral & communal land ownership, lacked literacy, finances to survey land boundaries and register land.
- 1933 — another law (Phil. Commission Act. #718) took away right to status or chiefs to make land grants to followers.
- 1905—all unregistered lands were deemed public land of the state, without regard to prior occupancy.

Resettlement Policies of American & Philippine independent governments:

- Planters & laborers went from overpopulated areas to Mindanao to farm rice & corn; logging of forests began in earnest.
- From 1935-1960s, gov’t. resettlement schemes for communist/Huk rebels, relieve overcrowding & mitigate peace & order problems with the Moros.
- Spontaneous migration also occurred and continues today.
- Territorial losses accompanied socio-economic marginalization of Moro & Lumad peoples.

Moro Islamic Liberation Front and War in the 1990s, to today

- Splitter group of the original MNLF.
- Opposed peace agreement between government and MNLF in 1996.
- "All-out War" with government in 2000, 2003 even as peace negotiations have been off & on since 1997, a cease-fire and international monitoring team in place since 2003.
- 3 items on peace agenda: 1) security; 2) rehabilitation of conflict areas; 3) ancestral domain. Informal agreement on first 2 issues, but not on territory.

Discrimination in size of private holdings

- 1903—individuals could acquire homesteads <16 ha; corporations 1,024 ha.
- 1919—Christians could apply for up to 24 ha; non-Christians only up to 10 ha.
- 1936—Christians could own homesteads up to 16 ha; non-Christians only 4 ha.
- Gov’t. and corporations began development projects that further displaced Moro and Lumad peoples from their ancestral domain.

Moro National Liberation Front and War in late 1960s

- Separatist movement for independence of the 13 Muslim Filipino peoples, or Moros.
- 1970s witnessed fierce fighting, inter-communal violence between Christians and Muslims, much destruction and many atrocities.
- Peace agreement reached in 1976; again in 1996 with MNLF.

Collapse of peace negotiations with MILF

- Memorandum of Agreement on Ancestral Domain for Bangsamoro was to be signed on August 8, 2008.
- Temporary Restraining Order filed before Supreme Court on August 5, 2008.
- Some hard-core MILF commanders burned and killed villagers in 4 provinces.
- Government drops peace negotiations and the cease-fire agreement.
- Military action against rebels ongoing; 750,000 civilians displaced; 300 dead.
Warfare has eroded rule of law and basic human rights
- Long-running conflict and displacement and killings create strong feelings of discrimination ethnically and religiously in wider Philippines
- Poverty, environmental destruction, proliferation of firearms, clan warfare, political corruption, overlapping ancestral lands of Moros and other indigenous peoples complicates political solution
- 85% of Moros in Mindanao are landless

Peacebuilding Challenges
- Philippine democracy presents political challenges to resolving MILF issues; limited Moro influence nationally
- Resolution of MILF insurgency complicated by counter-terrorism efforts
- Moro areas today are among the poorest in the country, with only 14 of every 100 kids finishing high school and only 4 of every 100 attending college.
- Mindanao’s resources have not been developed to benefit the Moro peoples

Peacebuilding, con’t
- Muslim/Christian imbalance in inter-faith dialogue & advocacy
- Lack of coordination in peacebuilding actions & multinational donor assistance
- Some important Christian politicians oppose regional autonomy for the Moro peoples (as do some Moro traditional politicians)
- Overlapping land claims between Moros and Lumads while Christians have titles
- Limited human resource capacities

Philippine Civil Society Peace Efforts
- Zones of Peace & Muslim-Christian Peace Consortiums
- Peace education & research
- Relief, rehabilitation & reconstruction ongoing; disrupted by evacuations of citizens in war zones
- Inter-faith dialogues locally and citizen ‘early warning’ groups
- Massive civilian efforts on a large scale to support the peace & development agenda

Current Context
- Bishops-Ulama Council to consult all sectors of society in 2009
- 6,000 people (Muslims, Christians, indigenous peoples) to be included
- GRP commitment to UN-accepted principles of DDR (demobilization, disarmament, reintegration)
- New MILF-GRP peace negotiations with different panel members

International Pressures for Resumption of Peace Talks
- Formation of an International Contact Group to ensure implementation of an eventual peace agreement (UK, Britain, Turkey, Japan, Malaysia as recker; 7 NGOs from Indonesia, USA, London, Madrid, Manila) Armament massacre in Nov. 2000 raises issue of efficacy of democratic governance in an enhanced Bangsamoro political entity
- Enhanced Autonomy for the Autonomous Region of Muslim Mindanao; what this GRP is offering now
- Given upcoming elections and end of President Arroyo’s term, unlikely much progress will be made until the next President takes office
Peacebuilding
- Construction of new environments and new cultures which transform deficient structures and which strengthen human capabilities
- Building geographical and spiritual bridges between people & societies to strengthen inter-ethnic, inter-faith understandings
- Involve youth leaders in civic actions

Post-9/11/2001 U.S. Government Efforts
- MILF request for assistance from President George Bush
- Philippines and U.S. Visiting Forces Agreement focused on Mindanao
- Diplomatic pressure on the Philippine government for a peace agreement
- Direct contact with MILF leadership
- 60% AID funding is for Mindanao projects, infrastructure and basic education

Philippine Youth Leadership Project Major Goals
- Advance a dialogue and promote greater mutual understanding between Muslim and non-Muslim youth from the ARMM
- Create a cadre of leaders that will work toward peaceful co-existence among all ethnic/religious groups
- Promote a better understanding of the U.S.—its people, cultures, values, and civic institutions
- Youth-led community organizing & service projects

Nation Building
- Dobbin et al. (2007:xxvii): “...the use of armed force as part of a broader effort to promote political and economic reforms with itself and its neighbors...reuniting divided societies, disarming adversaries, demobilizing former combatants, organizing elections, installing representative governments, and promoting democratic reform and economic growth.”

U.S. State Department—NIU Projects in Conflict Transformation
- Philippine Youth Leadership Project (2003—ongoing citizen exchange), 7th year
- ARMM Project (2006)
- Cultural Citizens & North-South Dialogue project (country-wide, focused on good government, active community service, youth leadership)
- Empowering Minorities project (Mindanao-based, indigenous and Moro leaders, 2010-2011)

ARM Project Goals
- Build capacities of multi-sectoral leaders to strengthen peace and development in Mindanao
- Promote a better understanding of the United States’ diversity and civic action programs to advance human rights
- Improve ability of former rebels and government representatives to collaborate together
Inter-Faith Dialogue & Intercultural Conversation Outcomes
- Assembly in Jolo with NGOs, GRP military, MNLF and MILF to discuss IFD and majority-minority issues
- Networking with the Assembly of Darul Iftah, Bishop-Ulama Forum; Major Religious Superiors of Phils; Org. of Muslim Religious Leaders of the ARMM (1 rep per mosque)

Inter-faith Dialogue, con't
- Efforts towards mainstream Islam rather than radical Islam by:
  - org. of centralized Friday sermons in the ARMM
  - youth leadership network raising funds for their signature Operation Shoebox project so as to initiate it throughout Mindanao

Cultural Citizens and North-South Dialogue project
- Emphasis on civic action projects
- 30 multi-sectoral leaders country-wide who work with youth, ethnically and religiously diverse
- Plan to link IVP with CCP and with ARMM and ACCESS/PYLP youth to coordinate projects, mentor youth, contribute to peace and development in the ARMM

Empowering Indigenous & Minority Leaders:
- Promotes partnerships between NGOs in U.S. & counterparts in Mindanao = 2 way travel.
- Promote knowledge & experience in understanding ethnic/racial & religious diversity & the integration of minority, immigrant, & indigenous populations (esp. youth) into a democratic society
- Expose them to minority activism strategies in the U.S.
- Link the Network with Networks from our other Programs & existing coalitions in the Philippines

Partner Organizations:
- Program Officers in D.C. at State
- Universities in Mindanao with peace & development programs
- International Visitors Program-Phil Alumni Foundation
- U.S. Embassy in Manila
- NGOs in Chicago region
- Faculty at students at NIU
- Community members as host families

Transnational Networks as 'Soft Power'
- Multi-sectoral networks in the Philippines and in the Midwest promote realistic images of citizens in both countries & promote international understanding
- Public diplomacy to 'fight terrorism'; Mindanao as a training ground for jihadists
- Blur lines between academics & the community as well as policymaking by bringing country experts and Filipinos, Fil-Ams together
Thank You.

- Everyone at NIU and in the Chicago region who contributes to our programs.
- Everyone at the U.S. State Department & the U.S. Embassy who has helped us overcome obstacles.
- All of our partner organizations in the Philippines.
- All 216 of our very interesting and inspiring participants from the Philippines (so far).
Mindanao Situation and People’s Response
Rey Ty

I. Socio-Economic Profile
Geographic Origins:

Date and Time:

Group composition:

Number of persons:

II. Title of Intervention
Mindanao Situation and People’s Response

III. Educational Objectives
Understand the historical and recent historical causes of the “Mindanao Problem”
Experience the human dimension of Indigenous Peoples (Lumad), Muslim, & Christian Filipinos of various ethnicities in Mindanao through an empathic view of local stories;
Express and discuss your own ideas of what is local and international peace

A. History
History of Mindanao and the role of trade, colonialism and independence.
Mindanao through the 20th century.
MNLF struggles

B. The country and Mindanao today
The Philippines today
Women situation in the country
Mindanao today
Women situation in Mindanao

C. Peace here and now.
Everyone’s idea of country.
Everyone’s idea of Mindanao
Daily and international peace; Their relations;
How can you “build” peace? Is it possible? What can we do?
Peace and human rights;

Empathetic atmosphere;
Engaging story narration;
Physical expression;
Open discussion;
Human stories with pictures;

Flipcharts
Colored Markers
Projector
Laptop
Newspaper articles
Scissors
Tape
Music

V. Educational Tools

VI. Concrete materials

VII. Timetable

<table>
<thead>
<tr>
<th>Sequence</th>
<th>Minutes</th>
<th>Content</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>5</td>
<td>Introduction</td>
</tr>
<tr>
<td>2</td>
<td>30</td>
<td>History</td>
</tr>
<tr>
<td>3</td>
<td>30</td>
<td>Current Situation</td>
</tr>
<tr>
<td>4</td>
<td>30</td>
<td>Listening &amp; Learning</td>
</tr>
<tr>
<td>5</td>
<td>30</td>
<td>Planning: What is peace? How do we build peace?</td>
</tr>
<tr>
<td>6</td>
<td>10</td>
<td>Synthesis</td>
</tr>
</tbody>
</table>

VIII. Development of the Activity

Focus Group, Pen & Paper, Post Output on the Wall, Plenary Sharing, Discussion & Q&A

IX. Activity Evaluation

Points of Agreement
Points of Disagreement, Tensions & Contradictions
Critique & Resolution of Contradictions
New Position?
# Fact Sheet

<table>
<thead>
<tr>
<th>Who</th>
<th>What</th>
<th>Where</th>
<th>When</th>
<th>How</th>
<th>Why</th>
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**Summary:**

Name __________   Name __________ © 2011 Rey Ty
Sample Review Questions Regarding the Mindanao Conflict
Rey Ty

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

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

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

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

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

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

Name __________  Name __________  Name __________

© 2011 Rey Ty
One Each Muslim, Christian & Indigenous Person Team Up

Key Historical Events Leading to Today’s Mindanao Conflict

Name __________
Name __________
Name __________

People’s History of Mindanao

© 2011 Rey Ty
### Concept Inventory of the Causes and Effects of and Solutions for the Conflict in Mindanao

Rey Ty

<table>
<thead>
<tr>
<th>Causes</th>
<th>Conflict in Mindanao</th>
<th>Effects</th>
<th>Solutions</th>
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The Mindanao Conflict in a Graphic Organizer Worksheet
Rey Ty

Think Pair & Share Pair Work Sheet

Causes of Mindanao Conflict

Historical

Social

Economic

Religious

Political

Cultural

Legal

Name _____________

Name _____________

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### Causes of Mindanao Conflict

Rey Ty

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Problems & Solutions

PROBLEM

Who
What
When
Why

SOLUTION

Who
What
When
Why

END RESULT
Peace based on Justice

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Art Therapy and Poster Making: Societal Problems in Mindanao
Rey Ty

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

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

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

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

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

Procedure:
5. In the plenary session, the participants will be told to think of three major solutions to three major social, economic, political, and cultural problems they have identified earlier that affect people in Mindanao taken as a whole, regardless of their ethnicity, sex, religion, or other characteristics. For example, solutions can be land reform, people-centered industrialization, and just settlement of the armed conflict.
6. The facilitator can decide on how the posters will be made. For example, it could be an individual project. It could also be a group project. Groups can be organized based on participants’ geographic origin in order to highlight regional particularities; after group presentations, the plenum can work together to compare and contrast problems across different regions. However, groups can also be organized randomly with participants from all the different regions so that members can identify similarities and differences in their discussions. Artistic individuals must be allowed to bloom and highlight their talents in poster making.
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Critical Incident Stress Debriefing (CISD):
Dealing with Post-Traumatic Stress Disorder (PTSD)
Rey Ty

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

Resources:
1. Soft background music, optional
2. paper
3. marker pens

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

Workshop on Types of Leadership
Rey Ty

I. Ice Breaker: Toss the ball.

II. Leadership is ________________________________________________?

III. Machiavelli: “Is it better to be loved or to be feared?”

IV. What’s the difference between a leader and a manager?

V. Idealist View of Leadership.

VI. Materialist View of Leadership.

VII. Construct the tallest building using “type A blocks.” Work with another partner of a different background (province, age group, ethnicity, gender, religion, etc.).

VIII. If you were an animal, what would you be: eagle, lion, rabbit or turtle?

IX. List down names of five 100% best leaders. Work with a partner of a different background (province, age group, ethnicity, gender, religion, etc.).

X. Construct another building using “type B blocks.” Construct the tallest building. Work with another partner of a different background (province, age group, ethnicity, gender, religion, etc.).

XI. How do you solve conflicts: as a lion, zebra, chameleon or dolphin?

XII. What type of a leader are you: work alone, team, vote, or consult the grassroots?

XIII. Debriefing and Closure: Pass on the yarn ball.
Leadership

I. Leadership
   A. Traits versus Process Leadership
   B. Assigned versus Emergent Leadership
   C. Leadership and Power
   D. Leadership and Management

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

III. Style Approach

IV. Situational Approach

V. Contingency Theory

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

VII. Leader-Member Exchange Theory

VIII. Transformational Leadership

IX. Team Leadership

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

XI. Women and Leadership

XII. Leadership Ethics
   A. Respect Others
   B. Serve Others
   C. Just
   D. Honest
   E. Build Community
1. Hi, Rey! Let's talk about dialogue & rhetoric in general as well as Gorgian & Socratic rhetoric. Socrates, through Plato's writings, talked about 2 types of rhetoric.

2. One is base rhetoric with which noble rhetoric is confronted. Plato's book, *Gorgias*, is a treatise on rhetoric but with which Socrates, through Plato, dealt dialogically.

3. Gorgias, Polus & Callicles represent base rhetoric. Socrates represents noble rhetoric. For Socrates, noble rhetoric deals with the application of justice in rhetoric.

4. But Socrates said that dialogue is better than rhetoric. For Socrates, rhetoric at best was just an art for public display. For Gorgias who was a sophist, rhetoric was persuasion.

5. For Gorgias, rhetoric is for the purpose of display, whether 1 knows the subject matter or not. 1 can talk about justice without knowing justice. A good orator sets the guilty free & imprison the innocent. Socrates said Gorgian rhetoric is like the ignorant teaching the ignorant.

6. For Callicles, the aim of rhetoric was pleasure. The strong, powerful & rich use rhetoric to advance their pleasure.

7. Socrates said that Callicle' rhetoric is like filling a leaky vessel which will never be saturated & does not lead to true happiness.

8. Polus said that the truly powerful person can use rhetoric to confiscate, arrest, banish & kill. Socrates confronted Polus, saying that it is better to be wronged than to do wrong.

9. The noble rhetoric of Socrates is an art that focuses on justice. Base rhetoric is vulgar as it focuses only on display, pleasure & power. But dialogue is superior to rhetoric. Bye!

Watch the animated cartoon video of this dialogue at
http://www.youtube.com/watch?v=mMmc3tzT9bM&feature=related
The human rights based approach to development is one that is simultaneously:

- a tool for analysis which focuses attention on the underlying inequalities and discrimination faced by people living in poverty and social isolation, which impede their development and deny them the opportunity to raise themselves out of poverty
- a foundation for a people-centred approach to development, based on a coherent framework of binding legal norms and accountability
- a process which is holistic, participatory, inclusive, and multi-sectoral, and
- an outcome - the empowerment of individuals to achieve their full potential, and the freedom to take up opportunities.

In summary, a human rights approach to development is one which:

- puts people first and promotes human-centred development
- stresses liberty, equality and empowerment
- recognises the inherent dignity of every human being without distinction
- recognises and promotes equality between women and men, between minority and majority
- promotes equal opportunities and choices for all so that everyone can develop their unique potential and have a chance to contribute to development and society
- promotes national and international systems based on economic equity, equitable access to public resources, and social justice
- promotes mutual respect between peoples as a basis for justice and conflict prevention and resolution.

Many grassroots organisations have long been using human rights to challenge the economic and social injustice they face, particularly indigenous peoples, women’s groups, children’s advocates, and the disability movement. It is an approach that is increasingly being adopted by UN agencies, bi-lateral donors, and development NGOs. It is an approach that is likely to be welcomed by Southern partners, many of whom have long been advocating for greater attention to be paid to economic, social and cultural rights, and to the implementation of the right to development.

Adopting a human rights approach to water and sanitation would force us to ask specific questions about access, such as which individuals within communities have disadvantaged or no access to those services which are provided? And, why do certain communities not have access to any services? Such an approach would identify the plight of people with disabilities unable to collect their own water or access public sanitation facilities. It would highlight the problems facing the elderly, particularly widowers and widows. It will also point to the fact that poor people who have lost their families, whether through conflict or natural disaster, are particularly vulnerable in urban areas where they may be unable to rely on the kind of community support more usual in rural areas.

We believe that water and sanitation make a vital contribution to poverty elimination. Although human rights and development theories have had different roots, over the last decade there has been a gradual convergence of analysis. The human rights community speaks of all rights as being indivisible. They are inter-related. A lack of water and sanitation clearly has an impact on the enjoyment of other human rights, such as the rights to education, health and work, which form such an essential basis for poverty elimination and human development.

There is an emerging international consensus on the issues of water management including agreement that:

- Water is key to development
- Water is a key social and economic resource for any nation
- The right to water must be protected for equity as well as sustainable development
- Water is key to improved health, improved nutrition and quality of life
- The private – public partnership is essential for development of the water resources
- Community based management is essential to conserve, properly utilise and develop water resources
- Sustainable water resource development is possible only through an integrated approach to soil, water, forest and livestock. (Source: Integrated Water Resource Management: A Rights-based Community Approach Towards Sustainable Development by Gourisanka Ghosh and Sadig Rasheed, 1998.)

This final point of sustainability is also important in the context of protecting the rights of future generations to sustainability of the world’s water resources and to inherit a clean and healthy environment.

Finally, it is increasingly being recognised that water and sanitation management requires effective government at the national and local levels. Issues of good governance - which are traditionally perceived as part of the human rights agenda - are therefore particularly pertinent to the water sector. These include the necessity for transparency, the elimination of corruption, and a strengthening of democratic participation at all levels of national and municipal government.

**Value Added of Using the Right to Water and Sanitation as a Basis for Advocacy**

Some of the arguments for utilising the right to water as a basis for advocacy work include:

- “To pave the way for translating this right into specific national and international legal obligations and responsibilities
- To make the state of water management all over the world a focus of attention
- To cause the identification of minimum water requirements and allocations for all individuals, communities and nations, which will in turn help to focus attention on resolutions of international watershed disputes and conflicts over the use of shared water
- To help set priorities for water policy so that to satisfy the right to water, meeting the basic water requirement for all humans, would take precedence over other water management and investment decisions (Gleick 1999)
- To catalyse international agreement on the issue
- To emphasise governments’ obligations to ensure access as well as their obligations to provide international and national support towards efforts to give and protect access to clean water (Jolly 1998, quoted in Gleick, op.cit)”.

It is essential that far attention is given to ensuring enjoyment of the right of everyone to access to water and sanitation, and that a far higher proportion of national and international resources are put to this effect. In our common attempts to create the political will to make this a reality, a partnership between the human rights community and the water sector would provide a firm foundation for renewed commitment and action.

The adoption of the human rights approach to development with its emphasis on social sector investment and a pro-poor priority is likely in the longer term to lead to more sustainable development - both human and economic and to contribute to the prevention of conflict. A human rights approach to water and sanitation provides the legal framework and ethical and moral imperative of ensuring universal access and equity. Ensuring enjoyment of human rights is not optional; governments are under a legal obligation to take action to ensure that every man, woman and child has access to the requirements of life in accordance with their human rights and dignity. This obligation can be used in advocacy to strengthen the political will and resource allocation necessary.
A Human Rights Approach to Development Programming:
Basic Needs Approaches vs. a Human Rights Approach
by Urban Jonsson (UNICEF)

Most UN development agencies have been pursuing a “basic needs” approach; that is, an approach based on identifying the basic requirements of human development and advocating within societies in favour of their fulfilment. Although human rights are need-based claims, a human rights approach to programming differs sharply from the basic needs approach. Most importantly, the basic needs approach does not imply the existence of a duty-bearer. When demands for meeting needs have no “object,” nobody has a clear-cut duty to meet needs, and rights are vulnerable to ongoing violation.

In the rights approach, subjects of rights claim their rights from duty-bearers, and thus must be capable of claiming the right. However, if a subject is unable to claim the right this does not mean that he or she loses the right, because human rights are universal, inviolable, and inalienable. Solidarity and empowerment mean helping people to claim their rights. If no one protests the denial of a right, or if an individual fails to make use of his or her right, the fulfillment of this right will be compromised, but not lost.

The basic needs approach often aims to obtain additional resources to help a marginalised group obtain access to services. A human rights approach, in contrast, calls for existing community resources to be shared more equally, so that everyone has access to the same services. Assisting people to assert their rights, therefore, often means involvement in political debate. While a basic needs approach does not necessarily recognise willful or historical marginalisation, a human rights approach aims directly at overcoming such marginalisation.

The second important difference between the two approaches pertains to motivation. Basic needs can, in principle, be met through benevolent or charitable actions. Actions based on a human rights approach are based on legal and moral obligations to carry out a duty that will permit a subject to enjoy her or his right. As noted earlier, accountability for such a duty depends partly on the duty-bearer’s acceptance of responsibility. Charity negates such acceptance, as it does not take rights and responsibilities into consideration. In a rights approach, compassion and solidarity replace charity. A requirement of the human rights approach, then, is that insofar as possible, everybody must have a human rights “heart,” reflected through decisions and actions. Decisions and actions must be taken in recognition that every human being is a subject of human rights, not an object of charity or benevolence. While charity often disempowers the poor and other vulnerable people, creating dependence, solidarity empowers people and enhances their capacity to improve the quality of their lives.
Outline of Presentation

Ice Breakers will kick off our time together, and there will be

I. Muslim Youth Leadership Symposium (MYLS)
   A. What is MYLS? The core mission of the Muslim Youth Leadership Symposium (MYLS):
      1. provide American Muslim youth with a proactive agenda for positive activism;
      2. empower them to guide their communities from the margin to the mainstream; and
      3. foster a healthy American Muslim identity that fits comfortably within pluralistic American society while true to its faith values.

   B. Why is MYLS important to Muslim American community?
      1. Citizenship is a Full-Time Job
      2. Self-definition and Value-based activism
      3. Self-Expression: Muslims Vis-A-Vis Pop Culture
      4. American-Muslim Identity
      5. Network of diverse opportunities
      6. Increased positive exposure

   C. What does MYLS program do?
      1. Promote the mission of MYLS through service based community projects with our youth
      2. Leadership conferences for education, motivation, and development.
      3. Expand experiences by meeting people learning different fields, and exploring places
      4. Assist with resources: time, supplies, effort, guidance, mentorship and love

   D. What's the impact of MYLS?
      1. Raising your awareness
      2. Exposing yourself to different fields, skill sets, ideas and opportunities
      3. Living your faith, creed and dreams
      4. Serving community and those in need
      5. Networking with like-minded thinkers and doers in your town, state and nation
      6. Improving your future and, in turn the lives of others

II. Exploring identity
   A. Exercise #1: Self Awareness—Personality Traits
   B. What defines identity?
      1. Sex and Gender
      2. Nationality, Ethnicity, Residence
      3. Culture: Traditions and History
      4. Family: Lineage, Health, Values
      5. Community: Issues, Institutions, Roles
      6. Faith, Philosophy, Creed
      7. Education and Work
      8. Activities and Interests
      9. Success and Adversity
      10. Individuality and Society

   C. Exercise #2: Self Awareness—Values

   D. How does identity affect your life?
      1. Dealing with personal growth—both successes and errors
      2. Paving your path future—how it’s influenced by your life experiences
      3. Defining your role in family and community
      4. Influencing your world view by learning, sharing and defending beliefs and insight

III. Service and Activism
   A. Exercise #3: Self Reflection and Sharing Personal Narrative
   B. Service and Activism (Define)
1. Defining the importance of service and activism
2. Changing our environment and perspectives
3. Providing crucial services
4. Advocating for the common good for everyone
5. Creating a cohesive community
6. Evaluating the importance to the individual
    Development and maturation of your entire well being
    Molding motivations and influence future actions
    Opportunity to break from your normal expectations
    Contribution that has short and long term benefits to all

C. Things to consider when considering service and activism
1. Who do we help?
2. How do we help?
3. Respect for cultural and community differences
4. Having a vision
   ➢ Creating goals and objectives
   ➢ Assessing resources
5. Organizing support
   ➢ Citizens, organizations, government, etc…
   ➢ Capital, facilities, materials, etc…

D. What Is Leadership?
1. Responsibility
2. Setting the Vision
3. Assigning roles
4. Organizing and motivating
5. Mentoring
6. Communication
7. Teamwork
8. Accountability
9. Assessment
10. Influencing popular opinion
11. Planning for short and long term

E. The Benefits of Youth Leadership
1. Teaching responsibility and accountability
2. Gaining useful skills
3. Learning about strengths and weaknesses
4. Stimulating creativity
5. Empowerment and self-respect
6. Changing the landscape
7. Creating a pedigree of success and learning

F. Exercise #4: Team Project—Social and Leadership Development

IV. Conclusion
A. Lesson to Learn
1. Purpose of knowing yourself and committing to service for others
    Motivation
    Inspiration
    Vision
    Justification
2. What’s next:
    Interfaith work
    Cooperation
    Understanding
    Lessons learned
    Present and Future

B. Things to Remember
1. Identity and Culture
2. Faith and Perspective
3. Service/Activism
4. Leadership and Teamwork
5. Youth Involvement

I. IMAN’s organizing model  
   A. Providing direct services to people of color (esp. Arabs, Latinos, and African Americans)
   B. Creating healthy spaces where we can communicate across the cultural and social barriers society has created for us
   C. Using our events, dialogues and encounters with one another as a means to reclaim our identity eventually leading toward revindicating our rights as humans and as citizens of a global world
   D. Community Cafés, Muslim Run Campaign, Green-Reentry program, Takin’ it to the Streets 2010

II. What is Organizing after all?  
   A. The world as is and the world that it should be exercise
   B. The different ways organizing can look like
   C. What it means to be an “organizer” in Chicago- Saul Alinsky, Barack Obama
   D. One-to-ones, names not numbers, face-to-face relationships, empowerment, agitation
   E. STORY: sharing story exercise

III. How we reach Advocacy: different forms  
   A. The healthy spaces we create to establish cross-cultural, cross-generational and interfaith dialogue are a stepping stone in actually advocating the issues important to you
   B. The spaces help create a renowned sense of excitement, fervor and zeal that, together, help us reach a place where we can get out and attend rallies, meet with elected officials, stage direct actions, etc.

IV. Assets not burdens  
   A. In order to fully realize our potential of people of color, immigrants, and the cross-cultural alliances and use that a place to build
   B. Not only power in numbers, but power in people who a connected to one another and believe in a diverse and tune global world
   C. Or call to serve comes from different places but we begin in a shift in mentality: we are assets and not burdens (example in the U.S.)
# Public Speaking: Rubric for Oral Presentations

Rey Ty

Name of Public Speaker: ____________________________________________

<table>
<thead>
<tr>
<th>Standard Measures</th>
<th>Scores</th>
<th>Exceeds Expectation (2 Points)</th>
<th>Meets Expectation (1 Point)</th>
<th>Below Expectation (0 Point)</th>
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<td><strong>I. Content (Paper Outline or Scaffolding)</strong></td>
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<td>Linkage to overall goals or objectives: youth leadership</td>
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<td>Linkage to overall goals or objectives: conflict resolution</td>
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<td>Introduction (define project management &amp; state purpose of paper)</td>
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<td>Clear Main Themes</td>
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<td>Body: Clear &amp; Logically Connected Evidence</td>
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<td>Analysis (anticipated areas of concern about the project)</td>
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<td>Discussion (what strategies, techniques, processes all team members should use)</td>
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<td>Keep It Simple &amp; Straight to the Point</td>
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<td>Conclusion (what should happen, overall--goals)</td>
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<td><strong>FINAL TOTAL SCORE</strong></td>
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Return this sheet to Kuya Rey when you submit your revised draft. Thank you.
Presentation Skills
Chris Birks

What do these people have in common?

Mother Teresa  
Dr. Martin Luther King, Jr.  
H.H. the Dalai Lama

Answer - You’ve probably heard of them

Great ideas need to be shared to truly bring about change.

Effective Communication for Community Organizing
or Public speaking to bring about change

Chris Birks
Benedictine University
cbirks@ben.edu

Public speaking anxiety
Public speaking is on the list of things we are afraid of.

Guess what #1 is: Snakes!!!

Attributes of an effective speaker:
1. Confidence / Passion
   Talk about things
   you care about
2. Skill / Organization
   Learn the rules
to break the rules

Public speaking pointers:
1. Be prepared and to the point
2. Have an effective delivery

Don’t just read a speech.
Deliver it!!

Preparing the presentation

1. Intro
2. Body
3. Conclusion

The Introduction

1. Get attention and interest
2. Reveal the topic
3. Establish credibility
4. Preview the body of the presentation

Tip: In a 10 minute presentation, this should take 2-3 minutes.
The Body

This is the bulk of what you are talking about.

It’s the most important part

Organize the body around main points

Example: “Today I’m here to talk about the Philippine Youth Leadership program. First I’ll talk about the activities, then I’ll speak about the participants and I’ll conclude by discussing what we learned.”

Main points:
1. Activities
2. Participants
3. What was learned

Two popular ways of structuring main points in the body:

1. Chronological
The main points follow a time pattern.

Example: My trip to Haiti
1. Preparing for the journey
2. Arriving in Haiti
3. Exploring Haiti
4. Leaving to come home

2. Topical
The main points are divided in a logical and consistent way.

Example: Different baseball teams
1. Chicago Cubs
2. Detroit Tigers
3. Los Angeles Dodgers

The Conclusion

1. Signal the end
2. Reinforce the central idea
3. Finish with a good ending

Tip: In a 10 minute presentation, this should take 1-2 minutes.

Pointers

1. Rehearse your presentation 2-3 times and time it.

Never just wing it or try to public speak without rehearsing

2. Don’t try to cover everything you know, only the stuff you find interesting.

“Sorry about the length of my speech, I didn’t have time to make it shorter.”

Simple outline for speech:

1. Introduction (transition)
2. Main Point 1 (transition)
3. Main Point 2 (transition)
4. Main Point 3 (signal)
5. Conclusion

Let’s build a speech

Topic: A meaningful event in your life

Basic speech structure:

<table>
<thead>
<tr>
<th>Introduction (transition)</th>
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</thead>
<tbody>
<tr>
<td>Main Point 1 (transition)</td>
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<tr>
<td>Main Point 2 (transition)</td>
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<tr>
<td>Main Point 3 (signal)</td>
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<tr>
<td>Conclusion</td>
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</tbody>
</table>

Write an outline for a 2-3 minute speech (which you will deliver in small groups to your fellow program participants)

Remember: Keep speeches fun
Let's take some time to write a speech outline

Basic Outline
(add detail to flesh out speech)

Introduction:
1. After 20 years, I needed a change
2. Left my job to get M.A.

Transition: I knew I wanted to be a teacher.

Body:
1. Life as a journalist
   1. What I did
   2. Why I decided to leave
2. Life as a teacher
   1. First time teaching
   2. Future plans

Conclusion:
1. Restate two reasons - main points
2. Teaching story

Delivery

Visual aids

Visual aids (like this PowerPoint presentation) help a lot.

Showing photos and/or videos also effective

Always

Have a backup plan in case visuals don't work

Always

Always

Extemporaneous Speech

A carefully prepared and rehearsed speech that is presented from a brief set of notes.

The speech is presented in a lively way; not rigid.
Pointers
1. Think of yourself as a teacher when presenting.
   Self confidence is the number one way to improve your public speaking.

2. Keep your speech short and to the point.
   Be mindful of rambling on.

Tips for good delivery
1. Use eye contact.
2. Use gestures that you are comfortable with.
3. Remember it’s a speech, not a “chat.” Err on the side of formality.
4. Talk from speaking outline, don’t read word-for-word.
5. The biggest helper – rehearse your presentation.

Conclusion
1. Deliver your speech. Don’t read it.
2. Organize the presentation with an introduction, body (with main points) and conclusion.
3. Rehearse speech before presenting.

Workshop
1. Rehearsal time
   Find somewhere to rehearse speech - 10 minutes.

2. Speech delivery
   Break into 5 groups (4 people in each group) and deliver your speech.
Defining and Celebrating our Similarities and Differences
Janice Hamlet

**Defining & Celebrating Our Similarities & Differences**

- We are more alike than different, but our differences make a difference (which can be perceived as a positive or a negative).

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

**OUR MULTI-IDENTITIES**
- **ETHNIC IDENTITY**
  - Ancestral links
- **SOCIAL AND CULTURAL IDENTITY**
  - Gender
  - Age
  - Nationality
  - Spirituality/Religion
  - Class
  - Politics
- **PERSONAL IDENTITY**
  - That which makes you UNIQUE!

**DIVERSITY**
- Refers to the variety of expressions and perspectives, which arise from differences in race, culture, religion, mental or physical abilities, heritage, age, gender, sexual orientation, and other characteristics.
Diversity

- Is a significant component of multiculturalism.

HOW DO WE LEARN TO HATE?

WHY DO WE HATE?

Video Presentation
“The Shadow of Hate: A History of Hate in America”

- It recognizes the contributions that a variety of individuals and groups can make.

Barriers to Diversity

- Ethnocentrism
- Stereotyping
- Prejudice
- Discrimination
- Hatred

Why Should We Value Diversity?

- It generates different ideas and viewpoints.
- It leads to more creative and efficient problem solving.
- It fosters an understanding and acceptance of individuals from different backgrounds, interests, beliefs, values, etc.

EQUITY

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

A Place at the Table

What will you bring to the table to promote diversity, equity, justice, and peace?

What skills and talents do you have to make your environment a better place?

Video Presentation

A Place at the Table

We could learn a lot from a Box of Crayons:

- Some are Sharp
- Some are Pretty
- Some are Dull
- Some have Weird Names
- And all are Different Colors

BUT....................

They All Have to Learn to Live in the Same Box.

Equity....... allows individuals to bring who they are to the table and find a place of acceptance.
TOLERANCE

The capacity for or the practice of recognizing and respecting the beliefs and practices of others.

- Do you have family and friends who say embarrassing and hurtful things about people outside of your cultural group?
- How does it make you feel?
- Do you join in?

- Do you have family and friends who do hurtful things to others who are outside of their cultural group?
- What do you do?
- What can you do?

YOU BE THE CHANGE YOU WISH TO SEE IN THE WORLD.

Mahatma Gandhi
FROM 1500-1900
OUR HISTORY

1600s
- 1619 Jamestown, Va (dislocation) loss names, language, culture
- 1624 First African child is born
- 1641-1749 States legalized slavery
- 1651 Anthony (Antonia) Johnson owns 250 acres of land
- Germantown Quakers, first formal protest against African enslavement
- Enslaved African women were not allowed to become mothers or wives. They were valued for their productive labor rather than reproductive capacities

1700s
- Laws are in place permanently to make Africans as inferior
- Slave codes
- 1750 Census—between 350 and 104,452 Africans/4,200 and 129,581 whites
- Slave narratives:
  - Olaudah Equiano (11 years old, from Nigeria) bought his freedom
  - Hector (Venture Smith) (8 years old)
  - Harriet Jacobs, pub. 1861 (child, 7 years hiding in the attic)
- John Henson enslaved for 30 years, ran away and became a Methodist preacher
- Wars: Boston Tea Party, Revolutionary War

- The mother's status defined the status of the child
- Enslaved women in the north were isolated from other African Americans, lived on farms miles apart
- Interracial marriages were illegal until mid 1770s
- When enslaved Africans married or had children, these men were unable to live as husbands, fathers, limited parental authority, limited rights as a family; women lost their roles
- Despite the laws, the family remained in tact by internalizing flexible roles

Middle Passage
- Travelled from Africa to Europe to United States (10-12 days)
- Rejected enslavement occurred from 1750 to 1900; from Africa to Cuba to Mexico to Peru to United States
- Massa Triangle
- Slave resistance, King Leema Dowah
- Escape narratives, King Tanguy Letterwood
- Olaudah Equiano (Moses Finley) Manetdell
- Matthew Washington, Books
- Tuqissiit E Dowahcub A Poly
- Gabriel Proctor, Nat Turner, Dianthus Vossy
- Paul John Monemon (Abeln Dowahcub)
- More than 5 million Africans were taken from Africa (16-20 years old)
Free & Enslaved

- Lived lives of sorrow & toil, separated, lost, humiliated
- Created a new culture, that included fragments of their African heritage
- Were resourceful, determined, somewhat independent
- Carried themselves with dignity, love, joy
- 1624 Anthony & Isabel gave birth to the first African American child
- 1644 Greenwich Village owned by African Americans
- 1641 - 1717 slavery was legal; Georgia held out until 1750

Courtship

- Marriage: granted permission from the master or was chosen by the master; permission from the family and the elder of the community were not legal, but serious to the couple; running the broom: men could refuse to marry
- Motherhood: devoted, nurturing, caring, stole, fed, cheated to take care of their children
- Pregnancy: dangerous, filled with pain, lacked prenatal care, etc. care from midwives and elder women
- Culture: told tales from Africa, music, created instruments, dances.

Religion: prayer, praise worship, testimony; attended white church, held secret services, messages of encouragement.

African Women

- Lucy Terry Prince
- Mary Bemmon
- Nancy Lemmon Remond
- Catherine Williams Ferguson
- Phillis Wheatley
- Grace Bustill
- Benevolent Daughters
- Aarena Lee
- Zilpha Elaw
- Eliza Lee
- Marie Laveau

Milla Granson

1800s

- War of 1812
- Slaveholders rec’d reparations for enslaved Africans who runaway, died, or injured
- 1860s census 488,000 free Africans; 4 million enslaved Africans; 22,000 free Africans lives in Philadelphia
- Solomon Northup, born free in New York; kidnapped and sold into enslavement in Louisiana; after 12 years, was able to secure his freedom.
Benjamin Banneker: astrometry, published the almanac, surveyor, completed the lay out of Washington, DC
1860 census 488,000 free Africans
James Forten & Robert Purvis organized Philadelphians to defeat a proposal for free Africans to register, carry pass, and disenfranchisement
Accomplishments: owned ranches, real estate, taverns, hotels, clothing/seamstress, cleaners, barbershops, catering
Aaron Ashworth, Texas, cattle ranch
William Goings, Texas, real estate
Thomy Lafon, real estate valued at $500,000
Known as Greenwich Village
George Washington Carver
Sarah E. Goode (cabinet bed)
Edmond Lewis (artist)
Les Cenelles was produced by free Africans in 1845
Solomon Northup published his novel in 1853
Joseph Priestley (oxygen)

Freedom Journal, North Star (Samuel Cornish, John Russworm, Frederick Douglass); Liberator (William Lloyd Garrison)
Trail of Tears
William & Ellen Craft; Henry Box Brown
William Still, publishes “The underground railroad”
Laws: Anti-Fugitive Laws; Black Codes; Confiscation Act; Kansas-Nebraska Act
Abolitionist: Remond family, Harriet Jacobs, Crafts, J.W. C. Pennington, William Wells Brown
Seminole War
Manifest Destiny, take possession of the land from sea to sea
Dred Scott Decision
Anthony Burns, escaped, caught, reenslaved, purchased by northern abolitionists, attended Oberlin College

Civil War (1861)
1854 Republican Party found
1862 Congress authorized use of African troops (200,000)
1865 38,000 Africans lost their lives
Robert Smalls, Christian Fleetwood, William Carney, Susie King

Reconstruction
Emancipation Proclamation (1863)
June 19th
Freedman’s Bureau
1866 Ku Klux Klan
13th Amendment, 1865; 14th Amendment, 1868; 15th Amendment
23 African Americans served in the House of Representatives
Hiram Revels filled Jefferson Davis seat in Congress
1870–1886: AME gen. 6 colleges illiteracy rate 79%
Howard University
Tuskegee University

Sharecropping
40 acres 44, 344, 051 acres
Colored National Labor Union
125,000 migrated west
James Beckworth
Nat Love

1900s
1881 Tuskegee Institute
1892 Ida B. Wells starts her fight against lynching
1905 Niagara Movement
The Soul of Black Folk (1903)
DuBois & Washington debate
Migration to the north and west
African Americans

- Ernest Just, Charles Drew, Effie O’Neal Ellis
- Robert C. Weaver, Charles L. Franklin, Abram Harris: government advisor for employment & housing
- Charles Wesley, Rayford Logan, Benjamin Quarles, John Hope Franklin: historians
- Anna Julia Cooper, Mary McLeod Bethune, Nannie Helen Burroughs: educators
- Sterling Brown, Langston Hughes, Zora Neale Hurston: authors & poets

- Riots in North Carolina, Georgia, Illinois, New York
- Pan African Conference (London)
- NAACP (1909); Urban League (1910)
- “Lift Every Voice and Sing” (1915)
- “Birth of a Nation” (1915)
- The Universal Negro Improvement Association, Marcus Garvey
- All Black 369th Regiment (World War I)
- 1919 Red Summer
- 1920 Negro Baseball League is found

- 1921 Burning of African American community, Tulsa, Ok
- New York Times, the first to capitalize the word Negro as a proper noun
- 1920-1930 Harlem Renaissance
- The Mis-education of the Negro (1933)
- Black Cabinet
African American History from 1900
LaVerne Gyant

1900 to 1910 A new Beginning

- In the early 1900s, discrimination and racism were destructive forces that violated the legal and natural rights of African Americans
- 500 or more African Americans were lynched
- Segregation was the law of the land via the Black Codes and Jim Crow
- Their right to vote was denied; literacy tests and grandfather laws were set up to keep African Americans from voting

- Booker T. Washington, founder of Tuskegee Institute (1881); graduated from Hampton Institute; believed in vocational education
- William Monroe Trotter – graduated from Harvard, member of Phi Beta Kappa; editor and publisher of the "Guardian"; worked for anti-lynching laws and the end of segregation
- Ida B. Wells – a teacher, journalist, campaign against lynching; publisher of "Free Speech"
- William E. B. Dubois – author, educator, activist; "The Philadelphia Negro" (1899); Soul of Black Folk (1903); editor of The Crisis Magazine (NAACP); organizer of the Niagara Movement; defended African Americans with scholarship, wit, wisdom
- Carter G. Woodson – scholar and agent for change; founder of the Association for the Study of Negro Life and History, Journal of Negro History, Journal of Negro Education, Black History Week (now a month in February); author of Education of the Negro (1933), The Education of the Negro Prior to 1861

- Ernest Just – research biologist
- Robert C. Weaver, Charles L. Franklin, Abram Harris – economics
- Benjamin Quarles – historian; author "The Negro in the Making of America"; introduced the formal study of African and African American history to the classroom
- John Hope Franklin – historian; author "From Slavery to Freedom" (now in its 9th edition)
- Dr. Charles Drew –
- Mary Church Terrell – activist; charter member of NAACP; advocated for African American women's club movement; women's suffrage movement

- Niagara Movement – African American scholars, leaders, activists came together to minimize Booker T. Washington's influence and power to create a plan of action to deal with the rise of racial hatred and terrorism; believed "No man is so good, intelligent, or wealthy as to be entrusted wholly with welfare of his neighbor"; meet in Niagara Falls because they could not get rooms in New York; also met at Harper's Ferry, Boston, Oberlin; forerunner to NAACP; National Association for the Advancement of Colored People
- 1900 – first Pan-African Congress held in England; meetings were held in 1921, 1923, 1927; Henry S. Williams, W.E.B. DuBois, Anna Julia Cooper, Bishop Alexander Walters
- 1915 Birth of Nation – produced by the Ku Klux Klan; provided the public with some of the most damaging stereotypes of African Americans
The Migration 1901-1923
- 1901 African Americans began to migrate north and west, where they believed life would be better; whites sought to discourage them from moving by creating various charges and reasons to keep them in the south; eventually, they found that the north, in particular, was not that receptive.
- They traveled to Chicago, Harlem, Detroit, South Philadelphia, Baltimore, Washington, St. Louis, Kansas City, Los Angeles, Oakland, Canada.
- They continued to face segregation, discrimination, lack of employment, poor housing.
- Continue to create their own avenues for freedom.
- Served in the Spanish American War & World War I; upon their return, their status as citizens did not change.

1909 NAACP
- 1910 National Urban League
- 1915 James Weldon and J. Rosamond Johnson wrote the Black National Anthem “Lift Ev’ry Voice and Sing.”
- 1916 Marcus Garvey – founded the Universal Negro Improvement Association & the Black Star Line; “up yet might race! You can accomplish what you will!” back to Africa Movement, Negro World newspaper; “Philosophy and Opinions of Marcus Garvey.”
- 1920 Negro Baseball League was founded by Rube Foster; Eastern Colored Leagues and the Negro National League; also popular in Latin America.

1920 Harlem Renaissance 1930
- The rebirth of African and African American artistic and cultural creativity.
- Harlem Renaissance was captured in cities like Chicago, New Orleans, Memphis, and St. Louis. But Harlem was the beginning. It was known as the “capital of the African American world”; it was where the best music, art, culture, literature could be experienced; it was the home of creative genius, leaders, educators.
- “The New Negro” – a new image of African Americans; also known as race men and women; they had pride, self-respect, dignity. “The New Negro” by Alain Locke – African Americans armed with confidence, talent, education who blazed a trail of artistic and cultural expressions and social change.
- Alain Locke – first African American Rhodes Scholar; professor and philosopher; author The Crisis, The Phylon, The American Scholar; president of the AACE; strong supporter and leader in the New Negro movement.
- “Separate as it may be in color and substance, the culture of the Negro is of a pattern integral with the times and with its cultural settings.”

1999 NAACP
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1930
- Writers – Langston Hughes, Charles Chestnut, Zora Neale Hurston, Claude McKay, Paul Laurence Dunbar, Georgia Douglas Johnson, Nella Larsen.
- Artists – August Savage, Romare Bearden, Aaron Douglas, Jacob Lawrence, Lois Mailou Jones.
- Dance – Pearl Primus, Katherine Dunham.

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“Separate as it may be in color and substance, the culture of the Negro is of a pattern integral with the times and with its cultural settings.”

What is Africa to me:
- Copper Sun or scarlet sea,
- Jungle star or jungle track,
- Strong bronzed me, or regal Black
- Women from whose loins I sprang
- When the birds of Eden sang?
- One three centuries removed
- From the scenes his fathers loved,
- Spicy grove, cinnamon tea,
- What is Africa to me? ....
### Civil Rights Movement

- "We demand, in the interest of national unity, the abrogation of every law which makes a distinction in treatment between citizens based on religion, creed, color, or national origin." (A. Philip Randolph)
- 1950 – 1960 saw people of every color coming together to protest against racism and segregation.
- 1957 Brown vs. Board of Education – segregation of the races was illegal
- Emmitt Till’s murder in Mississippi
- Rosa Parks refused to move to the back of the bus – Montgomery Bus Boycott

- Congress of Racial Equality – integration, nonviolence, organized the sit-in & Freedom Riders
- Montgomery Improvement Association – organize the bus boycott
- Southern Christian Leadership Conference – headed by Rev. Dr. King; organized the marches for the CRM
- Freedom Riders – rode on the interstate buses and trains as their call for desegregation
- Student Nonviolent Coordinating Committee – organized by Ella Jo Baker; called for a meeting of all students asking for the support in the CRM; trained students for the marches, to go out and register citizens to vote; organized Freedom schools & the Mississippi Freedom Democratic Party
- Over 70,000 students participated; 4000 served time in jail
- Domestic were important in the movement

- Rosa Parks – "I was not physically, or no more tired that I usually was at the end of a working day...No, the only tired I was, was tired of giving in.
- M. L. King, Jr. led the Montgomery Bus Boycott, that placed Rev. Dr. Martin L. King Jr. as leader of the CRM, pastor of the Dexter Ave. Baptist Church
- Sept. 23, 1957 desegregation of Little Rock with the Little Rock 9 who face assault everyday lead by Daisy Bates the president of the local NAACP and editor of the local African American newspaper
- Feb. 1, 1960 four students from North Carolina Agricultural and Technical College challenged the segregation of public eating facilities by holding a sit-in at Woolworth’s; sit-ins were held at store, train and bus stations; students read, sang, and prayed

### Prominent African Americans

- James Baldwin - Author
  - "Black Power": "We are Black and Proud"
- Whitney Young - Urban League
- Charles Drew – founder blood transfusion
- Black Panther Party for Self-Defense
- Malcom X
- Angela Davis – Communist Party
- Nikki Giovanni - Author
- Mae C. Jemison – first female, African American astronaut
- Minister Louis Farrakhan
- Shirley Chisholm – first African American female elected to Congress
- Maya Angelou
- Onondaga Brooks
- Edward Brooke – first African American senator elected to Congress since Reconstruction
Hispanics/Chicanos/Latinos

- Hispanics term created by the government for people who share a common language heritage; Latino(a)s is used instead of Hispanic
- Chicanos refers to Americans of Mexican origins
- Groups: Puerto Ricans, Mexicans, Cubans

Chicanos/Mexican Americans

- Largest group
- Focus on the dialogue regarding illegal residences
- History goes back to the Mayans and Aztec civilizations
- LaRaza means “the people;” pride in their heritage and history

Cubans

- Third largest group
- Settle in Florida as early as 1831
- Major influences in cities especially in Southern Florida
- Largely entrepreneurs; construction workers; active in politics

Cuban population

- Foreign born: 63%
- Before 1980: 29.8%
- Between 1980–1990: 11.9%
- After 1990: 21.4%
- Native born: 37%

Cuban income

- Foreign born: $33,800
- Before 1980: $38,000
- Between 1980–1990: $30,000
- After 1990: $33,000
- Native born: $50,000

Cuban education

- High School
  - Foreign born: 48%
  - Before 1980: 48%
  - Between 1980–1990: 47%
  - After 1990: 49%
  - Native born: 54%

- College
  - Foreign born: 22%
  - Before 1980: 24%
  - Between 1980–1990: 13%
  - After 1990: 26%
  - Native born: 39%

Cuban living in top four states

- 2004: 1,448,684
  - Florida: 990,000
  - New Jersey: 81,000
  - California: 74,000
  - Texas: 34,000
Notable Cubans

- Alex Avila, catcher for Detroit Tigers
- Tony Perez, National Baseball Hall of Fame
- Raul J. Fernandez, co-owner of the Washington Wizards
- George Reyes, Chief Financial Officer, Google
- Dr. Ruth Behar, anthropologist, poet, filmmaker, MacArthur recipient
- Desi Arnaz, actor, singer, bandleader
- Daisy Fuentes, Model
- Andy Garcia, actor, director
- Brett Ratner, director
- Narcisco Rodriguez, fashion designer
- Gloria Estefan, musician
- Alex Garcia, Food Network

Puerto Ricans

- An unincorporated territory of the United States
- Known as “La Isla Del Encanto” (The Island of Enchantment)
- In 1493 Puerto Rico was inhabited by the Arawak Indians (Tainos) who called the island Borinquen; Columbus named the island San Juan Bautista; other traders and visitors refer to the island Puerto Rico and San Juan
- The Spanish colonize the island by the 1500s; by mid–1500s the Taino population was no longer physically or culturally present and African slaves were the manual work force for Spanish colonist and merchants

Served as a port for English ships: France, the Netherlands, and England made several attempts to capture Puerto Rico

- 1897 Luis Munoz Rivera and others urged the Spanish government to agree to the Charters of Autonomy for Cuba and Puerto Rico; 1898 organized its first autonomous government
- 1898 During the Spanish American War, the US invaded Puerto Rico, eventually Spain, under the Treaty of Paris, ceded Puerto Rico, Cuba, Philippines and Guam to US
- Forlak Act: civilian government; elected House of Representatives; judicial system; non-voting member of Congress (Resident Commissioner); 1917 made US citizen
- 1946 Jesus T. Pinedo became the first Puerto Rican born governor; 1947 elected their own governor 1948 Ley de la Mordaza (Law 53) made it illegal to display the Puerto Rican flag, sing patriotic songs, talk of independence or fight for liberation of the island

1950 Pedro Albizu Campos and other nationalist led a 3 day revolt against the US

- 1952 at the Constitutional Convention, the Constitution of Puerto Rico was approved by Pres. Truman; Munoz Marin was proclaimed governor; was organized as a commonwealth belong to but not a part of the US with a degree of autonomy; citizens are defined as natural born citizens; pay US federal taxes, import/export taxes, social security taxes; some have to pay federal income taxes and federal payroll taxes; serve in the armed forces
- Culture is a mix of African, Taino, Spanish, and North American; University of Puerto Rico (1903)

Demographics

- Citizenship
  - Citizen: 4,090
  - Non-citizen: 24
- Population
  - Native Born: 4,067
  - Born in Puerto Rico: 1,373
- Education
  - High School: 720
  - College: 365
- Top four cities
  - New York
  - Florida
  - New Jersey
  - Pennsylvania

Notable Puerto Ricans

- Rosario Dawson, actress
- Joseph Vasquez, director/screen writer
- Eddie Miro, television host
- Daisy Martinez, Daisy Cooks
- Muna Lee, writer
- Nicholasa Mohr, writer
- Carlota Alfaro, designer
- Ramon Irizarry Lopez, inventor of CoCo Lopez
- Rafel Carion Sr., founding father of Banco Popular de Bank; financial dynasty
- Joe Cuba, father of the boogaloo
Hispanics

- Population
  - Native born: 9.5%
  - Foreign: 5.9%
- Income
  - Native born: $45,828
  - Foreign: $38,699
- Education
  - Native born: High School 29.1%, College 16.5%
  - Foreign: 23.6%, 10.2%

Top Cities
- California
- Texas
- Florida
- New York
- Arizona
- Illinois
- New Jersey
- Colorado
- New Mexico
- Georgia

Country of Origin
- Mexico
- Puerto Rico
- Cuba
- Salvador
- Dominican Republic
- Guatemala
- Colombia
- Honduras
- Uruguay
- Ecuador
- Peru
- Nicaragua
- Venezuela
- Argentina
- Panama
- Chile
- Costa Rica
- Bolivia
### Asian Americans

**Who are they??**
- Bangladeshi
- Pakistani
- Cambodians
- Chinese
- Hmong
- Indian
- Philippines
- Japanese
- Korean
- Laotian
- Native Hawaiians
- Pacific Indians
- Taiwanese
- Vietnamese

<table>
<thead>
<tr>
<th>Immigrants 1972-2002</th>
<th>14 Important Statistics</th>
</tr>
</thead>
</table>
| (19,410,300)(U.S. Statistical Abstract 2004) | Education:
- 40% age 25 and older who have a bachelor's degree |
- 86% age 25 and older high school graduates |
- 50% age 25 and older have an advance degree |
| - Africa 825,700 | Asian Indians: 68% bachelor degrees; 57% advance degrees |
| - Europe 2,300,400 | Vietnamese-Americans: 24% bachelor's degrees; 7% advance degrees |
| - Caribbean 2,936,800 | |
| - Central America 1,054,200 | |
| - Mexico 5,141,600 | |
| - South America 1,479,700 | |
| - Bangladesh 93,900 | |
| - Cambodia 150,000 | |
| - Chinese 1,179,300 | |
| - India 1,005,100 | |
| - Japanese 1,177,600 | |
| - Laotian 215,800 | |
| - Philippines 1,508,100 | |
| - South Korea 839,900 | |
| - Viet Nam 1,098,000 | |

**Asian Americans**
- Income
  - Median $64,238
  - Asian Indians: $78,315
  - Vietnamese Americans: $52,299
  - 10.3% Poverty

- Employment
  - 1.1 million own businesses; $343 billion income; employed 2.2 million people; 28% home based businesses
  - 292,100 military veterans
  - 47% work in management, professional related jobs

- Authors: Maxine Hong Kingston, Amy Tan, Jhumpa Lahiri
- Artists: May Lin, I.M. Pei
- Fashion: Vera Wang
- Movies: Tia Carrere, Kelly Hu, Lucy Liu, John Cho
- Directors: Amy Lee, John Woo

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### Music
- YoYo Ma, Coco Lee, Mountain Brother, Smashing Pumpkins
- Sports: Sammy Lee, Michelle Ching, Amy Cho, Dat Nguyen
- 442nd Regiment Combat Team: Medal of Honor, distinguished Service Medal, Silver & Bronze Stars, Purple Hearts

### Laws
- Executive Order 9066: Internment of Japanese
- 1952 McCarran Water Immigration Act
- 1965 Immigration & Nationality Act
- Sept. 11

### Family
- Strong bond
- Certain expectations for children; children are rewarded for doing well in school
- Deep respect for elders
- Instill faith
- Children tend to listen to parents
What Are Misconceptions about Indigenous People?

Quad Work Sheet

Indigenous Group

What are Misconceptions about Indigenous People?

© 2011 Rey Ty
What Are Misconceptions about Muslims?

Quad Work Sheet

Muslim Group

What are Christians’ Misconceptions about Muslims?

© 2011 Rey Ty

What Are Misconceptions about Muslims?

Quad Work Sheet

Christian Group

What are Muslims’ Misconceptions about Christians?

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## Misconceptions about Indigenous Peoples, Muslims, Christians & Atheists

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<thead>
<tr>
<th></th>
<th>Indigenous Peoples</th>
<th>Muslims</th>
<th>Christians</th>
<th>Atheists</th>
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<td>Economic</td>
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<td>Others</td>
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Islam Fact Sheet
Compiled by Talia Yousuf

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

Indigenous Peoples are…

Muslims are…

Christians are…
Are We Different and Similar at the Same Time?

<table>
<thead>
<tr>
<th>Objective</th>
<th>To learn about each other</th>
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<tbody>
<tr>
<td>Materials Needed</td>
<td>Pen &amp; fill-in-the-blanks work sheet</td>
</tr>
</tbody>
</table>
| Procedure          | 1. Work with someone different (place of origin, sex, age, religion, etc.)  
|                    | 2. Introduce yourselves to one another.  
|                    | 3. Fill out the work sheet  
|                    | 4. Identify similarities & differences |
| Critical Reflection| 5. Discuss implications of similarities & differences. |

<table>
<thead>
<tr>
<th>Items</th>
<th>Person A</th>
<th>Person B</th>
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<tbody>
<tr>
<td>Names</td>
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<td>Dream: I wish…</td>
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<td>Other Important Issues?</td>
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We Might be Different, But in Some Ways We are Similar
Rey Ty

| Objective                  | 1. To engage in interpersonal and intercultural dialogue  
|                           | 2. To recognize and accept differences  
|                           | 3. To discover that despite differences, there are similarities among people of different identities |
| Materials                 | 1. Colored Pens  
|                           | 2. Paper  
|                           | 3. Transparent or masking tape  
|                           | 4. Wall, Flipchart or Board on which to post the workshop output |
| Procedure                 | 1. Share Pair between two persons of different identities (religion, ethnicity, sex, etc.)  
|                           | 2. Each person lists down (a) their identities, such as place of residence, sex, religion and ethnicity and (b) all their personal likes, such as; skills, hobbies, career plans, favorite heroes, political figures, books, food, drinks, clothing, color, music, bands, singers, movies  
|                           | 3. When both have finished writing their lists, they share with each other their findings.  
|                           | On a sheet of paper, draw two intersecting circles.  
|                           | 4. Person A writes her/his list, which is completely different from Person B’s, on the left circle.  
|                           | 5. In the intersection between the two circles, list down everything that is common between Person A & Person B.  
|                           | 6. Person B writes her/his list, which is completely different from Person A’s, on the left circle.  
|                           | 7. When done, post your outputs on the wall or board. |
| Critical Reflection       | 1. If there is not enough time, everyone can go around the room for a “Gallery Visit” on one’s own.  
|                           | 2. Depending on how much time is left, a certain number of volunteers will be able to share their findings in the plenary session |
| Synthesis                 | 1. What did you learn from this workshop?  
|                           | 2. How does this workshop affect your relations with people of other cultures in the immediate future?  
|                           | 3. Share with us one concrete thing that you will do differently in relation to people of other identities in the immediate future. |
Defining & Celebrating Our Similarities & Differences & Learning to Work Collaboratively Across Ethnic & Religious Lines
Rey Ty

Person A  Common  Person B
Religion & Religious Practices

Person A  Common  Person B
Ethnicities

Person A  Common  Person B
Food

Person A  Common  Person B
Music

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I Am
Rey Ty

Objectives: To be mindful of your own culture and to share your culture with others

Procedure:
1. After you finish your poem, give an original title.
2. Each verse begins with “I am.”
3. You finish each verse by giving vivid & striking details of what you reminisce most about your heritage, culture, religion, ethnicity, gender and other traits unique to you.
4. There are four stanzas, each of which is a group of verses, focusing on different themes. You can have as many verses per stanza as you wish.
5. The first stanza mentions the physical places from your early years; the second stanza, food eaten by your family; the third stanza, people who shaped your personality & character; and lastly, family sayings.
6. Avoid using “too” specific references, such as pork, beef, and the like, as they conjure different perceptions (sometimes negative) for different cultures & religions.
7. Find a partner. Share your poems. Time permitting, some volunteers will share their poems during the plenary session.

Old Chinatown, New Chinatown
I am cobblestone roads full of jeepneys & horse-drawn carriages with oil lamps.
I am European priests, standard curriculum in the morning, & Chinese curriculum in the afternoon.
I am Binondo Church, Crusaders, St. Jude, Xavier, Greenhills, Banawe, Paris, Strasbourg, France, Berkeley, California, Harvard.
I am weekends full of unexpected Chinese & Filipino guests and extended family members with lots of food my mom lovingly prepare.
I am incense, Confucian altar, candles & kowtow.
I am typhoon, playing in the rain.
I am ylang-ylang, champaca, dama de noche, rosal, & gatherings for viewing midnight succulent blossoms.

Fern Salad & Century Eggs
I am dumplings, dimsum, moon cake, Chinese New Year’s rice cake, jasmine tea, & bitter ceremonial tea.
I am kilaw, guinataan, paksiw, sinigang, lapu-lapu, and milkfish.
I am guava, mango, aratilis, atis, jackfruit, mangosteen, persimmon, star apple, & señorita bananas.
I am sago, gulaman, fried bananas, kakanin, sapin-sapin, biko, mais con hielo, puto, suman, biko, maja blanca, kuchinta, kalamay, tamales, palitaw, puto bumbong, espasol, & ensaymada.

Great Old Books, Great New Books
I am a Chinese jeweler who left Fuzhou on a boat with gold bars wrapped around my waistline.
I am a Waray daughter of landlords who consolidated & distributed lands to my brothers and sisters.
I am an Austrian Jesuit priest who said that we live in a world where the rich gets richer and the poor stays affixed in poverty.
I am an Ancient Greek, a Chinese philosopher, German dialecticians, French existentialists, a Russian leader, Andres Bonifacio, Edward Said, and Frantz Fanon.
I am peace, social justice, and human rights.

Be Kind, Do Good
I am “treat everyone humanely and justly.”
I am “eat up every grain of rice on your plate, as the farmers worked on the land under the intense heat of the sun for four months to make sure the stalks grow tall and healthy.”
I am “be kind to everyone.”
I am “your life is more important than any material possession.”
I am “share with others.”
I am compassion, justice, humanity, equality, love, respect & forgiveness.
I am good health, happiness, and peace.
Session Objective: At the end of the activity, the participants will be able to know something about their working partners

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

Name
What does your name mean? ________________________________________________________________
Nickname, if any ________________________________________________________________
How did you get your nickname? ________________________________________________________________
Emails
Chat accounts ________________________________________________________________
Hobbies ________________________________________________________________
Likes ________________________________________________________________
Dislikes ________________________________________________________________
Skills
What is your cultural background? ________________________________________________________________
Share with me some thing/s about your culture ________________________________________________________________
Is there anything in your culture that can/will have a shock effect on me? ________________________________________________________________
If so, what is it? ________________________________________________________________
Success means ________________________________________________________________
Say something about your mom ________________________________________________________________
Say something about your dad ________________________________________________________________
Say something about your school ________________________________________________________________
Say something about your brother/s sister/s ________________________________________________________________
Favorite Type/s of Music ________________________________________________________________
Favorite Music Groups ________________________________________________________________
Is there an important event that happened in your life that you can never forget? ________________________________________________________________
What are the advantages of your being a (sex) __________________________, (ethnicity) __________________________, (religion) __________________________? Details ________________________________________________________________
Have you ever experienced discrimination because you are (sex) __________________________, (ethnicity) __________________________, (religion) __________________________? Details ________________________________________________________________
If so, what was it? ________________________________________________________________
What do you want to be when you “grow up”? ________________________________________________________________
Why? ________________________________________________________________
What do you want to do when you “grow up”? ________________________________________________________________
Why? ________________________________________________________________
What do you want to have when you “grow up”? ________________________________________________________________
Why? ________________________________________________________________
What other things about yourself do you want to tell me? ________________________________________________________________
Despite our differences, let’s review what we have in common… List them down on a separate sheet.
Other matters discussed: ________________________________________________________________
## Interaction with Diverse Students

Rey Ty

Below are Discussion Questions for all the students to respond to in a small group. You can answer in any order. Please use another sheet of paper to jot down your answers. Note: This is a “Safe Zone,” if you don’t feel comfortable discussing any issue, skip it.

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

Celebrating Similarities & Differences

Questions

- Discuss & use flipcharts, please.
- 1. What are core values common to all members of the subgroup?
- 2. What is unique in each person’s ethnicity and religious practices?
- 3. What are stark differences in the values & practices of members of the subgroup? Gender, religious practices, etc.

Workshop

1. All indigenous persons (regardless of religion): form one group
2. People of all ethnicities who have converted to Islam: form one group
3. People of all ethnicities who have converted to Christianity: form one group

Group Drawing

- Illustrate your vision of a community where you celebrate both differences and similarities among people of different religions, ethnicities, values & practices

Critical Reflection

1. What did you learn from this exercise?
2. What stereotypes about your own subgroup are wrong?
3. What stereotypes about the other subgroups are wrong?
### Let’s Write a Poem, a Cheer, or a Slogan Together!

**Rey Ty**

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

### Acronym

<table>
<thead>
<tr>
<th>P</th>
<th>E</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>A</th>
<th>C</th>
<th>E</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Session Objective: At the end of the session, the participants will realize that despite their differences, they share some common experiences.

Resources:
Big space for moving around, preferably outdoors

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

<table>
<thead>
<tr>
<th>Move to the Green Line If You… Are/Have…</th>
</tr>
</thead>
<tbody>
<tr>
<td>Take the bus to go to school</td>
</tr>
<tr>
<td>Have been humiliated</td>
</tr>
<tr>
<td>Have humiliated somebody</td>
</tr>
<tr>
<td>Have shouted at somebody</td>
</tr>
<tr>
<td>Have been shouted at</td>
</tr>
<tr>
<td>Work</td>
</tr>
<tr>
<td>Cook your own meal at home</td>
</tr>
<tr>
<td>Skip at least one meal a day</td>
</tr>
<tr>
<td>Been in crossfire</td>
</tr>
<tr>
<td>Don’t own a car</td>
</tr>
<tr>
<td>Don’t have a summer vacation</td>
</tr>
<tr>
<td>Drive your own car</td>
</tr>
<tr>
<td>Male</td>
</tr>
<tr>
<td>Heterosexual/straight</td>
</tr>
<tr>
<td>Fair/light skin</td>
</tr>
<tr>
<td>You grew up with your biological parents</td>
</tr>
<tr>
<td>Parents are married</td>
</tr>
<tr>
<td>Female</td>
</tr>
<tr>
<td>Homosexual/gay/lesbian/bisexual</td>
</tr>
<tr>
<td>Dark skin</td>
</tr>
<tr>
<td>You did not grow up with your biological parents</td>
</tr>
<tr>
<td>Parents are not married</td>
</tr>
</tbody>
</table>
Session Objective: At the end of the session, the participants will be able to realize that each one has his/her own share of privileges and deprivations

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

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

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

<table>
<thead>
<tr>
<th>Condition</th>
<th>Outcome</th>
</tr>
</thead>
<tbody>
<tr>
<td>You have no physical disability</td>
<td>You have a physical disability</td>
</tr>
<tr>
<td>Your family owns at least 1 computer</td>
<td>Your family does not own a computer</td>
</tr>
<tr>
<td>At least another person in your family went to college</td>
<td>You are the first person in your family to go to college</td>
</tr>
<tr>
<td>You have to support financially other members of your family when you finish college</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Status</th>
<th>Outcome</th>
</tr>
</thead>
<tbody>
<tr>
<td>Single</td>
<td>Married</td>
</tr>
<tr>
<td>Have no problem going to the doctor or dentist as soon as you need medical or dental attention</td>
<td>Have problem… due to lack of funds</td>
</tr>
<tr>
<td>Have a TV</td>
<td>No TV</td>
</tr>
<tr>
<td>Have cable TV</td>
<td>No cable TV</td>
</tr>
<tr>
<td>Have a DVD player</td>
<td>No DVD player</td>
</tr>
<tr>
<td>Have brand-name sports shoes (Adidas, Nike, Puma, Reebok…)</td>
<td>No brand-name sports shoes</td>
</tr>
<tr>
<td>Eat at least 3 meals a day</td>
<td>Eat less than 3 meals a day</td>
</tr>
<tr>
<td>Buy clothes more than once a year</td>
<td>Buy clothes once a year</td>
</tr>
<tr>
<td>Live in and own a single detached home</td>
<td>Rent the place where you live</td>
</tr>
<tr>
<td>Own at least one car</td>
<td>Do not own a car</td>
</tr>
<tr>
<td>Went to private school</td>
<td>Went to public school</td>
</tr>
<tr>
<td>Both of your parents live together</td>
<td>Your parents are separated or divorced</td>
</tr>
<tr>
<td>Somebody cooks for you</td>
<td>You cook your own (and other’s) meals</td>
</tr>
<tr>
<td>Someone does your laundry</td>
<td>You do your own (and/or family’s) laundry</td>
</tr>
</tbody>
</table>

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

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

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

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

Ask the following questions:

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

Debriefing: talk about stereotypes in society.

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

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

3. Other Activities
   a. Learning Circle
   b. Fish Bowl
   c. Team Quiz
   d. Review Scrabble

Stand Up If…
Rey Ty

Stand up if…

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

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

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

4. You
   a. Prefer talking with your friends face to face than emails
   b. Prefer emails to telephone
   c. Prefer telephone to emails
Participatory Learning about Unity in Diversity
Rey Ty

Session Objective: At the end of the activity, the participants will be able to play a game, meet as many diverse people as possible with whom you hitherto have not interacted, and have fun at the same time.

Resources: Pens, Activity Sheet

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

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


| Line 1: | First name ____________________________ |
| Line 2: | Four traits that describe character ____________________________ |
| Line 3: | Relative of (brother of, sister of, and so on) ____________________________ |
| Line 4: | Lover of ____________________________ (list three things or people) |
| Line 5: | Who feels ____________________________ (three items) |
| Line 6: | Who needs ____________________________ (three items) |
| Line 7: | Who fears ____________________________ (three items) |
| Line 8: | Who gives ____________________________ (three items) |
| Line 9: | Who would like to ____________________________ (three items) |
| Line 10: | Resident of ____________________________ |
| Line 11: | Last name |

Personality Types and Communications

Extraversion Items

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

Agreeableness Items

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

Conscientiousness Items

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

Neuroticism Items

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

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

References


Shadow of Hate: U.S. and Philippines Compared & Contrasted
Rey Ty

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

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

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

<table>
<thead>
<tr>
<th>Analogy between the U.S. and the Philippines</th>
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<tbody>
<tr>
<td>Issues in the U.S.</td>
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</tbody>
</table>
My Place at the Table

My Name is _______________________________________

What I Bring to the Table are the following:

[Diagram with lines for placement of text]
Concentric Circles
Rey Ty

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

Resources:
Name tags, enough chairs for everyone

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

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

Procedure:

1. Have the following statement written on the board: “Imagine what would your life be like if you had a different status. Visualize that you (are/have)…”
2. Divide the participants into share-pairs
3. Either assign the following statuses or let the participants choose a status that they do NOT have, make sure you have a fair amount of diversity of statuses:
   a. Ignore everyone completely. Think of a valid reason why you ignore others, but do not tell them why. You will have to explain why you ignored others (other than that being the instruction).
   b. Black, Brown, White, native American
   c. Very dark skinned, very fair skinned
   d. Indigenous person, urbanite/city dweller, rural/village folk
   e. Male, female
   f. Lack one arm, lack one leg, lack one finger, lack one ear, have 6 fingers per hand
   g. Speak with a very strong accent, speak English badly
   h. Christian, Muslim, Jew, Buddhist, Hindu, Parsi, atheist, agnostic, follow an indigenous religion
   i. You never go to the mosque/temple/church/synagogue, you always go to your place of worship regularly
   j. Straight, gay, lesbian, bisexual
   k. Very fat, very thin
   l. Single, old but a never married male, old but a never married female, divorced, widow/widower
   m. A ten-year old child, old, very old
   n. Blind, mute, deaf, cannot see at all without eyeglasses
   o. You stutter when you speak, you speak too fast, you speak too slowly
   p. You move very, very slowly because you have a minor paralysis in some parts of your body, you have to be in a wheelchair always
   q. Have a permanent big scar on your face, big mole on your face
   r. Have very thick lips
   s. Have flat nose, have sharp nose, have crooked nose
   t. Your family is very rich, extremely poor
   u. Very tall, very short
   v. Have skin disease, no skin pigmentation, cancer
   w. Homeless
   x. Do not have to work to go to school, you are a working student and have to work in order to have money to go to school
   y. Your family owns a big house, lives in a squatter area/in the inner city, only has a rusty tin roof with holes on your head, live with your aunt/uncle’s family, live in a small makeshift house with 20 members of your immediate and extended family
   z. Always hungry (no money to buy food), waste food (can afford to buy any food you want, get big portions, do not eat everything you get, and regularly throw away food)
   aa. Orphan, without a dad, without a mom, never met your dad/mom
   bb. Divorced parents, live with your step mom, live with your step dad
   cc. Your mother was married/separated/divorced twice, your father was married/separated/divorced twice/thrice
   dd. You never eat out, always eat out
   ee. Have thick and kinky hair, have very thin and straight hair, bald, balding, partially bald (male or female)
ff. You do not eat meat, you only eat meat
gg. Have never traveled 1 mile out of your hometown
hh. A Catholic priest with a wife and children but constantly asks the Pope for dispensation
ii. Only buy clothes/shoes with famous brand names, refuse to buy clothes/shoes with famous brand names
jj. Only buy locally made goods/food, only buy imported goods/food
kk. Buy brand-name products (detergent, shampoo, pop soda…), buy generic products only and refuse to buy brand-name products
ll. You always bring your own lunch, you always eat out for lunch
mm. From Alabama, Texas, Manila, New York, Hong Kong, Spain, Mexico, Canada, Cebu, Paris, California; Australia, China, Cuba, Japan, Switzerland
nn. A single mom
oo. A man with very long hair, a woman with very short hair
pp. Once married but now a religious (imam, pastor, priest, rabbi)
qq. You always talk, you almost never volunteer to talk and only answer briefly when someone asks you a question
rr. Only drink bottled water and never from the tap, only drink tap water and never bottled water
ss. Participants can think of, suggest, and assume other possible statuses not identified here

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

5. Their answers must be contextualized in the community or society where they live.
6. Go back to the plenary session and ask volunteers to share their answers, feelings, and thoughts.
7. The facilitator ends by summarizing key points as well as calling everyone to understand and respect differences and diversity amidst our common humanity and empathize with “the others.”
If You Were a Non-Human Animal, What Would You Be?
Rey Ty

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

Materials: Large sheets of newsprint paper, felt pens

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

<table>
<thead>
<tr>
<th>Non-Human Animal:</th>
<th>Group Members:</th>
</tr>
</thead>
<tbody>
<tr>
<td>POSITIVE QUALITIES</td>
<td>NEGATIVE QUALITIES</td>
</tr>
<tr>
<td>1.</td>
<td>1.</td>
</tr>
<tr>
<td>2.</td>
<td>2.</td>
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<td>3.</td>
<td>3.</td>
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<td>4.</td>
<td>4.</td>
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<tr>
<td>5.</td>
<td>5.</td>
</tr>
</tbody>
</table>
6. When everyone is done, ask all groups to go back and form the plenary group again.
7. Ask a group to volunteer to present their findings.
8. The group posts its output on the wall for everyone to see.
9. Give other groups a chance to ask questions.
10. Repeat the process.
11. To close the session, the facilitator explains that each animal represents us. Each is different, but all animals have something to offer. Each has a role to play. We should learn to work with others, accepting their strengths, and recognizing their weaknesses.
Identity Politics: Power, Privileges, Marginalization, and Transformation
Rey Ty

Session Objectives: A leader must learn
1. To realize that each person has a combination of different identities that affects their standing in society
2. To realize that each society in different historic period has a preference for different identities
3. To treat each person with utmost dignity and respect, regardless of their status

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

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

2. Answer the following guide questions.
   a. The membership/s, which you think of the most often.
   b. The membership/s you think of the least.
   c. The membership that gives you the most benefits/privileges
   d. The membership that hurt your options, access, and/or rewards the most
   e. The membership that you know least about BUT want to know more
   f. The membership that makes you feel most at ease
   g. The membership that have the strongest effect on your self-image
   h. The membership that have the greatest effect, positively, on how others see you
   i. The membership that have the greatest effect, negatively, on how others see you
   j. Plenary Session
Session Objective: At the end of the session, the participants will be able to understand how people of other ethnicities and religions feel.

Materials:
Flipchart, marker pens

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

Materials:

   Enough supply of self-adhesive stars in different colors

Procedure:

1. Participants form a circle.

2. The facilitator requests all participants to shut their eyes for a while.

3. The facilitator puts a colored star of different colors on the forehead of each participant.

4. When done, the facilitator asks the participants to open their eyes.

5. After that, the participants are asked to form their own group/s, as they see it fit. This will take a few minutes, depending on the dynamics of the group.

6. The facilitator asks the participants why they formed the groups the way they did. Participants of each group (if there is more than one group) explain.

7. At the end of the discussion, the facilitator explains that we are all human beings, belonging to the one and only human race, but with different colors. We all belong to one big group called humanity, an all-inclusive group with people of all ethnicities, colors, religions, and gender.
Session Objective: At the end of each day, the participants will be able to understand the values of different virtues

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

Procedure:

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

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

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

Procedure:

1. Form into groups of five.
2. Depending on how many groups there are, the facilitator hands out randomly as few or as many 8” x 11” sheets of paper with the following words in front: economic rights (Articles 23-24), social rights (Art. 25), cultural rights, civil rights (Arts. 4-20), and political rights (Art. 21).
3. On another sheet of paper, the participants will enumerate all the specific rights related to these more general rights, citing such sources as the Universal Declaration of Human Rights. Write down key words only, such as “no slavery,” “no torture,” and “employment.” The facilitator will guide the groups on this.
4. Each group will show everyone what “rights” they have.
5. Each group will then discuss the merits and demerits of having their “rights.”
6. The facilitator will ask one group to speak up first.
   c. First, they share with everyone what are the specific rights embodied in the “right” they possess. They teach each other about rights, while playing a game.
   d. Why as a group they want to keep their “right” or exchange their “right” with another one. If they decide to exchange, the group members now ask the other group which has the “right” of their choice to exchange “rights” with them.
   e. The first group has to explain their choice.
8. Then, the process continues with this second group now taking the lead whether to keep or trade “rights.”
9. The exercise can go on and on, depending on the time constraint. But as a minimum, make sure each group has a chance to keep or exchange virtues at least once.
10. The facilitator ends by explaining that all rights are important. However, sometimes we cannot have them all and we need to make choices as to which rights are more important for us than others. That is when problems arise. Governments in the different parts of the world are debating as to what is or are the most important right/s.
Stereotypes: The Past
Rey Ty

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

Resources:
Chairs formed in a circle

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

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

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

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

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

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

Resources:
- paper and different colored pens

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

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

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

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

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

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

7. Post the Graffiti on the Wall all around the session hall.
Session Objective: At the end of the session, the participants will be able to:

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

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

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

Diversity and Essential Values of One’s Faith

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

Resources:
Paper and different colored pens

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

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

Resources:
Paper and different colored pens

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

Unity Wall: The Future
Rey Ty

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

Materials:
Large sheets of newsprint, felt pens

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

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

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

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

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


This activity requires 20-30 minutes.

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

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

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

1. Ask participants to write their names in the center circle. They should then fill in each satellite circle with a dimension of their identity they consider to be among the most important in defining themselves. Give them several examples of dimensions that might fit into the satellite circles: female, athlete, Jewish, brother, educator, Asian American, middle class, etc.
2. In their pairs, have participants share two stories with each other. First, they should share stories about when they felt especially proud to be associated with one of the identifiers they selected. Next, they should share a story about a time it was particularly painful to be associated with one of the identity dimensions they chose.
3. The third step will be for participants to share a stereotype they have heard about one dimension of their identity that fails to describe them accurately. Ask them to complete the sentence at the bottom of the handout by filling in the blanks: "I am (a/an) ____________ but I am NOT (a/an) _____________." Provide your own example, such as "I am a Christian, but I am NOT a radical right Republican." Instructions for steps 1, 2, and 3 should be given at once. Allow 8-10 minutes for participants to complete all three steps, but remind them with 2 minutes remaining that they must fill in the stereotype sentence.
4. Probe the group for reactions to each other's stories. Ask whether anyone heard a story she or he would like to share with the group. (Make sure the person who originally told the story has granted permission to share it with the entire group.)
5. Advise participants that the next step will involve individuals standing up and reading their stereotype statement. You can either simply go around the room in some order or have people randomly stand up and read their statements. Make sure that participants are respectful and listening actively for this step, as individuals are making themselves vulnerable by participating. Start by reading your own statement. This part of the activity can be extremely powerful if you introduce it energetically. It may take a few moments to start the flow of sharing; so allow for silent moments.
6. Several questions can be used to process this activity:
   1. How do the dimensions of your identity that you chose as important differ from the dimensions other people use to make judgments about you?
   2. Did anybody hear somebody challenge a stereotype that you once bought into? If so, what?
   3. How did it feel to be able to stand up and challenge your stereotype?
   4. Where do stereotypes come from?
   5. How can we eliminate them?

Facilitator Notes:
The key to this activity is the process of examining one's own identity and the stereotypes associated with that identity, then having one's own stereotypes challenged through others' stories and stereotype challenges. Encourage participants to think about the stereotypes they apply to people and to make a conscious effort to think more deeply about them, eventually eliminating them.
Circles of My Multicultural Self
This activity highlights the multiple dimensions of our identities. It addresses the importance of individuals self-defining their identities and challenging stereotypes.
Place your name in the center circle of the structure below. Write an important aspect of your identity in each of the satellite circles -- an identifier or descriptor that you feel is important in defining you. This can include anything: female, mother, athlete, educator, scientist, or any descriptor with which you identify.

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

Acknowledgments
I acknowledge with thanks the support of my husband, Terry, who has helped me on my journey in locating myself and the joy of my Native American heritage, which might have easily been lost.

I want to also thank the students in the English Poetry Workshop for their criticism and Dr. Amy Newman for her part in making these works possible.

Editor’s Note: Below is a list of Rita Reynolds’ poems.
1. Seven Directions
2. Pawn for a Nakota
3. Powwow Dancing
4. Native American Awareness
5. Aubade Response to Mascots
6. Mascot Awareness
7. Teaching

Seven Directions (as I have been taught, through Fool’s Crow’s Eyes)
Rita Reynolds

West
Black
Power of Life
Where Thunder Beings come from
Where life begins

* * * * * * *

North
Red
Power of endurance
Where winter comes from
Color of the blood of life

* * * * * * *

East
Yellow
Where the sun comes from
Direction of knowledge
Helps us to learn
Where spirits reside

* * * * * * *

South
White
Where we go to when we become spirits
End of the circle of life
No beginning, No end
A good place where all things grow to maturity

* * * * * * *
Sky
Blue
Where the Creator resides
Where the birds fly
Where we want to be

* * * * * * *

Earth
Green
Our Mother
On whose back we stand
Turtle Island
North America

* * * * * * *

Ourselves
Purple
Us
For without us, none of the others would be.

**Pawn for a Nakota**
Rita Reynolds

The sky stones, kissed by the Creator,
Fancy, silver, cast from slugs, cold chiseled.
Tediously made into sheets, soldering,
Melting the metal for casting

Heavy silver and large stones
The first stones came from near Santa Fe
A place called Cerillos
Native Americans mined in ancient times and

The Spanish dug it out
Pueblos use it for beads and other ornaments
Zunies use rice size pieces
Dine’ use it for large wearable art

As the eagle bone whistle
Sings to the Creator
Old pawn, dead pawn made for oneself,
A relative, or other Indian – especially

Well made – spiritual because present
At Native American Ceremonies
Carefully guarded by the people
Carefully guarded by families
My piece represents the seven directions
Seven stones on each side
Seven stones in the horseshoe
Four beads between each bezel

Lots of silver
Lots of sky stone
Kissed by
The Creator.

**Powwow Dancing**
Rita Reynolds

Powwow dancing is a beautiful sight
The meeting of relatives in the good times
Coming into the circle to spread their light
Dancers, drummers, veterans sharing their culture
Powwows are events on Indian time
Powwow dancing is a beautiful sight
The spirit moves us to share our lives with family and friends
The style of dancing depends on the spirit and ancestors
Coming into the circle to spread the light
The brain of many colors dancing their culture
The meeting of friends and relatives in good time
Powwow dancing is a beautiful sight
Creation through singing, drumming brings spirit
Of the things that Indians share by mime
Coming into the circle to spread the light
Giving all of themselves by sharing sight
The audience joins in the dancing in synchronized time
Coming into the circle to spread the light
Powwow dancing is a beautiful sight.

**Native American Awareness**
Rita Reynolds

1. Because many Indian people live close to nature, they tend to be healthier than non-Indians.

2. Most Indians are proud of being Indian.

3. Most Indians men do not need to shave.

4. Most Indians don’t have to pay for hospitalization.

5. Because of past treaties, Indian people do not have to register for the Armed Forces.

6. Indian people have the highest suicide rate of any group in the country.

All Indians have wings hidden under their arms.

8. Most Indian people do not pay taxes.

9. Many Indian men still refer to their wives as squaws.

10. The majority of all Indian families carry water one mile or more to their homes.

11. Indian tribes are culturally deprived in some parts of the country.

12. On the majority of reservations, Indian people need permission to leave.

13. Under Indian feet, you can see Pueblos.

14. Most Indian children attend Bureau of Indian Affairs schools.

15. Most Indians are free and happy people.

16. Most Indians have high cheekbones.

17. Some Indians are still Indian givers.

18. Twenty percent of Indian families have no houses of their own.

19. Because of conflicting values, Indian people tend to have a high rate of failure in business.

20. Indians are usually good hunters.

21. The academic achievement levels of most Indian children is below that of white children.

22. Because of their sense of direction, Indian people who come to the city can find their way around.

23. Indian people tend to be good farmers because of their reverence for the land.

24. In the last hundred years, Indians have lost 40 percent of their land.

25. Indian athletes then to be long-distance runners rather than sprinters.

26. Most Indian tribes still have chiefs.

27. A person who is 1/5 Indian is called “half-breed.”

28. Indians tend to die younger than non-Indians.

29. A plains Indian man received a war bonnet when he became a chief.

30. The majority of Indian youth drop out of school.

31. Because of genetic factors, many Indian people are alcoholics.

32. Some Indians get funds from the United States government for living on the reservation.

33. Fewer than 5 percent of Indian children have an Indian teacher.

34. Many Indian men make good auto mechanics because of their experience with arts and crafts.

35. Indians comprise less than 1 percent of the total population of the United States.

36. There are laws that prevent Indian people from drinking alcoholic beverages.

37. “Over the past 500 years, the indigenous people of the Americas have been invaded, conquered, converted, enslaved, diseased, robbed, removed, confined, massacred, and/or assimilated to the brink of extinction.”
   New York Times Upon the Dedication of the Native American Museum in Washington, D.C.

Aubade Response to Mascots
Rita Reynolds

Through history Native Americans do not trust dominant culture to do what is best and fair. Americans have dressed up and played Indian since the Boston Tea Party. Those who have dressed up feel that anything they do with a good in their hearts is not offensive.

Indian logos and nicknames create, support and maintain stereotypes. This cultural abuse supported by institutions constitutes institutional racism. Public schools may be the vehicle of institutional racism. These abuses marginalize, confuse, intimidate and harm Native American children.

This has significant impact on their emotional, spiritual, physical, and intellectual development throughout their school experience. As long as logos remain, both Native American and non-Indian children are learning to tolerate racism in our schools.

Mascot Awareness
Rita Reynolds

1.
We have always been proud of our “Indians”

2.
We are honoring Indians; you should feel honored.

3.
Why is the term “Indian” offensive?

4.
Why is an attractive depiction of an Indian warrior just as offensive as an ugly caricature?

5.
We never intended to logo to cause harm.

6.
We are paying tribute to the Indians.

7.
Aren’t you proud of your warriors?

8.
This is not an important issue.

9.
What if we drop the derogatory comments and clip art and adopt pieces of REAL Indian ceremony, like Powwow and sacred songs?

10.
We are helping to preserve your culture.

11.
This logo issue is just about political correctness.

12.
What do you mean there is hypocrisy involved in retaining an “Indian” logo.

13.
Why don’t community members understand the need to change, isn’t it a simple matter of respect?
**Teaching**

As the journey through life begins
how happy we are to accept
new ones into our fold

As these little ones grow what
do we teach them. What is the
most important thing we can give them?

Love, dreams, laughter, persistence, protection,
power, prestige, respect, honesty, security,
responsibility, boldness, making your Mom proud.

All these things we teach as we make
these steps through our journey of life
but the one we wish you to have most is being a self-starter.

Because, each journey begins with the first step
we hope, as you look to the future that we will be part of your choices,
part of your learning, part of your growing.

But more importantly, we love your choices
we love your learning, we love your mistakes,
so we can correct, so we can be part of your thinking.

When we are no longer a part of your life
hopefully, we will still be part of your journey
always there, always whispering in your ear,
always the good spirit helping to direct you.
INTRODUCTION

“All My Relations” is the translation of a common Lakota blessing. It is meant to remind us that all people and life are interconnected. This conference explores the myriad of ways modern society can benefit from indigenous views and reconnect to one another. Speakers at this conference present Native American views on topics such as spirituality, politics, environmentalism and education. Sessions are either in a panel format and individual format. Various group events, such as dancing and singing, talking circles and celebration ceremonies will take place throughout the weekend.

Possible topics for sessions include: sacred sites and objects, Native Americans in curriculum, Native Americans in modern institutions, indigenous insights for a modern world, craft workshops and traditional storytelling.

This event is an extension of NIU’s former Native American Colloquium. The colloquium ran for ten years and was held at the Lorado Taft Campus in Oregon, IL. NATIONS, the Native American student organization of NIU has moved this event to the main NIU campus and is refocusing the event to be more inclusive, serving both students, area educators, and interested community members. Only when we take the time to listen to the past will we know our purpose for the future.

PURPOSE

The purpose of this conference is to share Native American cultural information, to make available credit for learning this information through CPDU’s and most importantly to help with personal growth through knowledge to accomplish this goal.

A needs survey was not necessary, since this program was already existing. The change was to move it from Loreda Taft, where it had been held for the previous ten years, to NIU’s main campus. At Loreda Taft, approximately 150 people attended this event. To move it to main campus meant that more people could attend, since the facilities are larger and for the most part could be expanded to whatever the need required.

With all these things to accomplish the main issue of things to be done was to set up a way to let future teachers understand that Native Americans have a different value system and to understand that value system, we have to look at the things that are valued. This does not make the value system that is used at this time better, it is just different. One of the main reasons for setting up this conference was to help more people understand these basic values and there differences to the things they believe or have been taught. It is difficult to be the one who is different, but it becomes easier if others understand the way we think or act.

PLAN CONTENT

The flyer for this program is attached in Appendix A. This is the instrument that was used for people to sign up for this event. The program for this event, including session outline, presenter bios and session descriptions and panel descriptions is attached in Appendix B.

Costs for this program includes honorariums for Native American presenters, costs for telephone, copies, curriculum materials such as folders, name tags, meal tickets, evaluation forms, paper, pencils and pens, and use of computers. Gifts and prizes selected for participants, some made by the committee. Student organization available subsidy for events offered on campus for students. Auxiliary sales included sales of Native American T-shirts and leftovers from other events sponsored by the Native American student group on campus. Profits from the educational unit were not included in total information and the selection of staff for this portion of the event was not included in total operating costs.

Room, meal and snack charges were also incorporated in the budget for this event. See Appendix C through E for this budgetary information for this event.

The most important part of the plan to make this event successful was the marketing plan. This plan included brochures (Appendix A), flyers, news releases for local papers, radio and television, direct mail to teachers who have previously attended the event at Loreda Taft, computer access to NATIONS online web site, radio interviews, TV interviews, videotapes, news conferences, press kits, public gatherings, public service announcements, feature articles, interviews, listing on the speakers bureau, need for volunteers to help with the event, special advertising through exhibits, displays, lectures, parades, receptions, seminars and workshops and advertising this event whenever possible.

Additional information was available for all participants. See Appendix F. This sheet helped participants understand some of the reason that the event was scheduled for so many hours – first to have enough time for the CPDU to be worth thirteen, and second for make the event worth one credit hour. If the event was less time, it would not be long enough to be worth the full credit.

Networking information was asked from each participant. This information was posted for all to see and share. Later, these forms were collected for future use by the NATIONS group for future reference and assessment. See Appendix G.

After each session and at the final session the conference evaluation form was used to collect information about the sessions and about the total conference. See Appendix H.
The planning of this event took at least six months, but to be more realistic it took approximately one year to make sure all the ends were tied up and ran smoothly. It seemed to get easier to run each time the event happened. For the last three years at Lorado Taft, the NATIONS group ran the event, so moving it to campus seemed like a good alternative to help increase attendance and to help make the event more available to students on campus, since the event would draw more people at NIU than at Loredo Taft. The last year at Lorado Taft, only 68 people attended. The first attendance at this conference was 163. This was substantially larger and the majority of people who attended were students, more than 100.

One of the major goals of this conference was to help with the revision of teacher classes to include information by Native Americans and to alter the understanding of present and future teachers in the presentation of Native American materials. Reading lists and other materials concerning teaching about Native Americans were also included in the materials. The ideal situation would be to help teachers understand the true history of the United States by perhaps reading and using the original information into their teaching. Christopher Columbus’ Journal of the First Voyage to America brings a different understanding to participants and helps them to see how Native Americans were perceived and treated by the supposed person who found them. Since this is a journal in Columbus’s own words, it is very powerful in changing the mindset of people who look at Columbus as a hero. “Through critical exploration of Native American identity the cycle can be broken.” (Writer, 2001) Since teachers fall back on what they learned when they were in grade school to teach their classes, it is vitally important to make sure they are taught that Native Americans are culturally different. They believe in a tribal culture. They value the group and not personal achievement. They sometimes practice a different kind of spirituality that is connected to the Creator in a different way.

CONCLUSION
In recent days I have had two individuals from different organizations approach me to again do this conference, or to help them set up a conference similar to this once successful conference. I am not sure how I feel about this. I have had a hard time thinking about it and it has caused me to spend a lot of time thinking about this again. The event was wonderful and helped me also to find my path, but I am not sure that I am willing to do the work – with people who do not understand what will be needed. Perhaps after I finish my degree. Right now, there are just to many things I would like to accomplish. I know that giving them the information is not enough to make this conference successful, there is much more to it, as with any program and this program is extremely detailed and needs many things to be done to make it work. There are so many factions of Native Americans and some of the hardest part of this event was bringing them together, to work together to make the conference a success. Teachers were the basis that the conference was built on, and if it is to be successful they would have to be the basis again.

REFERENCES


APPENDIX
A. Sign up Flyer
B. Session Outline, Presenter Bios, Sessions Descriptions, Panel Descriptions
C. Conference Leader Contact Information
D. Conference Leader Pay
E. Budget Information
F. Additional Information for Participants
G. Networking Information
H. Conference Evaluations
Resilience
Rita Reynolds

Abstract. Educational organizations have long noted that Native American college students fail to meet primarily academic goals. This is primarily due to their lack of resilience, which reflects in how this relates to their academic achievements. The author believes that to work on these personal and school related issues would provide comprehensive resiliency in all parts of life. It is believed that if a person’s family, community, and school care deeply about an individual, have high expectations, offer purposeful support and value each person as part of the group the chances for success in all areas of life improves. This paper describes possible ideas that could be used to help Native American students develop and maintain resiliency. It is believed that if a community works together a large number of youth and adult learners can overcome adversity and obtain bright futures.

Overview
At this time resiliency is often problem-focused and is addressed by the needs of students at risk. The focus is on dysfunctional family, and related personal issues including drugs, alcohol, even suicide attempts. Programs are developed to work with Native American populations that are limited to working with their problems. This approach is reactive. It deals with people who are already identified as in trouble. In schools, programs are designed to meet the needs of problems, not to instill good skills to avoid problems before they happen. This proactive model would build skills – that is ideal resiliency. The idea is to strengthen the environment, not fix the children would change the focus of education and make it a proactive model.

Native American Learning Environment
The emphasis has been on yearly school improvement and restructuring our schools, which puts lots of pressure on the schools and students to do well on standardized tests. Given the assimilation approach to Indian education, the types and locations of schools and the cultural and linguistic diversity, over 200 languages in over 650 federally and state recognized tribes. The likelihood of success is somewhat minimal. Native American schools on reservations fall below these standards and in large degree it is a never-ending battle.

How to Define Education – for Native Americans
How do we measure hardship and adversity? A look at the history of Native Americans brings up many issues that cause Native Americans to not trust education. Education was used as an assimilation tool. Less than fifty years ago, children were still being taken from their families regularly and sent to boarding schools to be assimilated into the mainstream culture. Many students of the time period were taken away from their families and sent to places to find not only religion but also education. If they rebelled, or did not choose to follow the roads set out for them, they had no place to return to and even if they do return, they have been away for so long they do not understand who they are and where their feet need to be planted to be a good member of their community. There are not jobs for the uneducated. There is nothing to do – no place to be hired. If you do not succeed in school, you loss yourself and respect in many ways.

In oral history, which is how the history of tribes is passed from generation to generation, through stories. Elders tell stories others listen, no matter when these stories are told. This may seem a simple thing, but this is not the way schools teach or help others to learn. The basic concept of not telling a teacher how to teach, the level of acculturation of the individual all make a difference in who will and who will not succeed. Native American values are set up to fail in education.

Successful programs would share one common factor. They would capitalize on the assets and strengths of Native Americans – peer groups, families, schools, or community would help students “find the good path” and lead fulfilling lives. (Bernard, 1997; Bergstrom et al 2002)

“Emic Model of Resiliency for the Transformation of Self” (Trueba, 2002)
This model appears to give significant information on things that might be done to help Native American students become successful. “The six elements of resiliency outlined in the model include: (a) intelligent planning in the pursuit of major goals, delaying gratification for the sake of future rewards; (b) willingness to learn a new language and culture; (c) ability to use multiple personal identities in the process of communicating with others; (d) ability to appreciate and use family support during crises; (e) loyalty to school and family and the wisdom to pursue academic excellence with the love and support of teacher and parents; and (f) spiritual strength based on religious, cultural and linguistic values.” (Trueba, 2002, Fisher et al, 2005)

Definition of Resiliency
One of the things to make a difference in ultimate success in college includes understanding yourself and your place in your community. “Resilience can be operationally defined in at least two ways. First, resilience includes the presence of positive coping attributes, such as an active approach to solving life’s problems, the knowledge that pain accompanies...
growth, an ability to find emotional support outside the family, and the ability to use faith to make life meaningful (Warner, 1984, Langehough et al, 1997). Second, resilience might be identified through the absence of lower self-esteem, substance abuse, antisocial behavior and other high-risk behaviors (Benson, 1993)

“What Can Be Done?”
- Allow students who are not proficient to get extra help after school or during the summer.
- Allow special testing accommodations for special-needs students.
- Recruit, employ, and retain competent faculty members who reflect the diversity of the student population.
- Provide meaningful professional development opportunities to enable teachers and administrators to work effectively with diverse learners.
- Invite successful minority adults to serve as role models for Native American students.
- Provide data from testing programs that can be used to plan and instruct.
- Embrace the notion that learning must be demonstrated through tasks that are real and not just measured by regurgitating facts.
- Make sure tests matches what is taught in the classroom.
- Always use multiple methods of assessment when making high-stakes decisions (Jones et al 2003, pp.119-121).

What Is Different About Native Americans?
Cultural differences in subtle and non-verbal components of communication serve as another means of impeding communication. A light handshake rather than a firm aggressive one, avoiding direct eye contact, because direct eye contact is considered disrespectful. The expected time pause may be much longer for Native Americans. Most Native Americans believe they take a passive role in education and that teachers should do most of the talking. It can even be considered disrespectful to interrupt or disagree with a teacher. The way that Native people learn their history is by listening and not interrupting when elders tell stories. People who are interested in making sure students succeed often visit a person’s living situation and this shows the level of interest and commitment. Indigenous healers can be very helpful depending on the person’s needs. Despite their needs to become resilient, Native Americans have a need for a harmonious relationship with all of creation, emphasis on spirituality and a holistic approach that brings in the family and community to support the person. Mutual support groups and self-help also help Native Americans.

Conclusion
If we can work with our own resilience and well being, we can engage these qualities in others. If we let go of the tight control and trust the process, this will make students more resilient and schools more successful. It is important to realize that we are making a difference. When we care and embrace others we are creating and build compassion.

References

Theater Production
Rey Ty

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

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

Procedure:
1. Brainstorm on the concept of your theater production which must have at least three acts to show changes from one stage to another. Give a title to your theatrical performance. Keep your concept simple, for instance, your three or four acts can consist of the following:
   a. Act I: Harmonious Relationship among Indigenous Peoples, Muslims and Traders in the 1500s (perform a combined mini-version of Singkil, La Jota, Tinikling, etc. to show inter-ethnic unity)
   b. Act II: Arrival of Spanish Conquistadores (for example, also perform a group singing of “Pag-Ibig sa Tinubuang Lupa” as a united Filipino stand to end Spanish colonialism)
   c. Act III: Present-Day Conflicts (group singing of “Tatsulok” with MTV projected on the screen)
   d. Act IV: Your Aspirations and Efforts toward Social Transformation for a Just and Peaceful Future (If possible, encourage audience participation at the end, for instance, sing Linkin Park’s “What I’ve Done” with MTV or lyrics or both projected on the screen).
2. Identify, tap, maximize, and integrate the use of existing talents among your group members (singing, dancing, theater, computer skills, poetry, etc.)
3. Volunteer to take responsibilities:
   a. Directing
   b. Narrator? Digitally Pre-Taped Narration?
   c. Lights
   d. Choreography
   e. preparing PowerPoint slides in one integrated file
   f. obtaining music files
   g. Acoustics or Sounds
   h. Minimalist Props
   i. Disk Jockey (DJ)
   j. Photography
   k. Videotaping
4. Use a combination of different cultural forms, such as: Acting (volume, eye contact, enunciation, exaggerated movements), Background music, Playing musical instruments live (jaw’s harp, kulintang, piano, guitar, etc.), Live singing, Poems, Narrator-storyteller, Choreographed movements, Diverse traditional dances, Contemporary dance
5. Rehearse, critique among yourselves, & make changes
6. Rehearse, critique by program staff & resource persons & make changes
7. Rehearse, critique by outsiders & make changes
8. Publicity
   a. Prepare & distribute your own ¼-sheet flyers to invite new U.S.-based acquaintances to attend your actual theater performance; or announce through Facebook, Twitter, etc.
   b. Get firm commitment from your new U.S.-based acquaintances to attend your performance
9. Dress rehearsal
10. Actual Showing of Your Theater Production
11. Photo and Video Documentation
12. You have made it—congratulations!
People are brought into this world with gifts
We can choose to use these for good or hide them till the cobwebs of time make them disappear into oblivion.
That is not a pretty sight. degrading
Shake off the webs and polish the gifts till it shines. Use the gifts to shine out to make a positive difference for your peers, the community, the city, the country and YES… even for the world!
HOW?
Touch hearts through the ARTS!
Congratulations!
- Padma, Shana and Lakhi ☺☺☺

Why Art?
- Touches left and right brain hemispheres- logic and emotion
- Soft sell approach- audience is not guarded
- Less resistance- impacts values and attitudes
- High acceptance- learning is more likely to be applied to life
- Fun ☺ medium for learning
- Basic to human nature:
  Primitive Man: praying for grain to grow though dance
  Children: Role-play

Art Forms: Visual, Literary, Music, Dance & Drama

Drama:
- Allows you to create high impact teaching and learning experiences
- Medium for bringing forth paradigm shifts, thus change from small to large scale
- Potent tool for social awareness, social change and Civic Engagement

ELEMENTS OF THEATER

Premise: Get **BIGGER** than life!
  ➔ Fried Rice Versus Plain Rice

Elements of Theater:
- Voice Projection: Breathe & Speak
- Articulation:
  - Open mouth wide
  - Anything in motion attracts attention
  - Allow the vowel and consonant sounds to be clear
- Facial Expression: Show the message in your face
- Vocal Expression: Show the message in your voice

Types of Vocal Quality

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

**Enhancing Vocal Variety:**

**Volume**: loud, soft  
**Rate**: slow, fast  
**Pitch**: High and Low  
**Inflection**: Upward, Downward  
Enunciation  
Pause

**Theater Jargon**

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

**PUT A LITTLE LOVE IN YOUR HEART** music by Mary Mary

<table>
<thead>
<tr>
<th>Think of your fellow man</th>
<th>You just wait and see</th>
</tr>
</thead>
<tbody>
<tr>
<td>Lend him a helping hand</td>
<td>Wait and see</td>
</tr>
<tr>
<td>Put a little love in your heart</td>
<td>Take a good look around</td>
</tr>
<tr>
<td>You see it's getting late</td>
<td>And if you're lookin' down</td>
</tr>
<tr>
<td>Oh please don't hesitate</td>
<td>Put a little love in your heart</td>
</tr>
<tr>
<td>Put a little love in your heart</td>
<td>I hope when you decide</td>
</tr>
<tr>
<td>And the world will be a better place</td>
<td>Kindness will be your guide</td>
</tr>
<tr>
<td>And the world will be a better place</td>
<td>Put a little love in your heart</td>
</tr>
<tr>
<td>For you and me</td>
<td>And the world will be a better place</td>
</tr>
<tr>
<td>You just wait and see</td>
<td>For you and me</td>
</tr>
<tr>
<td>Another day goes by</td>
<td>You just wait and see</td>
</tr>
<tr>
<td>And the children cry</td>
<td>Put a little love in your heart</td>
</tr>
<tr>
<td>Put a little love in your heart</td>
<td>Put a little love in your heart</td>
</tr>
<tr>
<td>If you want the world to know</td>
<td>Put a little love in your heart</td>
</tr>
<tr>
<td>We won't let hatred grow</td>
<td>Put a little love in your heart</td>
</tr>
<tr>
<td>Put a little love in your heart</td>
<td>Put a little love in your heart</td>
</tr>
<tr>
<td>And the world will be a better place</td>
<td>Put a little love in -</td>
</tr>
<tr>
<td>And the world will be a better place</td>
<td>Put a little love in your heart...</td>
</tr>
</tbody>
</table>
Commitment to Peace and Planning for the Future:

Loving-Kindness Meditation for Forgiveness and Peace
Rey Ty

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

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

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

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

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

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

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

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

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

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

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

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

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

String Ceremony
Rey Ty

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

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

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

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

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

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

<table>
<thead>
<tr>
<th>Dimensions</th>
<th>Mindanao Situation (Key Words Only)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Revolutionary violence &amp; armed conflict situation</td>
<td></td>
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<tr>
<td>2. Criminal violence</td>
<td></td>
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<tr>
<td>3. Structural violence &amp; economic situation</td>
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<tr>
<td>4. Repression, state violence and human rights situation</td>
<td></td>
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<tr>
<td>5. Equality, discrimination, &amp; inter-cultural situation</td>
<td></td>
</tr>
<tr>
<td>6. Environmental situation</td>
<td></td>
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<tr>
<td>7. Individual peace</td>
<td></td>
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</tbody>
</table>
Critical education and training for social transformation are neither be acontextual nor ahistorical. Rather, they must respond to actual social needs. For real changes at the grassroots level to occur, the learning experience must be participatory. Therefore, workshop activities are great tools by which to provide critical, reflective, and creative thinking that advance both individual and societal transformation as well as emancipation. This chapter is a “tool kit for barefoot facilitators” for conducting training that encourages inter-ethnic dialogue and promotes conflict resolution. Barefoot facilitators are educators and trainers who, depending on the historico-social contexts, use whatever resources and methodologies are available, from chalk talk to high-tech gadgets, and engage in open dialogic exchanges that help individuals and groups raise their consciousness and build structures from below that respond to the problems and needs of the poor, oppressed, deprived and exploited in civil society.” Workshop activities provided here have self-explanatory titles, objectives of each session, a list of resources needed and procedures. Trainers who will use these workshop activities must understand the context within which they conduct their training and modify these activities to suit their specific needs. This chapter identifies and acknowledges the institutions and resource persons who are the source of the workshops. Below is a chart that shows the contending approaches to peace education.

### Multiple Approaches to Peace Education

**Rey Ty**

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

***************MODEL C—Eclectic Approach***************
Universal Declaration of Human Rights
Adopted and proclaimed by General Assembly resolution 217 A (III) of 10 December 1948

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 cooperation 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 to 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.
Peacemaking & Building Peace

Making, Keeping, & Building Peace

Outline

I. Peace
II. NGOs
III. NGOs & Conflict
IV. NGOs & Peace Building
V. Fake NGOs

1. Peace Making
   Interventions to end hostilities & bring about an agreement using diplomatic, political & military means, as necessary.

2. Peace Keeping
   “an operation involving military personnel, but without enforcement powers, undertaken by the UN to help maintain or restore international peace & security in areas of conflict” (1950s to 1990s definition)

3. Peace Building
   Undertaking programs designed to address the causes of conflict & the grievances of the past & to promote long-term stability & justice
activities by humanitarian agencies include non-violent processes (such as advocacy interventions, development programmes & peace projects) which attempt to prevent, mitigate & transform violent conflict, & contribute to building societies in which people have fair access to resources, which are based on social justice, & which respect fundamental human rights recognised under international law.

-rebuilding of benign functional relationships is a vital part of this activity. Such processes should be rooted within the communities affected by the conflict & be sustainable locally.
-usually requires a long-term commitment from local people & outside helpers, & can involve both cross-cutting (integrated into development & relief programmes) & stand alone approaches, & work at community or national levels, or both.
-‘Negative’ & ‘positive’ peace building

Peacebuilding operations must take into consideration the history and culture of the target country and its people.

Peace-builders need to assess more thoroughly the impact of their efforts. Better analysis needs to be done by external actors before embarking on a peacebuilding mission.

The importance of distinguishing among those peacebuilding activities that are short term, those are medium term & long term & recognizing that such tasks will fall into the last category.

Building peace takes the international community into new areas: into violating the sovereignty of other nation, ignoring territorial integrity.
**Approaches to Building Peace**

<table>
<thead>
<tr>
<th>Types of Actor</th>
<th>Approaches to Building Peace</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Grassroots Leadership (Micro-level)</td>
<td>Local peace commissions</td>
</tr>
<tr>
<td>2. Middle-Range Leadership (Meso-level)</td>
<td>Grassroots training</td>
</tr>
<tr>
<td>3. Top Leadership (Macro-level)</td>
<td>Prejudice reduction</td>
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<tr>
<td></td>
<td>Psychosocial post-trauma work</td>
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<tr>
<td></td>
<td>Problem-solving workshops</td>
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<tr>
<td></td>
<td>Training in conflict resolution</td>
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<tr>
<td></td>
<td>Peace commission</td>
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<tr>
<td></td>
<td>Insider-partial teams</td>
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<tr>
<td></td>
<td>High level negotiations</td>
</tr>
<tr>
<td></td>
<td>High status &amp; profile mediators</td>
</tr>
</tbody>
</table>

**Non-Governmental Organizations**

1. Deal with economic development, poverty alleviation, & emergency relief
2. Peace building as a natural extension of their work

**NGOs**

1. Minimalist
2. Maximalist

1. Minimalists vs. 2. Maximalists
Maximalists

1. Address the underlying causes of conflict
2. Include developmental & peace-building objectives
3. Accountable for their actions & impacts

Minimalists

1. “Back to basics”
2. Humanitarianism
3. Saving lives first
4. Neutrality
5. Impartiality
6. Do no harm (nothing about do good, which corrupts humanitarianism)

NGOs & Conflict

1. Working ‘around’ conflict
   - Treat conflict as a problem or difficulty to be avoided. This may mean withdrawing from or keeping away from conflict zones.

2. Working ‘in’ conflict
   - Acknowledge the links between projects & conflict.
   - Minimise risks & dangers so that aid at the least ‘does no harm’.
   - Design more flexible & mobile projects & improve security management.
   - ‘Conflict proof’ programmes by focusing on low profile & quick impact initiatives

3. Working ‘on’ conflict
   - Designing programmes & projects which integrate (mainstream) peace-building.
   - Identify peace constituencies, encourage cross-community dialogue & social harmony initiatives, etc.
NGO Approaches to Conflict Through a Peacebuilding Lens

<table>
<thead>
<tr>
<th>Do Harm</th>
<th>Do Nothing</th>
<th>Do No Harm</th>
<th>Do Some Good</th>
</tr>
</thead>
<tbody>
<tr>
<td>Programs have a destructive and/or negative effect on social fabric and relationships.</td>
<td>Has no position on PB - strict focus on mandate - relief and development programmes.</td>
<td>PB as a beneficiary - product of relief and development programmes - one of several objectives. - Conflict Proofing Working 'in' conflict.</td>
<td>PB as the primary objective of program or fully integrated with relief &amp; development programs - Conflict Sensitive Working 'out' conflict.</td>
</tr>
</tbody>
</table>

1. Organize into an inclusive group of 4 diverse members.
2. Discuss the role of one NGO.
3. Explain the type of "peace" work it does.
4. Explain its effectiveness as being minimalist or maximalist.
5. Explain its work around, in or on conflict.

Fake NGOs

<table>
<thead>
<tr>
<th>BRINGO</th>
<th>Briefcase NGO</th>
</tr>
</thead>
<tbody>
<tr>
<td>PHANGO: Phantom NGO</td>
<td></td>
</tr>
<tr>
<td>M.O.NGO: My Own NGO</td>
<td></td>
</tr>
<tr>
<td>CRINGO/MANGO: Criminal NGO</td>
<td></td>
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<tr>
<td>PANGO: Party NGO</td>
<td></td>
</tr>
<tr>
<td>Com N’GO: Apparently spurious, only used by owners when NGO looks greener</td>
<td></td>
</tr>
<tr>
<td>FUNDANGO: A group that some people organize, whose only aim is to get funds or money</td>
<td></td>
</tr>
<tr>
<td>GONGO &amp; GRINGO: Government-owned or government-related or initiated &amp; therefore fake NGOs</td>
<td></td>
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</tbody>
</table>

I. Peace
II. NGOs
III. NGOs & Conflict
IV. NGOs & Peace Building
V. Fake NGOs

Critical Reflection

Summary

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Theories of the Causes of Conflicts

Community Relations Theory
- Assumes that conflict is caused by ongoing polarization, mistrust and hostility between different groups within a community.
- The goals of work based on community relations theory:
  1. To improve communication and understanding between conflicting groups
  2. To promote greater tolerance and acceptance of diversity in the community

Human Needs Theory
- Assumes that deep rooted conflict is caused by unmet or frustrated basic human needs – physical, psychological and social. Security, identity, recognition, participation and autonomy are often cited.
- The goals of work based on human needs theory:
  1. To assist conflicting parties to identify and share their unmet needs, and generate options for meeting those needs
  2. For the parties to reach agreements that meet the basic human needs of all the sides

Principled Negotiation Theory
- Assumes that conflict is caused by incompatible positions and a zero-sum view of conflict being adopted by the conflicting parties.
- The goals of work based on principled negotiation theory:
  1. To assist conflicting parties to separate personalities from problems and issues, and to be able to negotiate on the basis of their interests rather than fixed position
  2. To facilitate agreements that offer mutual gain for both or all parties

Identity Theory
- Assumes that conflict is caused by feeling of threatened identity, of rooted in unresolved past loss and suffering.
- The goals of work based on identity theory:
  1. Through facilitated workshops and dialogue, for conflicting parties to identify threats and fears they each feel and to build empathy and reconciliation between themselves.
  2. To reach agreements jointly that recognize the core identity needs of all parties.
Intercultural Miscommunication Theory

- Assumes that conflict is caused by incompatibilities between different cultural communication styles.
- The goals of work based on intercultural miscommunication theory are:
  1. To increase the conflicting parties’ knowledge of each other’s culture
  2. To weaken negative stereotypes they have each other
  3. Ultimately, to enhance effective intercultural communication

Critical Reflection

1. Organize an inclusive group of 4 diverse persons.
2. Think of a concrete economic, political, or cultural conflict.
3. Use all the theories to explain the conflict.
4. Make a simple drawing & use few key words only.
5. Post your drawing.
6. Plenary presentation or gallery visit.

Summary

I. Community Relations Theory
II. Principled Negotiation Theory
III. Human Needs Theory
IV. Identity Theory
V. Intercultural Miscommunication Theory

Theories of the Causes of Conflicts
Solving Conflicts & Violence

Outline

I. Definition
II. Causes
III. Goals & Behavior
IV. Increasing Violence
V. Response to Conflict
VI. Stages of Conflict

Conflict
a relationship between 2 or more parties (individuals or groups) who have, or think they have, incompatible goals

Violence
actions, words, attitudes, structures or systems that cause physical, psychological, social or environmental damage &/or prevent people from reaching their full human potential. (Fisher et. al. 2005)

Cycle of Violence

Cycle of Violence

**Spiral of Violence**

1. People pursue goals which clash
   - Disagreements & conflict are often resolved w/o engaging in violence, & often improved the situation for most or all of those involved.

**Escalation of Violence**

2. Arise from imbalances in these relations – i.e. unequal social status, unequal wealth and access to resource, & unequal distribution of power leading to problems such as discrimination, unemployment, poverty, oppression, crime.

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**Goals & Behavior**

<table>
<thead>
<tr>
<th>Goals</th>
<th>Behavior</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Compatible Goals</strong></td>
<td><strong>Latent Conflict</strong></td>
</tr>
<tr>
<td><strong>Incompatible Goals</strong></td>
<td><strong>No Conflict</strong></td>
</tr>
</tbody>
</table>

**Causes of Conflict**

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<table>
<thead>
<tr>
<th>INCREASING SCALE</th>
<th>LATENT CONFLICT</th>
<th>SURFACE CONFLICT</th>
<th>OPEN CONFLICT</th>
</tr>
</thead>
<tbody>
<tr>
<td>CONFLICT</td>
<td>P.Year</td>
<td>Year</td>
<td>Conflict</td>
</tr>
<tr>
<td>PREVENTION</td>
<td>1998</td>
<td>1999</td>
<td>2000</td>
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<tr>
<td>SETTLEMENT</td>
<td>2001</td>
<td>2002</td>
<td>2003</td>
</tr>
<tr>
<td>MANAGEMENT</td>
<td>2004</td>
<td>2005</td>
<td>2006</td>
</tr>
<tr>
<td>RESOLUTION</td>
<td>2007</td>
<td>2008</td>
<td>2009</td>
</tr>
<tr>
<td>TRANSFORMATION</td>
<td>2010</td>
<td>2011</td>
<td>2012</td>
</tr>
</tbody>
</table>

## Responses to Conflict

1. **Conflict Prevention**: prevent the outbreak of violent conflict
2. **Conflict Settlement**: end violent behavior by arriving at a peace agreement
3. **Conflict Management**: limit & avoid future violence by promoting positive behavior changes in the parties involved
4. **Conflict Resolution**: address the cause of conflict & seeks to build new & lasting relationships between hostile groups

---

5 Conflict Transformation

address the wider social & political sources of a conflict & seeks to transform the negative energy of war into positive social & political change

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Critical Reflection

1. Organize a group composed of 4 persons.
2. Identify a social, economic, or political conflict situation in a community.
3. Use the concepts to discuss the conflict.
4. Make a simple drawing & use few key words only.
5. Post your workshop output.
6. Plenary sharing or gallery walk.

Stages of Conflict

CRISIS
CONFRONTATION
PRE-CONFLICT
POST-CONFLICT

Summary

I. Definition
II. Causes
III. Goals & Behavior
IV. Increasing Violence
V. Response to Conflict
VI. Stages of Conflict

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**Conflict Management Strategies**

*Where Do You Stand?: Conflict Management Strategies*

Rey Ty © 2009 Rey Ty

**Outline**

I. Activity
II. Discussion
III. Lecture
IV. Q & A
V. Synthesis

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**Activity**

Are you a lion, turtle, zebra, chameleon or dolphin? We will find out!

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**1. I Avoid Dealing with my Enemy.**

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**Go to Placard 1, If You**

1. Avoid dealing with your problem head on
2. Prefer to withdraw
3. Don’t care about the other person

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2. I have to win always.

Go to Placard 2, If You
1. Are competitive
2. Are a fighter
3. Want to win always
4. Want the others to lose always

3. I’m fine winning sometimes & also losing sometimes.

Go to Placard 3, If You
1. Prefer to compromise
2. Want to negotiate
3. Say it’s ok to win or lose sometimes
4. Say it’s ok for the others to win lose some other times

4. It’s really ok for me to lose.

Go to Placard 4, If You
1. Prefer to accommodate the others
2. Self-sacrifice
3. Say it’s ok for the others to win
4. Say it’s ok for you to lose
5. I prefer that we both win.

Go to Placard 5, If You
1. Prefer to collaborate
2. Like mutual problem solving
3. Win & the others win too

Discussion
Explain your preferences

Lecturette

Conflict Management Strategies

<table>
<thead>
<tr>
<th>Low</th>
<th>Hi</th>
</tr>
</thead>
<tbody>
<tr>
<td>Low</td>
<td>Self-Concern or Assertiveness</td>
</tr>
<tr>
<td>Low</td>
<td>Cooperation with Others</td>
</tr>
<tr>
<td>Hi</td>
<td>2. Competition (Aggression &amp; Fight: I win, you lose)</td>
</tr>
<tr>
<td>Hi</td>
<td>3. Compromise</td>
</tr>
<tr>
<td>Hi</td>
<td>4. Accommodation</td>
</tr>
<tr>
<td>Hi</td>
<td>5. Collaboration (Mutuality: I win, you win)</td>
</tr>
</tbody>
</table>

Compromise
(Negotiate: Sometimes I win, sometimes I lose)
Q&A

Critical Reflection
1. To what extent can conflict be resolved by:
   a. Avoidance?
   b. Competition?
   c. Compromise?
   d. Accommodation?
   e. Collaboration?
3. Which strategies are worst in resolving conflicts? Explain.
4. Which strategies are most realistic?
5. Explain: “Negotiation is death by dialogue.”
6. What about justice?

Know Yourself
1. Be aware of your strengths & limitations in conflict resolution.
2. Open your mind: Be willing to learn & change.

Deepening

Synthesis

Conflict Management Strategies
1. Avoidance                   Lose-Lose
2. Competition                Win-Lose
3. Compromise                  Win/Lose-Win/Lose
4. Accommodation              Lose-Win
5. Collaboration              Win-Win
Which One Works Best When?: Conflict Resolution Methods

Outline
I. Activity
II. Discussion
III. Critical Reflection
IV. Q & A
V. Deepening
VI. Synthesis

Activity
You can move around & go to your final position later.

Go to Placard 1, If You Prefer to talk with the other party directly to work things out

1
I prefer to negotiate directly with my enemy.

2
I prefer to have a third party who will check the facts first.
Go to Placard 2, If You
Prefer to conduct impartial fact finding or investigation first

3
I prefer to have a third person who will mediate.

Go to Placard 3, If You
Prefer to seek a neutral third party who helps out

4
I prefer to have a third party who will conciliate.

Go to Placard 4, If You
Prefer to go a 3\textsuperscript{rd} party who will give a report which recommends action

5
I prefer to have a third person who will arbitrate.

Go to Placard 5, If You

1. Prefer to go to an outside person who solves the problem
2. an ad-hoc arbitration tribunal whose rules, composition & jurisdiction must be accepted

Go to Placard 6, If You

6
I prefer to have a third person who will give a judicial decision.

Go to Placard 7, If You

7
I prefer to have a regional organization that will give an opinion or decision.

Go to Placard 8, If You

8
I prefer to have a third party (organization) which will act as good offices.
Go to Placard 7, If You Prefer to go to a prestigious person of high public position

Go to Placard 8, If You Prefer to have a panel composed of prominent members of society to face the adversaries

Go to Placard 9, If You Prefer to have only the leader of a group who will talk with the other party

Discussion Explain your preferences

8 I prefer to have a negotiating panel

9 I prefer the International Committee of the Red Cross Model
Q&A

Critical Reflection
2. Which methods are worst in resolving conflicts? Explain.
3. Which methods are most realistic? Explain.
4. Explain: “Negotiation is death by dialogue.”
5. What about justice?

Conflict Don’ts
• Avoid the conflict, hoping it will disappear.

Deepening

Mediation Don’ts
1. Avoid the conflict, hoping it will disappear.
2. Meet separately with the people in conflict.
3. Believe that the only people affected by the conflict are the participants

Mediation Do’s
1. Meet with the antagonists together.
2. Ask each side what they want specific actions the other side should take.
3. Have both sides make a commitment.
4. Set a time to review progress.
Third Party Do’s
1. Be willing to intervene appropriately.
2. Be respectful, understanding & commit to action.
3. You must own some of the responsibility.

Know Yourself
1. Be aware of your strengths & limitations in conflict resolution.
2. Open your mind: Be willing to learn & change.

Synthesis

Conflict Management Strategies
1. Negotiation
2. Enquiry
3. Conciliation
4. Arbitration
5. Judicial decision
6. Regional organization
7. Good offices

Key Points

<table>
<thead>
<tr>
<th>No.</th>
<th>Process</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Communicate</td>
<td>Talk!</td>
</tr>
<tr>
<td>2.</td>
<td>Negotiation</td>
<td>Both sides work things out themselves</td>
</tr>
<tr>
<td>3.</td>
<td>Mediation</td>
<td>Outsider helps the parties work it out</td>
</tr>
<tr>
<td>4.</td>
<td>Arbitration</td>
<td>Outsider solves the problem</td>
</tr>
<tr>
<td>5.</td>
<td>Adjudication</td>
<td>Judicial decision: bring to a court of law</td>
</tr>
</tbody>
</table>

Which One Works Best When?:

Conflicts Resolution Methods

Rey Ty
### Issues in Social Conflict Resolution

**Rey Ty**

<table>
<thead>
<tr>
<th>Social Conflict</th>
<th>Conflict Resolution</th>
<th>Merits</th>
<th>Demerits</th>
</tr>
</thead>
</table>
| **Economic, Social & Cultural Disparities** Inequality, discrimination, and stratification based on economic, ethnic, color, social, political, gender, cultural, age, gender, abilities and status or differences, including patriarchy and white privilege | ✓ Recognition of the existence of the problem  
 ✓ Use critical lenses to talk with people using age-appropriate language  
 ✓ Address the problem appropriately | ✓ Open dialogue  
 ✓ Inculcate higher-order thinking | ✓ Some people might just not get it, because they only live and know one reality  
 ✓ Protracted process  
 ✓ Need time  
 ✓ Need consistency |
| **Civil and Political Discrimination** Name-calling, political dissidents, political blacklisting, illegal arrests, illegal detention, involuntary disappearances, political killings | ✓ Legal justice  
 ✓ Indemnification | ✓ Reactive redress of grievance | ✓ Why should human rights violations happen in the first place?  
 ✓ A survivor of human rights violation will suffer post-traumatic stress disorder for a long time  
 ✓ A person who is politically assassinated will not be brought back to life.  
 ✓ The political killing of a single person is not acceptable at all. |
| **Armed Conflict** | ✓ Cease fire  
 ✓ Peace talks that address the root causes of the conflict, such as social injustice, to transform society | ✓ Time and space for healing  
 ✓ Address structural problems  
 ✓ Lasting peace | ✓ Unsure about sincerity  
 ✓ Unsure about hidden agenda |
## Issues in Inter-Personal Psychological Conflict Resolution

**Rey Ty**

<table>
<thead>
<tr>
<th>Inter-Personal Psychological Conflict</th>
<th>Conflict Resolution</th>
<th>Merits</th>
<th>Demerits</th>
</tr>
</thead>
</table>
| Bullying, name-calling, and foul language | ✓ For minors, refer to people in position of authority involved in conflict resolution and mediation, such as teacher or counselor  
 ✓ For adults, a neutral third party acts as the mediator  
 ✓ Practice mutual respect | ✓ Change will occur  
 ✓ Not let things work out by themselves |                                                                                                                                 |
| Body language | ✓ Be conscious  
 ✓ Communicate and clarify cultural differences during the first day | ✓ Know the cultures and contexts  
 ✓ Mutual awareness  
 ✓ Act differently | | |
| Cliques | ✓ Organize team-building activities  
 ✓ Constantly re-group people in different activities so that they will interact with others | ✓ Issues will surface during the session  
 ✓ What if the issues will not surface? | | |
| Cultural insensitivity, stereotypes, and invisibility of the “others” | ✓ Ask peers to share their cultures as well as correct common stereotypes  
 ✓ Integrate cultural sensitivity and intercultural awareness in the curriculum  
 ✓ Organize off-hours workshops or retreats | ✓ Integrating into the curriculum involves relatively little extra cost  
 ✓ Ignorance of cultural differences will surfaces, as a result of which, people will learn from one another | ✓ Organizing workshops involves extra time input, costs, and fund raising  
 ✓ If learning is optional because it is not integrated in the curriculum, then not everyone will benefit from learning about different cultures, especially for those who really need to learn about them |
| Misinterpretations | ✓ Suspend judgment  
 ✓ Ask for clarifications  
 ✓ Rephrase  
 ✓ Be aware of gendered and inter-generational communication styles | ✓ Good all-around skills that will be useful throughout one’s life  
 ✓ Life-long learning | ✓ Easier said than done  
 ✓ Unending battles need to be fought constantly |
| Misinterpretation of body language which has double or multiple meanings in different cultures | ✓ On the first day, recognize that there are different cultural ways of doing things  
 ✓ Ask for volunteers to share their knowledge, as well as good & bad experiences | ✓ Suspend judgment | | |
| Negative language and coming in too strong | ✓ Think carefully before you speak  
 ✓ Rephrase and use positive language  
 ✓ Try not to react immediately but don’t be a doormat.  
 ✓ Apologize and forgive | ✓ Get the message across. | ✓ Not easy to make split-second decisions on how to say something properly.  
 ✓ When things can go wrong, they do go wrong.  
 ✓ Arrogant people who commit misdeeds don’t apologize, causing the problem to spiral downward. |
| Personalizing | ✓ Focus on behavior, not the | ✓ Not attack the person  
 ✓ The wrongdoer might get | | |
<table>
<thead>
<tr>
<th>Picking on others, competition, and expertise</th>
<th>person</th>
<th>away with the misdeed</th>
</tr>
</thead>
<tbody>
<tr>
<td>✓ Stay calm</td>
<td>✓ mentoring helps those who need to improve their skills and level of cognition</td>
<td></td>
</tr>
<tr>
<td>✓ Avoid saying anything bad</td>
<td>✓ People have different confidence levels</td>
<td></td>
</tr>
<tr>
<td>✓ Understand that there are multiple intelligences</td>
<td>✓ Insecure or arrogant people will resist</td>
<td></td>
</tr>
<tr>
<td>✓ Practice mutual respect</td>
<td>✓ Mentoring could potentially be insulting</td>
<td></td>
</tr>
<tr>
<td>✓ Mentoring</td>
<td>✓ Mentoring could reinforce hierarchy, inequality, and stratification</td>
<td></td>
</tr>
</tbody>
</table>

Stay calm
Avoid saying anything bad
Understand that there are multiple intelligences
Practice mutual respect
Mentoring

People have different confidence levels
Insecure or arrogant people will resist
Mentoring could potentially be insulting
Mentoring could reinforce hierarchy, inequality, and stratification
### Reactive Conflict Resolution Methods

Rey Ty

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

**References:**


Mediation Form
Rey Ty

Dialogue to be held on __________________________, __________________day at ____________________________ from ____________________________ to ____________________________.

Agenda

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

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

Structural level

Economic, social, political, ideological, and cultural realms

Types of Work for Social Change

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

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

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

Expose Discrimination and Inequality!

Oppose Discrimination and Inequality!

Propose Respect for Equality!
I. Politcal Advocacy: Direct and Indirect Services

A. Action Research

B. Monitoring and Documentation
   1. Send or join a quick reaction team (QRT) to respond to a crisis
   2. Prepare fact sheets and affidavits of the crisis situation
   3. Photobank of events
   4. Videoclips of events
   5. Jail visitation

C. Legal Action
   1. Be involved in work dealing with public interest law
   2. Clinical: provide free paralegal or legal aid
   3. Be concerned with habeas corpus when somebody disappears

D. Relief Work
   1. Case work
   2. Individualized counseling
   3. Group-level psycho-social relief
   4. Bio-medical relief
   5. Compensation to victims

E. Press and Mass Media Relations
   1. Media liaison
   2. Letters to the editor
   3. Send information to Public Radio and Public and commercial TV
   4. News articles in local, regional, state/national, international papers
   5. TV appearance
   6. Email group list
   7. Website

F. Fact-Finding Missions

G. Rehabilitation Work
   1. Skills development
   2. Income generation
   3. Dealing with Post-Traumatic Stress Disorder by Critical Incident Stress Debriefing

H. Reports for Action
   1. To pertinent government bodies at the appropriate levels

II. Preventive or Indirect Services

A. Research
   1. Structural political economy framework
   2. Social investigation
   3. Situational analysis

B. Expose
   1. Education
      a. Content
         1) Facts and conscientization
         2) Values formation
         3) Values transformation
      b. Levels
         1) Formal (Department/Ministry of Education)
         2) Informal (Seminars, workshops)
         3) Non-formal (Adult education)
   2. Public Information
   3. Training
      a. Paralegal: legal literacy
      b. Paramedical: philosophy, alternative medicine, first aid, preventive vs. curative
      c. Paraprofessional: psycho-social work...
      d. Police and military academies
   4. Materials Production

a. Brochures, pamphlets, books, manuals
b. Regular publications: newsletters, journals
c. Special publication: specific issues
d. Curriculum making
e. Comics, coloring book
5. Staff Development
   a. Management, administration
   b. Grassroots work
   c. Understanding the relationship among philosophy, politics, and ideology
   d. Skills: documentation work, library cataloguing, database, statistics, reporting procedures
C. Oppose (Metalegal Work)
   1. Campaigns
      a. Mobilization
      b. Protest
   2. Organize
      a. Form and join interest groups or organizations
   3. Networking
      a. Coalition building, alliances, community building
      b. Solidarity with the grassroots and their people’s organizations
      c. Political parties
      d. International solidarity
D. Propose
   1. People’s Agenda
   2. Legal Reform
      a. Lobbying
      b. Legal alternative work
      c. Oppose certain unjust, discriminatory bills
      d. Oppose certain unjust, discriminatory laws
      e. Propose bills
      f. Draft bills
Reactive & Pro-Active Community-Building Form
Rey Ty

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

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

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

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

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

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

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

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

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

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

III. **Mediation**
   A. A voluntary process of settling a dispute that involves recourse to a neutral third party who is called a mediator. Both parties must agree to undergo mediation and work together to reach an outcome acceptable to both of them or nothing would happen.
   B. The third-party mediator is only there to help facilitate the ideas and the process of negotiations that would help the adversaries reach a mutual agreement.
   C. It aims to let both parties themselves see the source of the problem by talking out their differences; to arrive at a resolution by concentrating on what should be done henceforth to resolve the conflict. Compromise is the key to success.
   D. The mediator guides the discussion to optimize the needs of both adversaries, takes into consideration their sentiments, and reframes questions.
E. Mediation does not seek to decide who is innocent or guilty. It does not seek to blame, seek revenge, or punish.
F. Mediators provide good offices or beneficial acts which are performed for both parties in the dispute.

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

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

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

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

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

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<thead>
<tr>
<th>What are the different styles in conflict resolution?</th>
<th>PROs</th>
<th>CONs</th>
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<tr>
<td>Which style do you prefer?</td>
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<td>Why?</td>
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Huh? I’m Shocked!
Rey Ty

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

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

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

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

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

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

So, next time, could you please “………………………………………………………………………………………………………”
**Session Objective:** At the end of the session, the participants will be able to:
1. explain in detail how a conflict situation developed
2. realize whether a suitable settlement of the conflict was achieved
3. identify whether an alternative solution is possible

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

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

<table>
<thead>
<tr>
<th>Questions</th>
<th>I Say</th>
<th>You Say</th>
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<tbody>
<tr>
<td>Who were involved?</td>
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<tr>
<td>Describe the incident in general.</td>
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<td>When did this happen?</td>
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<td>Where did this happen?</td>
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<td>What did they do?</td>
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<td>What triggered this to happen?</td>
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<td>What did they say?</td>
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<td>Did they listen?</td>
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<td>Describe the problem.</td>
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<td>Were there supervisors or authorities around?</td>
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<td>If so, what did they do?</td>
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<td>Were there bystanders who took sides?</td>
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<td>Describe how the parties in conflict felt.</td>
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<tr>
<td>Describe their styles in trying to settle their differences.</td>
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<td>What did they want to achieve?</td>
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<td>What was the response?</td>
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<td>How did they settle their difference?</td>
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<tr>
<td>Did they settle their differences and both end up happy?</td>
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<tr>
<td>Were there better ways to deal with and solve their differences?</td>
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<tr>
<td>Other observations or comments (please specify)</td>
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</tbody>
</table>
## OPEN-ENDED QUESTIONS

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<thead>
<tr>
<th>Question</th>
<th>MY VIEW</th>
<th>YOUR VIEW</th>
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</thead>
<tbody>
<tr>
<td>What happened? What is the problem in general?</td>
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<td>Paraphrase</td>
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<td>Give details. Break down the problem into its different parts.</td>
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<td>Paraphrase</td>
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<td>Why is it an issue for you?</td>
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<tr>
<td>Paraphrase</td>
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<td>How do you feel about it? Why?</td>
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<tr>
<td>Paraphrase</td>
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<tr>
<td>What do both parties want? How do we solve this problem together?</td>
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<tr>
<td>Paraphrase</td>
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<td>Choose one/some option/s. Is that or are they doable?</td>
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<tr>
<td>Paraphrase</td>
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<tr>
<td>Confirmation</td>
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<tr>
<td>Mutual Apologies &amp; Forgiveness</td>
<td>I forgive you. Please forgive me.</td>
<td>I forgive you. Please forgive me.</td>
</tr>
<tr>
<td>If a similar problem would arise in the future, what would you do?</td>
<td>Next time, I will……</td>
<td>Next time, I will……</td>
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<td>Paraphrase</td>
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<tr>
<td>Commitment to act as promised</td>
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<tr>
<td>Reiteration</td>
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<tr>
<td>Build up a follow-up arrangement</td>
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<tr>
<td>Promise to spread the word that you have solved the problem</td>
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<tr>
<td>Shake hands, hug, or whatever appropriate cultural ways to show a sign of peace</td>
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</table>
The Peacemakers’ Agreement-to-Mediation Form

Rey Ty

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

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

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

<table>
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<tr>
<th>Dates</th>
<th>M</th>
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<th>Th</th>
<th>F</th>
<th>Sat</th>
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<td>12 noon – 1PM</td>
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<td>7PM – 8 PM</td>
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</table>

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

Signature Date Signature Date Signature Date

Contact Information Contact Information Contact Information
Mediation Form
Rey Ty

Dialogue to be held on _________________________, __________day at ______________________ from __________ to _________________.

AGENDA

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

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

Presentation Outline

I. Introductions, ground rules, & preparing to work (10 minutes)
   a. Acknowledging and understanding our similarities and differences
   b. The experiences, perspectives, biases, and assumptions we bring into the room
   c. The ground rules (e.g., respect, do not interrupt, let everyone have a chance)
   d. What would YOU like to get out of this experience?

II. Understanding our values & the values of others (30 minutes)
   a. Values Ratings
   b. Values Shuffle

III. Understanding our conflict style & strategies (20-30 minutes)
   a. Prompting Questions: What is your conflict style? How do you react in a conflict situation?
   b. Conflict Style questions and worksheet
   c. Goals vs. Relationships
   d. How context and values can impact our conflict style (e.g., family vs. peers, societal norms and standards, comfort/familiarity level, etc.)

BREAK

IV. Conflict management & mediation (30 minutes)
   a. What are the primary reasons for the conflict in Mindanao?
   b. How would you end the conflict? What are the solutions?
   c. What are the barriers and obstacles that stand in the way to ending the conflict?
   d. What needs to change/be different for the conflict to end?

V. Group discussion (10 minutes)

VI. Creating an action plan (10 minutes)
   a. Plan for reminder of the next few weeks
   b. Plan once you return home to Mindanao

My Most Important Values

Listed below are 19 character traits
Select the 5 traits that are most important to YOU

___ Honest    ___ Self-motivated
___ Playful/Fun    ___ Independent
___ Self-confident    ___ Rational
___ Orderly/Organized    ___ Curious/Inquisitive
___ Powerful    ___ Spontaneous
___ Courageous    ___ Friendly/Kind
___ Cooperative/Flexible    ___ Passionate
___ Creative    ___ Open-Minded
___ Loyal    ___ Caring
___ Responsible    ___ OTHER:
Conflict Strategies Exercise--Part I

How You Act In Conflicts

The proverbs listed below can be thought of as descriptions of some of the different strategies for resolving conflicts. Proverbs state traditional wisdom, and these proverbs reflect traditional wisdom for resolving conflicts. Read each of the proverbs carefully. Using the following scale, indicate how typical each proverb is of your actions in a conflict.

5 = very typical of the way I act in a conflict
4 = frequently typical of the way I act in a conflict
3 = sometimes typical of the way I act in a conflict
2 = seldom typical of the way I act in a conflict
1 = never typical of the way I act in a conflict

___ 1. It is easier to refrain than to retreat from a quarrel.
___ 2. If you cannot make a person think as you do, make him or her do as you think.
___ 4. You scratch my back, I'll scratch yours.
___ 5. Come now and let us reason together.
___ 6. When two quarrel, the person who keeps silent first is the most praiseworthy.
___ 7. Might overcomes right.
___ 8. Smooth words make smooth ways.
___ 9. Better half a loaf than no bread at all.
___ 10. Truth lies in knowledge, not in majority opinion.
___ 11. He who fights and runs away lives to fight another day.
___ 12. He hath conquered well that hath made his enemies flee.
___ 13. Kill your enemies with kindness.
___ 15. No person has the final answer but every person has a piece to contribute.
___ 16. Stay away from people who disagree with you.
___ 17. Fields are won by those who believe in winning.
___ 18. Kind words are worth much and cost little.
___ 19. Tit for tat is fair play.
___ 20. Only the person who is willing to give up his or her monopoly on truth can ever profit from the truths that others hold.
___ 21. Avoid quarrelsome people as they will only make your life miserable.
___ 22. A person who will not flee will make others flee.
___ 23. Soft words ensure harmony.
___ 24. One gift for another makes good friends.
___ 25. Bring your conflicts into the open and face them directly; only then will the best solution be discovered.
___ 26. The best way of handling conflicts is to avoid them.
___ 27. Put your foot down where you mean to stand.
___ 28. Gentleness will triumph over anger.
___ 29. Getting part of what you want is better than not getting anything at all.
___ 30. Frankness, honesty, and trust will move mountains.
___ 31. There is nothing so important you have to fight for it.
___ 32. There are two kinds of people in the world, the winners and the losers.
___ 33. When one hits you with a stone, hit him or her with a piece of cotton.
___ 34. When both give in halfway, a fair settlement is achieved.
___ 35. By digging and digging, the truth is discovered.
Conflict Strategies Exercise--Part II

Conflict Strategies: What Are You Like?

Different people use different strategies for managing conflicts. Usually we are not aware of how we act in conflict situations. We just do whatever seems to come naturally. But we do have a personal strategy; and because it was learned, we can always change it.

When you become engaged in a conflict, there are two major concerns you have to take into account.

1. Achieving your personal goals--you are in conflict because you have a goal that conflicts with another person's goal. Your goal may be highly important to you, or it may be of little importance.

2. Keeping a good relationship with the other person--you may need to be able to interact effectively with the other person in the future. The relationship may be very important to you, or it may be of little importance.

How important your personal goals are to you and how important the relationship is to you affect how you act in a conflict. Given these two concerns, it is possible to identify five styles of managing conflicts:

[Diagram showing five styles of managing conflicts with different animals and their importance levels: bear (High Importance - Relationships), fish (Low Importance - Relationships), turtle (High Importance - Goals), fox (High Importance - Relationships), shark (High Importance - Goals)].
The Turtle (withdrawing). Turtles withdraw into their shells to avoid conflicts. They give up their personal goals and relationships. They stay away from the issues over which the conflict is taking place and from the persons they are in conflict with. Turtles believe it is hopeless to try to resolve conflicts. They feel helpless. They believe it is easier to withdraw (physically and psychologically) from a conflict than to face it.

The Shark (forcing). Sharks try to overpower opponents by forcing them to accept their solution to the conflict. Their goals are highly important to them, and relationships are of minor importance. They seek to achieve their goals at all costs. They are not concerned with the needs of others. They do not care if others like or accept them. Sharks assume that conflicts are settled by one person winning and one person losing. They want to be the winner. Winning gives sharks a sense of pride and achievement. Losing gives them a sense of weakness, inadequacy, and failure. They try to win by attacking, overpowering, overwhelming, and intimidating others.

The Teddy Bear (smoothing). To teddy bears the relationship is of great importance while their own goals are of little importance. Teddy bears want to be accepted and liked by others. They think that conflict should be avoided in favor of harmony and that people cannot discuss conflicts without damaging relationships. They are afraid that if the conflict continues, someone will get hurt, and that would ruin the relationship. Teddy bears say "I'll give up my goals and let you have what you want, in order for you to like me." Teddy bears try to smooth over the conflict out of fear of harming the relationship.

The Fox (compromising). Foxes are moderately concerned with their own goals and their relationships with others. Foxes seek a compromise: they give up part of their goals and persuade the other person in a conflict to give up part of his or her goals. They seek a conflict solution in which both sides gain something—the middle ground between two extreme positions. They are willing to sacrifice part of their goals and relationships in order to find agreement for the common good.

The Owl (confronting). Owls highly value their own goals and relationships. They view conflicts as problems to be solved and seek a solution that achieves both their own goals and the goals of the other person. Owls see conflicts as a means of improving relationships by reducing tensions between two persons. By seeking solutions that satisfy both themselves and the other person, owls maintain the relationship. Owls are not satisfied until a solution is found that achieves their own goals and the other person's goals. And they are not satisfied until the tensions and negative feelings have been fully resolved.
### Conflict Strategies Exercise--Part III

<table>
<thead>
<tr>
<th>Scoring</th>
<th>Forcing</th>
<th>Compromising</th>
<th>Confronting</th>
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The higher the total score for each conflict strategy, the more frequently you tend to use that strategy. The lower the total score for each conflict strategy, the less frequently you tend to use that strategy.
CHAPTER 7: VOLUNTEER COMMUNITY SERVICE AS SERVICE LEARNING

Rey Ty

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

II. Preparation Component

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<tr>
<th>Content</th>
<th>Strategies</th>
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# A. Understanding the Service Learning Process

1. Philosophy of Service Learning: Scholarship of engagement  
   a. Volunteer community work  
   b. Connections: Linking theory with practice  
   c. Problem Solving, critical reflection and critical social action  
   d. Personal transformation  
   e. Interpersonal development  
   f. Skills in Collaboration  
   g. Social transformation  

2. Socio-Economic-Cultural Context  
   a. Understanding the community and its needs  
   b. Filling community needs  
   c. Social justice issues: inclusion and structures of inequality  

3. Possible Placements  
   a. Hope Haven Shelter for the Homeless  
   b. Oak Crest Retirement Center  
   c. Barb City Manor Retirement Center  

## Pre-Service Orientation

### B. Linking Theory with Practice

1. Checklist of key concepts.  
2. Matching what you have learned doing community work with the key concepts you have learned in the classroom.  

### a. Prepare your checklist of key concepts you learn. Five-minute writing exercise.  
### b. Critical reflection & writing: Have an e-Journal entry that shows the linkage between the concepts learned (theory) with the knowledge, skills and values you gain from the community work (practice)

### C. Reflecting on the Experience

1. What did you learn?  
2. How do you feel?  
3. So what? (critique & interpretation)  
4. Now what? (what you will do to have a social impact)  

### a. E-Journals and Critical Reflection Papers  
### b. Reflection Discussion Sessions  

### D. Cultivating Reciprocity by Understanding Yourself

1. The agency  
2. People with whom you will work  
3. The neighborhood  
4. Community Assets & Challenges  
5. History with Northern Illinois University  
6. Service Tasks  
7. How to be Responsive to the Community  
8. Reciprocity  

### Self-Inventory. Write them down.

### E. Cultivating Reciprocity by Understanding the Community

1. Extent to which you are challenged  
2. Active (not passive) observer  
3. Engage in a variety of tasks  
4. Positive contribution  
5. Take some responsibilities  
6. Inputs from the community partners  

### Pre-Service Orientation. Take notes.  
Match your “self-awareness” inventory with the needs of the community you are serving.

### III. Placement

1. Extent to which you are challenged  
2. Active (not passive) observer  
3. Engage in a variety of tasks  
4. Positive contribution  
5. Take some responsibilities  
6. Inputs from the community partners  

### IV. Conduct of

2. Your community service is not about you: it’s about the community—the organizational
<table>
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<tr>
<th>Service Learning</th>
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<tr>
<td>partners and the beneficiaries. Keep that in mind. Don’t think of yourself as superior to them.</td>
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<tr>
<td>3. In general, practice mutual respect. Be sensitive. Don’t be rude. Don’t be disruptive. Don’t proselytize. Don’t make derogatory remarks (racist, homophobic, anti-women, etc.). Don’t condescend. For instance, don’t say: “That’s only for undergraduate students.” Don’t patronize. For instance, don’t say: “I’m doing this for the undergraduate students. They need my help. I’m helping them.” You will see for yourself that hunger and homelessness not abstract but real social issues. Your service learning puts a human face to social issues.</td>
</tr>
<tr>
<td>4. Do not self-segregate yourselves. Leave your pride at the door. Remember that first and foremost you are a in pluri-ethnic coalition engaged in social action to provide voluntary community service. Do not socialize and have fun just among yourselves (the “in-group”), such as by wearing disposable gloves, giggling, laughing, and taking funny pictures. You are there to show that you care and will provide caring services. Do not take photos of beneficiaries without their consent. Care from a belief in and feeling of connection to the others. Develop relationships.</td>
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<tr>
<td>5. Don’t be an outside voyeur looking in. Rather, be a collaborator. “Trade places” and try to think as though you were in their shoes. See yourself as the others in order to break the separation between the server and the served.</td>
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<tr>
<td>6. Link with community members. Talk with the service providers and the beneficiaries. Get emails of people you have met with whom you feel comfortable to communicate.</td>
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<td>7. Recognize differences but do not act or think that you are superior. Do not treat, look at, or talk to them as “the others.” Do not stereotype “the others.” Honor uniqueness.</td>
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<tr>
<td>8. Recognize similarities but do not assume too much sameness as to forget stark socio-economic-political-cultural differences. For instance, don’t think that “we are all basically similar, except that they don’t have homes.” Try to understand the underlying historical, economic, political, ethnic, gender, and cultural causes of homelessness.</td>
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<tr>
<td>9. Don’t judge the collaborating partners and the beneficiaries. For instance, don’t impose your cultural biases and judge that the American senior citizens are lonely because they live alone. There are different ways of experiencing how to be happy in different societies in different points in time.</td>
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<tr>
<td>10. Integrate social justice issues in your service learning. Don’t call what you did as neutral and “good work.” Call oppression as oppression and work for social justice. If we cannot name oppression “oppression,” then we ourselves are involved in perpetuating it.</td>
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<tr>
<td>11. Recognize that there is a power imbalance. The servers are powerful and the served as disadvantaged. Cultivate respect.</td>
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<th>V. Post-Service Activities</th>
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<tr>
<td>2. The requesting partners (ITO and participants) could give a certificate and tokens of appreciation. If possible, bring them along and give to the participating partner organizations upon leaving the premises. In that way, there will be no problems later regarding how to send your tokens to them.</td>
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<tr>
<td>3. Engage in critical reflection. In five minutes, write down what you have learned. Review the program objectives in terms of knowledge, skills and values that you are expected to learn. Match theory with practice. Your critical reflection paper is part of your journal entry for the day. Remember the principles of good writing vs. bad writing.</td>
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<tr>
<td>4. Critical reflection and plenary discussions. Exchange papers, read, and discuss. Personal transformation? Implications for social transformation?</td>
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<tr>
<td>5. Write a thank-you letter or email explaining what you have learned (not what you have done to help them). Do not give a critique. Send a personalized, home-made (not computer generated or printed) thank-you card.</td>
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<tr>
<th>VI. Some Ideas for Your Mainstream or Alternative Project Plans for Implementation upon Returning to</th>
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<tbody>
<tr>
<td>1. Don’t Rock the Boat: Charity Work</td>
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<tr>
<td>a. Donate canned goods and old clothes.</td>
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<td>b. Provide meals for the poor.</td>
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<td>c. Provide dinner once a week at a shelter for street children or orphans.</td>
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<tr>
<td>d. Volunteer as a clerk for a fund-raising dinner.</td>
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<tr>
<td>e. Donate your blood.</td>
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<tr>
<td>f. Tutor a poor student enrolled in a public school.</td>
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<tr>
<td>g. Give money to an organization with which you share a common cause (interfaith dialogue, land reform, indigenous peoples’ rights)</td>
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<tr>
<td>2. Rock the Boat: Policy Reform or Social Change</td>
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<tr>
<td>Your Own Community after the Program Ends: Charity Work or Social Change?</td>
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<td>-------------------------------------------------------------------------</td>
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<tr>
<td>a. Join a protest action about an important social issue (work toward the elimination of hunger).</td>
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<td>b. Write a letter to a congressional leader about certain policies.</td>
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<tr>
<td>c. Join a non-profit non-governmental organization that works for social change.</td>
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<tr>
<td>d. Walk, ride a bicycle or take public transportation all the time to maintain good health, to save nonrenewable energy resources and to keep the environment clean.</td>
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<tr>
<td>e. Organize your friends to work for a cause (environment, women’s rights, affordable housing).</td>
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<td>f. Talk to a friend about a social issue of importance to you (racism, poverty, and social change).</td>
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<tr>
<td>g. Vote.</td>
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<td>h. Run for public office</td>
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<td>i. Money is important but think beyond profits alone by choosing a profession that makes a difference.</td>
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<tr>
<td>j. Develop a micro-lending project for low-income teenagers to start small businesses.</td>
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Cele Meyer on Peace and Justice Concerns

IT is a Friday afternoon in this college town on the prairie, and the demonstrators at First Street and Lincoln Highway are raising a political ruckus. Some hoist signs that declare, “Stop the War!” But across the street, people are waving signs with other messages — “Support the Troops” and “Danger: Traitors” — gibing at the antiwar contingent.

Whatever their politics, a big share of the demonstrators on both sides of the street have one thing in common: retirement. Although this is the home of Northern Illinois University, with an enrollment of nearly 25,000, it is the retirees, far more than the students, who are taking to the streets to chant slogans and sing political anthems.

“People in cars drive by and wave at us,” said Cele Meyer, 84, a retired social worker who opposes the war. “Sometimes they use two fingers. Sometimes just one.”

As the number of older Americans grows, retirement for many of them means a chance to devote themselves to social and political causes. They have the time, and since they no longer need to worry about employers, they can speak out without fear of repercussions. Retirees represent a potent force in political movements of every stripe and are likely to become even more important as the number of older people increases.

Jerry Thompson, 71, a retired college-newspaper adviser, stands with the camp in DeKalb favoring military action in Iraq. “It wouldn’t have been appropriate for me to do this when I was a newspaper person,” said Mr. Thompson, who worked as a reporter and editor before joining the college.

But now he is liberated to show his conservative leanings. In retirement, Mr. Thompson became a Republican precinct captain and a village trustee. He also writes letters to editors calling for tax limits.

On the other side of the spectrum, Marilyn Kawakami, 64, a retired executive in the fashion industry, became so disillusioned with the war that she found herself “talking back to the TV at President Bush.”

She now spends much of her time volunteering for the liberal group MoveOn.org. She makes phone calls, gathers signatures for petitions and even cleans up after political rallies.
“I look at myself in the mirror sometimes and wonder where she came from,” Ms. Kawakami said. “But we’re at a period in our lives where it’s time to give back. As jaded and cynical as I am, I still think that we in America are the good guys, the guys in the white hats.”

Meanwhile in New Hampshire, Maureen Barrows, is working hard to advance the presidential cause there of Senator John McCain, Republican of Arizona. She had met him four years ago on a campaign stop, sensed “an instant rapport” and decided he was the right candidate to lead the nation.

“As people get older, they get more selective about what is paramount,” said Mrs. Barrows, 70. “And maybe it’s because I’ve now got two little grandchildren, but I think we’re coming up on the most important election of my time.”

Conservative or liberal, many older Americans are fighting for a cause, sometimes quietly, sometimes with bullhorns. Politicians know well that older people are more likely to visit the voting booth than their younger counterparts are. But sometimes it goes far beyond voting and recalls the tie-dyed demonstrations of long ago. For instance, members of the Granny Peace Brigade have been arrested in New York and Philadelphia in the last year in connection with protests over military recruitment.

Dr. Bill Pinsoff of the Family Institute at Northwestern University, said that retirement offered many people a chance to reshape their imprint on the world.

“Retirement represents an opportunity for spiritual or psychological rebirth or renaissance,” said Dr. Pinsoff. “In many cases, people engage in activities that have been long postponed. People who have devoted their lives to making money now have the opportunity to work for what they believe in.”

Dr. Phyllis Moen, a sociologist at the University of Minnesota, has written that Americans in the 21st century are witnessing the creation of a new life stage. “Just as we have seen the social construction of adolescence as a way station from childhood to adulthood during the first half of the 20th century, there is now emerging a life stage between the years of career building and old age,” she wrote. She calls this stage “midcourse.”

These are people roughly from age 50 to 75 who choose to scale back on careers, switch careers or leave the workforce. Many of them are healthy, wealthy and wise, and bring plenty of talents and experiences to whatever cause they follow.

The political clout of older people is scarcely a secret. One of the most powerful lobbies in America is AARP, which claims a membership of some 38 million people over 50, said Shereen Remez, a top official for the group. But nearly half of these “retired” people are still working, Ms. Remez added.

“The very word ‘retirement’ has taken on new meaning,” she said. “Now work — maybe a new career — is part of retirement.”

Ms. Remez said that AARP had an “e-active list” of about five million people at the ready to help push causes supported by the group. “Look back at what they were doing in the ’60s — on the Vietnam War, on feminism, on civil rights,” Ms. Remez said. “Now the leading edge of boomers is in their 60s, and it’s just natural that they want to stay active in the affairs of the world.”

In DeKalb, activism is inspired by all sorts of earlier events. Mrs. Meyer, a former marine who was raised in the segregated South, would seem to have an unlikely background for a radical. When she was a child in Florida, she recalled, her parents would not let blacks enter the house. She joined the military at age 21 out of a sense of duty to defend America, which had been attacked at Pearl Harbor just a few years earlier.

While in the service, she read “Native Son” by Richard Wright, a book that brought home to her the cruelties visited upon blacks in American society.

In the years since, much of her life has been given over to protesting what she perceives as injustices. In DeKalb, she founded the Interfaith Network for Peace and Justice. The group has raised money for the poor in Nicaragua, staged a protest during a visit to the town by Vice President Dick Cheney and rallied against the war outside the offices of the local representative, J. Dennis Hastert, the former speaker of the House.

“I was physically dragged out of Hastert’s office,” Mrs. Meyer said with a triumphant chuckle.
Mr. Thompson, the former newspaperman, said that his group also wanted the war in Iraq done and the troops safely back home. He noted, too, that his fellow conservatives have grown frustrated at the length of the war and its rocky course.

Despite the words that were sometimes exchanged during the Friday protest and counterprotest, all the demonstrators said they celebrated the right of their foes to speak.

The rocking chairs can wait.

DeKalb Interfaith Network for Peace & Justice
Cele Meyer

DeKalb Interfaith Network for Peace & Justice was formed 21 years ago by the Social Concern committees of a half-dozen local congregations, as well as individuals with no religious affiliation. Our goal has been to educate ourselves and our community on vital social issues and to translate that knowledge into concrete action to bring about peaceful change. Our tactics have ranged from bringing in knowledgeable speakers, to editing and distributing the Network Newsletter, writing news releases, sending letters to the editor, and contacting political leaders, along with organizing marches, vigils and protests. Every Friday since December 7, 2001, we have conducted a peace vigil at 5 p.m. on the corner of N. First St. and Lincoln Hwy. in DeKalb, to which the public is invited. Our current goal is to bring our troops home from Iraq, have our nation pay reparations to the Iraqis for damages we have inflicted and offer support for peacekeepers from the region. We also call for avoiding war in Iran, ending torture, closing Guantanamo, justice for Palestine, and controlling and eventually ending nuclear weapons.
12 Steps on How to be An Activist

If you have a yearning in your heart to make life better on this planet, to right some wrong or support some effort large or small, then you are an activist. Instead of feeling frustrated in front of the television set, here’s how to get things done.

1. **Speak out about an issue.** Don’t remain silent, but don’t scare people away. Try to express your concern in a positive manner. The world doesn’t want you to act, and the rich want you to shop, so God bless the social justice activist! If you’re concerned about the environment, pollution, war, poverty, or the high price of living (or anything else), then speak your mind! Teddy Roosevelt said “do what you can, where you are, with what you have.”

2. **Find like-minded friends.** These won’t be your real friends (in fact, your real friends will think you’re crazy). Pass a petition and sign people up. Folks who give their name and address may give time, energy and money.

3. **Find the official(s) in charge.** Everything’s got somebody in charge, often a chain of command, and you have to find out to whom to address your concerns. Don’t demonize them, for often they are as concerned as you. It’s not a conspiracy that the world is the way it is. It’s just the way it is and it can be changed.

4. A good organizer keeps track of supporters’ names, addresses, telephone numbers, e-mail addresses, and whatever else comes down the pike. Build that list. Share the work, by sharing your concern. Delegation of work means you trust people to help. That trust will help you get things done.

5. **Find groups who are working on the same issue.** And there’s always people who’ve probably won a few battles, and can tell you a few stories. It’s nice not having to reinvent the wheel.

6. **Use resources** like libraries and the Internet to educate yourself and find national organizations that will support you.

7. **Bring in speakers**—outside agitators and experts who will enlighten and educate the community as well as the officials. This is a good organizing tool, but don’t bust the bank. Find experts who won’t demand high fees, but who can share information.

8. **Use the media.** Make a list of every outlet and try to get personal with the reporters. They are all overworked and appreciate it when someone writes an articulate story for them to use. Don’t be afraid of radio talk shows and television cameras. Find spokespeople.

9. **Money** is no object, but you have to ask for it. Really, this is the richest country in the world, and people will give to a cause if they trust you. So learn how to beg. Find folks who will keep track of the cash. If you need more than $8000 a year, find a lawyer and set up a tax exempt organization, or find an existing group that will take on your cause.

10. Get a copy of Robert’s Rules of Order and learn its spirit. Your meetings will devolve into squabbles or be driven off track unless you learn how to conduct them. Share responsibilities.

11. **Celebrate your victories.** Use any excuse to have a party, sing some songs, listen to poetry and reflect. An event gives you the opportunity to use the media, invite more supporters, and to pass the hat.

12. Never say no to somebody else’s issue. In fact, **encourage people** to get up from their television sets and make the world a better place. There’s lots of issues and we need lots of activists. It would be great if we could all get along, and all work together. We can get people to work in the same general direction: preserving life, a clean environment, a peaceful and tolerant world.

Try not to treat people on the other side as “the enemy.” No one thing will bring about redemption, but a whole lot of little steps get us closer to paradise. Good luck!
How to be a Peace Activist

By Stanley Campbell

Talk About It

- Be real specific.
- Ask others to join in.
- Try to express your concerns in a positive manner.
- The world doesn’t want you to act, and the rich want you to shop, so you must do most of the work!

Find like-minded people.

- Talk with as many as possible - they may work with you.
- Keep track of the folks who express an interest. A good organizer organizes supporters’ names, addresses, telephone numbers, e-mail addresses, etc.

Find groups working on the same issue.

- Start with your church or school.
- Look for national or international groups.
- United Way, United for Peace & Justice, Fellowship of Reconciliation, all have resources.
- There’s always people who’ve won a few battles, and can tell you a few stories.
- It’s nice not having to reinvent the wheel.

Find Resources

- Use resources from your libraries and the Internet.
- Ask your religious leaders.
- Educate yourself.
- Find national organizations that will support you.
Find the official(s) in charge.

- Everything's got somebody in charge, often a chain of command, and you have to find out to whom to address your concerns.
- Don't demonize them, for often they are as concerned as you. It's not a conspiracy that the world is the way it is. It's just the way it is and it can be changed.

Bring in speakers.

- Outside agitators and experts who will enlighten and educate the community as well as the officials.
- This is a good organizing tool, but don't bust the bank.
- Find experts who won't demand high fees, but who can share information.

Use the media.

- Tell them the good news that someone wants to do something.
- Make a list of every outlet and try to get personal with the reporters. They're overworked and appreciate it when someone writes an articulate story.
- Don't be afraid of radio talk shows and television cameras.
- Find spokespeople for your group.

Money

- Money is no object, but ask for it.
- Start with local organization.
- Religious groups sometimes help.

Learn how to beg, this is the richest country in the world, and people will give to a cause if they trust you.

- Find folks who will keep track of the cash.
- Set up a tax exempt organization, or find a church or an existing group that will be your umbrella.

Meetings & Agendas

- Get a copy of Robert's Rules of Order and learn its spirit.
- Your meetings will devolve into squabbles or be driven off track unless you learn how to conduct them.
- Share responsibilities.

Celebrate your victories.

- Thank God and the community.
- Use any excuse to give thanks and awards, sing some songs, listen to poetry and reflect.
- An event is an opportunity to use the media, invite more supporters, and to pass the hat.
Lobbying for Peace Is Hard
Stanley Campbell

Introduce yourself to the Congressman
  Dress like he is dressing
  Speak slowly
  Congratulate him on something
  Find out how to make an appointment

Meet his Staff – who is in charge of what

Try to stick to one subject at a time

Write to the Congressman
  – then write a response to his response
  – Write a letter to the editor/newspaper using your letters

Visit your Congressman in the District
  Make an appointment
  Bring as many people as you dare
  Bring a gift that he will remember

Important:
  Apologize when you make a mistake
  Thank him whenever possible

I misspoke myself. Again. Which isn’t hard to do, since I shoot off my mouth on too many issues. I said our congressman voted against a piece of legislation, which hadn’t even come out of committee.

Congressman Manzullo’s colleague Jan Schakowsky (she is also from IL) is sponsoring HR 897, the Contractor Sunshine Bill. This requires the military’s private contractors to provide detailed information for the legislators. Our local peace group lobbied Don to not only vote for the bill, but to cosponsor it. He said he knew Jan, and it seemed like he would at least consider our request.

Well I thought he voted against it. I was wrong. He voted against another piece of “Sunshine Legislation” known as the Accountability in Contracting Act, which passed the House 347 votes to 73, (13 not voting – must have been a busy day). I don’t know why Don voted against it, since this House bill increased oversight of federal contractors. But the point is, I got the two bills mixed up. I saw that he voted against one “contracting” bill and promptly stuck my foot in my mouth and accused him of reneging on my initial assumption. I apologize.
Which brings up my topic as to why so few of us get involved in politics: it’s damn confusing. If I had a staff of ten, maybe I could keep track of just the military legislation. As it is, our small group of peace volunteers can barely understand the recent spate of legislation cutting off the Iraq war: why did Congress vote to support the war costs, but the President won’t sign it?

Confusion means people won’t even try to understand. “Let them deal with it” or, even worse “They must know what they’re doing” are reasons many folks don’t get involved. Even some of our Congressmen thought that “Bush must have some secret information” so they let him invade Iraq. See what that kind of thinking does?

So I encourage folks to speak to governmental representatives. Let our legislatures know how you feel about an issue. It helps, though, to have specific bills and get a yes or no answer. And it really helps to keep track of the correct legislative numbers (I will do better next time).

Congressman Manzullo has kindly taken Rockford Peace Committee’s suggestions twice: he votes against the School of the Americas, which trains Latin American soldiers in the fine arts of warfare (and interrogation and infiltration of unions, etc.). He considered it a leftover expense from the cold war. He also voted for lifting travel restrictions to Cuba (I have gone on religious excursions to that embargoed island).

When Dennis Hastert was House Leader, he asked Don to change his vote, and Mr. Manzullo did, out of deference to him. And he gave us fair warning. So I have learned that careful support for specific legislation can get positive results. Some of the time.

We want our Congressman to monitor the increasing number of private military contractors leeching off the war. One of them, Blackwater USA, is now running a training facility in southwestern Jo Daviess County (part of Don Manzullo’s District). Donald’s aides got flustered when we told him about Blackwater North (as it is called) like we told them something they didn’t know.

Having private corporations take on military jobs really threatens our democracy, and increasing the military industrial complex very simply means more war, and more profit for Blackwater USA. The least the government can do is monitor those guys. The best they could do is get rid of private armies.

I wish we had a representative that we didn’t have to ask just to vote for one measly little resolution, while the whole country is rushing off to war in a hand basket.
Tips for Lobbying
Presented by Cele Meyer
Source: pac@vcnv.org

**TIPS FOR LOBBYING**

**THINGS TO DO BEFORE YOUR MEETINGS**

1. Meet with everyone who is participating in the meeting. Rehearse your talking points and messages. Have someone role play the Member of Congress or staff person and ask difficult questions.
2. Prepare a Peaceable Assembly Campaign packet. Make sure that you have enough copies of all materials to be left with Members of Congress or their staff, including information on your local group, Peaceable Assembly Campaign literature and petitions, copies of relevant legislation, talking points, reports, etc.
3. Invite a diverse constituency of people to attend the meeting.
4. Get to know the legislator’s background through research. What have they said and how have they voted on the issues you are lobbying about? What are their main legislative priorities, who are they beholden to and what committees do they serve on?
5. Understand the legislative process. Here are a few things you can certainly ask your representative to do:
   - Write, cosponsor, whip and champion legislation
   - Floor speeches
   - Committee work, including hearings
   - Press events, Op-eds, etc.
   - Letters to the Administration and other government officials
   - Congressional or Staff Delegations

**THINGS TO DO AT YOUR MEETINGS**

1. Be on time.
2. Allow each member of your affinity group to briefly introduce her/himself, your local activist organizations, and the Peaceable Assembly Campaign.
3. State accurately how many people you represent and how many PAC petitions you have signed. Don’t over-inflate your numbers.
4. Make your “ask” up front. This is the most important part of the meeting and the reason why you came. You are asking the Member of Congress to do something for you. Don’t be bashful about asking. They are expecting an “ask.” An “ask” is something specific, such as “We would like you to sign, publicly endorse and take action consistent with the goals of the Peaceable Assembly Campaign.”
5. After making your “asks” up front, focus on broader concerns.
6. Don’t make up answers to questions. If you don’t know an answer to a question, state that you will research it and get it to the Member of Congress.
7. Be disciplined—don’t contradict or argue with each other. If you do so, your group will not be taken seriously.
8. Be respectful and courteous, yet firm with your demands. Part of the power of non-violence lies in the ability to acknowledge the humanity and potential in any supposed “opponent” without compromising your own principles and objectives.
9. Be calm—don’t be intimidated. People wielding power can be scary sometimes. Odds are that you know much more about the issue than does the Member of Congress or his/her staff person. Keep this in mind when making your points.
10. Listen and take notes. People respond to two-way, genuine communication. Taking notes will also help as you later analyze what works and what doesn’t work, what issues this congress member could use major work on, etc…
11. Leave and get contact information.

**PEACEABLE ASSEMBLY CAMPAIGN**

*Voices for Creative Nonviolence*

Phone: 773-878-3815 pac@vcnv.org

www.peaceableassemblycampaign.org
Issues Centered on Social Change:

I. Discourses of power and resistance in popular culture:

II. Universal critical literacy, particularly among the ethnic-minority and dispossessed populations of the world

   a. examine the language and literacy practices of ethnic minorities and other marginalized groups inside and outside of schools

      i. particularly as they relate to popular cultural and textual consumption and production

III. Balancing Unity, Diversity & Social Justice:

   a. critical to identify creators of knowledge and their interests

   b. uncover the assumptions of knowledge and to view knowledge from diverse ethnic and culture perspectives and to use knowledge to guide action that will create a humane and just world.

   c. teach students how to critique the injustice in the world, help them to formulate possibilities for action to change the world to make it more democratic and just.

   d. critique without hope may leave students disillusioned and without agency (Freire, 1970/2000).

IV. Increasing Diversity & Global Citizenship:

   a. Critical that students have the knowledge, attitudes, and skills required to function in their cultural communities beyond their cultural borders.
CHAPTER 8: PLANNING FOR CONCRETE ACTION FOR SOCIAL CHANGE

101 Tools for Tolerance

Source: www.tolerance.org

IDEAS FOR YOURSELF

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

IDEAS FOR YOUR HOME

21. Invite someone of a different background to join your family for a meal or holiday.
22. Give a multicultural doll, toy or game as a gift.
23. Assess the cultural diversity reflected in your home's artwork, music and literature. Add something new.
24. Don't buy playthings that promote or glorify violence.
25. Establish a high "comfort level" for open dialogue about social issues. Let children know that no subject is taboo.
26. Bookmark equity and diversity websites on your home computer.
27. Point out stereotypes and cultural misinformation depicted in movies, TV shows, computer games and other media.
28. Take the family to an ethnic restaurant. Learn about more than just the food.
29. Involve all members of the family in selecting organizations to support with charitable gifts.
30. Gather information about local volunteer opportunities and let your children select projects for family participation.
31. Play "action hero" with your children. Are the heroes all aggressive males? Help your children see the heroic qualities in those whose contributions often go unrecognized (e.g., nurses, bridge builders, volunteers in homeless shelters).
32. Affirm your children's curiosity about race and ethnicity. Point out that people come in many shades.
33. Help young children make an illustrated list of what friends do or what friendship means.
34. Read books with multicultural and tolerance themes to your children.
35. Watch what you say in front of children when you're angry. Curb your road rage.
36. Watch how you handle emotional issues with girls and boys. Do you attempt to distract crying boys but reassure crying girls?
37. Examine the "diversity profile" for your children's friends. Expand the circle by helping your children develop new relationships.
38. Enroll your children in schools, daycare centers, after-school programs and camps that reflect and celebrate differences.
39. Participate in a Big Brother or Big Sister program.
40. Live in an integrated and economically diverse neighborhood.
IDEAS FOR YOUR SCHOOL
41. Donate tolerance-related books, films, magazines and other materials to school libraries. Organize a book drive.
42. Buy art supplies for a local school. Sponsor a mural about the cultural composition and heritage of your community.
43. Volunteer to be an advisor for a student club. Support a wide range of extracurricular activities to help students "find their place" at school.
44. Coach a girls' sports team. Encourage schools to provide equal resources for boys' and girls' athletics.
45. Sponsor a conflict resolution team.
46. Ask school counselors what resources they have for supporting gay and lesbian youth. Offer additional materials if necessary.
47. Assess your school's compliance with the accessibility requirements of the Americans with Disabilities Act. Organize a class project to improve compliance.
48. Donate a tape recorder to a school that is conducting oral history projects. Suggest a focus on local struggles for civil rights.
49. Start a pen pal program. Get students in touch with people in different parts of the community, country or world.
50. Applaud the other team. Promote good sportsmanship and ban taunting.
51. Encourage schools to go beyond the "heroes and holidays" model to develop a rich, ongoing multicultural curriculum. Give Teaching Tolerance materials to educators in your community.
52. Provide confidential methods for students to report harassment or bullying.
53. Encourage school administrators to adopt Internet-use policies that address online hate, harassment and pornography.
54. Discourage the use of divisive school emblems.
55. Ensure that schools comply with the McKinney Act, the federal law mandating educational services for homeless children.
56. Create a bilingual (or multilingual) calendar highlighting school and community activities.
57. Invite bilingual students to give morning greetings and announcements on the PA system in their home languages.
58. Make sure that school cafeterias offer options for students and staff with dietary restrictions.
59. Celebrate "Someone Special Day" instead of Mother's Day or Father's Day. Keep adoptive and foster students in mind when planning family-oriented programs.
60. Ask schools not to schedule tests or school meetings on the major holidays of any religious group. Develop a school calendar that respects religious diversity.

IDEAS FOR YOUR WORKPLACE
61. Hold a "diversity potluck" lunch. Invite co-workers to bring dishes that reflect their cultural heritage.
62. Arrange a "box-lunch forum" on topics of diverse cultural and social interest.
63. Partner with a local school and encourage your colleagues to serve as tutors or mentors.
64. Sponsor a community-wide "I Have a Dream" essay contest.
65. Examine the degree of diversity at all levels of your workplace. Are there barriers that make it harder for people of color and women to succeed? Suggest ways to overcome them.
66. Cast a wide net when recruiting new employees.
67. Give everyone a chance for that promotion. Post all job openings.
68. Fight against the "just like me" bias — the tendency to favor those who are similar to ourselves.
69. Value the input of every employee. Reward managers who do.
70. Avoid singling out employees of a particular race or ethnicity to "handle" diversity issues on behalf of everyone else.
71. Vary your lunch partners. Seek out co-workers of different backgrounds, from different departments, and at different levels in the company.
72. Start a mentoring program that pairs veteran employees with newcomers.
73. Establish an internal procedure for employees to report incidents of harassment or discrimination. Publicize the policy widely.
74. Add social justice funds to 401(k) investment options.
75. Ensure that your workplace complies with the accessibility requirements of the Americans with Disabilities Act.
76. Push for equitable leave policies. Provide paid maternity and paternity leave.
77. Don't close your door. Foster an open working environment.
78. Advocate for domestic partnership benefits.
79. Provide employees with paid leave to participate in volunteer projects.
80. Publicize corporate giving widely, and challenge other companies to match or exceed your efforts.

IDEAS FOR YOUR COMMUNITY
81. Frequent minority-owned businesses and get to know the proprietors.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

V. Peace & Public Affairs: Building the Peace-Able Community
38. Join the Public Conversation
39. Start Where You Are
40. Dialogue to Understand
41. Seek Common Ground and Consensus
42. Address Needs and Interests Rather Than Positions
43. Get Help from Third Parties
44. Turn Enemies into Allies
45. Build Bridges and Alliances
46. Refuse to Support an Adversarial Approach

VI. Peace & Co-Existence: Honoring Our Diversity
47. Celebrate the Differences
48. Go Beyond Stereotypes and Prejudices
49. Practice Cross-Cultural Communication
50. See Yourself as the Other
51. Rebalance the Power Equation
52. Practice Co-Creativity
53. Engage in Honest Conversation
54. Help Them to Help You
55. Play Together

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

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

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

X. World Peace: Let There Be Peace on Earth
83. Take an Interest in World Affairs
84. Adopt One Place in the World as Your Special Concern
85. Let Your Heart Break with the Suffering
86. Support Organizations Doing International Peace Work
87. Support International Aid Agencies
88. Get Involved at Your Place of Worship
89. Travel on a Peace Mission
90. Become Involved with Refugees in Your Town
91. Practice Citizen Diplomacy

XI. Peace & the Environment: The Earth is Alive
92. Realize the Interdependence
93. Trace the Natural Resources You Depend On
94. Become an Environmental Champion and Steward
95. Do an Environmental Inventory of Your House
96. Change One Thing in Your Environmental Habits
97. Green Up Your Neighborhood
98. Grow Food
99. Grow Beauty
100. Give Thanks

XII. Peace & Spirit: Shining the Light of Peace
101. Find Your Place in the Universe
102. Heal Old Wounds with God and Religion
103. Pray for Peace: Meditate for Peacefulness
104. Find an Inspirational Role Model
105. Water the Seeds of Peace in Everything and Everyone
106. Honor the Spirit of Peace in Action
107. Love Life and All Who Live
108. Light Up the World
109. Laugh a Lot
Generating a List of 100 Ways Teens Can Serve Their Communities
Content provided by Youth Service America at http://www.servenet.org

Abstract
For service organizations or agencies that involve teens, "100 Ways to Make a Difference in Your Community" can be a powerful starting point for creating change. From something as simple as "walk a neighbor's dog," to the more structured "become a peer counselor," this list has something all members can relate to. Developed by Youth Service America, a resource center and premier alliance of over 300 organizations committed to increasing the quantity and quality of opportunities for young people to serve locally, nationally, or globally, this list is sure to generate thought, discussion, and activity.

Action
Through service, teens can be active agents of positive change in their communities. But figuring out how to get started in service can be intimidating for teens. The reactions can range from thinking there's nothing productive to be done, to being overwhelmed with all the possibilities.
Involving the teens in creating a list of service activities, small and large, can help put the possibilities into the proper perspective. The following list, created by Youth Service America, can be a starting point for teens to create lists relevant to their own community's needs.

100 Ways To Make A Difference In Your Community
1. Help teach a younger child to read.
2. Help cook and/or serve a meal at a homeless shelter.
3. Gather clothing from your neighbors and donate it to a local shelter.
4. Make "I Care" kits with combs, toothbrushes, shampoo, etc. for the homeless.
5. Pack and hand out food at a local food bank.
6. Adopt a "grandfriend" and write them letters and visit them.
7. Visit senior citizens at a nursing home.
8. Rake leaves, shovel snow, clean gutters, or wash windows for a senior citizen.
9. Pick up groceries or medicine for an elderly person.
10. Go for a walk with a senior citizen in your community.
11. Deliver meals to homebound individuals.
12. Hold an afternoon dance for your local nursing home.
13. Teach a senior friend how to use a computer and the Internet.
14. Paint a mural over graffiti.
15. Invite local police officers to present a drug awareness or safety presentation.
16. Tutor a student that needs help learning English or some other subject.
17. Organize a canned goods drive.
18. Clean up a vacant lot or park.
19. Organize a campaign to raise money to purchase and install playground equipment.
20. Plant flowers in public areas that could use some color.
21. Volunteer to help at a Special Olympics event.
22. Set up a buddy system for kids with special needs in your community.
23. Raise money for Braille books for visually impaired people.
24. Read books or the newspaper on tape for visually impaired people.
25. Bring toys to children in the cancer ward of a hospital.
26. Contact your local political representative about key issues.
27. Register people to vote.
28. Organize a public issues forum for your neighborhood.
29. Volunteer at a polling booth the day of an election.
30. Take a friend to the polling booths.
31. Vote.
32. Offer to pass out election materials.
33. Plant a garden or tree where the whole neighborhood can enjoy it.
34. Set up a recycling system for your home.
35. Organize a carpooling campaign in your neighborhood.
36. Adopt an acre of a rainforest.
37. Clean up trash along a river, beach, or in a park.
38. Create a habitat for wildlife.
39. Create a campaign to encourage biking and walking.
40. Test the health of the water in your local lakes, rivers, and streams.
41. Contact your local volunteer center for opportunities to serve.
42. Volunteer at your local animal shelter.
43. Help build a home with Habitat for Humanity.
44. Walk a neighbor's dog or pet sit while they are on vacation.
45. Teach Sunday school.
46. Learn to be a peer counselor.
47. Send a letter to one of America's veterans or overseas soldiers.
48. Volunteer at your local youth center.
49. Participate in a marathon for your favorite charity.
50. Become a candy Stripper at your local hospital.
51. Mentor a young person.
52. Serve your country by joining AmeriCorps.
53. Become a volunteer firefighter or EMT.
54. Donate books to your local library.
55. Donate clothes to the Salvation Army.
56. Start a book club in your area.
57. Adopt a pet from the Humane Society.
58. Hold a door open for someone.
59. Give up your seat on the bus or train to someone.
60. Donate your old computer to a school.
61. Give blood.
62. Coach a children's sports team.
63. Become an organ donor.
64. Teach a dance class.
65. Participate in Job Shadow Day (February 2).
66. Organize a project for National Youth Service Day.
67. Volunteer on a hotline.
68. Meet with local representatives from your area.
69. Don't drink and drive.
70. Listen to others.
71. Write a letter to the editor about an issue you care about.
72. Learn first aid.
73. Shop at local, family owned businesses.
74. Become a Big Brother or Big Sister.
75. Take a historical tour of your area about your community.
76. Write a note to a teacher that had a positive effect on you.
77. Get together with some friends to buy holiday presents for a family at a shelter.
78. Recycle.
79. Drive responsibly.
80. Get CPR certification.
81. Don't litter.
82. Shop responsibly.
83. Don't spread or start gossip.
84. Tell a custodian that you appreciate him/her.
85. Hold a teddy bear drive for foster children, fire victims, etc.
86. Make a care package for an elderly or shut-in person.
87. Teach at an adult literacy center.
88. Sing for residents at a nursing home.
89. Befriend a new student or neighbor.
90. Babysit.
91. Look for the good in all people.
93. Donate money to your favorite charity.
94. Make quilts or baby clothes for low-income families.
95. Bake cookies and bring them to your local fire hall or police station.
96. Donate toys or suitcases to foster children.
97. When visiting someone in a hospital, talk to someone that doesn't have many visitors.
98. Around the holidays, visit the Post Office and answer some letters to Santa.

99. Start a neighborhood welcome committee.
100. Visit SERVE.net.org to find volunteer opportunities in your area.
101. Young people are serving their communities in record numbers. In 2000, 13 million teens gave 2.4 billion hours of service back to their communities. (Statistic from SERVE.net website, Nov. 2001)

Volunteer Work
From Maryjane Bicksler

IF YOU HAVE 5 MINUTES
You could place a friendly phone call
To an elderly shut-in

IF YOU HAVE 1 HOUR
You could give blood

IF YOU HAVE 5 HOURS
You could clean up a City park

IF YOU HAVE 5 DAYS
You could build homes for Habitat for Humanity
or other housing groups

IF YOU HAVE 1 MONTH
You could join a clean water project
To dig a new well in India

IF YOU HAVE 1 YEAR
You could join a theater group
Personal Vision and Mission for Five Years

**Procedure:** Fill out this form. Upon completion, share with a partner. Time permitting, volunteers will share their vision and mission during the plenary session.

Name: 
Vision: 
Mission: 

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Planning a Town Action Meeting
Illinois Coalition for Community Services
Presented by Maryjane Bicksler
Illinois Coalition for Community Services—www.time-to.org

A town action meeting means to invite all community people in order to provide an open forum to discuss issues, problems, solutions, or activities and develop an action plan.

**Purpose:**
What is the purpose of the town action meeting?
Their may be several reasons for organizing a town action meeting. Some of the common purposes are to:

1. Organize youth/adult activities
2. Solve a problem
3. Exchange information
4. Build coalitions
5. Discuss similarities
6. Discuss differences
7. Identify resources
8. Communication
9. Build relationships
10. Form a committee

Be clear before you begin planning what you hope to achieve from the town meeting. This will help you plan the agenda and the timeline.

**Checklist for Planning a Successful Town Action Meeting:**

**Entire Committee:**
___ Plan months in advance of the meeting
___ Decide the date, time, and length of the town meeting
___ Do you have a budget
___ Plan the agenda
___ Turn out plan
___ Evaluation
___ Celebrate you accomplishments and debrief

**Location Sub-Committee:**
___ Chose a central location (bus route, free parking, etc.)
___ Transportation
___ Chose a location where everyone feels safe to attend
___ Think about the space/size
___ Set up and clean up crew
___ Should you contact the police for assistance
___ Babysitting
___ Food/Meals
___ Volunteers
___ Dress Rehearsal
___ Set a date to meet again

**Publicity Sub-Committee:**
___ Publicity
___ Send out thank you notes
___ Sign In sheets
___ Handouts

**Action Sub-Committee:**
___ Research
___ Develop an action plan
___ Have one on one meetings with key players before the event
Intergenerational Activities
Illinois Coalition for Community Services
Presented by Maryjane Bicksler

- Helping others improves the senior’s self worth and self esteem.
- For the senior it gives them a chance to get up and get out and feel useful.

Senior Corps—www.seniorcorps.org

Interest in using intergenerational strategies to create relevant community programs and social policy is growing. For almost 40 years, intergenerational pioneers have forged a road of respect and reciprocity. At the heart of the social compact is the understanding that our civil society is based on the giving and receiving or resources across the lifespan. We all need and, in turn, are needed at different stages of our lives. Intergenerational work demands that we recognize the inherent strength of each generation and the need we all share to be connected.

Generations United—www.gu.org

REASONS PEOPLE VOLUNTEER

- Feeling compassion for those in need
- Having an interest in the activity or work
- Gaining a new perspective on things
- The importance of the activity to people the volunteer respects

2-27-09
Illinois Coalition for Community Services—www.time-to.org
BRAND HURRICANE
By: Joshua Swanbeck, Art Director, Liquid Agency, Inc.

NUMBER OF PARTICIPANTS: Unlimited.

NECESSARY SUPPLIES: Construction paper, scissors, tape, colored pens, string and a timer.

ACTIVITY: To start the “Brain Hurricane” ask all participants to make a thinking cap using the supplies. Give them five minutes to do so. At the end of the five minutes, you have a room full of silly-looking sorts, all laughing at each other. This creates the perfect environment for creative thinking.

Then present the purpose or key question of the meeting and ask the participants to write down as many ideas as possible in five minutes.

Next, collect and then randomly distribute all the papers for round two. Give the people ten minutes to read what the other person wrote and add to it.

Then get everyone into small groups to discuss the ideas. To determine the best and most useful contributions, each group records all their ideas on an easel and then the entire group discusses and debates the results.

HURRICANE CHECKLIST

1. Get the right people in the room.
2. Define the problem/issue carefully.
3. Spend time hurricaning.
4. Explain and talk about the ideas until everyone is clear what they are.
5. Combine similar ideas.
6. Either by vote or consensus pick the top 3-6 ideas.
7. Put your ideas into action.

HURRICANE RULES

1. No judgments are made about any suggestion.
2. All ideas, even absurd or impractical ones, are welcome.
3. Quantity of ideas is a major objective, since it leads to quality.
4. Ideas may be combined, refined and piggy-backed.
5. Let your imagination soar.
6. Everyone participates; no observers.
7. Use inclusive language (consider diversity).
ORGANIZATIONS

Situational Analysis
Economic, Social, Political & Cultural Analysis

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

Organization
Human, Material & Financial Resources & Procedures

Performance Evaluation Measures

Monitoring & Trouble-Shooting

Internal & External Consultancy & Auditing

Evaluation

Feedback
### 2009 Philippine Youth Leadership Program

**Strategic Planning and Project Planning**

Facilitator: Wei Zheng, Ph.D.  
wzheng@niu.edu  
April 13, 2009

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#### Theme 1: Strategic Planning

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#### Overview

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

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#### What is strategic planning?

Strategic planning is a process of determining what a group of people want to be in the future and how it will get there.

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#### Why do we need strategic planning?

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

---

#### What comes out of strategic planning?

- Mission and vision  
- Environmental scanning  
- Objectives and strategies  
- Action plans  
- Measurement

---

<table>
<thead>
<tr>
<th>What comes out of strategic planning?</th>
<th>Why is your organization in existence? -- Mission</th>
</tr>
</thead>
<tbody>
<tr>
<td>□ Mission and vision: where do we want to go</td>
<td>□ The mission statement describes the overall purpose of the organization</td>
</tr>
<tr>
<td>□ Environmental scanning</td>
<td>□ The mission statement needs to communicate the essence of your organization to your stakeholders and to the public</td>
</tr>
<tr>
<td>□ Objectives and strategies</td>
<td>□ Guiding questions:</td>
</tr>
<tr>
<td>□ Action plans</td>
<td>- What do we do? For whom? Where?</td>
</tr>
<tr>
<td>□ Measurement</td>
<td>- How are we unique in what we do/our distinctive competence?</td>
</tr>
<tr>
<td></td>
<td>- What is our ultimate end in doing what we do?</td>
</tr>
</tbody>
</table>

**Examples of Mission Statements**

- The Oshkosh Public Library will be the community’s premier knowledge resource; and a recognized leader in promoting reading as a lifelong activity.
- We aim to transform society and culture by providing aspiring leaders with opportunities for self-renewal and development of leadership skills, values and behaviors. (Wisconsin Leadership Institute)
- The mission of NIU is the transmission, expansion, and application of knowledge through teaching, research and artistry, and public service.

**Examples of Vision Statements**

- The Milwaukee Public Library provides materials, services and facilities for all citizens of Milwaukee and others in order to meet present and future informational needs and raise the level of civilization in Milwaukee.
- The Boys and Girls Club is a youth guidance organization dedicated to promoting health, social, educational, vocational, cultural, character and leadership development. It aims to help young people to improve their lives by building self-esteem and developing values and skills during critical periods of growth.

**What is your dream community? -- Vision**

- Vision is the ideal future state when your organization achieves its mission

- Guiding Questions:
  - What impact will we have on the community, state, region? What will success look like for us?
  - What will the organization need to look like in ideal terms to achieve its mission? How will the organization act? What will its reputation be?

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

- The Center for the Deaf and Hard of Hearing will be the recognized statewide leader providing a continuum of dynamic and innovative programs for persons of all ages who are deaf or hard of hearing.
- We envision vibrant rural communities that are sustained through creativity, diversity, and collaboration. (USDA Office of Community Development)

Develop Vision and Mission

For your region:
- Develop a vision statement
- Develop a mission statement

How to do this?
- Brainstorm ideas individually and in a group
- Assign a facilitator
- Discuss and agree on the core mission and vision statements
- Condense the statements into 1-2 sentences

What comes out of strategic planning?

- Mission and vision
- Environmental scanning: what environment are we in?
- Objectives and strategies
- Action plans
- Measurement

What is the environment like?
-- SWOT Analysis/environmental scan

- Environmental scanning is the gathering, analysis, and use of information about events, trends and relationships in an organization’s surroundings – the knowledge of which is used in planning the organization’s future
What comes out of strategic planning?

- Mission and vision
- Environmental scanning
- Objectives and strategies: how can we get there?
- Action plans
- Measurement

How can you realize your dream community?

- Objectives

  - SMART objectives:
    - Specific
    - Measurable
    - Achievable
    - Realistic
    - Timeline

  - Write down 3 objectives for the next 3 years in your community

How can you realize your dream community?

- Strategies

  - Write down the strategies for achieving the objectives in the next 3 years in your community
  - Affinity diagrams for grouping strategies

What comes out of strategic planning?

- Mission and vision

- Environmental scanning: what environment are we in?

- Objectives and strategies

- Action plans: what can we do now?

- Measurement

What are the specific actions you can take?

- Action Planning

  - Align with objectives and strategies

<table>
<thead>
<tr>
<th>Objectives</th>
<th>Strategies</th>
<th>Actions</th>
<th>Implementer</th>
<th>Timeline</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1.1</td>
<td>1.1.1</td>
<td>(who is going to take that action)</td>
<td>(when the implementer is going to accomplish that action)</td>
</tr>
</tbody>
</table>
How do you know whether you have achieved your objectives?
--- Measurement

- What gets inspected gets respected
- Identify areas to measure
- Develop metrics
- Establish a tracking and reporting system

Steps for Strategic Planning

- Identify a lead organization
- Form a steering committee
- Involve all kinds of people
- Obtain resources
- Establish the process
- Develop a planning timetable

Things to consider when you conduct strategic planning:

- Focus on the planning process
- Involve as many stakeholders as possible, especially involve those who are going to implement the plan
- Have a facilitator for the planning meetings
- Have several planning meetings for forming strategic plans, confirming strategic plans, refining planning documents, etc.

Things to consider when you conduct strategic planning:

- Make sure the strategic plan is realistic
- Organize strategic plan into smaller action plans
- Specify who is to do what by when
- Assign a person to follow up on the execution of the action plans
- Communicate feedback from execution to the planning committee regularly

References

### Project Planning

#### Wei Zheng

#### Overview
- Why do we need project plans?
- Processes of project planning
- Develop project plans for your community

#### What is a project plan?
- The project plan is a consistent and coherent document that guides both project execution and project control.
- Essential elements:
  - What is to be done?
  - Who's authority?
  - How it is to done?
  - What time and money are needed?

#### Why do we need a project plan?
- Guide the project’s through execution and control.
- Document the planning assumptions.
- Document planning decisions regarding alternatives choices.
- Communicate with stakeholders.
- Define management reviews (as to content, extent, and timing).
- Establish project baselines for progress measurements and control.

#### Processes of Project Planning
- Assess community needs
- Set objectives and deliverables
- Identify tasks and structure
- Identify resources and timelines
- Using schedules and Gantt chart
- Assess progress

#### Processes of Project Planning

#### Assess Community Needs
- Most important step in project planning yet most likely to be neglected/rushed through
- A lot of project planning started with identifying objectives and missed out on the larger context
- Needs are gaps – the space between what currently exists and what should exist.
### How to identify community needs?

- **Who** – whose interest is the project serving?
- **Why** – why is the project necessary?
- **What** – what expectations and needs are addressed by the project?

### Tips for identifying WHO

- Prepare a list of people targeted or involved in the project.
- Talk to people in the target group to identify their real needs.
- Talk to people involved in the project and gain their support.
- Identify a project champion.
- Use brainstorming, focus groups, one-on-one interviews, survey, to gather and communicate information.
- Prepare written notes from your talks with other people.

### How to identify community needs?

- **Who** – whose interest is the project serving?
- **Who are the target group?**
  - Whose needs is the project addressing?
- **Who will help with the project?**
  - Design the project.
  - Carry out the project.
  - Support the project.
  - Identify project champions.
- **Who will potentially hinder the project?**
- **Why** – why is the project necessary?
- **What** – what expectations and needs are addressed by the project?

### Tips for identifying WHY

- Use one-on-one meetings, group meetings, and written correspondence to communicate with stakeholders.
- Involve stakeholders early on.
- Understand WIIFM (what’s in it for me) for each key stakeholder group.

### How to identify community needs?

- **Who** – whose interest is the project serving?
- **Why** – why is the project necessary?
- **What** – what expectations and needs are addressed by the project?
  - What gaps exist between current situation and desired situation?
Processes of Project Planning
- Assess community needs
- Set objectives and deliverables
- Identify tasks and structure
- Identify resources and timelines
- Using schedules and Gantt chart
- Assess progress

Set Objectives
- Set SMART objectives:
  - Specific
  - Measurable
  - Achievable
  - Realistic
  - Timely
- Objectives + measures + targets

Processes of Project Planning
- Assess community needs
- Set objectives and deliverables
- Identify tasks and structure
- Identify resources and timelines
- Using schedules and Gantt chart
- Assess progress

Identify tasks and structure
- Use a Work Breakdown Structure (WBS)
  - Identify major pieces of work
  - Major pieces of work ➔ component parts of each piece
  - Formats: organizational chart format, indented-outline format
  - 100% rule
- Use a network diagram
  - Sequence of tasks/workflow
  - Establish a vehicle for scheduling

Work Breakdown Structure Formats

Outline format example
1.0 design project
2.0 build support
  2.1 gather stakeholder
  2.2 record stakeholder opinions
3.0 execute project
4.0 evaluate project
Network Diagram Formats

Processes of Project Planning
- Assess community needs
- Set objectives and deliverables
- Identify tasks and structure
- Identify resources and timelines
- Using schedules and Gantt chart
- Assess progress

Identify Resources and Timelines
- Resources: people, equipment, facility, funding, etc.
- Timelines: when to do each task

Scheduling
- Scheduling includes who’s doing what and when they’re expected to be doing it.
- Tips for scheduling:
  - Ask the people will actually do the work
  - Get an objective expert’s opinion
  - Find a similar task in a completed project plan to see how long it takes
  - Make your best educated guess
Budgeting

- A budget allows you to see whether the necessary funds are available to support the project
- Possible costs:
  - Room rental
  - Equipment (computer, projector, etc.)
  - Speaker fees
  - Materials (handouts, name tents, etc.)
  - Marketing (flyers, brochures, etc.)
  - Travel
  - Other

Sample Budget

<table>
<thead>
<tr>
<th>Item</th>
<th>Cost</th>
</tr>
</thead>
<tbody>
<tr>
<td>Needs Assessment/Development</td>
<td>$10,000</td>
</tr>
<tr>
<td>Coaching Fees</td>
<td>480,000</td>
</tr>
<tr>
<td>Travel Costs</td>
<td>53,000</td>
</tr>
<tr>
<td>Trainee Time</td>
<td>9,200</td>
</tr>
<tr>
<td>Administrative Support</td>
<td>14,000</td>
</tr>
<tr>
<td>Administrative Overhead</td>
<td>2,000</td>
</tr>
<tr>
<td>Telecommunication Expenses</td>
<td>1,500</td>
</tr>
<tr>
<td>Facilities (Conference Room)</td>
<td>2,100</td>
</tr>
<tr>
<td>Evaluation</td>
<td>8,000</td>
</tr>
</tbody>
</table>

Total 579,800

Putting it altogether: Using Gantt Chart

- Gantt chart

Processes of Project Planning

- Assess community needs
- Set objectives and deliverables
- Identify tasks and structure
- Identify resources and timelines
- Using schedules and Gantt chart
- Assess progress
Assess Progress

- Reconfirm the plan
  - Before each group of activity, reconfirm with group members to activities they agreed to perform, start and end dates, resources available
- Assess performance
  - Have members record progress toward completion of tasks, actual start and end dates, expenditures
- Taking corrective actions
- Keep people informed
  - Share achievements, problems, and future plans with the project’s stakeholders

Tips for Assessing Progress

- Reconfirm with people before tasks
- Set aside space (physical or electronic) for recordings of progress and expenses
- At regular intervals, have people submit their recordings of progress and expenses
- Use an electronic tracking tool
- Keep everyone informed

Use Gantt chart to assess progress

Processes of Project Planning

- Assess community needs
- Set objectives and deliverables
- Identify tasks and structure
- Identify resources and timelines
- Using schedules and Gantt chart
- Assess progress

References

Planning Actions
Dr. Wei Zheng

2009 Philippine Youth Leadership Program

Planning Actions

Facilitator: Wei Zheng, Ph.D.
wzheng@niu.edu
April 13, 2009

Overview

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

Why do we need action plans?

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

Develop a Group Action Plan

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

Group Action Planning

Your Objectives

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

Develop an Individual Action Plan

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

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

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

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

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

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

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

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

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

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

**Rey Ty**

**Name** Abdullah Khan  
**Date** June 21, 2010

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

<table>
<thead>
<tr>
<th>Actions</th>
<th>People Involved</th>
<th>Resources</th>
<th>Timeline</th>
<th>Evaluation</th>
</tr>
</thead>
</table>
| 1. To organize members of a **core group** who will plan, implement & evaluate the two-day workshop | Organize a **Planning Committee** composed of representatives of government, NGO, academe, including at least:  
1 Lumad  
1 Maranao  
1 Maguindanao  
1 Tausug  
1 Roman Catholic | Volunteer time, meeting place, come up with a Master Plan (concept paper, program details, budget, expectations…) | Meet once a week until the implementat ion of the program in October 21, 2010 | All representatives are present & active in all meetings |
| 2. To **solicit support** in cash or in kind to conduct the 2-day workshop | Invite volunteers who are finance or budget officers (in their professional work) to compose the **Finance Committee** | Preparation of budget proposals to be submitted to government agencies, NGOs, schools, etc. to give support or to be co-sponsors | October 1, 2010 | Must have the required budget in cash or in kind in order to run the program |
| 3. To prepare the **logistics** of the 2-day program to deal with the procurement, distribution, maintenance, and replacement of materials and personnel | Invite volunteers to compose the **Logistics Committee** | Preparation of a logistics plan, make arrangements & check the arrangements | October 7, 2010 | No problem with room reservations, equipment, supplies, etc. |
| 4. To **invite participants** | Invite volunteers to compose the **Social Marketing and Participants Invitation Committee** | List of prospective invitees from different religious & ethnic groups | October 1, 2010 | Confirmation of 50 participants of equal representation from the different communities |
| 5. To **invite resource persons** | Invite volunteers to compose the **Speakers’ Invitation Committee** who will invite speakers as well as collect their handouts by email which will be used in the production of a book | List of topics, Speakers’ Pool | October 1, 2010 | Confirmation of all resource persons to cover all sessions |
| 6. To make | Invite volunteers to | Time, dates, and place of | October 7, 2010 | Confirmation of all |

<table>
<thead>
<tr>
<th><strong>accommodations and food arrangements</strong></th>
<th>compose the <strong>Accommodations &amp; Food Committee</strong> who will plan, order, organize the serving of food, and cleaning up</th>
<th>accommodation and halal meals 5 times a day</th>
<th>2010</th>
<th>accommodations and food arrangements and the serving of food with no problems</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>7. To make arrangements for audio-video equipment</strong></td>
<td>Invite volunteers to compose the <strong>A/V Committee</strong> who will coordinate with the A/V technicians as well as ensure that A/V equipment operate properly during the training program</td>
<td>Detailed list of A/V needs of each resource person for each day</td>
<td>October 7, 2010</td>
<td>Availability and well functioning of all A/V equipment during each training session</td>
</tr>
<tr>
<td><strong>8. To document and publish the proceedings so that many more people and groups can benefit from the program</strong></td>
<td>Invite volunteers to compose the <strong>Documentation Committee</strong> who will document the proceedings with a view to publish them</td>
<td>Clear instructions, objectives, format, and procedures for documentation</td>
<td>November 30, 2010</td>
<td>Submission of final draft which is publication ready</td>
</tr>
<tr>
<td><strong>9. To take photos and videos of the proceedings</strong></td>
<td>Invite volunteers to compose the <strong>Photo and Video Documentation Committee</strong></td>
<td>Digital Camera, Digital Videocam, Batteries, power cords, extension cords, tripods, digital cards, card readers, etc.</td>
<td>November 30, 2010</td>
<td>Presentation of digital photos in CDs and video productions</td>
</tr>
<tr>
<td><strong>10. To ensure the smooth operation of the 2-day training program</strong></td>
<td>Invite volunteers to compose the <strong>Operations Committee</strong> who will work during the conduct of the training program</td>
<td>All lists: list of committees and their members; contact information of everyone involved in the program; list of speakers &amp; participants, list of those providing board &amp; lodging; contracts, etc.</td>
<td>Oct. 15-30, 2010</td>
<td>Overall smooth operation during the training program from A/V to food, accommodations, resource persons, documentation, to photo &amp; video documentation, etc.</td>
</tr>
<tr>
<td><strong>11. To evaluate the whole training program</strong></td>
<td>Invite all core group members and volunteers to compose the <strong>Post-Training Evaluation Committee</strong></td>
<td>Results of the formative evaluation and summative evaluation; feedback</td>
<td>November 15, 2010</td>
<td>Consensus on the strengths, weaknesses, challenges &amp; opportunities for the future</td>
</tr>
</tbody>
</table>

**Your Goals:** Phase 2: To improve inter-ethnic relations by inviting participants and organizers of the “Majority-Minority Relations Program” to do community service in a Lumad Village in Bukidnon from December 20 to 22, 2010

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

What: One-Day Inter-Ethnic Workshop for Youth in Barangay Mecca
Why: To transform the attitudes of the youth in a community of 250 families that adopt inter-ethnic understanding and mutual respect
When: August 18, 2010
Where: Sta. Cruz Island
How: Active Listening, Dialogue, Active Problem Solving
Who: Dayang Nur Sulaiman’s Personal Action Plan

Timetable in Gantt chart
Preparation Starts in June 15, 2010

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

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

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

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

1. Departmental Mission

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

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

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

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

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

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

<table>
<thead>
<tr>
<th>EXAMPLE</th>
<th>Focus Group</th>
<th>External Review</th>
<th>Benchmarking</th>
<th>Surveys</th>
</tr>
</thead>
<tbody>
<tr>
<td>Objective 1</td>
<td>X</td>
<td></td>
<td>X</td>
<td></td>
</tr>
</tbody>
</table>
6. **Evidence by Objective (Results, Available Data)**
   - Using your assessment data collected from methods you identified above in #5, show the extent to which objectives are being met.
   - Link evidence to each objective.

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

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

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

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

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

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

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

All pages should be numbered.
**Project Title:** Educating Towards the Creation and Promotion of a Culture of Peace

**Rationale/ Background**

Western Mindanao is still an area of conflict in matters of culture, politics, and religious belief. As observed and experienced, situations of conflict arise in many different scales in almost all aspects of human existence. We see the resurgence of conflicts, acts of violence and intolerance of individuals and groups. We face difficulties such as unequal opportunities, environmental degradation, and various health and social problems. These situations make the offering of peace education imperative for all institutions, both government and non-government organizations as their proactive response to the demands of the times. As said in the UNESCO’s Medium Term Strategy 1996-2001, “Education is at the heart of any strategy for peace building. It is through education that the individual acquires the values, skills, and knowledge needed to build a solid basis of respect for human rights and democratic principles and the complete rejection of violence, intolerance, and discrimination” (p.12).

Thus, realizing the growing relevance of peace education, the Zamboanga Life Care Services, Incorporated (ZLCS, Inc) in collaboration with the 1st Infantry Tabak Division, Philippine Army sees the urgent need to integrate a peace education component into the training program of the military, particularly of the 1st Infantry Tabak Division, Philippine Army. This direction is considered as one of the venues by which non-government organizations can enhance their partnerships with government institutions such as the military through collaborative efforts in the creation and promotion of a culture of peace especially in this part of the country.

It is therefore on this perspective that this project entitled, “Educating Towards the Creation and Promotion of a Culture of Peace” is being proposed. It is our hope that such collaborative effort can be our modest contribution to the formation of a new generation of military that is much aware and concerned about promoting and building of a just and a more humane society.

**Project Description**

The meaning of peace education may be better understood by reflecting on these two essential questions:

1. How can education contribute to a better awareness of the root causes of conflicts, violence and peacelessness at the global, national, regional, community, and inter and intra-personal levels?
2. How can education simultaneously cultivate values and attitudes, which will encourage individual and social action for building more peaceful world?

Hence, peace education requires both understanding and practice, both reflection and action. It is insufficient to merely understand why conflicts and violence abound in the world; one must also act to create more peace (Toh, 1987).

This project “Educating Towards the Creation and Promotion of a Culture of Peace” is a Basic Orientation on Peace Education for selected organic, Non-Commission Officers, and other members of the 1st Infantry Tabak Division of the Philippine Army, which will be carried out in a form of a three-day seminar – workshops.

It will be a collaborative effort between the Zamboanga Life Care Services, Incorporated (ZLCS, Inc), a Non-Government Organization based in Zamboanga City and the 1st Infantry Tabak Division, Philippine Army, a Government Organization also based in Zamboanga City.

The 1st Infantry Tabak Division Philippine Army through its Commanding General and Training Program Officer in consultation with the President and Program Coordinator of the ZLCS, Incorporated will set the schedule (preferably first week of July) and identify the prospect participants (not more than forty; other criterion will be established later to make sure we get the right participant for the program) who will undergo the Basic Orientation on Peace Education Seminar – Workshops.

The Zamboanga Life Care Services, Inc. on the other hand will be responsible for providing the “experts” or facilitators/speakers and for the conduct of the three-day Basic Orientation on Peace Education seminar – workshops.

**Objectives**

This project therefore hopes to achieve the following objectives:

1. To provide a broader orientation and raise awareness of peace education concepts, issues and pedagogical principles;
2. To develop values and attitudes which will ultimately lead to action for a more peaceful world; and
3. To ollage participants in the different creative and participatory activities and approaches in peace education.

**Expected Output**

The project outputs include (1) a documentation or terminal report that will be submitted to the funding agency. This will include hardcopies of the workshop modules, hand outs, activity sheets, and other workshop outputs including photos; and (2) formation of a Peace Education Core Team who will be responsible for the integration of the Peace Education component into the regular Training Program of the Military. This means part of the responsibilities of the Core Team would be (2.1) the development of a Peace Education Curriculum that can be integrated into the present Military Training Program of the 1st Infantry Tabak Division, Philippine Army; and (2.2) establishment of a mechanism that would allow a regular monitoring and feedback giving of the program.

**Project Components**

The project is divided into the following components:

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

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

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

**Strategies of Implementation**

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

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

**Target Beneficiaries**

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

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

**Schedule and Venue of Implementation**

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

**Proposed Budget**

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

**Output Indicator**

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

**Sustainability Plan**

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

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

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

**Date:** May 3, 2007
CHAPTER 9: PARTING WORDS AND CLOSING ACTIVITIES

Solemn Pledge
Rey Ty

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

Materials:
Commitment Buddy Form

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

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

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

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

Resources:
A sheet of paper, pens

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

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

Objective: To apply what you have learned to solve a real-world problems in your community.

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

<table>
<thead>
<tr>
<th>My Work Statement Follow-Up Form</th>
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<tbody>
<tr>
<td>1. My Situation 1</td>
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</table>

<table>
<thead>
<tr>
<th>Your Work Statement Follow-Up Form</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Your Situation 1</td>
</tr>
<tr>
<td>2. Your Situation 2</td>
</tr>
<tr>
<td>3. Your Situation 3</td>
</tr>
</tbody>
</table>

My Name ______________________________________ Your Name ______________________________________

My Phone _________________________________ Your Phone _________________________________

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

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

Thanks to

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If I Were to Receive an Award…
Rey Ty

Please print your answers legibly.

1. What is your name? _____________________________________________________________________

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

3. Why? _______________________________________________________________________________

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

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

6. Why? ________________________________________________________________________________

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

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

9. Why? ________________________________________________________________________________

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

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

12. Why? ________________________________________________________________________________

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