

Panagtagbo sa Kalinaw ug Panag-uli

*An Updated Basic Orientation Manual towards a
Culture of Peace for Mindanao communities*

A project of:
CATHOLIC RELIEF SERVICES – USCCB
Peace and Reconciliation Program
Mindanao Regional Office
Davao City, Philippines



GLOSSARY

CHED	Commission on Higher Education
Christian	Refers to a follower of the different faiths who believe in Jesus Christ, such as the Roman Catholics, Protestants, Iglesia ni Kristo, etc.
COP	Culture of Peace
CRS	Catholic Relief Services – The official international development agency of the United States Conference of Catholic Bishops
Culture	Way of life; what we are used to doing
DepEd	Department of Education (formerly DECS)
Ethno-grouping	Groupings according to ethnicity (a social group within a certain culture), such as Moro group: Maranao, Maguindanao, Tausug, etc.; Lumads: Subanen, T'Boli, Manobo, etc.; Settlers: Boholano, Cebuano, Ilonggo, etc.
Facilitator	Used interchangeably with trainer; one who facilitates the training
Islam	Religion that professes that there is only one God, Allah, and Muhammad is His Prophet.
Lecturette	A mini-lecture; a brief input on a subject matter bringing up only the main points
Lumad	Refers to a member of any of the 18 indigenous tribes in Mindanao who have kept their own system of beliefs. Also known as indigenous peoples or cultural communities
Majority	Refers to any of the tribes of a given area who belong to the social groupings that comprise the larger portion of the general population. In the Philippine or Mindanao context, this refers to the rest who do not belong to the Moro or Lumad groups. In the ARMM context, this refers to the the Muslim-Moro people. For this module, this
MinCARRD-XSF	Mindanao Support and Communication Center for Agrarian Reform and Rural Development –Xavier Science Foundation
Moro/	
Bangsamoro	Refers to a member of any of the 13 indigenous predominantly Muslim tribes in Mindanao
Muslim	Refers to a follower of Islam
NUC	National Unification Commission, former name of OPAPP
OPAPP	Office of the Presidential Adviser on the Peace Process, formerly the NUC
ZoP	Zone of Peace
SoP	Sanctuary of Peace
SfP	Spaces for Peace
<i>Panagtagbo sa Kalinaw Manual</i>	Basic orientation manual towards a culture of peace for Mindanao Communities, the primary resource material used in the development of this COP –CB Module
Settler	Refers to a member of any of the majority tribes in Mindanao who can trace their roots from either Luzon or Visayas.
Trainer	Used interchangeably with facilitator; one who gives the training
Tri-People	Refers to the distinct cultural composition of the people of Mindanao: the Bangsamoro, the Lumad and the Settlers
UNESCO	United Nations Educational Scientific and Cultural Organization
Workshop	As a methodology, it means dividing the participants of a plenary into small groups and work o something, more often discussions on a particular topic/issue/etc., and sometimes to organize an activity, such as a role play, etc.

THE *PANAGTAGBO SA KALINAW UG PANAG-ULI* MANUAL

This manual is an advancement of the *Panagtagbo sa Kalinaw Manual: A Basic Orientation Manual Towards a Culture of Peace for Mindanao Communities*. Its training design is based on the updated flow of the Culture of Peace workshop designed by the Catholic Relief Services through Myla J. Leguro, Senior Program Manager, and Emmanuel B. Amancio, former Program Officer, as well as pilot tested by Ida Denise Giquinto, Training Coordinator, of the Mindanao Regional Office – Peace and Reconciliation Program.

THE DESIGN

This manual is divided into five Modules.

Module 1: Getting Started and Understanding Self

This module is divided into two parts, namely: 1) Getting Started, and 2) Understanding Self. The first part sets the mood, as well as provides the framework of the training. This will help the participants become acquainted with one another and allow them to open spaces together as a learning community. This will also help the participants familiarize themselves with the training design.

The second part will introduce activities that aim to cultivate a better understanding of him/herself and prepares an individual at the personal level towards becoming an effective peace advocate and peacebuilder. This will help provide the participants with the right frame of mind in preparation for the succeeding modules.

Module 2: History of Conflict in Mindanao

This module attempts to trace the common roots of the Settler, Moro and Lumad in Mindanao. It also seeks to establish how they had diverged and were separated by historical conflict and how they can re-establish the traditional connection for purposes of unity, peace and development. It also seeks to make the participants identify, analyze and address the roots of their biases or prejudices.

Module 3: Challenges for Transformation

This module opens spaces for the participants to move from a situation of hopelessness – or a situation of conflict – to a situation of peace, from a situation of injustice to a situation of justice and equity for all, from a situation of misunderstanding to a situation of understanding and acceptance, and from a situation of division to a situation of unity in the midst of diversity.

Module 4: Towards a Culture of Peace

This module seeks to expound on the concept of the culture of peace and outlines what is required upon individuals in order to work together in moving towards it. From the discussions, sharing, input, and processing, participants will be given time to reflect on their personal experience and cultural backgrounds as well as experience appreciation, acceptance and healing brought about by our different histories and culture.

Module 5: Re-entry Planning

This module seeks to facilitate the development of a realistic and time-bound re-entry and action plan with the participants for interventions that promote the culture of peace within the organization, within the communities where the organization operates, and within Mindanao.

FORMAT OF THE TRAINING

The training process is presented as a package, but when necessary, some exercise may either be replaced or modified. Some parts, because of time constraints, may also be skipped and treated as a separate training (as in the case of the different approaches to peacemaking, which can be conducted as a training on conflict resolution skills.)

Depending on the reality in the field, you may be able to schedule either a live-in or live-out training although the former is highly recommended.

The whole training design is intended to be a five-day training. However, as earlier stated, the training design can be modified into a three-day training and even a one-day training.

For a five-day training, the following is the general guide in scheduling the activities:

DAY	TIME	MODULE	ACTIVITY
Day 0	Afternoon	Arrival of participants	
Day 1	Morning	Module 1	Getting Started Preliminaries Introduction Building the Learning Community Expectation Check and Overview of the Course Evolution of Culture of Peace Process
	Afternoon		Understanding Self Nature of the Human Being Proactive Model The Person as a Peacebuilder <u>Johari Window</u> Processing Perceptions
Day 2	Morning	Module 2	Mindanao History Ethno-history Historical Journey
	Afternoon		Historical Review (Input) - Historical Roots of Conflict - Sharing on the Peace Process
Day 3	Morning	Module 3	Challenges for Transformation Basics of Conflict and Conflict Transformation Understanding Conflict Transformation
	Afternoon		Skills Building - Conflict Analysis Tools - Peaceful Approaches in Resolving Conflicts
Day 4	Morning	Module 4	Towards a Culture of Peace Understanding Culture of Peace - Understanding Culture - Understanding Peace
	Afternoon		Sharing of Cultural Resources Healing and Reconciliation Visioning
Day 5	Morning	Module 5	Re-entry Planning Our role in achieving the vision How to Operationalize COP in the community Partnership and Convergence Pledge of Commitment
	Afternoon		Closing Ritual
Day 6	Morning	Departure – Home Sweet Home!	

For a three-day training, the following is the general guide in scheduling the activities:

DAY	TIME	MODULE	ACTIVITY
Day 0	Afternoon	Arrival of participants	
Day 1	Morning	Module 1	Getting Started Preliminaries Introduction Expectation Check and Overview of the Course Evolution of Culture of Peace Process
	Afternoon		Understanding Self The Person as a Peacebuilder Processing Perceptions
Day 2	Morning	Module 2	Mindanao History Ethno-history Historical Journey Historical Review (Input) - Historical Roots of Conflict (Abridged) - Sharing on the Peace Process (Overview Only)
	Afternoon	Module 3	Challenges for Transformation Basics of Conflict Understanding Conflict Transformation Skills Building - Conflict Analysis Tools (Conflict Tree Only) - Peaceful Approaches in Resolving Conflicts (Communication & Negotiation Only)
Day 3	Morning	Module 4	Towards a Culture of Peace Understanding Culture of Peace (Input Only) - Understanding Culture - Understanding Peace Sharing of Cultural Resources Healing and Reconciliation Visioning
	Afternoon	Module 5	Re-entry Planning Partnership and Convergence Pledge of Commitment Closing Ritual
Day 4	Morning	Departure – Home Sweet Home!	

For a one-day training, the following is the general guide in scheduling the activities:

DAY	TIME	MODULE	ACTIVITY
Day 1	Morning	Module 1	Getting Started Preliminaries Introduction Understanding Self The Person as a Peacebuilder Processing Perceptions
		Module 2	Mindanao History Ethno-history Historical Review (Input) - Historical Roots of Conflict (Abridged)
	Afternoon	Module 3	Challenges for Transformation Basics of Conflict and Conflict Transformation
		Module 4	Towards a Culture of Peace Understanding Culture of Peace (Input Only) Visioning Closing Ritual

MODULE 1:

GETTING STARTED and UNDERSTANDING SELF

DESCRIPTION:

This module is divided into two parts, namely: 1) Getting Started, and 2) Understanding Self. The first part sets the mood, as well as provides the framework of the training. This will help the participants become acquainted with one another and allow them to open spaces together as a learning community. This will also help the participants familiarize themselves with the training design.

The second part will introduce activities that aim to cultivate a better understanding of him/herself and prepares an individual at the personal level towards becoming an effective peace advocate and peacebuilder. This will help provide the participants with the right frame of mind in preparation for the succeeding modules.

MODULAR OBJECTIVES:

1. To enable the participants to know each other;
2. To allow the participants and facilitators to set expectations and level-off;
3. To provide the participants with an overview of the training;
4. To allow the participants to better understand themselves and their fellow participants;
5. To present models on how a person can be a peacebuilder; and
6. To allow the participants to surface their present perceptions about themselves and others from a cultural point of view.

MODULE 1: GETTING STARTED

ACTIVITY 1 – Preliminaries (Ecumenical Prayer and Welcome)

OBJECTIVES:

- To create a climate of unity and mutual acceptance regardless of differences in religion and beliefs; and
- To impress on participants that everyone's presence is warmly appreciated and welcomed.

MATERIALS:

- List of participants and their places of origin.

PROCEDURE:

1. From the registration sheet, check the composition of participants (either a mix of Settler, Moro and Lumad, a combination of any two groups, or homogenous). Depending on the composition, request a representative from each group to lead the ecumenical prayer one at a time.
2. Thank the representatives and allow the participants to sit comfortably before the welcome remarks. You can ask somebody from the host community or organization (ranking official or elder) to welcome the participants. If this is the case, the one concerned must be briefed on the length of time of his or her address. Brief the person likewise about the nature of the training, as well as the composition of the participants for him or her to be able to give remarks that would not alienate the participants. Introduce your guest properly to the participants.
3. Thank the guest immediately after his or her remarks.

Note to the facilitator: Do not commit the mistake of asking a female Muslim to lead the prayer if there are Muslim males around. The former can only lead the prayer if there are no Muslim males present.

(Adapted from the *Panagtagbo sa Kalinaw* Manual)

MODULE 1: GETTING STARTED
BUILDING THE LEARNING COMMUNITY

ACTIVITY 2 –
Introduction (Getting to Know You)

OBJECTIVES:

- To introduce the process of getting to know each other better among the participants; and
- To create a friendly and open environment conducive to learning.

MATERIALS:

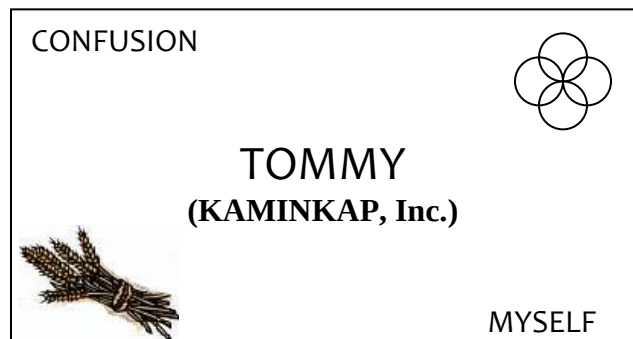
- Permanent Markers
 - Pre-cut metacards (approx. 6" x 4") of different light colors with cord (to hang around the neck)
 - Crayons
-

PROCEDURE:

1. Ask each participant to pick a pre-cut metacard with a color of his/her choice. Ask them to respectively write or draw the following on the metacard:
 - a. His/her nickname at the center of the metacard in bold letters and the organization he/she represents below it in parentheses.
 - b. His/her perception of the conflict situation in Mindanao, in a word or through a symbol, at the upper left corner.
 - c. His/her concept of peace, also in a word or through a symbol, at the upper right corner.
 - d. His/her vision for a peaceful Mindanao, also in a word or through a symbol, at the lower left corner.
 - e. His/her personal commitment or contribution to realize his/her vision, again in one word or through a symbol, at the lower right corner.

Inform them that they have the option to color their work using the crayons made available to them. Give them about 15 minutes to complete their task.

The metacard
would look like this:



(Illustration developed by Tommy Pangcoga)

**MODULE 1: GETTING STARTED
BUILDING THE LEARNING COMMUNITY**

2. After the suggested time, ask the participants to hang their metacards around their neck showing what they have written on them. Give them the following instructions:
 - a. Form two circles.
 - b. Those in the inner circle are to face those in the outer circle.
 - c. As soon as you face your partners, take turns in interviewing each other and ask questions about what is printed on each other's cards.
 - d. You only have five minutes per pair for the interviews.
 - e. After five minutes, those who are in the outer circle will have to move clockwise while those inside will remain where they are just so they will find a new pair.

Do the same process until they are able to interview everybody else in the room. They are not supposed to argue with whatever is written on the cards.

3. Check for questions or clarifications. Make sure that everybody understands the instruction before starting the activity where they stand up and do as instructed earlier.
4. As soon as they get to introduce themselves to everyone else, ask all of the participants to return to their seats.

Thank everyone for participating and beginning the process of building a learning community within the group. Remind them of the many opportunities to continue with the process – during breaks, over meals, and during free time.

Note to the Facilitator:

- a. If there is a limitation in space to do the exercise, you can opt to expand the activity area to include other rooms or the area outside the room. You may divide the participants into two groups and let half of each group transfer from one room to the other until each participant has introduced himself/herself to all the rest.
- b. If there are a relatively small number of participants, say less than twenty (20), you may form them into a single circle and let them take turns in introducing themselves.
- c. As facilitator, you may take part in the activity, or you may introduce yourself before or after the exercise.

"Glory to God in high heaven, peace on earth to those on home His favor rests." (Luke 2:14)

"(This will be) their cry therein: 'Glory to Thee, O Lord!' and 'Peace' will be their greeting therein! And the close of their cry will be: 'Praise be to God, The Cherisher and Sustainer of the World!'" (Surah 10:10)

(Adapted from the *Panagtagbo sa Kalinaw Manual*)

**MODULE 1: GETTING STARTED
BUILDING THE LEARNING COMMUNITY**

**ACTIVITY 3 –
Community Building Activity (Circle to Square)**

OBJECTIVES:

- To introduce the process of community building among the participants; and
- To create a “community” environment among the participants.

MATERIALS:

- Handkerchief or similar cloth

PROCEDURE:

1. Ask the participants to form one large circle, with them facing into the circle.
2. Each one will be provided with, or asked to produce, a handkerchief or clothing of similar size that is enough wrap around the head and over the eyes.
3. Pick one from the circle and ask the person to his/her right or left to blindfold that participant. Repeat this process until all but the last person is blindfolded. Blindfold the last person.
4. While blindfolded, ask the entire group to move themselves to reform themselves from a circle to a perfect square.
5. After the activity, ask everybody to go back to their seats.
6. Process the activity by sharing that it is essential for the whole group to build and develop a sense of being a community during the course of the training. Each one will have a role to play and views to share, just like any actual community. Developing the plenary into a learning community will allow spaces for the participants to truly have a good feel and get a better opportunity of internalizing what will be discussed in the following days.

Notes to the facilitator:

1. It will be important to watch the group dynamics: i.e. who takes a leadership role, who sits back, who is encouraged, who is encouraging, and who is ignored or disrespectful.
2. It is also important to process the group dynamics that developed through the course of the activity, as well as the feelings and/or realizations of the participants after doing the activity.

(Adapted from the CTU/CRS Global Peacebuilders Icebreakers and Community Building Handout)

MODULE 1: GETTING STARTED
EXPECTATION CHECK

ACTIVITY 4 –
Surfacing of Expectations

OBJECTIVES:

- To allow the expression of expectations in relation to the training in terms of content, process, and other aspects; and
- To level-off the expectations of the facilitators/ trainers and the participants to help clarify from the very start, which among these can be responded to during the training. This can also clarify those expectations that cannot be responded to and accommodated in the training.

MATERIALS:

- Yellow, white and green metacards approx. 3" x 8" in size
- Permanent Markers
- Masking tape
- Board
- Scissors

PROCEDURE:

1. Give the following general guide questions:
 - a. Why am I here? (personal, institutional/organizational)
 - b. What do I expect from the training's:
 - i. Content
 - ii. Process
 - iii. Facilitators
 - iv. Co-Participants
 - c. What is my role as a participant?
2. Ask the participants to color-code their responses (writing these down on the metacards provided). The color yellow may be for responses to question "a", white for responses to question "b-i", green for "b-ii", red for "b-iii", blue for "b-iv", and pink for "c". Remind them to write down only one idea per metacard, using key word(s), and to write them in print and in bold letters. If they have more to write down, they can use more metacards.

Encourage the participants to post their cards anywhere on the board provided as soon as they finish.

MODULE 1: GETTING STARTED
EXPECTATION CHECK

The matrix of expectations can look like this:

Why am I here?	Content	Process	Facilitators	Co-Participants	What is my Role?
1. 2. 3. 4.					

(Matrix based on the *Expectation Check Workshop* Outputs of CRS peace workshops)

4. Cluster the cards according to colors rewriting ideas that were mistakenly written on a different colored card. If there are cards with more than one idea, separate them by cutting paper or rewriting all the ideas on other cards.
5. Before collapsing the participants into categories, quickly go through all the cards and check whether there are ideas that cannot be clearly placed in any of the categories. Ask for clarifications either from the owner of the card or from anybody who may wish to provide clarifications. Once the group has agreed to accept all the ideas as written, emphasize that the cards are now collectively owned, thus, they have also to participate.
6. Proceed with the categorization participated in by the participants. Metacards that have related ideas will now be clustered as one putting one card on top of the other. You can also look for some relationships.
7. As soon as all the ideas have been clustered, mention also the expectations of facilitator and match them with that of the participant's. Check whether there are those that, although not considered in the program, may be accommodated. Otherwise, be honest to inform them that there are expectations that may not be responded to or considered at the moment by may not be considered as an input to the plans for future activities. Assure them that you will try to be sensitive to their suggestions especially with regard to processes and to group dynamics.

Note to the facilitator:

1. In addition to being a good physical exercise or break, the activity gives you enough time to make a quick pan of the ideas written cards while these are being placed on the board.
2. *(Optional) If there are time constraints, you may incorporate here the activity "Setting of Ground Rules" by adding "What ground rules would you like to be observed during the course of the training?" after the column on "Co-Participants".*

(Adapted from the *Panagtagbo sa Kalinaw* Manual)

MODULE 1: GETTING STARTED
OVERVIEW OF THE COURSE

ACTIVITY 5 –
Evolution of the COP Process and Training Overview

OBJECTIVES:

- To present the evolution of the Culture of Peace process;
- To present the overview and brief description of the training;
- To organize host teams that will assist in the day-to-day running of the training; and
- To develop training guidelines in a participatory manner.

MATERIALS:

- Training Design
- Training Schedule

PROCEDURE:

1. Give a short input on the Evolution of the COP Process in Mindanao (Page 16).
2. Give a brief description of the Culture of Peace workshop (Page 17). You can also use the Training Design Guide provided on Page 3.

MODULE 1: GETTING STARTED
OVERVIEW OF THE COURSE

INPUT 1 –
Evolution of the Culture of Peace Process in Mindanao

The Culture of Peace Process could trace its roots after democracy was restored through People Power in 1986, ending the dictatorship of Ferdinand E. Marcos. Calls made by different sectors of society for government to establish an agency that would work for peace would be addressed started.

On 1992, the National Unification Commission (NUC) was established. Through this agency, peace educators were given an environment to hold a meeting in Cagayan de Oro. This meeting started the desire of the participants to develop a "counter-culture" to that of the culture of violence. This counter culture is the culture of peace.

The COP Process also took off at about the same time that the Final Peace Agreement between the Government of the Republic of the Philippines (GRP) and the Moro National Liberation Front (MNLF) was signed on September 1996. When the Agreement was signed, people were somehow expecting that there would be an end to the conflict in Mindanao. This created an environment for people to try to cooperate with the government's peace program. Subsequently, responses from various peacebuilding groups and agencies to bring substance to the Sixth Path (Nurturing a positive climate of peace) of the Six Paths to Peace formulated by the NUC, now known as the Office of the Presidential Adviser on the Peace Process (OPAPP), came.

This process aimed at bringing the Culture of Peace paradigm to the grassroots level so that it may serve as one of the catalyzing effects that would help substantiate the Sixth Path to Peace.

After a gathering of peace educators in Cagayan de Oro City in July of 1996, a follow-up workshop in August of that year was conducted to concretize a suggestion made by one of the participants of the gathering. The follow-up workshop produced tentative modules that could be used by any peace advocate who would like to organize and/or facilitate fora, trainings and the like using the culture of peace paradigm.

The initial modules underwent several revisions and improvements. Trainings of trainers were also conducted in order to develop "peace" trainers who could help train, facilitate and propagate the culture of peace paradigm. The modules were further improved based on the experiences and feedbacks of the trainers based on the series of pilot tests made.

MODULE 1: GETTING STARTED
OVERVIEW OF THE COURSE

Soon thereafter, a quadripartite agreement between UNICEF, CRS, OPAPP and MinCARRD-XSF made possible the production of the *Panagtagbo sa Kalinaw* Training Manual, a basic orientation manual towards a culture of peace for Mindanao communities, which was designed for grassroots level peace trainings. This manual was published on 1998 and has since been used as a primary resource material or guide in the conduct of culture of peace workshops all over Mindanao and even in some parts of Visayas and Luzon. Since its release, many agencies and organizations promoting peace and human rights in Mindanao and in the Philippines have developed and published their own peace modules that have used the *Panagtagbo* Manual as a major reference material, or have incorporated portions of the manual into their own modules.

Within a span of about ten years, the COP process in Mindanao has helped in catalyzing peace in the grassroots communities, especially in conflict-affected areas.

The the *Panagtagbo sa Kalinaw* Manual was updated by the Catholic Relief Services to enable the culture of peace training to become more flexible and responsive to the ever-changing dynamics of peace and conflict in Mindanao and to be more effective in its application under the context of the present Mindanao situation. The original training design and substantial portions of the manual were modified accordingly. This updated version now serves as the new core training design for a culture of peace training.

**MODULE 1: GETTING STARTED
OVERVIEW OF THE COURSE**

INPUT 2 –

Brief Description of the Culture of Peace Training

This activity is a five-day (or three-day, or one-day, as the case may be) live-in (or live-out, as the case may be) training that is highly evocative, interactive and participatory. There are five (5) core modules to the training. These are:

- Module 1: Getting Started and Understanding Self
- Module 2: Mindanao History
- Module 3: Challenges for Transformation
- Module 4: Towards a Culture of Peace
- Module 5: Re-entry Planning

All five modules are interwoven and are so designed to help those who are undergoing the training to better understand the present dynamics of Mindanao, the present conflict situation therein, the various peace initiatives that seek to address these conflicts and the challenges for the future.

Notes to the facilitator:

1. Present next the day-to-day schedule of the training and gather feedbacks, if any.
2. Be prepared to accommodate very valid recommendations for modifications in schedule.

The overall objective of the training is to promote a culture of peace within a given community, sector, or heterogeneous group.

“Let there be a community among you who will invite others to do good, command what is proper and forbid what is improper, those will be prosperous.” (Surah 3:104)

“The Kingdom of God is not a matter of eating or drinking, but of justice, peace and the joy that is given by the Holy Spirit. Whoever serves Christ in this way pleases God and wins the esteem of men. Let us, make it our aim to work for peace and to strengthen one another.” (Romans 14:17)

MODULE 1: GETTING STARTED
OVERVIEW OF THE COURSE

ACTIVITY 6 –
Developing Ground Rules and Organization of Host Teams

OBJECTIVES:

- To develop a set of ground rules to help everyone feel comfortable and participative. This will also serve as a guide to the discussion and the processes that will take place over the next several days; and
- To organize host teams or small working groups to assist in the day-to-day running of the training.

MATERIALS:

- Blackboard and pieces of chalk or whiteboard and markers
- Pre-cut metacards and markers
- Training Schedule

PROCEDURE:

1. Write the Ground Rules listed on Page 20 one by one and cite the basis of the rule after each is presented.
2. Ask participants to suggest other rules/guidelines that they may think could help create a cooperative and peaceful atmosphere.
3. Provide enough pieces of pre-cut metacards and markers to the participants.
4. Ask them to post their suggestions on the board.
5. Cluster them if there are sufficient numbers of suggestions.
6. Once the list of rules/guidelines is completed, ask the group if they can all abide by them.
7. Post these on a wall where they can be easily seen and referred to.
8. Organize host teams. Depending on the total number of participants, divide the group in such a way that there is an equitable distribution of participants per team and that everyone belongs to a team. If the training period is for five (or three) days, then there should also be five (or three) host teams.

MODULE 1: GETTING STARTED
OVERVIEW OF THE COURSE

Each team is tasked to do the following:

- a. Opening prayer
- b. Recap of the previous day's activities
- c. Introduction of ice-breakers or energizers when needed
- d. Distribution of handouts when available
- e. Introduction of resource persons if there are
- f. Other tasks that may be identified

The matrix of host teams may look like this:

TASKS	MONDAY (group 1)	TUESDAY (group 1)	WEDNESDAY (group 1)	THURSDAY (group 1)	FRIDAY (group 1)
Time Keeper	Tomas	Orson	etc.		
Ice-breaker	Jamz	Edwin			
Recapitulation	Rasul	Myla			
Prayer	Juan	Deng			
Board Member	RJ	Ethol			
Hall Prep	Sensen	eMe			

(Matrix based on the *Organization of Host Teams Workshop* Outputs of CRS peace workshops)

9. Post the list of host teams and the tasks that they are expected to perform on a wall.

Notes to the facilitator:

1. Be sure that there are no disagreements on the rules.
2. Be sure to get clear verbal agreement. They can only be adopted as rules if they are acceptable to all.
3. You may start by getting suggestions from the group. Distribute metacards at the beginning and allow them to suggest basic rules. Or they may be divided into small working groups where they can agree on some rules to be presented in the plenary.

(Adapted from the *Panagtagbo sa Kalinaw* Manual)

**MODULE 1: GETTING STARTED
OVERVIEW OF THE COURSE**

**INPUT 3 –
Ground Rules**

1. *"Participate fully with your ideas, experiences and suggestions."*

This rule acknowledges the importance of the participation of everyone and of their contributions to enrich the training.

2. *"Let one person finish speaking first before moving on to the next."*

This rule discourages interruption when a participant is speaking out his/her mind.

3. *"Respect that others are not like us and so ideas may differ."*

This rule promotes respect for each other's contributions, regardless of whether we agree on the views of other persons or not. It also promotes respect for the fact that others have their own experiences to share.

4. *"Let us agree to disagree on issues and let us do so without attacking the other person."*

This rule helps to keep discussions focused on issues rather than letting them become opportunities to criticize and attack persons, or what are sometimes referred to as "put-downs". The best ideas sometimes come out after thoroughly discussing the pros and cons of one idea, hence, if there are some who do not feel comfortable with an idea, further discussions are encouraged.

5. *"Always speak from your own experience."*

This discourages participants from speaking out the feelings of others to avoid misinterpretation and assumptions. If one speaks from experience, no one can question it.

6. *"You have the right to pass."*

Respect the decision of a participant if he/she feels uncomfortable taking part in an activity or speaking out his/her mind in a discussion. One may not wish to speak or share ideas on a given topic and may choose to simply observe.

(Adapted from the *Panagtagbo sa Kalinaw Manual and Expectation of Facilitators from Participants*
Powerpoint Presentation by CRS)

MODULE 1: GETTING STARTED
UNDERSTANDING SELF

ACTIVITY 7 –
Nature of the Human Being

OBJECTIVES:

- To encourage the participants to embark on self-reflection and share these with others; and
- To facilitate better understanding of others.

MATERIALS:

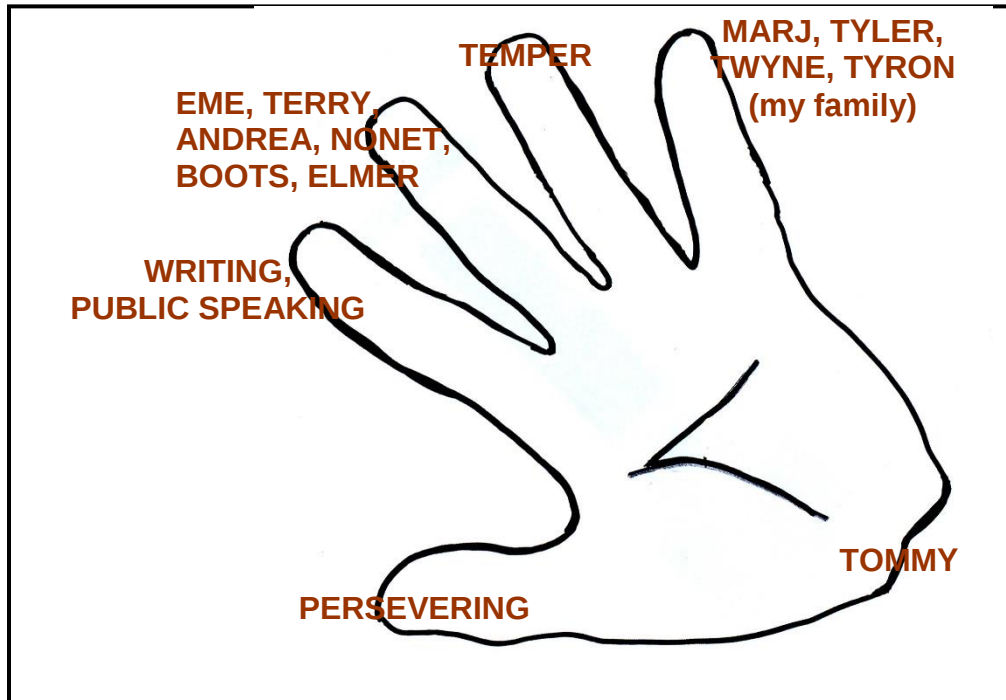
- Clean Bond Papers
- Markers

PROCEDURE:

1. Distribute the bond papers and markers to each of the participants. Each participant should have his/her own piece of bond paper and a marker.
2. Ask the participants to draw a caricature of their right or left palm on the paper. It would be better if the caricature would be drawn larger than the actual size of the palm.
3. On the drawn caricature, ask each participant to do the following:
 - a. On the wrist part of the drawing, write his/her name or the name that he/she wants others to call him/her;
 - b. On the thumb part, write a word or draw a symbol that best describes him/herself (intellectual, physical, social, etc.);
 - c. On the pointer finger part, write a word or draw a symbol that best describes his/her strengths or special skills (intellectual, physical, social, etc.);
 - d. On the middle finger part, write the name of person that has a great influence in his/her life and for what he/she has become today;
 - e. On the ring finger part, write a word or draw a symbol that best describes something in him/her that he/she considers as a hindrance (intellectual, physical, social, etc.); and
 - f. On the little finger part, write a word or draw a symbol that best describes what he/she thinks is the greatest gift that he/she has ever received (intellectual, physical, material, social, etc.).

MODULE 1: GETTING STARTED
UNDERSTANDING SELF

The caricature would look like this:



(Illustration developed by Tommy Pangcoga)

4. Ask the group to form dyads (teams of two) or triads (teams of three) and share their work with one another. Allow the participants enough time to finish their tasks.
5. Process the feelings of the participants, particularly on their self discoveries through the activity. You may ask the following questions:
 - a. How did you feel about the activity?
 - b. What key learnings/insights have you gained from your own reflection and from sharing with others?
 - c. What values and principles have you gleaned from the sharing?
6. Deepen the activity with short inputs on "The Dual Nature of the Human Being" (Page 23), "The Proactive Model" (Page 25), "The Person as a Peacebuilder" (Page 26), and the "Johari Window" (Page .

(Adapted from *Nature of the Human Being* Workshop by Prof. Bebot Rodil, Self-Transformation Course, GPLC 2006)

MODULE 1: GETTING STARTED
UNDERSTANDING SELF

INPUT 4 –
The Dual Nature of the Human Being

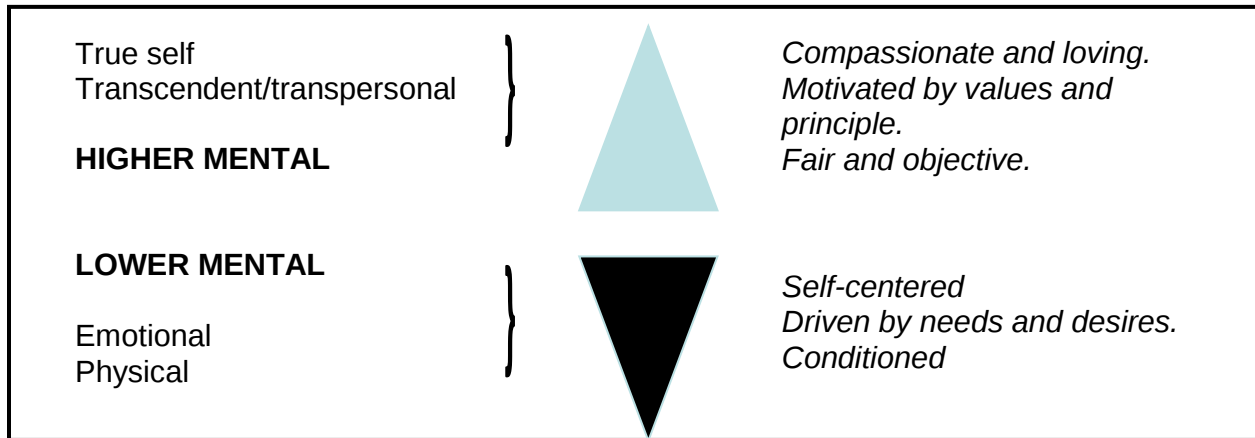


Illustration No. 1: The Levels of Awareness

Human nature has two levels of awareness – **Lower Mental Awareness** and the **Higher Mental Awareness**. Both levels may be considered as vehicles within which our levels of awareness reside. Both also have attendant characteristics. The Lower Mental Awareness deals with information on our emotions and our physical behavior. There have been various breakthroughs on healthy living because man has had extensive information about how our body works.

The **Higher Mental Awareness** has three characteristics. One's action can be easily determined as coming from the Higher Mental Awareness if the action is:

1. **Compassionate and loving.** The recipient of the action feels that he/she is being cared for because the action is done out of love.
2. **Motivated by values and principles.** The action is done in adherence to the universal values. For example, the child who was a finder of bundles of cash and checks amounting to three hundred thousand pesos returned the money because her family values honesty.
3. **Fair and objective.** Viewing things as they are. For example, an avocado may be eaten in the Philippines with milk and sugar because it is a fruit. Meanwhile, other people from other parts of the world eat the fruit with salad mixes because for them it is a vegetable.

MODULE 1: GETTING STARTED
UNDERSTANDING SELF

The **Lower Mental Awareness**, on the other hand, also has three characteristics:

1. **Self-centered.** Actions are motivated by personal desires.
2. **Driven by needs and desires.** Actions sometimes violate the universal values because they failed to contemplate about the effect of the actions. A parent may declare love for child, yet still managed to employ punitive actions.
3. **Conditioned.** These are the involuntary movements or activities within the body.

The emotional level is of the same importance as the higher levels of awareness. A *Time Magazine* columnist wrote that the success of an individual does not really depend on the Intellectual Quotient (IQ) but on the Emotional Intelligence (EQ). One component of Emotional Intelligence is awareness about what one feels. EQ is also about one's ability to know and identify what others feel, develop empathy for others. Most importantly, it deals with the capacity to manage negative emotions such as anger, envy, fear, sadness or depression, shame, frustration, etc.

In science, the cortex is a part of the brain that is responsible for thinking and contemplating. Once we are at the height of our anger, this part of the brain stops to work. So we hear people say that they have "lost their minds" when they were very mad, which may result with them hurting the object of their anger or doing things a composed human being would not normally do.

"Greet one another with the embrace of true love. Peace to all of you who are in Christ."

(1 Peter 5:14)

"They will not there hear any vain discourse, but only salutations of Peace; and they will not have therein sustenance, morning and evening." (Surah 19:62)

(Adapted from the *Dual Nature of the Human Being* Input by Prof. Bebot Rodil, Self-Transformation Course, GPLC 2006)

MODULE 1: GETTING STARTED
UNDERSTANDING SELF

INPUT 5 –
The Proactive Model

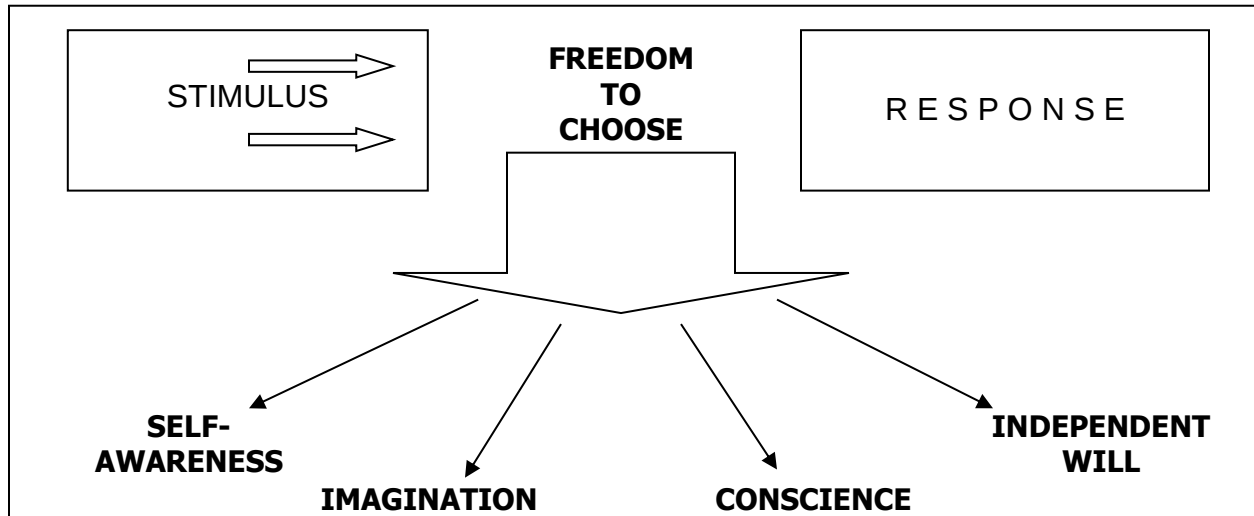


Illustration No. 2: The Proactive Model

PROACTIVE - This is the ability to control one's environment, rather than have it control you, as is so often the case. It means self determination, choice, and the power to decide responses to stimulus, conditions and circumstances.

- It means, more than merely taking initiatives
- As human beings, we are responsible for our own lives
- Our behavior is a function of our decisions, not on our conditions
- We can subordinate feelings to values
- We have the initiative and the responsibility to make things happen

RESPONSIBILITY means "response-ability" the ability to choose your response.

BASIC HUMAN ENDOWMENTS:

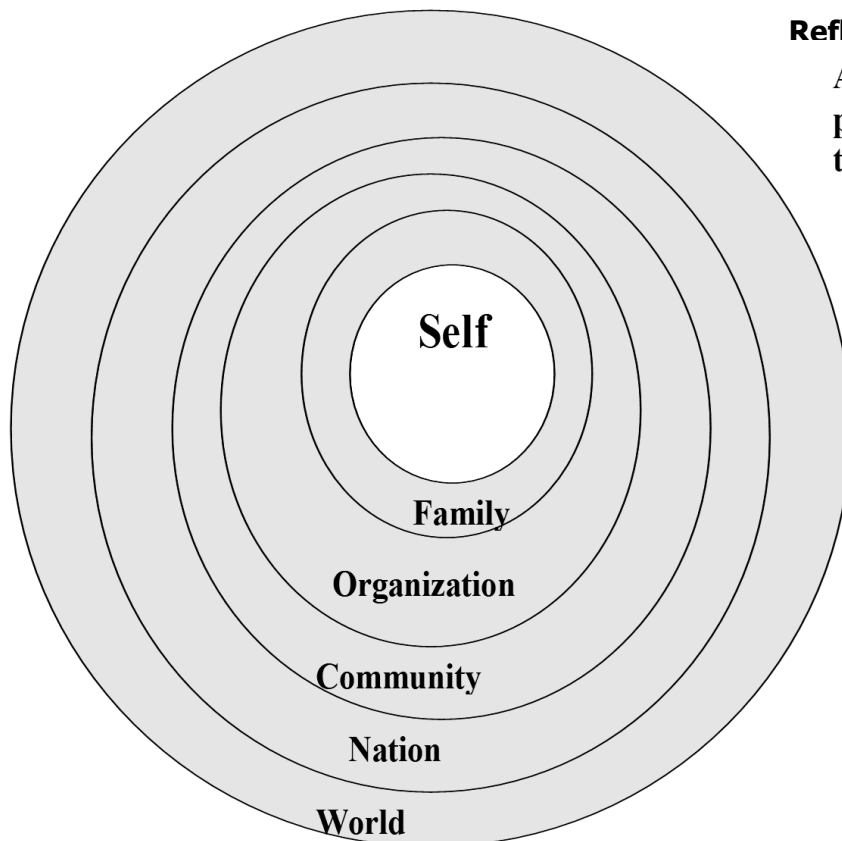
1. Self-Awareness
 - is used to discover a fundamental principle about the nature of a human being: Between stimulus and response
 - person has the freedom to choose
2. Imagination
 - the ability to create in our minds beyond our present reality.
3. Conscience
 - a deep inner awareness of right and wrong, of the principles that govern our behavior
 - a sense of the degree to which our thoughts and actions are in harmony with them
4. Independent Will
 - the ability to act based on our self-awareness
 - free of all other influences

MODULE 1: GETTING STARTED
UNDERSTANDING SELF

INPUT 6 –
The Person as a Peacebuilder

This activity is basically an exploration of knowing more about our selves and becoming more effective individuals in our community. The main issue here is our selves.

At the center is the self. And this self has a relationship. This self is concerned with his/her family. He/she has responsibilities and concerns. He/she is also concerned with the spiritual level which is somehow related to completion or completing ourselves. If we have problems within us, these will definitely affect the things surrounding us or the relationship we establish around us.



Reflection:

**Are you a
peace-spot or a
troubled spot?**

Illustration No. 3: The Person as a Peacebuilder

If a person is peaceful, that person is a peace spot. Therefore, that person sends or spreads peace to all that surrounds him/her. If that person is a troubled person, definitely he/she will send a negative feeling or vibe to all that surrounds him/her as well. If we view the world either positively or negatively, there is also an equivalent effect.

(Adapted from the *Person as a Peacebuilder* Input by Prof. Bebot Rodil, Self-Transformation Course, GPLC 2006)

MODULE 1: GETTING STARTED
UNDERSTANDING SELF

INPUT 7 –

Johari Window: A Useful Tool for Understanding Self

Johari Window – a useful tool to help people better understand their interpersonal communication and relationships. The four "panes" of the *Johari Window* represent four parts of our *Self*.

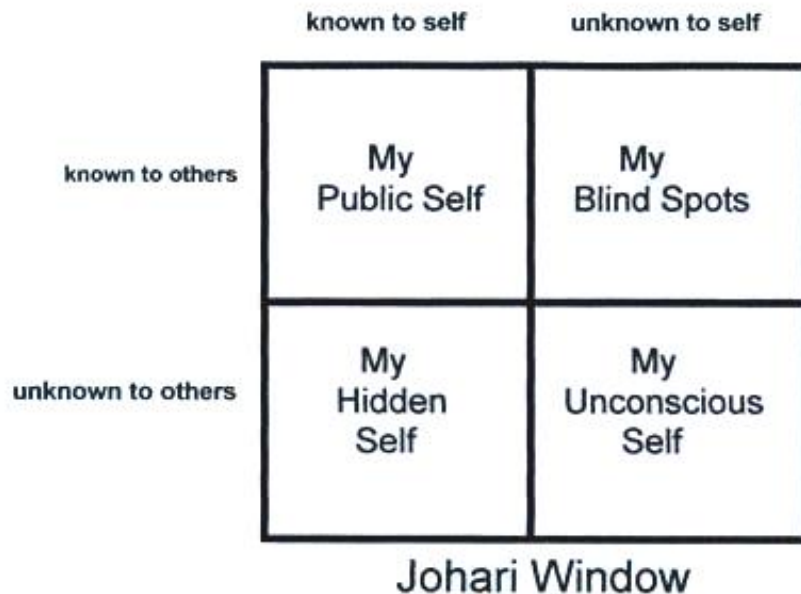
My *Public Self* is what I show others about me.

My *Hidden Self* is what I choose to hide from others.

My *Blind Spots* are parts of me others see but I do not.

My *Unconscious Self* are parts of me I do not see nor do others.

We all have these four parts of *Self*, as shown in the *Johari Window* diagram, but their respective sizes vary in each of us.



A more fully aware person has a large *Public Self* with the other three areas small in comparison. This person understands why she acts the way she does and is genuine and open with others because she has minimized her *Hidden Self* and *Blind Spots* while working to bring the *Unconscious Self* to greater awareness. She is in touch with her needs, feelings, and values - her *True Self* - the source of her wisdom and identity.

A generally unaware person has a small *Public Self* with the other three areas large in comparison. This person acts in ways he doesn't understand because outdated decisions and defense mechanisms have caused him to develop substantial *Blind Spots*. In addition, he is guarded and less genuine with others because he has developed a significant *Hidden Self* as a defense against his own deep-seated shame. In short, he has disconnected from his *True Self*, becoming more defended than genuine.

MODULE 1: GETTING STARTED
UNDERSTANDING SELF

Let's review: Overwhelming emotional pain, particularly early in life, causes us to utilize whatever methods and defenses are necessary to survive. These methods offer short-term relief but can create long-term problems because they often require us to repress or disconnect from our painful emotions. Thus, our *Blind Spots*, *Hidden Self*, and *Unconscious Self* expand, and our *Public Self* shrinks as we distance ourselves from our feelings and needs. In essence, we lose touch with our *True Self*, which is our real compass and the source of our wisdom and identity.

As your *Public Self* expands, you will reclaim disowned parts of yourself - the parts you had to abandon to survive. In essence, you will reclaim your *True Self* - the source of your wisdom and identity.

(Johari Window, *Of Human Interaction*, Joseph Luft and Harry Ingham)

"Peace making embraces the challenge of personal transformation of pursuing awareness, growth, and commitment to change at the personal level." (John Paul Lederach)

"Their greeting on the day they shall meet Him shall be "Peace", and He will prepare for them a generous reward." - Sura 33:44

MODULE 1: GETTING STARTED
UNDERSTANDING SELF

ACTIVITY 8 –
Processing of Perceptions

OBJECTIVES:

- To introduce an activity that would help the participants understand the dynamics of having different perceptions; and
- To provide an opportunity for participants to have a leveling off of perceptions.

MATERIALS:

- Photo image of the Optical Illusion depicting an open book. Additional images can be presented to the plenary if there is enough time.

PROCEDURE:

1. Ask the participants to divide themselves into groups of two.
2. Distribute copies of the photo image (Page 29) to each group and ask the partners in each group to scrutinize the picture provided, while avoiding any interaction with the other groups.
3. Request the participants to return to the plenary and asked them what they had seen on the photo image.
4. After sufficient interaction among the participants, process the activity by explaining the following:

The group was looking at only one image, but the reality was, there were different views about it. It is just the same as how people look at Mindanao. We are looking at only one place but with different perceptions. The Moro perception of the island is different from the perceptions of the Lumads and Settlers.

The purpose of calling the participants in front was representations of two persons looking at the same picture/having the same land. Will the other give way for the other? If we allow politicians to decide, they would assume that their ideas are much better than the other, giving them the right to impose strategies of solving the problem.

Whether the picture is interpreted one way or the other, the fact remains that these are interpretations about one image only, and not two. In the context of Mindanao, there is only one Mindanao situation. It exists. But we have different views about how to look at it and how to treat it.

MODULE 1: GETTING STARTED **UNDERSTANDING SELF**

How did the conflict in Mindanao emerge? There is no absolute answer to this. Different perspectives and our understanding of history may also differ. Each person has his/her own perception on the emergence of the problems and conflicts in Mindanao. And we respect this difference in perception. The problem may come only when one person or group would insist that his/her or their ideas are the most valid. If groups would continue to look at the conflict in Mindanao as something rooted or based on the world problem which is terrorism, another problem would surely arise. The same thing will also happen if a group of people would continue to insist and try to impose that the only solution to the Mindanao problem is federalism or independence.

We could only understand each other if we talk peacefully. The key to understanding is openness to listen. Our perceptions can be compared to an iceberg, where only one-thirds are visible and the foundation of our perceptions and our character is submerged down deep within us. Our perception about things is anchored on our experience which is represented by the submerged part of the iceberg. These foundations would be very hard to change or alter because these are based on real experiences.

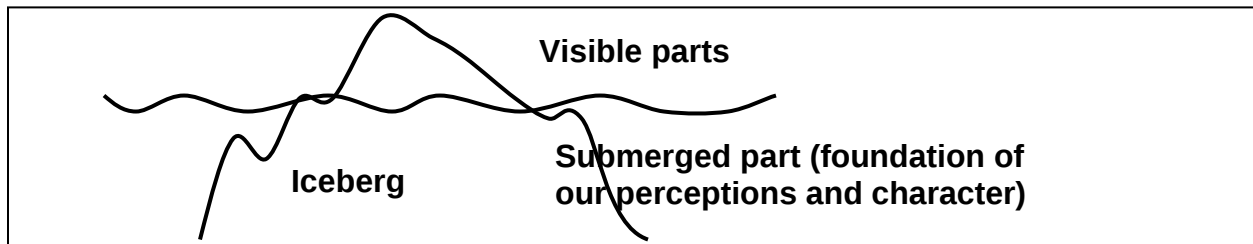


Illustration No. 4: The Iceberg on Personal Perception

In the context of Mindanao, the Moro people may have different perceptions about conflict with the Settlers living in other areas and the latter should not insist on something as the ultimate solution to the problem. On the same manner, Settlers settlers are not in the position to contest the Lumad struggle for their right over their ancestral domain and self-determination.

In peacebuilding, people are encouraged to talk over their different perceptions and decide on something that they could all agree on. This is to broaden perspectives and help avoid conflict. In the same vein, our interpretations on things are based on our experiences in life. Peacebuilding is a Proactive Model. This means knowing in advance the consequence of one's response to a certain stimulus. Being a peacebuilder, one should know the possible outcome of his actions and assume full responsibility about it. The opposite of proactivism is reactivism. A reactive person directly reacts to a certain stimulus, without contemplating the result of his action. Each person, when beset to a certain **situation**, has the **right** to his own **response**. Aware or not, these responses are based on the basic endowments of man. Actions may be constructive or destructive. One must assume responsibility of all actions, be it out of proactive or reactive response. To become a genuine peacebuilder, we need to be able to live with both lower and higher self.

(Adapted from *Processing of Perceptions* Input by CRS, Understanding and Documenting the History of Conflict in Mindanao, GPLC 2006)

MODULE 1: GETTING STARTED
UNDERSTANDING SELF



Do you see a musician or a girl's face?

Illustration No. 5: Optical Illusion of a musician and a girl's face.

MODULE 2:

MINDANAO HISTORY

DESCRIPTION:

This module attempts to trace the common roots of the Settler, Moro and Lumad peoples in Mindanao. It also seeks to establish how they had diverged and were separated by historical conflict and how they can re-establish the traditional connection for purposes of unity, peace and development. It also seeks to make the participants identify, analyze and address the roots of their biases or prejudices.

MODULAR OBJECTIVES:

1. To trace the common roots of the Settler, Moro and Lumad peoples;
2. To establish how these groups had diverged and were separated by historical conflict;
3. To enable the participants to identify sources of conflict;
4. To enable the participants to begin challenging stereotypes;
5. To encourage the participants to live peacefully in mutual respect and harmony;
6. To present the Six Paths to Peace;
7. To present the history of the Peace Process and its updates; and
8. To present the Ten Point Agenda of the National Government.

**MODULE 2: MINDANAO HISTORY
ETHNO-HISTORY**

**ACTIVITY 9 –
Tri-People Perceptions**

OBJECTIVES:

- To trace the common roots of the Settler, Moro and Lumad peoples in Mindanao;
- To identify and understand sources of conflict (or prejudices) by tracing their historical roots;
- To identify and understand significant historical events that have influenced various groups and the groups' responses to these events;
- To identify which perceptions and prejudices are products of history and which are the products of our own making;
- To provide an opportunity for the participants to reflect on the groups to which they belong and to hear other people's perceptions of their groups (leveling off of perceptions);
- To begin to challenge stereotypes; and
- To encourage the participants to live peacefully in mutual respect and harmony.

MATERIALS:

- Cards/sheets of paper
- Manila paper
- Permanent Markers

PROCEDURE:

1. Ask the participants to individually think about what cultural group/s they belong to. Each person may belong to a number of different groups that can be stratified (Moro may be Maranao, Maguindanaon, Tausug, etc.; Bisaya may be Cebuano, Ilonggo, Ilocano, etc.; Lumad may be Subanen, Manobo, B'laan, Matigsalug, etc.)
2. Have participants write on the cards or sheets of paper provided the names of the groups with which they associate themselves, or has had a strong formative influence on them. The facilitator collects these cards or sheets of paper and posts them around the room to create a "word picture" or the group's diversity.
3. Participants form homogenous groups of a convenient size.

**MODULE 2: MINDANAO HISTORY
ETHNO-HISTORY**

4. Ask them to give a brief capsule/outline on the following details that would help create an image about their tribe:
 - a. Ethno-history of the tribe
 - b. Socio-political structures of the tribe
 - c. Relationships with other tribes
 - d. System of land ownership of the tribe
 - e. Tribe's traditional methods of settling/resolving conflicts
 - f. Concepts of peace and development
 - g. Culture and traditions
 - h. Practices (samples)

(Some groups may be able to trace common roots with other groups, e.g., the brothers Tabunaway and Mamalo are the ancestors of the present-day Maguindanaon and Manobo peoples, etc.)

5. Ask the participants to write on a sheet of manila paper their reflections on the following questions:
 - a. What culture, tradition or practice of your tribe are you proud of?
 - b. What culture, tradition or practice of your tribe would you like to change?
 - c. From your experiences, what culture, tradition or practice of your tribe do you think may be a source of conflict with other tribes?
 - d. On the other hand, what culture, tradition or practice of your tribe do you think promotes peace or may be a resource of peace with other tribes?
6. On another sheet of manila paper, have the groups write on "T-squares" their perceptions of / conceptions or myths about / or experiences and feelings about your tribe and about the other tribes (Page 35). The number of "T-squares" would depend on the number of groups formed. The left column of the "T-square" should enumerate the positive perceptions, while the right column should enumerate the negative perceptions.
7. Allow enough space and time for the groups to work on their tasks.

Notes to the facilitator:

1. During the presentation of output, ask the participants to refrain from reacting about what is reported by the other groups about their own in the middle of the presentation. Ask them to wait until all groups have completed their presentation.
2. Some participants may feel strongly about some points. Be ready to provide emotional support. You can also remind them that they can opt to "pass", or not say anything.

**MODULE 2: MINDANAO HISTORY
ETHNO-HISTORY**

8. In the plenary, summarize the common points.
9. Process the results of the workshop by discussing the following questions?
 - a. What was your reaction to this activity? Was it comfortable or uncomfortable for you?
 - b. Did you learn anything about yourself through the activity? If so, what was it? (What insights have you learned?)
 - c. Did you learn anything new or surprising about the members of various cultural groups? Can you share this without revealing any confidential information?
 - d. What are some of the common stereotypes about various cultural groups that people in your community hold?
 - e. Reflect on the source of these stereotypes / perceptions. Was there any difference between your personal experience of the other cultural groups and the stereotypes?
 - f. What other ways of addressing issues of stereotyping and prejudice might be used?

Note to the facilitator:

1. Share your observations about the outputs presented by noting the similarities and peculiarities among the group perspectives.
3. Emphasize that most of the negative things shared about each group were all but mere perceptions. These perceptions too are part of the history of conflict in Mindanao.

10. Deepen the activity by sharing this short input:

Every tribe is unique, with its own set of culture, traditions, and practices, or variations of it when comparing with other tribes of common ancestry. Each tribe has its own perceptions towards other tribes based on their experiences with and observations about them. It is very important that we have to know the tribe's perceptions so that we all may know how to carry ourselves when interacting with other tribes within the boundaries of our communities. Each tribe is unique and deserves to be respected. We should all understand that each tribe deserves respect and if we all know how to value that respect with the other tribes, there will always be a peaceful and just community.

The state of being hurt by the negative perceptions of other groups about our own is true in the real world. However, people tend to dwell on the negative perceptions which are often expressed through their biases. We analyze and judge each other based on status. The Ilonggos criticize the Maranaos because they believe they always have the right reason. Christians look at Islam and other religions based on their belief, thinking that their religion is the only correct religion, and vice versa.

It is so easy to embrace Islam and Christianity but the real challenge is how to become a real Muslim or Christian, because more often than not, we fall short of the religious and spiritual expectations of our respective faiths.

MODULE 2: MINDANAO HISTORY ETHNO-HISTORY

More often than not, we mock at the Lumads for being overly superstitious. But Settlers and Moro too, are superstitious, with their own rituals and cultural belief that are not indicated in the Christian or Muslim faith.

It can be understood why we all have this culture by looking at our history. Long before the coming of the Islam and Christianity, there was but only one group of people in Mindanao. And they more or less had one general culture, with variations in rituals, terms, practices and traditions. This changed with the arrival of Islam and, later, Christianity.

From 1521 to 1898, there were only two types of Filipinos – the *Insulares* and the *Peninsulares*; and the rest were *Indios*. *Insulares* were Spaniards born in Spain who were residents of the Philippines at that time. *Peninsulares*, were Spaniards born in the Philippines. Those who were not Spaniards were called *Indios*. This historical fact is where the MNLF claim is anchored on. MNLF Chairman Nur Misuari believes that we are not Filipinos because of this.

Let us appreciate that the purpose of this activity is to create a space where we could share and understand each other's culture. There is no venue like this when we go back to our communities.

It is so easy to embrace Islam and Christianity but the real challenge is how to become a real Muslim or Christian, because more often than not, we fall short of the religious and spiritual expectations of our respective faiths.

More often than not, we mock at the Lumad for being overly superstitious. But Settlers and Moro too, are superstitious, with their own rituals and cultural belief that are not indicated in the Christian or Muslim faith.

It can be understood why we all have this culture by looking at our history. Long before the coming of the Islam and Christianity, there was but only one group of people in Mindanao. And they more or less had one general culture, with variations in rituals, terms, practices and traditions. This changed with the arrival of Islam and, later, Christianity.

From 1521 to 1898, there were only two types of Filipinos – the *Insulares* and the *Peninsulares*; and the rest were *Indios*. *Insulares* were Spaniards born in Spain who were residents of the Philippines at that time. *Peninsulares*, were Spaniards born in the Philippines. Those who were not Spaniards were called *Indios*. This historical fact is where the MNLF claim is anchored on. MNLF Chairman Nur Misuari believes that we are not Filipinos because of this.

Let us appreciate that the purpose of this activity is to create a space where we could share and understand each other's culture. There is no venue like this when we go back to our communities.

(Adapted from the *Panagtagbo sa Kalinaw* Manual and the *Tri-People Perceptions* Processing by CRS, Understanding and Documenting History of Conflict in Mindanao Course, GLPC 2006)

MODULE 2: MINDANAO HISTORY
ETHNO-HISTORY

YOUR TRIBE	
POSITIVE TRAITS	NEGATIVE TRAITS

OTHER TRIBE	
POSITIVE TRAITS	NEGATIVE TRAITS

Illustration No. 6 and 7: Sample "T – Squares"

(Matrices based on the *Tri-People Perceptions* Workshop format by CRS, Understanding and Documenting History of Conflict in Mindanao, GPLC 2006)

MODULE 2: MINDANAO HISTORY
HISTORICAL REVIEW

ACTIVITY 10 –
Historical Review

OBJECTIVES:

- To draw out from the participants their respective capacities to recall historical events in Mindanao that are contributory to the present conflict;
- To integrate and synthesize the historical events recalled by the participants;
- To present a historical review of the impact of colonization on the relationships and/or structures of different groups;
- To integrate the perceptions of the participants on the historical sources of conflict;
- To present the events in the Philippines and Mindanao peace processes;
- To present an international context to the Philippine peace process; and
- To present causes of conflict, the Six Paths to Peace, and the Ten Point Agenda.

MATERIALS:

- Cards/sheets of paper
- Manila paper
- Permanent Markers

PROCEDURE:

1. Ask the participants to return to their cultural groupings.
2. Using the history matrix presented in the following page, ask them to recall significant events of peace and of conflict in each timeline, for international, national, and local settings, that affected Mindanao and then write them down or enumerate them from their group's point of view.

Note to the facilitator:

1. If you are constrained by time, you may base the discussion on the workshop (Page 40) and then just state the most significant events not highlighted in the workshop in each time line that has helped brought about the present Mindanao situation.
2. Always keep in mind to present a “Tri-People” perspective, giving equal exposure of the Moro, Lumad and Settler as you present the sequence of historical events.

HISTORICAL REVIEW

TIMELINE / ERA	SIGNIFICANT EVENTS	
	PEACE	CONFLICT
1. Pre-Colonial Era (Before the coming of Spaniards)	Int'l: - National: - Local: -	
2. Spanish Colonial Period (1521 to 1898)		Moro-Spanish Wars
3. American Colonial Period (1898 to 1942)	Kiram-Bates Treaty	Bud Dahu Massacre
4. The Japanese Occupation (1942 to 1946)		Bud Bagkas Massacre
5. The Present Republic (1946 to Present)		
<i>What are the challenges?</i>		
<i>What should we do?</i>		

(Matrix based on the *Historical Review Workshop* format by Emmanuel Amancio, Understanding and Documenting Historical Roots of Conflict in Mindanao, GPLC 2006)

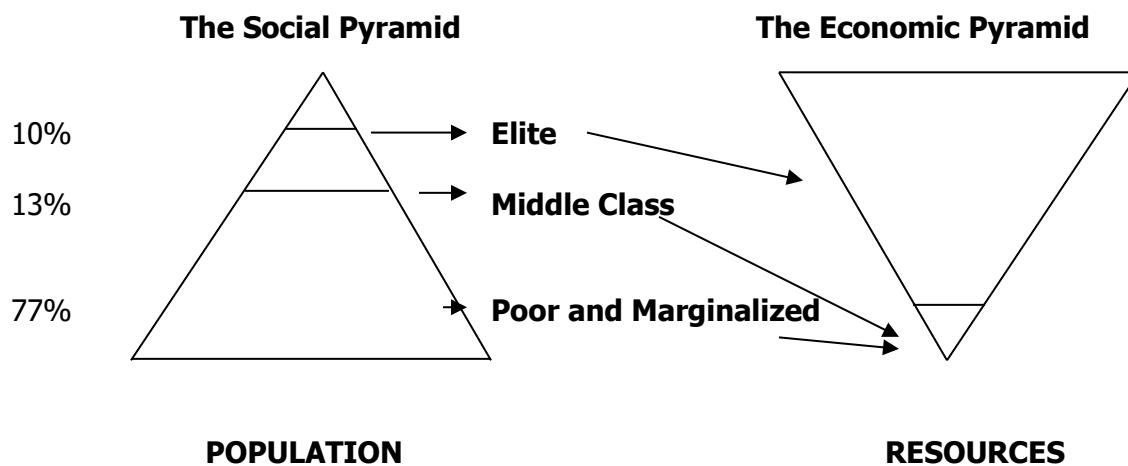
**MODULE 2: MINDANAO HISTORY
HISTORICAL JOURNEY**

**INPUT 7 –
Historical Roots of Conflict in Mindanao (Lecture Guide)**

SOME BASIC DATA ABOUT MINDANAO

1. WHY THE LAND OF PROMISE?

- Land area of approximately 10.2 million hectares
- Population of roughly 20 million
- Home of the tri-people
 - o 13 Islamized ethnic groups (Moro)
 - o 18 ethnic indigenous groups (Lumad)
 - o At least 9 ethnic groups from Luzon and Visayas (Migrant Settlers)
- The Philippine economy depends on Mindanao for:
 - o 25% of rice
 - o 67% of cattle and tuna
 - o More than 50% of corn, fish and chicken
 - o 100% of pineapple, rubber and banana exports
 - o 90% of plywood and lumber
 - o 63% (1 billion metric tons) of RP's nickel reserves
 - o 48.3% (50.3 million metric tons) of gold reserves
 - o 38.5% (2.6 million hectares) of forest
 - o 38% (3.73 million hectares) of farmlands
- Yet, of the 20 poorest provinces in the Philippines (MBN Index)
 - o 13 are in Mindanao, including
 - o All the ARMM provinces (12 municipalities in ARMM have no government doctors)



Is Mindanao a milking cow?

**MODULE 2: MINDANAO HISTORY
HISTORICAL JOURNEY**

2. WHO ARE THE TRI-PEOPLE?

The Bangsamoro (predominantly Muslim)		The Lumad (Indigenous People, now partly Protestant)			The settlers (migrant groups, mostly Catholic and Protestant)	
Maguindanaon	Maranao	Manobo	Subanen	B'laan	Tagalog	Ilonggo
Tausug	Sama	T'boli	Mandaya	Tiruray	Ilocano	Cebuano /
Sangil	Palawani	Higaonon	Bagobo	Tagakaolo	Boholano	
Badjao	Kolibugan	Bukidnon	Banwaon	Dibabawon	Kapampangan	Chavacano
Jama Mapun	Iranun	Mangquwangan		Ubo	Bicolano	Waray
Kalagan	Molbog	Ata	Mansaka	Mamanwa	Other migrant groups	
Yakan		Kalagan				

OUTLINE FOR THE PRESENTATION

- TWO THEORIES THAT EXPLAINS PEOPLING IN THE PHILIPPINES
- THE COMING OF ISLAM
- THE SPANISH COLONIZATION ERA
- THE AMERICAN OCCUPATION ERA
- THE PRESENT REPUBLIC
- (WHERE WE ARE GOING?)

WHAT IS THE ROOT OF THE WORD MINDANAO?

- MINDANAO IS SIMILAR TO MAGUINDANAO AND LANAO
- DANAQ means water or body of water
- MINDANAO (mindaanaw) MEANS "FLOODED" OR PLAINS FLOODED OR OVERFLOWED WITH WATER
- MAGUINDANAO MEANS FLOODED PLAIN
- LANAQ MEANS LAKE
- "MARANAO" THE PEOPLE OF THE LAKE

MODULE 2: MINDANAO HISTORY
HISTORICAL JOURNEY

TWO THEORIES OF PEOPLING PHILIPPINES

1. Theory of Land Bridges (*Eduard Suess, 1885*)

- The people in the archipelago came from mainland Asia.
- They arrived by means of land bridges that used to connect "Philippines" with the rest of Asian Continent.
- These are wide strips of land that used to connect Mainland Asia and the "Philippines" that appeared when water receded by about 156 feet during "Ice Age".
- (*Dr. Fritjof Voss, a German scientist, refuted this theory*)

2. The Waves Of Migration Theory (*Prof. H. Otley Beyer*)

- The first Migrants were the Aetas. They came 12,000 or 15,000 years ago and settled in the plains of the main islands.
- The second groups were the Indonesians – They came 5,000 or 6,000 years ago. They pushed the Aetas inland to the mountainous regions.
- Another group of Indonesians from Indo-China and South China – lived in coastal areas and plains and push earlier Indonesians up in the mountains.

The Last Migrants were the 10 Datus

- They arrived in the archipelago in the 13th century aboard their "Swift Balangay". They left the isle of Borneo with their families to escape the tyrannical rule of Datu Macatunao.
- The 10 Datus were: Datu Puti, Datu Bangcaya, Datu Dumalugdog, Datu Sumakwel, Datu Lubay, Datu Paiburong, Datu Dumangsil, Datu Balensusa, Datu Paduhinog, and Datu Dumangsol.
- The Datus under the leadership of Datu Puti bought the lands of "King Marikudo" and his wife "Queen Maniwantiwan" in Panay in the amount of Golden "Salakot" and Necklace.
- The two were then the leaders of the Aetas. After the sale, the Aetas left the plains and moved to the mountains.
- Datu Puti, Balensusa, and Dumangsil decided to sail northwards and reached the island of Luzon near the lake of Taal and built a settlement there.
- Datu is a "Malay" word and Rajah is a "Hindu" word.

MODULE 2: MINDANAO HISTORY HISTORICAL JOURNEY

THE PRE-COLONIAL ERA

- Before the coming of Islam – Tabunaway and Mamalo were among the original people in Mindanao.
- Tabunaway and Mamalo were both Lumad brothers.
- They were wandering people but lived abundantly.
- The Lumads believed in “Diwata”, “Anito”, Magbabaya, Kabunyi, etc.
- Inhabited in plains, valleys, coastal areas, riverbanks, lakes of the entire archipelago.
- They lived in agriculture and fishing.
- Trade was based on barter system.
- Datu or Rajah was the ruler of the “barangay”.
- No clear system of individual land ownership. It was communal.
- No formal religion.
- But the people have strong belief on their own spirituality.
- During the time of conflict – respective tribes has their own traditional system of resolving conflict.
- Generally, people of Mindanao were experiencing peace.
- Because there were only few people at that time, there was abundant resources, and absence of exploitation.
- Economically, Lumads practiced swidden agriculture depending on the land's productivity. Communal sharing of resources based on the belief of the sacredness of land and nature as divine endowments define their relationship with their environment. (Lumad in Mindanao, Faina Ulindag, NCCA)
- Their socio-political arrangements were varied. The Mandaya were led by their “bagani” or warrior while the Bagobos, Manuvu as well as most of the Lumads by their datu. The Datu's subjects were his “sacop”. (Ibid.)
- Oral tradition was strong and helped carried the history of that period down to the present.

THE COMING OF ISLAM

Short Background

- APRIL 20 571 A.D. – Prophet Muhammad was born in Mecca to an illustrious Arab family.
- His first prophetic calling came at the age of 35.
- He became a prophet at the age of 40. He preached Islam 10 years in Mecca and then 10 years in Medina.
- Expansion of Islam through military conquest in the Middle East, North Africa, Spain, Central Asia, and Eastern Europe.
- Later the expansion movement took towards Southeast Asia through Arab Muslim traders.
- 878 – Wealthy Muslims in China were expelled.
- Muslim traders began establishing trading post in Southeast Asia, especially in the Malay Peninsula and Sumatra.
- 1258 AD – Fall of Baghdad – the seat of the Caliphate and the center of Islamic institutions under the hands of the Mongols.

**MODULE 2: MINDANAO HISTORY
HISTORICAL JOURNEY**

- Muslim missionaries, mostly Sufis were scattered.
- Sufis Islamized the Malayan and Indonesian Peninsula and strengthened existing Muslim communities.

The Coming of Islam to the Archipelago

- Arrival of foreign culture (Islam) through the missionaries and traders.
- 1280 AD – arrival of Tuan Mashaika. He was an Arab trader settled in Jolo, stayed in local communities while waiting for the good moon.
- Married to local maidens and raised their children in Islam.
- 1380 A.D. – Sheik Karimul Makdum – a Sufi missionary and Arab-Muslim trader arrived in Jolo.
- Converted a large number of native inhabitants into Islam.
- Built the first mosque in “Simunol” Island, Tawi-Tawi.
- He died in Simunol and was buried there.
- It was the start of the concept for the “two-people” – Muslim (Islamized natives and later, Moro) and Lumad.
- 1390 A.D. – Rajah Baguinda, a minor chieftain of Menangkabaw, Sumatra, arrived with his entourage of ministers and military escorts. He settled in Jolo.
- He was resisted by local Muslims in the beginning but eventually accepted.
- His graveyard is believed to be in Bud Dahu, Jolo.

The Founding of the Sultanate of Sulu (1440 A.D.)

- Abubakar was the first sultan – an Arab from Saudi Arabia.
- Claimed to be descendant of Prophet Muhammad.
- Married to the daughter of Rajah Baguinda.
- He introduced Islam as a political system.
- During his time, mosques, and madrasas were constructed.
- His royal name was “Shariff ul-Hashim.
- Sultanate was more or less independent.
- Sultanate showed an advance form of community, e.g. Law and order, taxation, treaties, and trading.
- Sulu sultanate covered, Sabah, Sulu, Tawi-Tawi, Basilan, Southern Palawan, Zamboanga Peninsula.
- 1460 A.D. – Shariff Awliya came to Maguindanao.

The Fall of Granada (1492 A.D.)

- Spain was under the Moors (Muslims) from 711-1492, that is 781 years.
- The term “Moros” was a Spanish term referring to the “Mauri” or people in the northern part of Africa – Mauritania, who embraced Islam.
- Mauritania invaded Spain in the year 711 A.D. (for the American – “Moors”).
- Spanish Muslims were called “Moriscos” to differentiate from Moors or Moros coming from the northern part of Africa.

MODULE 2: MINDANAO HISTORY HISTORICAL JOURNEY

Shariff Muhammad Kabungsuwan (1511 A.D.)

- Arrived in Malabang and then proceeded to Maguindanao.
- Father was an Arab, mother from a royal family of Johore.
- Married plurally to local maidens and extended influence in both places.
- Strengthened existing Muslim communities in the Pulangi.
- *In his time, two known Sultanates had evolved:*
 - Maguindanao Sultanate – based in Nuling or Simuay
 - Rajah Buayan Sultanate – based in Dulawan
- They covered coastal areas of: Zamboanga, Davao, Lanao, Cotabato Empire, Bukidnon except points like Dapitan, Caraga, and sites of the present day Butuan and Cagayan de Oro Cities.
- *It was around this time that Tabunaway converted to another religion which is Islam while Mamalu retained his original belief. This explains why Mindanao has Lumad and Moro people- both indigenous and co-existing peacefully in this land.* (Mapagkamalinawon, Karl Gaspar)

Sultan Kudarat (1619 – 1671 A.D.)

- The two sultanates were united by Sultan Kudarat.
- Considered the greatest sultan of his time.
- Muslim communities also thrived in Mindoro, Batangas, eastern part of Visayas and Manila.
- Manila was jointly ruled by two Muslim rulers: Rajah Matanda and Rajah Solaiman.
- Tondo was ruled by Rajah Lakandula.

Immediate Impact of The Coming Of Islam

- This new system was established in the life of those who embraced in Islam.
- The establishment of the “sultanate” expanded the area of jurisdiction.
- *Madrasah* schools were built.
- Islamic culture started to spread.
- There was progress in the economy and the surplus bartered with other nations.

Facts of the Time

- Muslim teachers came to Mindanao before the arrival of the Spaniards.
- Existence of international trade agreement (barter) with the other nations.
- High level of political system and consciousness managed by the datus and sultan although it was feudal.
- Many of the indigenous “Lumad” leaders sympathized with the datus and sultans.
- There were agreements on boundaries and jurisdiction.
- Conflicts were easily addressed.
- Conflict on resources was not a big deal.
- Conflict on identity (Mamalo or Tabunaway), leadership, and values was not so clear.
- There was no struggle yet for self-determination.
- The spreading of Islam was not through colonialism.

MODULE 2: MINDANAO HISTORY HISTORICAL JOURNEY

- They (two people) peacefully co-existed. While the Sultanates of Sulu and Maguindanao were enjoying their political governance, they remain in close relation with their indigenous 'brothers' along the borders of Bukidnon, Cotabato, and Sarangani. Territorial boundaries were negotiated and respected by the two peoples through ancient ritual covenants called Dyandi, Sanduguan, or Tampuda-ti-Balaqun.
 - The animistic worship of the "Lumad", however, could not have persisted had it not been for the peaceful and non-imposing stance of Islam. A classic manifestation of this is the Non Islamization of the Teduray and the Manobo, who were part of the common borders and in constant trade with the more socially cohesive Muslim Maguindanao. (History of the Higaonon Tribe, Unahi Mindanao)
 - The arrival of Islam in Mindanao was almost 300 years before the coming of Christianity.
-

THE SPANISH COLONIAL ERA (16TH CENTURY)

The Coming of Spain to the Philippines

- The advent of Christianity when Magellan, a Portuguese, landed in Limasawa Island (March 16, 1521).
- He went to Mactan but eventually was killed by Lapu-Lapu.
- Villalobos arrived in Sarangani Province but was not able to establish a permanent settlement (1542).
- Philippines was named in honor of King Philip II of Spain; term coined by Bernardo de la Torre, a crew member of Villalobos.
- Miguel Lopez de Legaspi arrived in Panay (1565).
- Started to Christianize the native inhabitants of Visayas and Luzon in the name of "King Philip of Spain."
- Introduction of the "Regalian Doctrine" by the Spanish government.
- Cebu was the first Spanish Center.
- Capt. Esteban Rodriguez de Figueroa attacked Sulu, starting Moro-Spanish Wars, lasting 320 years (1578).
- Here also the start of prejudices and animosities between the Muslims and Christians.
- Assertion of Moro-Muslims for the right to self determination (RSD) was born.
- Spain used the divide and rule tactic or strategy.
- Even the sultans were also divided so they could easily be ruled.
- Simuay Treaty between Maguindanao Sultan Kudarat and Spain (1636).
- Sabah was leased to British North Borneo Company by the sultan (July 22 1878).
- The sultan was paid \$5,000 annually.
- Britain was a rival of Spain in commerce; they wanted to establish economic control in Malayan Peninsula.
- Sulu-Spain Treaty (22 July 1878)
 - First time Spain acknowledged Sulu as a sovereign state.
 - Spain wanted to make sure that they could monopolize the area.

MODULE 2: MINDANAO HISTORY HISTORICAL JOURNEY

- Some of the salient points in the treaty:
 - Spanish flag over Sulu settlements and crafts.
 - Islamic beliefs and traditions be respected.
 - Sultan to curb piracy.
 - Sulu under protectorate of Spain while retaining autonomy in internal administration.
 - Sultan and subjects were bound to obey the Spanish king.
 - Sultan and datus were to receive salaries.
- "Huramentados" – religious martyrdom for Islam. Committed by Muslims who perceived their sultan as weak.
- The Katipunan revolt led by Andres Bonifacio. As the revolution gained strength, some places were liberated (1896).
- Lumad Resistance Against the Spaniards (Lumad in Mindanao, Faina Ulindag, NCCA – an interview with Manobo Pasto Marshall Daul)
 - During the Revolution of 1896, Lumads joined a band of deportados and voluntarios who started a mutiny in Marawi City against their Spanish superiors. They roamed the Misamis Oriental area, harrassing and wrecking havoc on Chinese and Spanish-owned business establishments. They were fully armed and looked "healthy". They were led by an armed Lumad named Suba who had his own trumpeteers announce their coming. They were later known to have joined a group of rebels on the Agusan area who left to join the Katipuneros of Luzon.
 - Datu Balingan, a Lumad warrior, defended the Mansaka and Mandaya tribes in Davao Oriental from the hands of the Spanish official, Capt. Uyanguren; also Datu Bago of the Bagobo tribe fought Uyanguren in Davao City and Putaw Tumanggong, a Manobo chieftain.
 - In Sarangani, the B'laan leader Sigalu joined forces with Datu Lumanda, who made the Spanish fleet retreat to its base in Cebu.
 - However, some Lumads refrained from fighting the Spaniards such as the Teduray because the Spaniards built them schools and chapels.
- Emilio Aguinaldo declared independence. He negotiated with the Moro to develop a national political vision and to talk about Philippine nation (June 12, 1898).
- The Moro chided Aguinaldo's offer as 300 years too late.
- Besides, when they were fighting to preserve their freedom, the Christianized natives in the north were helping the colonizers.
- Datu Amai Mingka Piang, a Chinese mestizo attacked fort Pikit, Reina Regente, Taviran and expanded control in Cotabato area (1898).
- Spain succeeded in establishing forts in Jolo, Zamboanga, Polloc, Tamontaka, Taviran, Reina Regente, Pikit, Parang, etc.
- But failed to conquer and colonize Sulu and Mindanao because of the fierce resistance of the Islamized natives.
- There were Christianized natives who fought against Spaniards like Rizal, Bonifacio, Gom-Bur-Za and many others against the oppression of Spain.
- The concept of tri-people started.

MODULE 2: MINDANAO HISTORY HISTORICAL JOURNEY

Facts of the Time

- The main objective of the colonization is the social, political, and economics of the nation and to spread out Christianity.
- Everybody was to obey the laws of Spain and those who went against it were considered enemies, and consequently were suppressed.
- Most of the natives were Christianized. The propaganda was strong accusing the Muslims as non-believers of God and they were bad people.
- *The Lumad also fought against the Spaniards against their incursions, whether together with the Islamized tribes, as part of the Katipunan, or on their own.*
- The colonial system and the utilization of the “natives” to be at the forefront of the war aggravated the conflict and the occurrence of violence.
- Christianity spread out and the economy of Spain expanded and its political control reached places in Mindanao.
- Christianity was introduced as strategy by Spain to colonize the country.
- The natives were Christianized by force.
- Philippines - a strategic colonial location for South East Asian operations and a source of economic expansion.
- 333 years - Spain colonized Philippines.

THE AMERICAN OCCUPATION

The Coming of the Americans to the Philippines

- The Treaty of Paris was signed – officially turned over the Philippines to the United States of America (December 10, 1898).
- Spain ceded Luzon, Visayas, and Mindanao to the Americans for \$20 million (Dewey led American fleet in the “mock battle of Manila Bay”).
- By this time, the Philippines was already 6 months independent.

First Philippine Commission

- Formed by US Pres. William McKinley on June 20, 1899 called “Schurman Commission”.
- The Commission came to the Philippines on March 4, 1899 headed by Jacob G. Schurman.

Some of the Important Roles Of The Commission

- To inform the Filipinos of the good intentions of the Americans.
- To determine the state of affairs of different areas in the country.
- Advise the US President on the nature, scope and form of the type of government for the Philippines should be.

Kiram-Bates Treaty (August 20, 1899)

- Non-interference policy.
- The sovereignty of the United States over the whole archipelago.

MODULE 2: MINDANAO HISTORY
HISTORICAL JOURNEY

Some of The Salient Points

- The US flag will be used in the archipelago of Sulu and its dependencies, on land and sea.
- The rights and dignities of the sultan and his datus shall be fully respected.
- The Moro shall not be interfered with on account of their religion.
- All of their religious customs shall be respected and no one shall be persecuted on account of their religion.

Kiram-Bates Treaty (August 20, 1899)

- All trade in domestic products in the archipelago of Sulu, when carried on by the sultan and his people in any part of the Philippine Islands, and when conducted under the American flag, shall be free, unlimited and un-taxable.
- Piracy must be suppressed and persons engaged in piracy must be arrested and brought to justice.
- Crimes and offenses by Moro against Moro, the sultan will bring them to trial and punish the offenders. Other offenders will be charged by the US government.
- Abolish slavery.
- The US will give full protection to the sultan and his subjects in case any foreign nation should attempt to impose upon them.
- The US government will pay the following monthly salaries:
 - Sultan – 250 dollars
 - 9 datus – 75 dollars

2nd Philippine Commission

- Formed on March 16, 1900 – headed by “William Howard Taft”.
- Its power was wider compared to the “Schurman Commission”.
- It formulated and promulgated its own laws.
- 440 laws were promulgated from Sept. 1900 – Aug. 1902.
- Created the Civil Service System.
- Established civil governments.
- Restored the infantry.
- Created the Internal Affairs Department.
- Provided free education, and other public services.

Batas Pilipinas ng 1902

- More known as the “Cooper Law”.
- Promulgated on June 2, 1902.
- Provided the right of Filipinos to be elected to public office.

MODULE 2: MINDANAO HISTORY HISTORICAL JOURNEY

Creation of Moro Province (1903)

- To include Sulu, Zamboanga, Lanao, Cotabato, and Davao under Gen. Wood.
- *Lumads and the Muslims were grouped under a tribal system. In Davao there were 6 (Ata, Guiangga, Mandaya, Manobos, Tagakaolo); 18 in Cotabato, 13 in Lanao; 9 in Sulu; 5 in Zamboanga; 56 in subdistricts. The District Governor who headed the wards had a deputy in the person of the Lumad datu.*
- Beginning of direct interference policy.
- March 2, 1904 – unilateral abrogation of the Kiram-Bates Treaty by the US.
- Moro-American War started.

Lumad Resistance (*Lumad in Mindanao, Faina Ulindag, NCCA*)

- *The Lumads in Mindanao also resisted against American colonization.*
- *In 1906, Gov. Bolton of Davao was murdered by the Bagobos in the area.*
- *Between 1906-1908 the Tungud Movement of the Lumads in Davao spread through Agusan and Bukidnon.*
- *A Subanon uprising against the Americans occurred between 1926-27 in the Zamboanga Archipelago.*
- *The coming of the Japanese in Davao was resisted by the Bagobos between 1918 to 1935 as the latter threatened to displace them from their homelands for business purposes.*

August 10, 1910

- US Sec. of War visited Philippine Islands investigate vis-à-vis the granting of independence to the Philippines.
- Datu Mandi – *"If the American government does not want the Moro Province anymore they should give it back to us. It is a Moro Province and it belongs to us."*
- Hadji Abdullah Nuno – *"We prefer to be in the hands of the Americans, who are father and mother to us now, than to be turned over to another people."*

Establishment of Agricultural Colonies (1913)

- December 13, 1913 – Frank Carpenter – the first civilian governor
- Gov. Carpenter commented, *"...that in these colonies the Muslims have shown more tolerance and respect for the beliefs and practices of the Christians than the Christians have shown towards the Muslims."*

Creation of the Department of Mindanao (1914)

- Added the two districts of Agusan and Bukidnon.

MODULE 2: MINDANAO HISTORY HISTORICAL JOURNEY

The Jones Law (1916)

- Enacted by US Congress on August 29, 1916.
- Recognized as the "Autonomy Law" of the Philippines.
- This law was presented to the US Congress by William Atkinson Jones.
- It intended to eventually give the Philippines full independence.
- Salient features:
 - The US promised full independence to the Philippines once a government was established.
 - Giving the Governor General chosen by the President of the USA the authority to serve as Chief Executive.
 - Creating the Senate and House of Representatives.

Creation of Bureau of Non-Christians (1920)

- Teofisto Guingona Sr. was the first Director.
- Known to be the Filipinization Process.
- Slowly, political power was transferred to Manila.
- It was allegedly intended to give full freedom to the Philippines.
- The fate of Mindanao was placed in the hands of the Christianized Filipinos.

Moro Declaration to U.S. (February 1, 1924)

- Moro preferred to remain as a colony of the US rather than to be included in the granting of the independence to the Filipinos.
- *"In the event that the US grants independence to the Phil. Islands without provision for our retention under the American flag, it is our firm intention and resolved to declare ourselves an independent constitutional sultanate to be known to the world as Moro Nation".*
- *"It is the duty of the US Congress to make provision at once for the security and protection to us when we surrendered our arms to the US Army. This promise is just as sacred as any alleged promises you have made to the Christian Filipinos. You have left us defenseless, and it is your duty to protect us or return to us the weapons you took from us..."*

Cong. Robert L. Bacon May 6, 1926

- Cong. from New York filed H.B. No. 12772 which sought to retain Mindanao and Sulu as an American colony even as the rest of the islands would be granted independence (motivated by economic reasons).

MODULE 2: MINDANAO HISTORY HISTORICAL JOURNEY

Results of the Interference Policy:

- Direct interference as threat to the way of life of the Moro including religion.
- Moro resented western type of governance and justice system and customs regulations.
- Taxes were levied, land surveys were made.
- Mapping and exploring expeditions.
- Census started in 1903.
- More US troops were brought to Mindanao.
- Slavery was made illegal.
- Paying of taxes, for residence, road tax, property tax, registration tax, etc. was enforced.
- Construction of roads, bridges, hospitals.
- Introduction of public schools and westerns education. Many Moro did not avail of free education for fear of being converted to Christianity.
- Western education was implemented through the public school system as a new method to implement the integration policy.
- According to Gen. Arthur McArthur, "*The elaborate school network was designed primarily and exclusively as an adjunct to military operations calculated to pacify the people.*"
- Along with the public education, the *Pensionado* Programme was introduced: Sons and daughters of the ruling Moro elite were recruited as government scholars to study in the leading schools in Manila or America and became peons of American rule in Mindanao.
- *At the beginning of the 20th century, the Lumads controlled an area which now covers 17 of Mindanao's 24 provinces, but by the 1980 census they constituted less than 6% of the population of Mindanao and Sulu. Heavy migration to Mindanao of Visayans, spurred by government-sponsored resettlement programmes, turned the Lumads into minorities. The Bukidnon province population grew from 63,470 in 1948 to 194,368 in 1960 and 414,762 in 1970, with the proportion of indigenous Bukidnons falling from 64% to 33% to 14%.* (Mindanao: Land of Promise, M. Muslim and R. Cagoco-Guiam, Conciliation Resources)

Constitutional Convention (1934)

- Tomas Cabili, a Christian from Lanao, voted against the draft.
- The Constitution miserably failed to specify or imply due consideration for the Moro traditions customs, and laws, which in Islam fell within the ambit of religion.

Tydings Mcduffie Law (March 24, 1934)

- Presented to US Congress by Sen. Millard Tydings and Cong. John Mcduffie
- Signed by Pres. Franklin Roosevelt on March 24, 1934.
- Formally accepted by the Phil. Legislature on May 1, 1934.
- This law envisioned the establishment of an independent government, or a "Commonwealth" which will be run by Filipinos within a period of 10 years.
- Brought a Philippine representative to the US through the Office of the Resident Philippine Commissioner.

MODULE 2: MINDANAO HISTORY HISTORICAL JOURNEY

Dansalan Declaration (March 18, 1935)

- Hadji Bongabong and 189 Lanao Moro leaders appealed to US Government thru the Gov. General:
"We do not want to be included in the Phil. Independence for once an independent Philippines is launched there will be trouble between us and the Christian Filipinos."
"Should the American people grant the Phil. Independence, the islands of Mindanao and Sulu should not be included in such independence."
"Our public land must not be given to other people other than the Moro."
"We should be given time to acquire them because most of us have no lands. Our people do not yet realize the value of acquiring those lands by the process of law."
"Where shall we obtain the support of our family if our lands are taken from us."
"It will be safe to us that a law should be created restricting the acquisition of our land by other people."
"All our practices which are incidental to our religion of Islam should be respected because these things are what a Muslim desires to live for... Our religion is no more... our lives are no more."
- 1936-1941 – Bongabong launched a rebellion.
- 1935 November – the Commonwealth Government was inaugurated with Manuel L. Quezon as President.

The Public Land Acts and Settlement Programs

- Land Act No. 496 of 1902 – known as the Land Registration Act. It requires the registration of lands occupied by any person, group or corporation.
- Public Land Act No. 718 (April 4, 1903) – all lands granted by Moro sultans, datus, or chiefs without authority of the state shall be declared null and void.
- Public Land Act No. 926 (October 7, 1903) – stipulated that all lands not registered under Act No. 496 were deemed public lands and therefore available for homesteading, sale or lease by individual or corporation.
- Mining Law of 1905 – declared all public lands as free, open for exploration, occupation and purchase even by Americans.
- Cadastral Act of 1907 – lands surveyed prior to distribution.
- Public Land Act No. 2254 (1913) – creating agricultural colonies in Cotabato, e.g. Pikit, Pagalungan and Glan.
- Public Land Act No. 2280 (1913) – agricultural colonies in Lanao Norte for American soldiers married to Filipinas who did not wish to return to the USA.
- Public Land Act No. 2874 (1919) – provided for the manner of acquiring land ownership through the Torrens System (land titling).
- The educated Moro and Settlers and public officials who have connections have lands titled in their names.
- Proclamation No. 121 (1927) – by Gen. Stempson granting the foreigners rights to purchase lands for commercial purposes such as the rubber plantation in Basilan.
- February 12, 1935 – Quirino-Recto Colonization Act – declared Mindanao open. "Go young men to the south". Mindanao became the land of promise.

MODULE 2: MINDANAO HISTORY HISTORICAL JOURNEY

- June 1939 – Commonwealth Act No. 441 – created National Land Settlement Administration (NLSA) e.g. Isabela, Koronadal Valley, Lagao, Polomolok, Tupi, Marbel, and Allah Valley, Banga, Norala, and Surallah.

The Lumad During the Commonwealth (*Lumad in Mindanao, Faina Ulindag, NCCA*)

- *The Lumad landscape changed. For instance in the plains of Tupi and Polomolok in South Cotabato, Blaan Lumads gave way to the Dole pineapple plantations; Higaonons and Talaandigs who thrived by the plains of Bukidnon were neighbors to the Del Monte plantations.*

The Colonial Strategies

- Entering into treaties
- War of aggression/invasion
- Pacification campaign
- The public school system and the Americanization of Filipinos
- The Public Land Laws
- The Resettlement Program
- The Agricultural Colonies
- Minoritization processes
- The policy of attraction
- Intrusion of MNCs (Multinational Corporations)

THE JAPANESE OCCUPATION

World War II December 8, 1941

- Tens of thousands of Moro and Filipinos enlisted in the USAFFE to join the Americans against the Japanese Imperial Army, e.g. Pendatun, Matalam, Gumbay, Piang, Mindalano.
- According to Judge Ferenal, son of Colono:

"During World War II, when the Japanese arrived at Pikit on the month of January 1942, the Settlers who lived along the Pikit-Paidu Pulangi Road and at the town proper or Poblacion evacuated away from the road, where there were no Japanese to be seen."

"We made makeshift shelters made of cogon and the Muslims often visited us, asking us when the conflict with the Japanese would end. Sometimes they would bring chicken and rice with them and would distribute them to those who had ran out of food supplies."
(Translation provided)

MODULE 2: MINDANAO HISTORY HISTORICAL JOURNEY

THE PHILIPPINE REPUBLICAN GOVERNMENT

Declaration of Independence (July 4, 1946)

- Phil. Republic was created comprising Luzon, Visayas and Mindanao despite objections by the Moro in Mindanao.
 - "The Moro had been outstanding in their opposition to Filipino rule, but the Filipinos were persistent in their desire to govern the Moro."
 - "Together, under one flag with the Moro, the Filipino must make good the pledge that they could govern the Moro well."
 - "This was the situation when the Moro were turned over to the Filipinos for governance."
-

THE NEW REPUBLIC

Facts of the Time

- Continuation of the colonial regime
- Resettlement continues
- Depopulation of the Moro and Lumad
- Assimilation intensified
- Agrarian unrest
- Prejudices heightened
- Political polarization due to division of territories
- Tension heightened and the war erupted
- The Lumad were dragged into the war

The Lumad During the New Republic (*Lumad in Mindanao, Faina Ulindag, NCCA*)

- By the 1960's bulldozers, cranes and giant trucks were ubiquitous in the area of the Banwaons.
- Foreign agribusiness covered a thousand to 3,000 ha. of Lumad lands in Bukidnon-Davao area.
- Concern for the Lumads in Mindanao during the contemporary times focused on the development projects that threaten to displace the Lumads from their homeland. An example of this is the hydroelectric project of the PNOC based in Mt. Apo which is being resisted by the Bagobo in Davao.

More Settlement Programs after Independence

- Establishment of RCDA (Rice and Corn Dev't Authority) paved the way for the creation of settlements in Buluan, Maramag in Bukidnon and Wao in Lanao (1949).
- Creation of Land Settlement Development Corporation (LASEDECO) in Tacurong, Isulan, Bagumbayan, part of Buluan, Sultan sa Barongis, and Ampatuan, etc. (1950).
- Creation of National Resettlement and Rehabilitation Administration (NARRA) in 9 resettlement areas in Mindanao to include Batu-Batu in Tawi-Tawi (1954).
- EDCOR (Economic Development Corporation) for the Huks e.g. North Cotabato, Maguindanao, Lanao del Norte and Isabela.

MODULE 2: MINDANAO HISTORY HISTORICAL JOURNEY

Significant Events

- Kamlon uprising in Sulu (1951-1955)
- Creation of the Commission on National Integration – CNI (1957)
- Diosdado Macapagal claim of Sabah (Early 60's)
- Ferdinand Marcos was elected President (1965)
- One of the sons of Datu Udtog Matalam was killed by NBI (August 1967)
- The Jabitah Massacre (March 17, 1968)
 - The massacre of 28 (Majul) and 64 (Jubair) young Muslim trainees in Corregidor.
 - They were trained to invade Sabah and later organized a mutiny
 - Aurula was the lone survivor
- MNLF was formed by Prof. Nur Misuari as head although it emerged publicly only in 1973 (1968)
- Mindanao Independent Movement was organized by Datu Udtog Matalam – Blackshirts vs. Ilagas) (May 1, 1968)
- First batch, 90 young educated Muslims ("Top 90") were sent to Sabah for military training. MNLF was formally organized (1969-1970)
- The Ilaga movement was founded by 7 Cotabato Mayors in response to the threat of the MIM (1970)
 - Late of this same year Ilagas battled vs. Blackshirts and Barracudas organized by Moro politicians
- The Manili Massacre (June 1971)
 - Carmen, Cotabato 75 Muslim civilians massacred inside the mosque
- A grenade exploded inside a mosque in Wao, Lanao del Sur (July 4, 1971)
- National Elections, disastrous for the Moro who lost to the Settlers (November 1971)
- Declaration of Martial Law by Pres. Ferdinand Marcos (September 21, 1972)
- Moro-Filipino War with the Ilagas. 60,000 civilians were killed – Moro and Settlers (1971-1976).
- Signing of the Tripoli Peace Agreement with the GRP and MNLF (December 23, 1976).
 - Autonomy for 13 provinces and 9 cities
- Founding of the New MNLF under Ustadz Salamat Hashim (1977)
- Change of name from New MNLF (Salamat Faction) to MILF (1984)
- Indigenous Peoples' Congress at Cotabato, where the word "Lumad" which means "antive" or "indigenous" in Cebuano by 15 of the 18 identified indigenous tribes of Mindanao (1986)
- Reuben Canoy – declaration of Mindanao Independence (1987)
- ARMM Organic Act (1989)
- GRP-MNLF Final Peace Agreement (September 2, 1996)
- Creation of the Southern Philippines Council for Peace and Development – SPCPD (1997)
- Senate Bill 1728, sponsored by Juan Flavio Entena, entitled, Indigenous People's Rights Act (IPRA) of 1997 sought to "recognize, protect and promote the rights of indigenous cultural communities and to appropriate funds for the purpose. President Fidel V. Ramos signed it into law as RA 8371, thus creating the National Commission on Indigenous Peoples (NCIP).
- The Implementing Rules and Regulations (IRR) of IPRA were approved on 9 June 1998
- AFP launched massive military operation to the MILF camps (1997)
- Formal opening of the GRP-MILF Peace Talk (October 25, 1999).

MODULE 2: MINDANAO HISTORY HISTORICAL JOURNEY

- Pres. Joseph Estrada declared an All-Out-War against the MILF. The AFP assaulted the MILF camps and displaced 800,000 civilians (April 28, 2000)
- 46 MILF camps taken over by the AFP
- AFP conducted another military operation in Buliok, Maguindanao in the guise of chasing the Pentagon Kidnap for Ransom Group (January 2003).
- DSWD estimated 250,000 Internally Displaced Persons during the height of the war.
- *The Philippines country report of the UN Special Rapporteur on the Fundamental Freedoms and Human Rights of Indigenous Peoples noted 'serious human rights issues related to the lack of IPRA's effective implementation'. It identified the fact that development activities in indigenous lands 'are often carried out without their prior, free and informed consent, as the law stipulates' and this leads to 'serious human rights violations' with 'the long-term devastating effects of mining operations on the livelihood of indigenous peoples and their environment' being 'of particular concern.(2003) (Indigenous Peoples of the Philippines ICERD Shadow Report)*
- GRP-MILF Peace Talks bogged down over the issue of territory (September 2, 2006).
- Midsayap War between AFP and MILF; 10,000 civilians displaced (March 5-6, 2007)
- Basilan Crisis – 14 Marines killed, 10 beheaded by Abu Sayyaf; MILF blamed by AFP and shelled one camp; operations caused the displacement of 12,000 civilians (July-August 2007).
- *MOA-AD between GRP and MILF was initialed. Formal signing was issued a TRO by Supreme Court. MOA-AD was declared "unconstitutional" by Supreme Court. War between AFP and BIAF in Lanao del Norte, North Cotabato, Maguindanao and Sarangani erupted, resulting to about 712,000 Internally Displaced People (July to November 2008)*

POPULATION RATIO (1990 CENSUS)

Year	Total Mindanao	Moro	Non-Moro
1903	327,741	76%	24%
1913	518,698	63%	37%
1918	723,655	50%	50%
1939	2,244,421	34%	66%
1948	2,943,324	32%	68%
1960	5,686,027	23%	77%
1970	7,963,932	21%	79%
1975	9,146,995	20%	80%
1990	14,269,736	19%	81%

(Adapted from the Historical Review Powerpoint Presentations of Prof. Rudy Rodil and CRS, Understanding and Documenting the History of Conflict in Mindanao, GPLC 2006)

- *According to the 1993 Census, Mindanao Lumads accounted for 2.1 million out of the total 6.5 million indigenous people nationally. (Lumad in Mindanao, Faina Ulindag, NCCA)*

MODULE 2: MINDANAO HISTORY HISTORICAL JOURNEY

CONCLUSIONS

- Islam came to Mindanao earlier than Christianity and not as a part of a colonial power, as was generally presumed by the average Filipino. Under Islam rose a fairly well developed political system – the sultanates, in effect giving the Moro a strong sense of identity.
- The Spanish worked out a policy of containment (*In the present experience known as hamletting*) and settlements in Mindanao. The Spaniards were successful in bringing to the mainstream politics the northern and western parts of mainland of Mindanao, beginning with the second half of the 19th century. In the southern part, Spanish presence was limited to military stations and garrisons, except for pockets of civilian settlements in the present cities of Zamboanga and Cotabato. In the outlying islands, the Spaniards were limited to military presence (e.g. the Intramuros in the town of Jolo). This was continued by the Americans during their rule over the archipelago.
- The treaties between the Spanish and the sultanates indicate that the Spaniards were dealing with other powers – the British and the Dutch, which were gaining strong footholds in the Malaysian peninsula. The Kiram-Bates Treaty is also recognition of the Moros as a distinct society that had a sovereign state of their own. The Philippine government (1946-1962) confronted a divided Moro leadership and succeeded only in keeping the Moros subdued by giving concessions to the leaders.
- The integrationist approach of the colonial governments and during the '70s was really a policy of assimilation and the secessionist government was a rejection of integration/traditional leadership.
- There is no such thing as a Muslim-Christian conflict or one based on religion. In fact, there has been Muslim-Christian brotherhood since the settlers first came to Mindanao. The conflict is rooted in political, social, economic, cultural land and other causes.
- *For the Lumad, securing their rights to ancestral domain is as urgent as the Moros' quest for self-determination. However, much of their land has already been registered in the name of multinational corporations, logging companies and wealthy Filipinos, many of whom are settlers to Mindanao.* (Mindanao: Land of Promise, M. Muslim & R. Cagoco-Guiam, Conciliation Resources)
- *Many ancestral domains remain unrecognized by the State. This in turn has created a division of Indigenous Peoples' ancestral territories into those that are formally recognized and those that are not. The effect has been to shift the burden of proof to Indigenous Peoples whose territories are without CADTs whenever external entities or the State wish to appropriate these lands, in many cases leaving them even more vulnerable to informal or Government sanctioned encroachment. This unwanted encroachment is primarily associated with development projects and is referred to as 'development aggression' by Indigenous Peoples.* (Indigenous Peoples of the Philippines ICERD Shadow Report)

MODULE 2: MINDANAO HISTORY HISTORICAL JOURNEY

- The non-government sector has been active in building peace in Mindanao, filling in the gap in the government's peace process. These include the Bishops-Ulama Forum, dialogue movements, peace centers and other groups (e.g. Silsilah, Asian Journey, NDU-Peace Center, Kalinaw Mindanaw, etc.).
- Our forebears had their share in the peace process as we have, having used indigenous methods of resolving conflicts with some success throughout the centuries.
- The lessons that can be gleaned are – it is cheaper to wage peace than war (due to the loss of lives, properties, and economic stagnation); and the roles of various sectors (government, NGO's PO's, media, private individuals) and official documents are important. But underlying this must be a culture of peace among the people themselves. **A culture of peace does not mean a culture of silence: one must be vocal.**

(Adapted from the *Panagtagbo sa Kalinaw* Manual)

THE COMPLEXITIES OF THE WAR

1. The war waged by the Moro is a continuing struggle against colonialism
2. Is a war in order to:
 - defend cultural identity
 - protection of the resources
 - self governance
 - promote value system and ideology

OPTIONS

Concrete expression of RSD -

- Status quo with major socio-economic and political reforms:
 - Eliminate corruption
 - Reform the bureaucracy
 - Democratization of resources
 - Decentralization of powers
- Enhanced ARMM
- Federalism
- Independence

WHAT ELSE?

- Assimilate or conform to the dominant identity to be acceptable?
- Learn to live with the differences, with understanding and acceptance and not pushing anybody into one's mold?
- Have equitable control and sharing of resources?
- Have power sharing?
- Separate in order to avoid the constant battles and pain?

**MODULE 2: MINDANAO HISTORY
HISTORICAL JOURNEY**

THE CHALLENGES

- Work for justice
- Efforts to understand the common roots of the conflict
- Mutual understanding that can lead to unity
- Transformation of structural violence and institutionalized oppression
- Re-make our history as Mindanawon

CHALLENGES TO WORKPLACES / SECTORS

- How could your sector work together to promote diversity in the workplace as its contribution to sustained peacebuilding in Mindanao?
- How can we transform our workplace into a space for religious diversity and tolerance embracing people of different race, religion, ethnicity, etc. within one human community?

(Adapted from the *Historical Review* Powerpoint Presentation of Prof. Rudy Rodil, Understanding and Documenting the History of Conflict in Mindanao, GPLC 2006)

MODULE 2: MINDANAO HISTORY
SHARING ON THE PEACE PROCESS

INPUT 8 –
Outline of the Peace Process

In its report to the President in 1993, the National Unification Commission (NUC), under then Chairperson Haydee Yorac and after conducting consultations in 71 provinces to determine from the people themselves and their communities how a just and lasting peace in the country ought to be pursued, proposed a comprehensive peace process agenda anchored on three principles and six components.

The basic principles for a comprehensive peace process are:

1. The peace process must be anchored on the involvement and participation of all sectors of society. It is not defined by government alone, nor by contending armed groups, but by all Filipinos as one community.
2. The peace process should be community-based reflecting the sentiments, values and principles important to all Filipinos.
3. It is the goal of the peace process to establish a just, equitable, humane, and pluralistic society. The peace process is aimed at peacefully ending the armed conflict, with neither blame nor surrender, but with dignity for all concerned.

Five major causes of conflict:

1. Massive poverty and economic inequity;
2. Poor governance (local justice not implemented, lack of response in terms of basic services);
3. Injustice and abuse of power;
4. Control by few of political power; and
5. Exploitation of cultural communities and lack of recognition of their ancestral domain.

Six Paths to Peace

1. The pursuit of social, economic and political reforms that address the root causes of the armed conflicts.
2. Building consensus and empowerment for peace.
3. Pursuit of a peaceful, negotiated settlement with the different armed rebel groups.
4. Establishment of programs for honorable reconciliation and reintegration into mainstream society.
5. Addressing concerns that arise out of the continuing armed hostilities.
6. Nurturing a positive climate for peace (creating a culture of peace)

(Adapted from the *Panagtagbo sa Kalinaw* Manual)

MODULE 2: MINDANAO HISTORY
SHARING ON THE PEACE PROCESS

INPUT 9 –

History and Updates on the Peace Process between the Government (GRP) and Moro Islamic Liberation Front (MILF) (Lecture Guide)

The Contemporary History and Updates on the Peace Process

Questions:

1. What is the Moro Problem?
2. How did it come about?

They are not happy being Filipinos...

The following are the different faces of their sentiments through the course of time...

1924 – The letter of some Moro leaders to the US Congress

1935 – The letter of Hadji Bogabong, Kali sa Onayan & 119 Datus, Hadjis, Imams & Kalis of Lanao to the President of the United States

1961 – Congressman Ombra Amilbangsa filed a bill in the House of Representatives declaring and recognizing the independence of Sulu

1968 – The Muslim Independence Movement (MIM) wanted to establish an Islamic state in places resided by Muslims, such as Cotabato, Davao, Zamboanga, Zamboanga City, Basilan, Lanao, Sulu, and Palawan

1971 – Mindanao Crisis: Fighting between Moro and Settler civilians. Fighting between Moro and Settler politicians. The occurrence of several massacres in Manili, in Cotabato, in Kauswagan, and in Lanao del Norte

The Destruction and Cost of War:

- 1971 – over 1,000 persons killed
- MNLF vs. AFP:
 - 100,000 -120,000 killed, 50% MNLF, 30% AFP, 20% civilian
 - 73 billion pesos spent
- MILF vs. AFP in Central Mindanao:
 - 1997 - 30,000 evacuees
 - 2000 - 1,014,654 evacuees
 - 2001 - 24,000 evacuees
 - 2003 - 75,419 evacuees

**MODULE 2: MINDANAO HISTORY
SHARING ON THE PEACE PROCESS**

The different views of the Peace Process:

- GRP-MNLF Final Peace Agreement implementing the Tripoli Agreement was not accepted by the MILF
- GRP-MILF negotiations, 1996 – still in progress

(Adapted from the *Moro Problem* Powerpoint Presentation of Prof. Rudy Rodil, Understanding and Documenting the History of Conflict in Mindanao, GPLC 2006)

1976 GRP-MNLF TRIPOLI AGREEMENT

- Signed on December 23, 1976 with help of Libya & Organization of the Islamic Conference (OIC)
- Agreement to create autonomous region for Muslims of Southern Philippines
- Area: 13 provinces & 9 cities in accord with Constitutional processes
- Signed in Manila, 2 Sept 96 with help of OIC Com'tee of 8 led by Indonesia.
- Led to amended ARMM Organic Act & increased area, 5 provinces & one city
- Created transitory mechanism: SPCPD & SZOPAD for Devt.
- 7,500 MNLF combatants integrated into the AFP & the PNP

GRP-MILF PEACE TALKS AGENDA

Security (Ceasefire)

- Implementation of ceasefire agreements (MILF controlled territories)
- Establishment of ceasefire mechanisms (Joint IMT, CCCH, AHJAG)

Humanitarian, Rehabilitation & Development

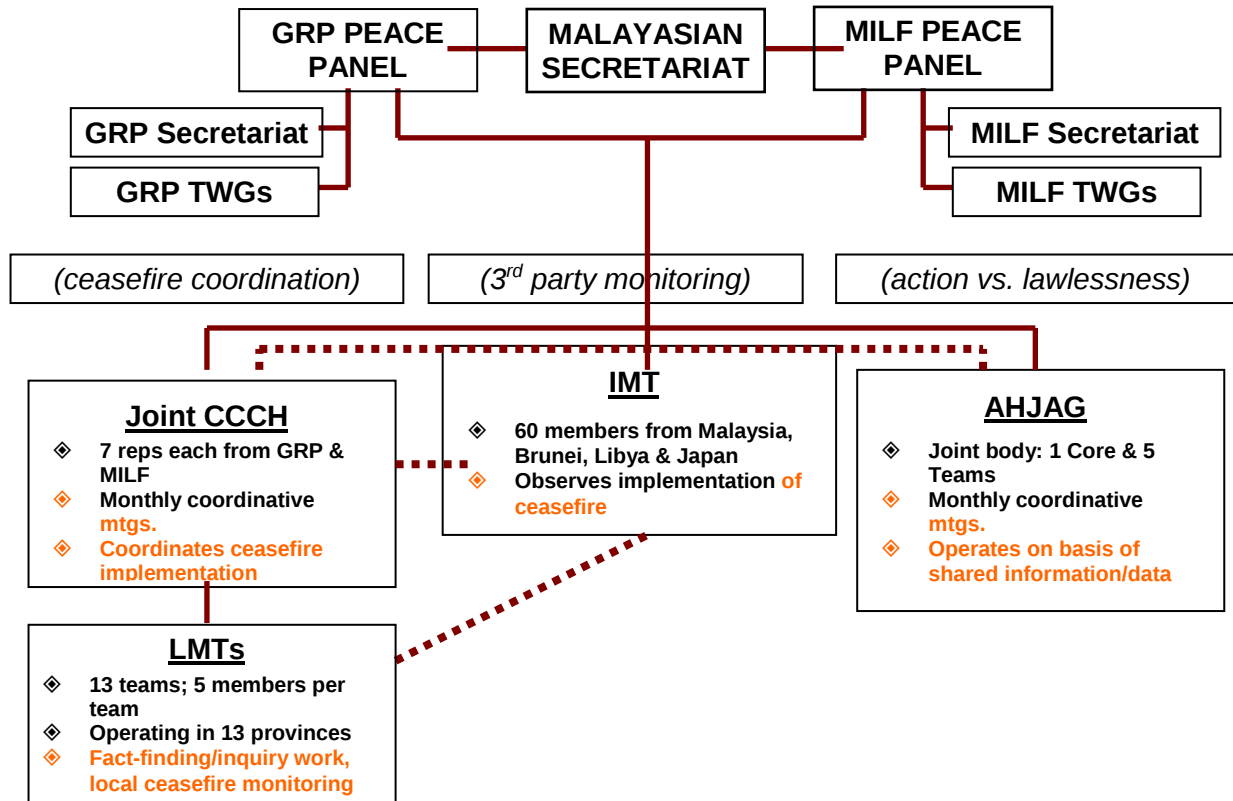
- Commitment to respect human rights
- Assistance and development of conflict-affected communities

Ancestral Domain

- On Bangsamoro identity, culture, traditional lands, long-term solutions for Bangsamoro people, etc.
- Most critical issue in the negotiations

MODULE 2: MINDANAO HISTORY
SHARING ON THE PEACE PROCESS

CEASEFIRE IMPLEMENTATION



MORE ON CEASEFIRE & EFFECTS...

- Ground situation remains stable; high degree of confidence within security mechanisms (joint ceasefire committees, Ad hoc Joint Action Group, International Monitoring Team, Local Monitoring Teams)
- Ceasefire holding firmly despite recent localized armed hostilities in Maguindanao and incidence of violence
- Downtrend in criminality; AHJAG effectiveness proven
- Sustained regional economic growth amidst mixed expectations
- Increasing international and grassroots support/participation in the peace process

MODULE 2: MINDANAO HISTORY
SHARING ON THE PEACE PROCESS

QUICK GLANCE: IMT

Mandate

- Terms of Reference for the International Monitoring Team (IMT) adopted on September 8, 2004

Disposition

- Sector A- Cotabato City (Maguindanao, North Cotabato, Bukidnon)
- Sector B- Iligan City (Lanao del Sur, Lanao del Norte)
- Sector C- Zamboanga City (Zamboanga del Norte, Zamboanga del Sur, Zamboanga Sibugay)
- Sector D- General Santos City (Sultan Kudarat, South Cotabato, Sarangani, Davao del Sur)
- Sector E- Davao City (Davao del Norte, Davao Oriental, Compostela Valley)

HUMANITARIAN, REHAB & DEV'T

- Joint Needs Assessment (JNA) for Mindanao Trust Fund (MTF) completed in September 2004; JNA Report endorsed in principle by GRP-MILF Panels
- MTF program to be implemented after signing of Peace Agreement
- Capacity-building programs for Bangsamoro Development Agency (BDA) personnel
- Assistance to BDA in serving MILF communities; Japan commitment of peace building projects

ANCESTRAL DOMAIN

Divided into 4 strands:

- Concept
- Territory
- Resources
- Governance

- Everything going well on Concept, Resources & Governance.
- Impasse on Territory first week of Sep 2006; new GRP proposal needed

Problem with territory:

- Bangsamoro historic right
- Current realities on the ground
- Lumad communities
- Property rights of migrant/settler communities

MODULE 2: MINDANAO HISTORY SHARING ON THE PEACE PROCESS

HUMANITARIAN, REHABILITATION & DEVELOPMENT ASPECT

- Joint Needs Assessment (JNA) for Mindanao Trust Fund (MTF) completed in September 2004
- MTF program to be implemented after signing of Peace Agreement
- Capacity-building programs for Bangsamoro Development Agency (BDA) personnel
- Proposed “Bangsamoro Leadership and Management Institute” as a capacity building center for Moro leaders and professionals

INTERNATIONAL SUPPORT-1

- Malaysia continues role as 3rd Party Facilitator and International Monitoring Team (IMT) Head
- OIC countries (e.g. Brunei, Libya) remain committed to assisting peace process
- Implementation of Phase 1 of WB-led Mindanao Trust Fund (MTF) focused on capacity-building
- Canada, New Zealand and Australia have started to support MTF Phase 1

INTERNATIONAL SUPPORT-2

- Parallel commitment from Islamic Development Bank (IDB) to assist in reconstruction efforts in the CAAs
- Japan participates in IMT to head socio-economic development aspect of IMT work; complementary focused development assistance in CAAs
- Swedish Government considering participation in IMT
- UN World Food Program inclusion of CAAs as project beneficiaries

(Adapted from the *Updates on the Peace Process between the Government (GRP) and Moro Islamic Liberation Front (MILF)* Powerpoint Presentation, January 24, 2007)

RECENT DEVELOPMENTS

- GRP Peace Panel dropped the Philippine Constitution on as a legal framework in the GRP-MILF Peace Talks (September 7, 2006)
- MOA-on Ancestral Domain (AD) was initialed by GRP and MILF Peace Panels (July 27, 2008)
- Signing of MOA-AD in Kuala Lumpur, Malaysia cancelled by virtue of Supreme Court issuing a Temporary Restraining Order (TRO) (August 4, 2008)
- Armed conflict between AFP and BIAF started, displacing over 700,000 people (August-September 2008)
- Supreme Court declared MOA-AD “contrary to law and the Constitution” (October 14, 2008)
- GRP and MNLF sign MOU in Libya to continue implementing 1996 FPA (April 20, 2010)
- Benigno Simeon Datumanong becomes the 15th President of the Philippines. (June 30, 2010) and subsequently appoints Teresita Quintos-Deles as Presidential Adviser on the Peace Process for a second time.
- Dean Marvic Leonen is appointed Chairperson of the GRP Peace Panel (July 2010), MILF reciprocates by reconstituting its counterpart Peace Panel (August 2010).

MODULE 2: MINDANAO HISTORY SHARING ON THE PEACE PROCESS

INPUT 10 – Other Formal and Informal Peace Processes (Lecture Guide)

GRP-CPP/NPA/NDF PEACE (CNN) TALKS

1. Formal negotiations were unilaterally postponed by the NDF in August 2004.
2. Communications were left open by both parties for the resumption of the peace talks.
3. Both parties continue to monitor the CARHRIHL implementation through the JMC.
4. As confidence-building measures:
 - Government has released 120 alleged political prisoners;
 - Bill to amend the Comprehensive Agrarian Reform Law to indemnify victims of human rights violations
5. Signed/currently implemented:
 - Comprehensive Agreement on Respect for Human Rights and International Humanitarian Law (CARHRIHL)
6. Remaining substantive agenda:
 - Socio-economic reforms
 - Political and constitutional reforms
 - Disposition of forces

GRP-RPMP/RPA/ABB PEACE ACCORD

The peace agreement provides for the following:

1. Ceasefire between GRP and RPM-P/RPA/ABB
2. Provision of Special Permit to Carry Firearms Outside Residence to RPM-P/RPA/ABB members
3. Disposition of arms and forces
4. Confidence-building measures
5. Conduct of substantive talks towards policy reforms on fiscal system and political participation of the marginalized
6. Establishment of a Joint Enforcement and Monitoring Committee that will lead to the implementation of the accord

**MODULE 2: MINDANAO HISTORY
SHARING ON THE PEACE PROCESS**

Updates on Agreement Implementation

Development:

1. Development project implementation already ongoing in 22 barangays.
2. Community needs assessment for the next batch of 28 barangays already finished; Commitments for development projects in these barangays from different agencies to be secured.

Reintegration:

1. 80 Alleged Political Offenders (APOs) given immediate assistance amounting to PhP 10,000 each; 103 APOs or their next kin provided with livelihood assistance amounting to PhP 8M.
2. On-going utilization of more than PhP 5M Reintegration Fund.

Civil and Political Rights

1. Retrieval of case documents for case review ongoing.

STATUS OF THE GRP-RPM/M PEACE TALKS

1. Second round of talks for agreement on cessation of hostilities set in first week, May 2005.
2. Third round of community consultations set in April 2005 in 15-20 barangays in Lanao del Norte and Zamboanga del Norte.
3. A salient part of the peace process, community consultation already finished in about 25 barangays in Maguindanao and Lanao del Norte.
4. Development project implementation already started in some Lanao del Norte barangays.
5. Third party facilitator to the peace process, Balay Mindanaw, continues to independently mobilize funds and other resources of the peace process.
6. Capacity-building of RPMM, GRP, and Independent (Balay Mindanaw) Secretariats being conducted through pre-consultation workshops and technical skills trainings.

(Adapted from *The Philippine Comprehensive Peace Process: Overview* Powerpoint Presentation by Atty. Marilyn C. Cepe, APB-TC for CRS-SEAPRO, March 17, 2005)

MODULE 3:

CHALLENGES for TRANSFORMATION

DESCRIPTION:

This module opens spaces for the participants to move from a situation of hopelessness, or a situation of conflict, to a situation of peace, from a situation of injustice to a situation of justice and equity for all, from a situation of misunderstanding to a situation of understanding and acceptance, and from a situation of division to a situation of unity in the midst of diversity.

MODULAR OBJECTIVES:

1. To enable the participants to identify conflict situations and processes to handle them;
2. To enable the participants to analyze conflict situations through conflict analysis tools;
3. To enable the participants to use conflict analysis tools in the context of the issues and problems that is present within their sector;
4. To identify peaceful approaches to resolving conflicts; and
5. To explain how conflict situations can become challenges for transformation and development.

MODULE 3: CHALLENGES FOR TRANSFORMATION
UNDERSTANDING CONFLICT and CONFLICT TRANSFORMATION

ACTIVITY 11 – The Basics of Conflict and Conflict Transformation

OBJECTIVES:

- To deepen understanding of the nature and dynamics of conflict; and
- To build up a working definition of conflict and conflict transformation.

MATERIALS:

- Picture of Conflict (The Two Mules)

PROCEDURE:

1. Start the activity with an exercise to limber up the participants.
2. Ask the participants to group themselves by counting off. There should be at least five (5) persons in a group.
3. With members staying together, spread the different groups in the room, making sure that the groups are at a safe distance from each other.
4. Ask each group to form into circles, facing outward.
5. Tell the members of each team to interlock arms with the group mate to the right and to the left.
6. Instruct everybody that each member must think of a spot inside or outside the room where he/she would like to bring the group **WITHOUT COMMUNICATING THIS TO HIS/HER GROUP MATES** where that spot is.
7. Remind everyone that this is a non-verbal exercise, thus, each one must try as hard as he/she can to bring his/her companions to the chosen spot without talking or communicating in any way to each other.
8. Give them a minute or so to go through this exercise.
9. After this, ask everybody to go back to their seats and settle down.
10. Ask them the following questions:
 - a. Upon the signal for you to start, what did you do?
 - b. Were you able to bring the group to the spot you wanted?
 - If yes, what possibly contributed to a successful move?
 - If no, why not?
11. As a follow up of the exercise, show the picture of the Two Mules (Page 67). Ask the participants to look at the picture closely and share some insights.

MODULE 3: CHALLENGES FOR TRANSFORMATION
UNDERSTANDING CONFLICT *and* CONFLICT TRANSFORMATION

Possible Insights:

- Each will bring the other to where it wants to go whether the other agrees or not.
- Both will go hungry if they do not agree and continue to pull each other
- We also pulled each other during the exercise, similar to what the mules did

12. Point out that what the mules did and what they just did were exactly the same. Given a stimulus, we scamper right away thinking only of ourselves, each immediately tries to proceed without thinking of the others. Emphasize the point that sometimes our insensitivity to the needs of others, greed and selfishness become the source of conflict. Sometimes a small misunderstanding is transformed into a full blown and unmanageable conflict especially if we only think of ourselves.
13. Ask one or two participants to share personal experiences similar to the story of the two mules or related to the exercise that they just went through, but ensure to point out the time limit to the activity.
14. For processing, point out to the participants that there are both similarities and differences on how we perceive or understand conflict that is basically social in nature. Our understanding of conflict is based on past experiences with our family, neighborhood, schools, etc.
15. Deepen the activity by presenting the Input on the Basics of Conflict (Page 68) and the Diagram on the Social Transformation (Progression) of Conflict (Page 71).
16. Further deepen the activity by explaining that we should be able to go beyond just resolution or management of a certain conflict situation: there is a need to transform conflict into an opportunity for growth.
17. Elicit some concepts from the participants that would lead to the discussion of the two common terms associated with handling conflict, namely: resolution and management. Differentiate the two using the Input on Conflict Transformation (Page 72).
18. Present the illustration on the "Multiple Lenses" and its short input (Page 78). This should provide more meaning to the nature of social conflict. Emphasize the point that to be able to understand conflict better, there is a need to look at certain situations using several "lenses". In this way, we would be able to analyze more closely and see more deeply a situation in different angles.
19. End the session by encouraging the participants to share some words or phrases about conflict. These will now be the bases of the group's working definition of what conflict is.

(Adapted from the *Panagtagbo sa Kalinaw* Manual)

MODULE 3: CHALLENGES FOR TRANSFORMATION
UNDERSTANDING CONFLICT *and* CONFLICT TRANSFORMATION

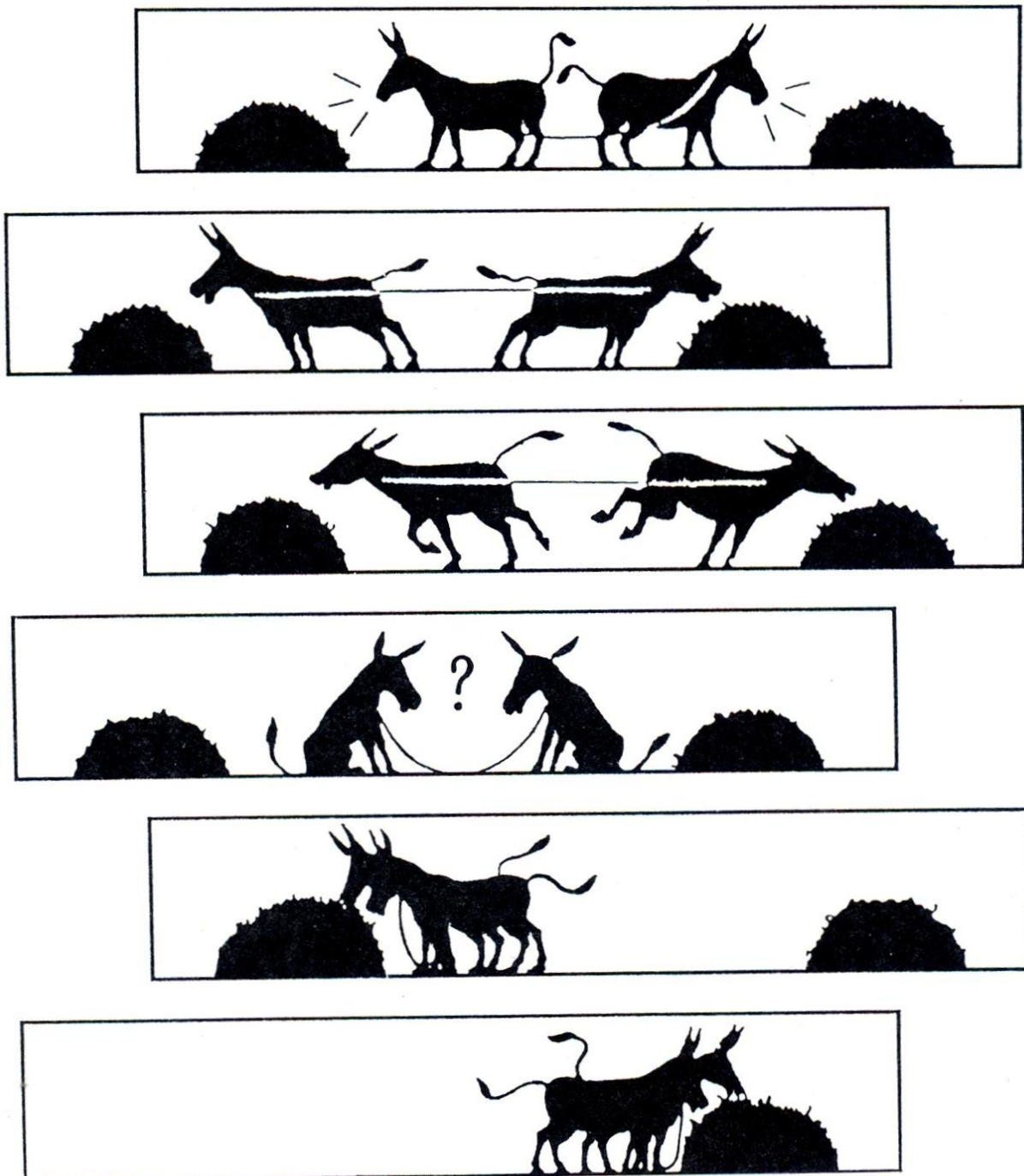


Illustration No. 8: The Two Mules

(Adapted from the *Panagtagbo sa Kalinaw Manual*)

MODULE 3: CHALLENGES FOR TRANSFORMATION
UNDERSTANDING CONFLICT *and* CONFLICT TRANSFORMATION

INPUT 11 –
The Basics of Conflict

Brief World History of Conflict, Violence and Peace

- There have been 14,500 wars during the last 5,600 years of Human History (HH).
- There have been 286 years of peace during the 3,400 years of history.
- Since 1945, there have been over 170 wars.
- In 1984 alone there were 31 wars waged in 27 locations.
- In 1992 (according to P100M Foundation – Dutch based HR Research Center) the following occurred:
 - 160 violent and potentially violent conflicts, consisting of 32 wars
 - 69 Low Intensity Conflicts
 - 59 serious disputes
- Between 1945 and 1989 there have been 21.8 million war-deaths.
- A vast portion of the victims are civilians rather than military – The proportion of civilian casualties has increased to 80-90% from about 50% in the 1950's.
- From 1945-1992, there were 165 wars that had killed 23 million people and had wounded many more (war is defined here as violent conflicts causing 1,000 deaths annually, including government forces).
- Civilians are four times more likely to be the victims of violent conflicts than are soldiers.
- Half-a-Million children in Africa alone were directly or indirectly killed by wars in 1984.
- Two Million children world-wide have been killed by wars in the last decade.
- 4-5 Million children have been disabled, 12 million made homeless, over 1 million orphaned or separated from parents, and 10 million traumatized, in the last decade.
- 65 of these countries with wars or political violence were in the developing world.

(Adapted from the *Brief World History of Conflict, Violence and Peace* Powerpoint Presentation by CRS)

Basic Questions in Understanding Conflict

- What is conflict?
- What are its causes?
- What are its dynamics?
- How does conflict develop?
- Is conflict always destructive?
- How can conflict be resolved?

MODULE 3: CHALLENGES FOR TRANSFORMATION **UNDERSTANDING CONFLICT and CONFLICT TRANSFORMATION**

What is Conflict?

- Conflict is very fluid, mobile, ambiguous, word. It can mean different things to different people.
- Conflict can refer to: a debate or contest, a disagreement, argument, dispute, or quarrel; a struggle, battle or confrontation; a state of unrest, turmoil or chaos.
- Conflict is an opportunity and a danger.
- Conflict can happen from the inner emotional or psychological process of the individual relationships within or between different social groups (such as the family, town, states, cultures, or even civilizations)
- Conflict arises when parties disagree about the distribution of material or symbolic resources and act on the basis of perceived incompatibilities.

What is Violence?

Violence consists of actions, words, attitudes, structures or systems that cause physical, psychological, social or environmental damage and/or prevent people from reaching their full human potential.

Basic Principles of Conflict

- Conflict is natural
- Conflict is an on-going process
- Conflict is a dynamic process.
- Conflict is positive.
- Conflict is embedded in all types of relationships.

Conflict is Natural

- Always part of any human condition.
- It is how we respond or channel energy that we can take very destructive or constructive directions.
- It is how we begin to understand and respond to what is presented to us as we live in our lives.
- There is no good or bad, no true or good relationship without experiencing conflict.
- The emergence of conflict in a certain relationship is a sign of dynamic relationship.
- It is a sign that there is no one superior in the relationship.

Conflict is a Dynamic Process

- Conflict has only one definite direction: it initiate change.
- Change is also dynamic.
- The key challenge: how to direct conflict towards a process of positive change.
- Our key task: to manage conflict and transform it to a higher and better relationship

MODULE 3: CHALLENGES FOR TRANSFORMATION
UNDERSTANDING CONFLICT *and* CONFLICT TRANSFORMATION

Conflict is Positive

- It encourages a human being to reflect and search for new direction, to examine or re-examine his/her relationship with others and with society.
- An essential propeller for change.
- It is necessary part of human relationship which makes human beings more humane.
- It always makes human being stronger and more prepared for living.

Conflict is Embedded in all Relationships

- Present not only in human relationship, but also to different social, economic, and political structures.
- Since it is in every relationship, it makes the parties adjust to each other.

"But God doth call to the Home of Peace; He doth guide whom He pleaseth to a Way that is straight." (Surah 10:25)

"Finally, my brothers, your thoughts should be whole directed to all that is true, all that deserves respect, all that is honest, pure, admirable, decent, virtuous, or worthy of praise. Live according to what you have learned and accepted, what you have heard me say, seen me do. Then will the God of Peace be with you." (Philippians 4:8-9)

(Adapted from the *Panagtagbo sa Kalinaw* Manual)

MODULE 3: CHALLENGES FOR TRANSFORMATION
UNDERSTANDING CONFLICT and CONFLICT TRANSFORMATION

THE 7 TYPES OF CONFLICT and SUGGESTED RESPONSES

By evaluating a conflict according to the five categories below -- *relationship, data, interest, structural and value* -- we can begin to determine the causes of a conflict and design resolution strategies that will have a higher probability of success.

Relationship Conflicts

Relationship conflicts occur because of the presence of strong negative emotions, misperceptions or stereotypes, poor communication or miscommunication, or repetitive negative behaviors. Relationship problems often fuel disputes and lead to an unnecessary escalating spiral of destructive conflict.

Suggested Responses:

- a. Listen
- b. Help the parties listen to each other
- c. Set the parties to communicate constructively
- d. Treat all parties with respect

Data Conflicts

Data conflicts occur when people lack information necessary to make wise decisions, are misinformed, disagree on which data is relevant, interpret information differently, or have competing assessment procedures. Some data conflicts may be unnecessary since they are caused by poor communication between the people in conflict. Other data conflicts may be genuine incompatibilities associated with data collection, interpretation or communication. Most data conflicts will have "data solutions."

Suggested Responses:

- a. Help the parties decide on information
- b. The credible way of gathering information
- c. How the information should be interpreted

Interest Conflicts

Interest conflicts are caused by competition over perceived incompatible needs. Conflicts of interest result when one or more of the parties believe that in order to satisfy his or her needs, the needs and interests of an opponent must be sacrificed. Interest-based conflict will commonly be expressed in positional terms. A variety of interests and intentions underlie and motivate positions in negotiation and must be addressed for maximized resolution. Interest-based conflicts may occur over *substantive issues* (such as money, physical resources, time, etc.); *procedural issues* (the way the dispute is to be resolved); and *psychological issues* (perceptions of trust, fairness, desire for participation, respect, etc.).

Suggested Responses

- a. Assist parties to define and express their individual interests so that all of these interests may be jointly addressed.

- b. Interest-based conflict is best resolved through the maximizing integration of the parties' respective interests, positive intentions and desired experiential outcomes.

Structural Conflicts

Structural conflicts are caused by forces external to the people in dispute. Limited physical resources or authority, geographic constraints (distance or proximity), time (too little or too much), organizational changes, and so forth can make structural conflict seem like a crisis.

Suggested Responses:

- a. It can be helpful to assist parties in conflict to appreciate the external forces and constraints bearing upon them.
- b. Structural conflicts will often have structural solutions.
- c. Parties' appreciation that a conflict has an external source can have the effect of them coming to jointly address the imposed difficulties.

Value Conflicts

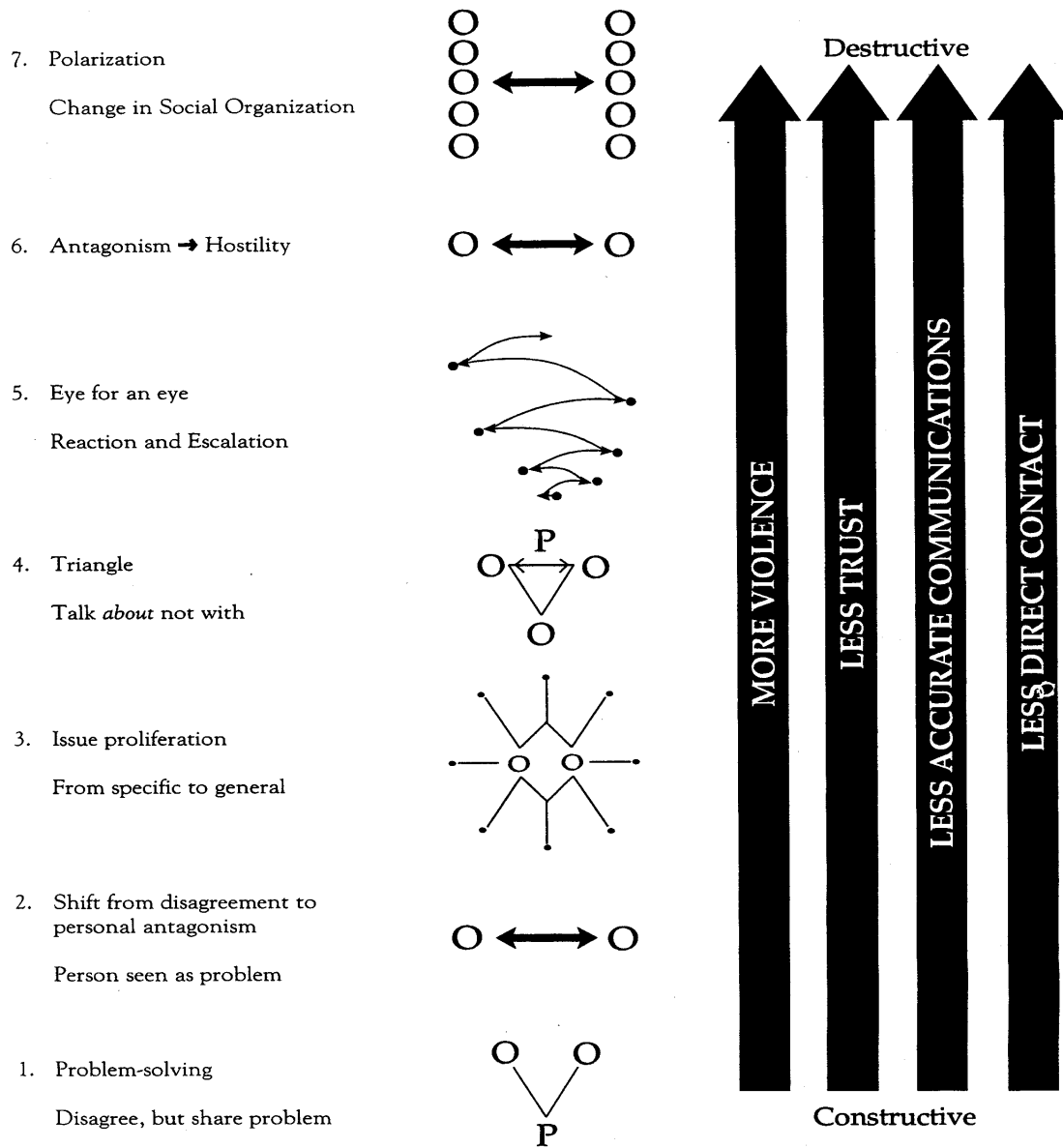
Value conflicts are caused by perceived or actual incompatible belief systems. Values are beliefs that people use to give meaning to their lives. Values explain what is "*good*" or "*bad*," "*right*" or "*wrong*," "*just*" or "*unjust*." Differing values need not cause conflict. People can live together in harmony with different value systems. Value disputes arise only when people attempt to force one set of values on others or lay claim to exclusive value systems that do not allow for divergent beliefs.

Suggestions Responses:

- a. It is of no use to try to change value and belief systems during relatively short and strategic mediation interventions.
- b. It can, however, be helpful to support each participant's expression of their values and beliefs for acknowledgment by the other party.

MODULE 3: CHALLENGES FOR TRANSFORMATION UNDERSTANDING CONFLICT and CONFLICT TRANSFORMATION

Social Transformation of Conflict



—John Paul Lederach
© MCS 1989

Illustration No. 9: Social Transformation of Conflict

(Adapted from *Social Transformation of Conflict* Diagram by Adam Curle)

MODULE 3: CHALLENGES FOR TRANSFORMATION
UNDERSTANDING CONFLICT and CONFLICT TRANSFORMATION

INPUT 11 – Conflict Transformation (Lecture Guide)

Conflict transformation goes beyond the concept of conflict resolution in that it requires a transformation of the parties, their relationships to each other, and the structural elements that underlie the conflict. These relationships and social structures are often unjust and unequal, and transforming conflict seeks to alter these structures in ways that build a more just society. It is a term that implies a long-term perspective on conflict and its transformation.

Conflict transformation represents comprehensive set of lenses for describing how conflict emerges from, evolves within, and brings about changes in the personal, relational, structural, and cultural dimensions and for developing creative responses that promote peaceful change within those dimensions through nonviolent mechanisms.

THE FOUR DIMENSIONS OF CONFLICT TRANSFORMATION

1. Personal

- Refers to change effected in, and desired for the individual
- This involves **emotional, perceptual, and spiritual** aspects of conflict

To minimize destructive effects of social conflict and maximize the potential for growth and well-being in the person as an individual human being at physical, emotional, intellectual, and spiritual levels. (i.e. To reflexively process oneself in an impending conflict to be able to address it peacefully and facilitatE the development of measures that would prevent its recurrence while strengthening positive relationships.)

2. Relational

- Depicts the changes effected in, and desired for the relationship
- Here we take into consideration the areas of relational affectivity and interdependence, and the expressive communicative and interactive aspects of conflict.

Minimize poorly functioning communication and maximize understanding. Bring out and work with fears and hopes related to emotions and interdependence in the relationship. (i.e. To acknowledge those of other religions or tribes as different but as equals.)

MODULE 3: CHALLENGES FOR TRANSFORMATION
UNDERSTANDING CONFLICT and CONFLICT TRANSFORMATION

3. Structural

- It highlights underlying causes of conflict, and the patterns and changes it brings about in the social structures.
- At times understood as the “content” or “substance”
- Focus attention on the areas related to basic human needs, access to resources, and institutional patterns of decision-making

Understand and address root causes and social conditions that give rise to violent and other harmful expressions of conflict. Promote nonviolent mechanisms that reduce adversarial confrontation and that minimize and ultimately eliminate violence. Foster the development of structures to meet basic human needs (substantive justice) and to maximize participation of people in decisions that affect their lives (procedural justice). (i.e. To promote gender balance and gender responsiveness in the workplace.)

4. Cultural

- Refers to the changes produced by conflict in the cultural patterns of a group, and the ways culture affects the development and handling conflict.

Identify and understand the cultural patterns that contribute to the rise of violent expressions of conflict. Identify and build upon resources and mechanisms within a cultural setting for constructively responding to and handling conflict. (i.e. Formation of a Tri-People Peace Council of Elders to address inter-ethnic conflict.)

Goals of Conflict Transformation

1. To change structures and frameworks that cause inequality and injustice including economic redistribution
2. To improve longer term relationships and attitudes among the conflicting parties
3. To develop processes and systems that promote empowerment, justice, forgiveness, reconciliation and recognition

(Adapted from *Conciliation and Mediation Process*, A Reader prepared for the Training on Mediation sponsored by TRIPEACEDEV by John Paul Lederach)

MODULE 3: CHALLENGES FOR TRANSFORMATION
UNDERSTANDING CONFLICT *and* CONFLICT TRANSFORMATION

MATRIX OF EFFECTS AND INITIATIVES

(Of a hypothetical conflict-affected community in a Mindanao community)

Dimension	Effects	Initiatives
Personal	- fear - hunger - loss of life - suffering - anger and hatred - revenge	- trauma healing - stress debriefing - relief
Relational	- Gap between Lumad and Moro in the community - Distrust - Loss of respect - Discrimination	- Culture of Peace - Peace Covenant - Reconciliation
Structural	- Internal displacement - Suspension of classes - Damage to property	- Community-based peacebuilding - Community rehabilitation - Development interventions - Accompaniment
Cultural	- traditional practices ceased - the youth was influenced by modern practices - tribal identity is threatened/damaged	- promotion of cultural and indigenous practices - education on cultural heritage

(Matrix developed by Tommy Pangcoga)

MODULE 3: CHALLENGES FOR TRANSFORMATION
UNDERSTANDING CONFLICT *and* CONFLICT TRANSFORMATION

SOCIAL CONFLICT

IS:

1. An expressed struggle

2. Between 2 + interdependent parties

3. Who perceive

4. Scarce Resources

5. Incompatible goals

6. Interference

HAS:

*Communication Dimensions

- Current form of expression
- Historical/Relational patterns
- Desired change

*Sociological Dimensions

Conflict always involves relationship and power:

- Content/Relationship
- How close, how distant
- Mutual recognition/ acknowledgement
- Participation/Decisions
- Interdependence: Pab = Dba

*Psychological Dimensions

Perception is a mix of objective/ subjective

- Facts and figures (analysis)
- Human side (emotion, Fear, anger, hate)
- Meaning of issues, action, events
- View of self and other

*Political-Economic Dimensions

- Basic needs (Justice)
- Access to resources (Equality)
- Access to decision making (Fairness)

*Ideological Dimensions

- Contradictory Values
- Threat to identity
- Won/Lose Framework

*Social Interactive Dimensions

- What are we up to?
- What are they up to?

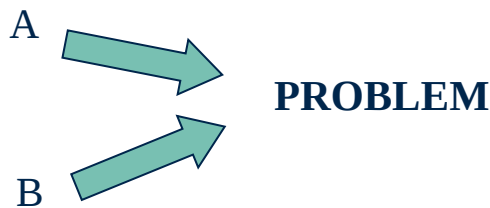
MODULE 3: CHALLENGES FOR TRANSFORMATION
UNDERSTANDING CONFLICT and CONFLICT TRANSFORMATION

DYNAMICS OF CONFLICT

1. Often what starts out as a disagreement is transformed into personal antagonism

- Differences over specific problems get translated into charges against the other person and interferences about their character, intentions and motives.
- Instead of focusing on the problem they share, the people view the other person as the problem.

People share and are responsible for the problem



The other person is viewed as the problem



2. In most conflicts there is a pattern of change in issues as the conflict intensifies

- Initially, a conflict emerges around a single issue
- Overtime new and different problems crop up
- Talk about the issues is increasingly less specific and more general
- The pattern is one of issue expansion and proliferation
- Leaving a sense of confusion and manageability

3. Communication is increasingly less direct and accurate

- People have less contact and dialogue with their opponent and more with those who agree with them
- Increased intensity and emotional involvement corresponds with decreased ability to listen and communicate

4. The dynamics of an “eye for an eye” set in

- This is what some scientists call “reciprocal causation”
- People respond, not to the original issue or concern, but rather to the most recent response received from the other side.
- Escalation both of hostility and personal antagonism, leads to a spiral of ever increasing intensity, mistrust, and communication.

MODULE 3: CHALLENGES FOR TRANSFORMATION
UNDERSTANDING CONFLICT *and* CONFLICT TRANSFORMATION

5. In-groups like congregations and neighborhood conflict often brings a change of social organization

- As problems intensify, polarization sets in and people obligated to move into “one camp or the other”
- It is difficult to stay on or find neutral ground
- Moderate stabilizing people have less influence, while more extremist influences emerge and become key players
- In sum, these dynamics together produce outcomes that are destructive to the relationship and rarely resolve the key issues in a satisfactory manner. Left unmanaged and unrestrained the most harmful components of conflict drive out those that hold potential for regulating the interaction:
 - extremism replaces moderation
 - antagonism replaces disagreement
 - assumptions and attributing motives replaces dialogue and listening
 - original concerns are lost in the preoccupation of responding to the latest insult
 - people are seen as the problem

(Adapted from *Interpersonal and Group Mediation: Articles and Handouts for MPI 2000* by Antequisa, Cariño)

MODULE 3: CHALLENGES FOR TRANSFORMATION
UNDERSTANDING CONFLICT *and* CONFLICT TRANSFORMATION

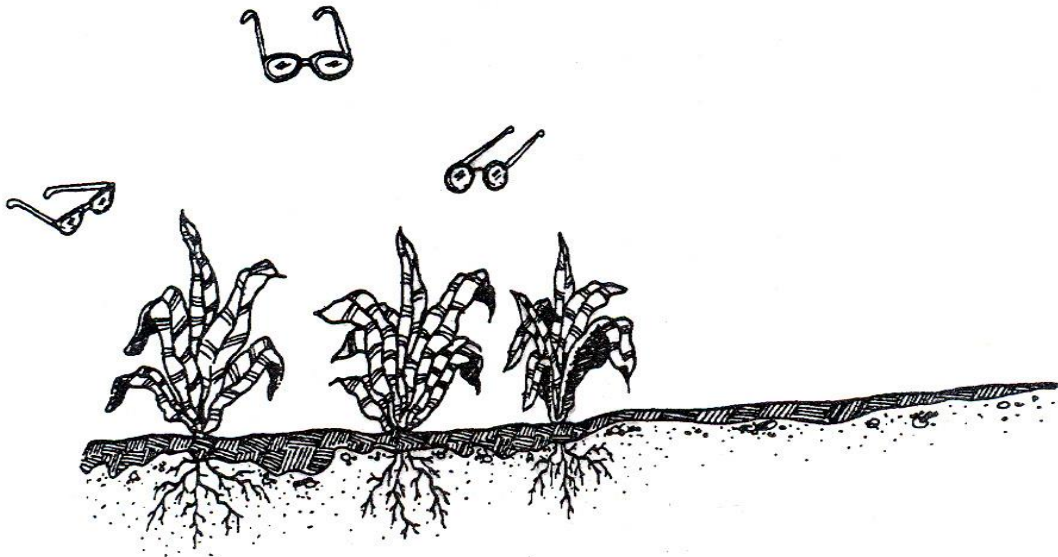


Illustration No. 10: The Multiple Lenses

The illustration would show us that oftentimes, what people consider as the whole picture of conflict is just the “content” – the issues that appear at the surface level. And these are not yet really the core of the matter.

Accordingly, we fail significantly to see the “invisible” part – the roots – where the web of relationships and processes involved in the growth of the plant I silently and unnoticeably developed.

This is where the idea of conflict transformation comes in. We do not just address or resolve the issue but we go deeper into the relationship and ask what happened to the relationship between the parties involved in a conflict situation.

In the illustration, once we solve an issue or cut that part of the plant that grows above the ground, there is no guarantee that the issue has been resolved if the plant would die. The roots are still there giving life to a new and future plant or in this case, the roots of conflict may give rise to a new conflict.

(Adapted from the *Panagtagbo sa Kalinaw Manual*)

MODULE 3: CHALLENGES FOR TRANSFORMATION **UNDERSTANDING CONFLICT and CONFLICT TRANSFORMATION**

FOUR INTANGIBLE POWERS FOR TRANSFORMATION

For roughly 50,000 years, we have been on a purposeful journey that has required that we consciously separate from nature in order to develop our unique capacities. That path of individuation and differentiation is generating a global rite of passage for humanity that, in turn, may open up a new evolutionary opportunity-consciously reconnecting with the natural world and with one another to create a sustainable and meaningful future for the community of life on Earth. To accomplish this unprecedented turn from separation to reconnection, we are poised to pass through a self-created rite of passage-a time of evolutionary initiation and turning toward a higher maturity.

There is substantial reason to believe that humanity can make this evolutionary leap forward. In addition to our enormous material and technical powers, we have four intangible powers that are even more transformative:

- **The Power of Perspective** -- to see the universe as alive and to consciously bring a soulful dimension into the human journey,
- **The Power of Communication** -- to engage in a new level of dialogue as a human family about our common future,
- **The Power of Choice** -- to voluntarily choose a sustainable and meaningful way of life, and
- **The Power of Love** -- to bring reconciliation and transformation into relationships of all kinds.

Combining both our great material powers and these immense powers, it is evident that we have the means and the opportunity to achieve an evolutionary bounce. The motivation to make this happen is up to us. **We are the leaders that we have been waiting for. We are the social innovators and entrepreneurs that we have been seeking.** We are the ones who are challenged to self-organize and pull ourselves up by our own bootstraps. Our time of initiation is not an evolutionary failure, but is a result of our great success. We are entering a time of great opportunity-and great peril. In the coming generation, a momentous initiation and a great turning will occur with consequences that will reverberate into the deep future. Future generations will look back on the legacy of these years and reflect on how this generation met the challenge of living through one of the most stressful, turbulent, exciting, and important times in human history.

(The 2020 Challenge, New Horizons for Learning,
<http://www.newhorizons.org/future/elgin2020h.html>)

MODULE 3: CHALLENGES FOR TRANSFORMATION
UNDERSTANDING CONFLICT *and* CONFLICT TRANSFORMATION

ACTIVITY 12 –
Experiences of Conflict and Convergence

OBJECTIVES:

- To recall experiences of convergence and peaceful settlement of conflicts; and
- To instill the idea that multi-groups can work together peacefully.

MATERIALS:

- None

PROCEDURE:

1. Ask the participants to form heterogeneous groups of a convenient size.
2. Ask them to recall instances of conflict between various cultural groups in the community or neighboring areas. To guide them in their discussions, give the following questions:
 - a. How were these conflicts resolved?
 - b. Who were instrumental in its resolution?
 - c. What did they do?
3. Also ask them to recall instances of positive relationships (where various groups helped each other, where each group shared for the common good without consideration of tribe, religion, ideology, etc.). Ask the following questions to guide them in their discussions:
 - a. How was the positive relationship achieved?
 - b. Who were the key people involved?
 - c. What did they do to bring about the positive relationships or what steps did they make to achieve the goal of positive relationships?
4. In the plenary, the groups may present the experiences creatively.
 - a. Collage – making – symbols or pictures of people in conflict/helping each other
 - b. Role-playing – choose one experience that is representative of conflict and convergence in the community
 - c. Others (maybe through songs, dances, poems, "*balagtasari*" or "*balak*")

MODULE 1: GETTING STARTED
UNDERSTANDING CONFLICT *and* CONFLICT TRANSFORMATION

5. In the processing, ask them the following questions:

For conflict situations:

- a. What were your insights?
- b. How did the conflict start? What made it bigger?
- c. What was the response of the people in government (local and national)?
- d. How could the conflict have been avoided?
- e. How do we avoid similar cases of conflict?

For positive relationship:

- a. What facilitate the positive relationship to prosper?
 - i. How can the example be propagated?
 - ii. How do we help each other more?

Emphasize also the following points:

- a. Identification of key players and concrete steps to be undertaken to correct misconceptions are important.
 - i. External factors cause conflict but internal resources are used to solve it.
 - ii. The exercise shows that it is possible to look forward and work together.

6. End the activity by sharing a concrete story of conflict and convergence. You may use the suggested story (Tikoy and Ely on Page 81/ GINAPALADTAKA Sanctuary of Peace on Page 82) or you may share a local story.

"But God doth call to the Home of Peace; He doth guide whom He pleaseth to a Way that is straight." (Surah 10:25)

"Finally, my brothers, your thoughts should be wholly directed to all that is true, all that deserves respect, all that is honest, pure, admirable, decent, virtuous, or worthy of praise. Live according to what you have learned and accepted, what you have heard me say, seen me do. Then will the God of Peace be with you." (Philippians 4:8-9)

(Adapted from the *Panagtagbo sa Kalinaw* Manual)

MODULE 3: CHALLENGES FOR TRANSFORMATION
UNDERSTANDING CONFLICT and CONFLICT TRANSFORMATION

INPUT 12 –
The Case of Tikoy and Ely

(This is a true story. The names of the characters have been changed to protect the identity of the persons involved)

Tikoy and Ely used to be neighbors. An academic institution has claimed ownership of the land where both stayed. Both are married and comparably more well-off than the rest of the families in their neighborhood. Both are also leaders in their own ways. Tikoy heads a group called the Urban Poor Association, while Ely is the vice-president of the Tribal Farmers Development Association. They used to be mortal enemies.

Tikoy has open communication lines with the legal owner of the land and conceded to surrender the lot together with his members, but certain demands had to be met. Ely, on the other hand was closed to the idea. Together with the president and the rest of the membership of his association, he continued to hold his ground, not wanting to negotiate.

To make the story short, development eventually overtook what was once grassy and idle land. The academic institution won the battle and finally got to claim legal ownership of the land backed-up by a ruling from the Supreme Court.

Both Tikoy and Ely are also politically inclined. There had been two local elections where both ran. Unfortunately, Ely was elected as one of the barangay councilors, while Tikoy lost twice. Their relationship, thus, has been colored by several milestones and events.

But this one is movie material. One of Ely's sons is the boyfriend of one of Tikoy's daughters. Naturally, both fathers disapprove of the relationship. Both had tried to persuade their children to end the relationship. Both fathers were happy when the sweethearts' relationship soured and decided to separate, but only for five years. After five years, the children prevailed over their warring parents and got married.

The wedding was hotly talked about in the community, as the families' relationship was an open book. During the reception, which was held in the bride's house, Ely only stayed up to the front yard and did not bother to get inside the house, but he had helped in the financial aspect and butchered one calf for the occasion. However, the calf was served in the groom's house. But Tikoy and Ely have mellowed because of this.

Unlike before wherein they cannot see eye-to-eye, these days, they have slowly gotten to each other's presence. They cross paths during community prayers and other civic activities. Although with a little discomfort, they are now seen talking to each other.

(Adapted from the *Panagtagbo sa Kalinaw* Manual)

MODULE 3: CHALLENGES FOR TRANSFORMATION
UNDERSTANDING CONFLICT and CONFLICT TRANSFORMATION

INPUT 13 –
GINAPALADTAKA Sanctuary of Peace

Current Experiences on Community-Based Peace Process
(Excerpts taken from the www.catholicanchor.org article, *Sanctuaries Amid War**)

Residents of the Pikit area — who practice Muslim, Christian and indigenous religions — have responded to the violence by creating what have become known as "spaces for peace."

In an area designated a space for peace, opposing factions agree to pass through and even live among each other without firing a shot.

But the spaces are not defined merely by the absence of armed conflict. Hundreds of volunteer residents have been trained to monitor the peace, report abuse incidents, solve conflict nonviolently and repair relationships broken by years of war.

Father Layson has played a key role in bringing this novel concept to life, and even he has been surprised at its success.

The "space for peace" idea was hatched in 2000, the year the Philippine government declared an all-out war on the Moro Islamic Liberation Front. As in earlier conflicts, the violence displaced tens of thousands of people for months in the Pikit region as homes were razed and fields burned.

Father Layson's parish organized a disaster response team made up of 40 Muslim and Christian volunteers as young as 13. They delivered food and supplies to displaced villagers, who were using banana leaves as blankets and sleeping in the mud when it rained. In the evening, the volunteers — many of them high-school dropouts — returned to the parish to eat and plan the next day's relief efforts.

"We prayed and we cried together when we heard somebody had died in the evacuation centers," Father Layson told the Anchor.

Even when the armed conflict subsided, people were afraid to return to their homes.

Their physical lives were all they had left, Father Layson recalled being told.

So the priest helped secure a guarantee from the Philippine army and the Moro Islamic Liberation Front that civilians would not be caught in the crossfire if they returned — they needed a space for peace. Father Layson presented the space-for-peace plan to the military, then spent three days tracking rebels through the countryside before finally meeting with a commander.

MODULE 3: CHALLENGES FOR TRANSFORMATION **UNDERSTANDING CONFLICT and CONFLICT TRANSFORMATION**

The priest asked permission to convert three "barangays," clusters of villages, into a space for peace where each side would agree not to fight. A week later, the commander sent word that the Moro Islamic Liberation Front would not engage in armed conflict in one barangay — Nalapaan, home to 350 families. "It's a small space, a geographical location, and it's also emotional and psychological in nature, where people could return and then start to build their lives," Father Layson said, "It was a crazy idea ... at the time, I had very little faith. You don't talk about rehabilitation when the war is going on. You talk about relief operations. You talk rehabilitation after the war."

In 2002, the space for peace expanded to barangay Panicupan.

On Nov. 29 this year, five additional barangays were declared spaces for peace during a ceremony attended by Cotabato Archbishop Orlando Quevedo, a Moro Islamic Liberation Front representative, a general of the Armed Forces of the Philippines, international cease-fire monitoring teams and representatives from local nongovernmental organizations, including Catholic Relief Services.

At the ceremony, people frequently displaced by wars held cloth banners printed with the names of their various "sitios," or villages, now officially part of the space for peace. The space has been named **GINAPALADTAKA**, a combination of the names of the seven participating barangays. ("Ginapalad" in Cebuano, means "fortunate" or "blessed.")

The recent declaration was translated into English in a Mindanao newspaper, MindaNews: "We wish there would no longer be oppressors and that no one will be oppressed; the return of harmonious relationship and trust; the reign of love, forgiveness and acceptance of faults; that each one will be true to his/her beliefs, culture and religion."

The Nov. 29 expansion, Father Layson said, is a "victory of peace over war."

Pikit is still the home of the third largest Moro Islamic Liberation Front camp and also a Philippine military battalion. Now there are cease-fire monitoring posts in Buliok, where just last year, Moro rebel camps were attacked again the military, sending refugees streaming into neighboring Pikit.

Catholic Relief Services' Hastings visited one of those posts, a few miles away from Immaculate Conception Parish, made up of a pavilion and two nipa huts.

Standing less than 10 feet apart, the huts are occupied by military officers and Moro Islamic Liberation Front leaders. Eight trained villagers also volunteer for duty at the post to investigate any human rights violations or complaints reported in the space for peace, Hastings said. It's part of a model that makes once-warring factions partners in securing the safety of civilians instead of enemies of the people. "There is hope even in the midst of war," Father Layson told the Anchor, "and if the formal peace talks have collapsed, you must continue the peace process at the grass-roots level."

* Source: Kelly DuFont, Anchor writer, www.catholicanchor.org

**MODULE 3: CHALLENGES FOR TRANSFORMATION
SKILLS BUILDING**

**ACTIVITY 13 –
Conflict Analysis Tools / Analyzing Conflict**

OBJECTIVES:

- To discuss to the participants at least two tools in analyzing conflicts and to introduce exercises for each tool; and
- To evoke the participants' perceptions on conflict situations within their sector/organization or involving their sector/organization, as well as on the roles of key players and instruments in conflict and its resolution.

MATERIALS:

- Diagram of the Conflict Tree Analysis Tool
- Diagram of the Peacebuilding Actors Analysis Tool
- Pieces of paper
- Pens
- Manila papers
- Permanent markers

PROCEDURE:

1. Introduce Conflict Analysis by presenting the Lecturette on Conflict Analysis (Page 86).
2. Present the Diagram of the Conflict Tree Analysis Tool on (Page 87) and its Lecturette on (Page 87).
3. Demonstrate the process by collectively working on a case in the plenary (e.g. right to self determination by the Bangsamoro people).
4. Ask the participants to form groups according to geographical location (by municipality, by province, or by region).
5. Ask each member of the triad to take turns in sharing a specific conflict situation that his/her organization was involved in.
6. Ask each member to take turns in analyzing each conflict story and draw a conflict tree of the interpreted problem on a piece of paper.
7. When the conflict trees are done, ask the groups to choose one conflict tree / problem that will be presented to the bigger group (from by municipality to by province, or from by province to by region).
8. Combine three triads to form bigger groups (two or three) and allow each of the smaller groups to present to the bigger group the conflict tree / problem previously chosen for these to be analyzed.

9. Instruct each of the bigger groups to choose one from among the presented conflict trees / problems of the smaller groups that it would want to present in the plenary. After choosing the conflict tree to be presented, ask each group to designate a reporter who will present the output in the plenary.
10. Ask the groups to post the final three chosen conflict trees / problems on the board and ask their designated reporters to explain their respective outputs.
11. Synthesize and/or summarize the outputs, especially if there are points that require clarification, focusing on such points as a) difficulties encountered while using the tool, b) applicability of the tool, and c) insights gained while using the tool.
12. Present the diagram of the Peacebuilding Actors Analysis Tool (Page 89) next and share the Lecturette on the Peacebuilding Actors on (Page 90).
13. Ask the participants to return to the three big groups earlier formed and ask them to analyze their chosen conflict situation, this time using this tool.
14. Ask them to determine who the peacebuilding actors are in the triangle based on the same conflict and who would be the key players in the conflict. Ask them to further analyze which actors are supporting the conflict and which are peace resources.
15. Give them fifteen (15) minutes to complete this task.
16. After the presentation synthesize and/or summarize the outputs, particularly if there are points that require clarification.

"It may be that God will grant love (and friendship) between you and those whom ye (now) hold as enemies. For God has power (over all things) and God is Oft-Forgiving, Most Merciful." (Surah 60:7)

"Wisdom from above, by contrast, is first of all innocent. It is also peaceable, lenient, docile, rich in sympathy, and the kindly deeds that are its fruits, impartial and sincere. The harvest of justice is sown in peace for those who cultivate peace." (James 3:17-18)

(Adapted from the *Conflict Analysis Workshop* flow by CRS, *Conflict Resolution Skills Course*, GPLC 2006)

MODULE 3: CHALLENGES FOR TRANSFORMATION SKILLS BUILDING

INPUT 14 – Introduction on Conflict Analysis

Conflict analysis is the systematic study of the profile, causes, actors, and dynamics of conflict. It helps development, humanitarian and peacebuilding organizations to gain a better understanding of the context in which they work and their role in that context. Conflict analysis can be carried out at various levels (e.g. local, regional, national, etc) and seeks to establish the linkages between these levels. Identifying the appropriate focus for the conflict analysis is crucial: the issues and dynamics at the national level may be different from those at the grassroots. But while linking the level of conflict analysis (e.g. community, district, region or national) with the level of intervention (e.g. project, sector, policy), it is also important to establish systematic linkages with other interrelated levels of conflict dynamics. These linkages are important, as all of these different levels impact on each other.

Understanding what is happening is one step in discovering what other, more constructive possibilities are. In reality, boundaries of a conflict cannot be determined. However, the mind is put in a framework in doing the process. The analysis helps in the prevention of conflict escalation when there is intervention.

Conflict analysis can focus on:

- Identifying what conflicts there are (in a particular region or country)
- The causes of a conflict
- Who are involved in it
- How the conflict parties relate to each other
- The current situation
- Opportunities
- Possible outcomes, or several of these

Conflict analysis may start by focusing on the present circumstances of a conflict, but it should also go on to look into the opportunities for peacemaking.

Objectives of Analyzing Conflict

1. Do appropriate actions since it is a social responsibility
2. To respond to injustices and grievances of mankind

Steps in Conflict Analysis:

1. Acceptance of oneself and one's roles in the conflict
2. Gather information
3. Identify causes and this leads to the nature of conflict
4. Identify the level of conflict
5. Identify the context of the conflict. In identifying such, there is determination of relationships involved.
6. Identify the actors

(Adapted from the Session Proceedings by Cariño Antiquesa, *Introduction to Conflict Transformation Course*, GPLC 2004 and *Conflict Analysis Course*, MPI 2002)

**MODULE 3: CHALLENGES FOR TRANSFORMATION
SKILLS BUILDING**

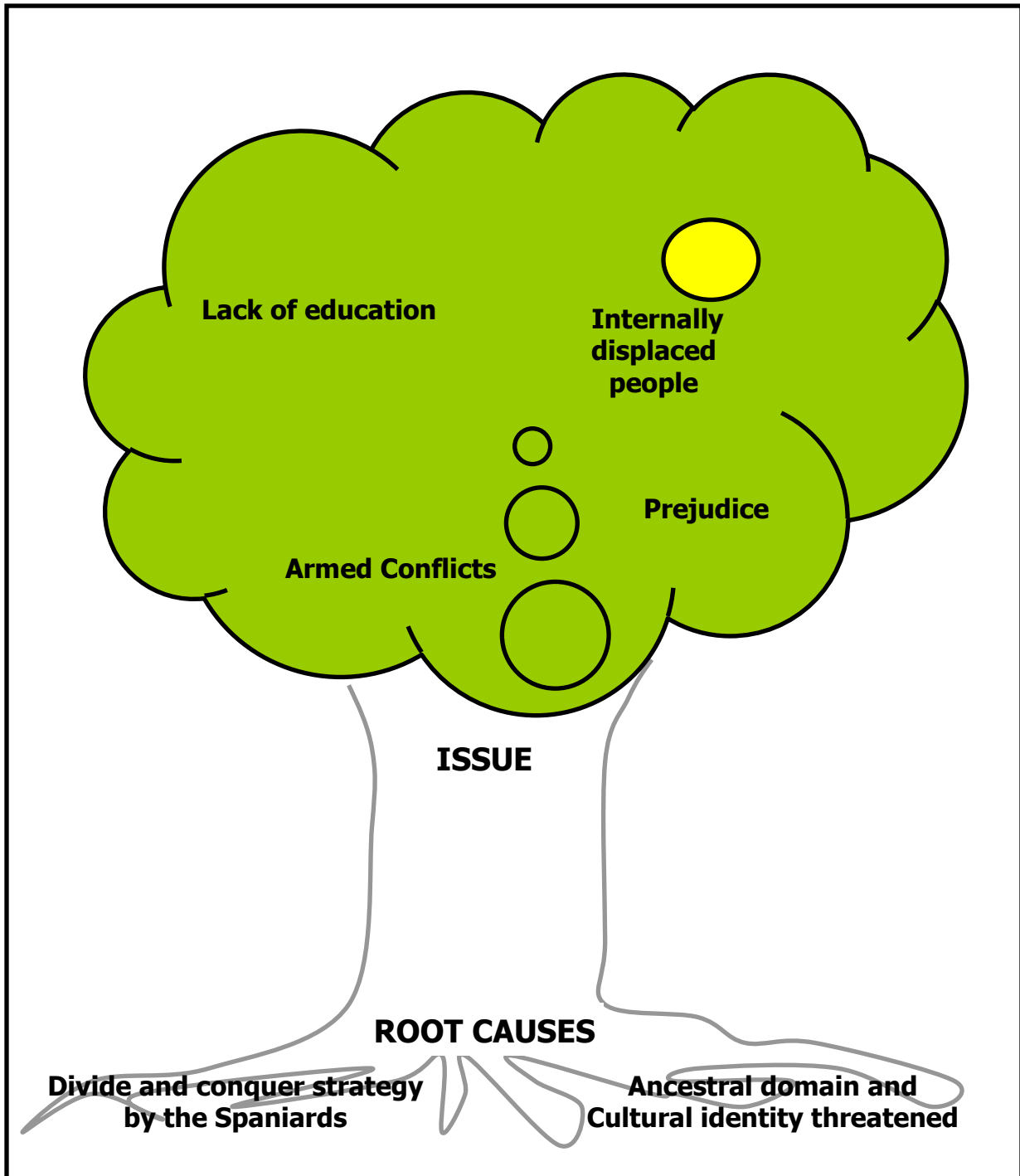


Illustration No. 11: The Conflict Tree

(Conflict Tree Illustration based on Conflict Tree Workshop Output of Salaam Group, Fundamentals of Peacebuilding Course, MPI 2005)

MODULE 3: CHALLENGES FOR TRANSFORMATION SKILLS BUILDING

INPUT 15 – Lecturette on the Conflict Tree Analysis Tool

The Conflict Tree is a tool in analyzing problems or conflicts in the community that provides a comprehensive understanding of the situation. A comprehensive understanding of the problem allows a peacebuilder to create a more effective and proactive intervention plan.

The **core issue** is represented by the trunk. The **effects** of the issue are on the leaves. The **root causes** of the issue are placed on the roots.

By using the metaphor of a tree, we can identify the root causes of conflict under the soil, the core problems as the trunk and main support of the tree, and the effects of conflict as the many branches and leaves of the tree. It is important that we identify the root causes of a certain problem so that we can be guided with our responses. It is also a value to assess what we are doing about the problem.

The conflict tree is a very good tool to gauge the capacity of the NGO in peacebuilding and look for and build alliances within the issues that we have identified. Using this tool encourages the creation of alliances and networks on the same main issue, but on different levels and that allows us to address the issue in a more comprehensive manner. If your organization is working to address a certain issue, and you do not have enough resources, you might need to coordinate and work with other organizations or agencies who are working on the “leaves” and “fruits” of the Conflict Tree. To put an end to an issue is to address its root causes. Also, working with other organizations that address issues relative to the root level of the problem being analyzed can be of help.

(Adapted from the *Conflict Tree* Input by CRS, Introduction to Conflict Transformation, GPLC 2006)

MODULE 3: CHALLENGES FOR TRANSFORMATION
SKILLS BUILDING

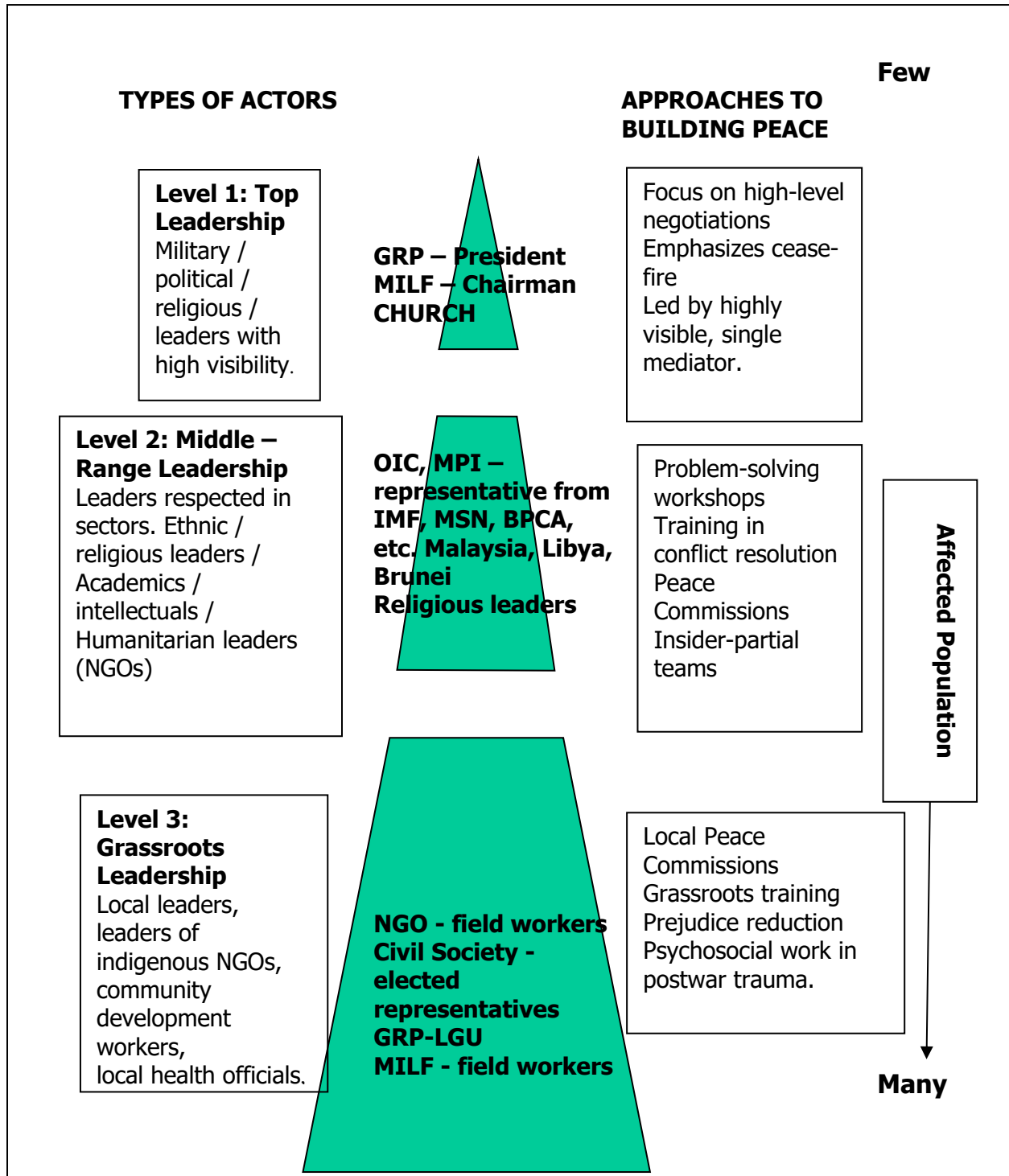


Illustration No. 12: The Actors in Peacebuilding Foci Analysis Tool

(Peacebuilding Actors Illustration developed by Tommy Pangcoga based on Peacebuilding Triangle by John Paul Lederach, and Peacebuilding Actors Workshop Output of Salaam Group, Fundamentals of Peacebuilding Course, MPI 2005)

MODULE 3: CHALLENGES FOR TRANSFORMATION SKILLS BUILDING

INPUT 16 –

Lecturette on the Actors in Peacebuilding Foci Analysis Tool

If we try to visualize how our societies are constructed, we can imagine them as a triangle. The base section of the triangle can be understood to represent local communities and grassroots leaders, the masses, the base of society. The leadership at the grassroots level also operates on a day-to-day basis. Leaders here include people who are involved in local communities, members of local indigenous non-governmental organizations carrying out relief projects for local populations, health officials, and refugee camp leaders. These people understand intimately the fear and suffering with which most of the population must live.

The middle section of the triangle represents middle level leaders. These are persons who function in leadership positions within a setting of protracted conflict, but whose position is defined in ways not necessarily connected to or controlled by the authority or structures of the formal government or major opposition movements. These are people who command respect, and may include NGO leaders, ethnic and religious leaders, as well as others. Middle level leaders are positioned so that they are likely to know or be known by the top-level leadership, yet have significant connections to the broader context and constituency that the top leaders claim to represent. In other words, they are connected to both the top and the grassroots levels.

The top of the triangle represents the top level or highly visible leadership. This includes government officials, military personnel and religious leaders, among others. They are the spokespersons for their constituencies and for the concerns that they argue, generate and will resolve the conflict. It is crucial to recognize that in most instances, they represent a few key actors within the broader setting. These leaders are highly visible. A great deal of attention is paid to their movements, statements, and positions. They receive a lot of press coverage and air time.

Using these three levels as guides, we can identify different levels of society where we can aim peacebuilding programming (Lederach, 1995, 1997): we can work with grassroots groups, middle level leaders, and high level leaders either separately or in a coordinated way. Working at one level does not exclude the others. In fact, in order to achieve more comprehensive peacebuilding programming, it is better to work across the levels.

Usually in situations of social injustice it is particularly important to work across these leadership leaders, because it is here where groups are alienated from leadership and excluded from making decisions for their own communities and groups.

Successful peacebuilding allows people to move vertically and horizontally within their societies (Lederach 1997). It is important to note that using this triangle model is only one way of capturing what our societies look like. It describes how we are socially organized but does not tell us how to change it. The model does capture the dynamic action going on inside the triangle within the groups at different levels. It is also unable to capture the relationships between societies.

(Adapted from *The Who in Peacebuilding*, *Caritas Peacebuilding Manual* by John Paul Lederach)

**MODULE 3: CHALLENGES FOR TRANSFORMATION
SKILLS BUILDING**

**ACTIVITY 14 –
Peaceful Approaches in Resolving Conflicts**

OBJECTIVES:

- To discuss at least four approaches of resolving conflict and to introduce to the participants various exercises for each approach; and
- To enhance understanding and skills of the participants in conflict resolution.

MATERIALS:

- Blackboard and pieces of chalk / Whiteboard and Whiteboard Marker
- Metacards
- Permanent Markers

PROCEDURE:

1. Divide the participants into groups of not less than five (5).
2. Ask members of each group to share their experiences of conflict and how these were handled. Let them agree on a specific experience that they can present to the big group. The group leader has to facilitate the assigning of roles to each group member.
3. After the groups have presented their workshop outputs, ask them to identify the approaches of resolving conflict.
4. Cluster the approaches identified by the participants. Check if the approaches identified are in the list to include as follows:
 - a. Communication
 - b. Problem-solving and Decision-Making
 - c. Negotiation and mediation
 - d. Dialogue
5. If they identified less than the above approaches, present the rest anyway. If they identified more, be sure to acknowledge what they have identified and inform them for the time being, you will focus on the four major approaches mentioned.

(Adapted from the *Panagtagbo sa Kalinaw* Manual)

**MODULE 3: CHALLENGES FOR TRANSFORMATION
SKILLS BUILDING**

**ACTIVITY 15 –
Communication**

MATERIALS:

- Cut-out manila papers (about ½ of original size)
 - Markers
 - Masking tape
 - Communication diagram
 - Blackboard and pieces of chalk / Whiteboard and Marker
-

PROCEDURE:

1. Give the following introduction:

When communication is introduced, we have observed that some people react to it. Their reactions would deal on what is there to learn when they are communicating everyday. But when they are asked to explain what it means, they can't give the right definition.

2. Pose the question, "***What is communication?***" to the participants and ask them to share their understanding of what it means.

Possible answers – talking to each other
– sending and receiving messages
– two people involved in a discussion
– the same message

3. Cluster the responses and enlighten the group by clarifying what is communication. You may use the Input on Introduction to Communication (Page 95).
4. Share further the skills related to communication. These are **probing**, effective and active **listening**, **observing**, and non-aggressive **telling**. In short, these are called the "PLOT" of communication.

There is also a need for us to be very sensitive to non-verbal communication, otherwise referred to as body language and actions.

Appropriate ways of communicating vary from one place to another and from one culture to another and even within cultures. We should therefore be able to choose which one would be appropriate for a group.

**MODULE 3: CHALLENGES FOR TRANSFORMATION
SKILLS BUILDING**

5. Introduce this exercise on listening:
 - a. Choose five (5) volunteers for the first exercise and another five (5) for the second.
 - b. Use the following message (translated in the local dialect if desired) for the first set of five (5) volunteers.

SAMPLE MESSAGE (participants can draft their own):

Omar and Mariam have five children. The eldest, Wahab, is 19 years old. He is a third year college student in the City. The youngest, Aleia, is five years old. The family's monthly income is P2,000.00. Khalil, Ismael and Aisha only stay at home because of poverty.

6. Ask the first five (5) volunteers to stay out of the room or beyond earshot from the plenary, telling the rest of the group to serve as audience-observers. Remind the audience not to coach the participants in any way and to listen very carefully to the message that each would relay to the next person. Brief the participants separately. Inform them that each one will be called to the room one after the other. The message will be relayed only once. The receiver of the message cannot ask questions. The fifth person shall loudly relay the message he/she has received to the audience.
7. Post the script of the original message on the board or on a wall that is outside the field of vision of the volunteers.
8. Ask someone from the audience to write down each message that was said allowed and to post it side by side with the original message.
9. Ask the participants for insights as to why the original message and that of the fifth volunteer are not the same.

Possible answers – there is either an addition or subtraction to the message
– the more people there are involved in the communication process, the more distorted the message become from the original message

10. Invite the second set of volunteers to move outside the room and give them a new message.

Ask them to go through the same exercise except that this time, the receiver is allowed to clarify the message from the sender for as many times as needed just to get the exact message. The process will be repeated until the fifth volunteer. He or she will then make the last announcement of the message to the big group, write it down on a manila paper as in the first group and post it side by side with the original message.

For this exercise, you may use the following script (translate to the local dialect if desired):

SAMPLE MESSAGE (participants can draft their own):

The Culture of Peace Training was for five days. Participants were expected to arrive in the afternoon of Sunday and were to leave on the following Saturday. Twenty-five out of thirty participants arrived. There were two facilitators, Jamz and Tommy.

12. Ask the group to compare the two processes. For the processing, ask the following questions.

- a. Do you frequently experience being effectively listened to?
- b. Do you regularly listen to others effectively?
- c. What is needed to effectively listen to others?

13. Deepen the activity by giving a lecturette on the PLOT (Page 97).

14. Thank the volunteers and end by sharing a story on relationships from Anthony de Mello's "The Heart of the Enlightened":

A woman complained to a visiting friend that her neighbor was a poor housekeeper. "You should see how dirty her children are – and her house. It is almost a disgrace to be living in the neighborhood as her. Look at those clothes she has hung out on the line. See the black streaks on the sheets and towels.

The friend walked up to the window and said, "I think the clothes are quite clean, my dear. The streaks are on your window."

This is because, according to the author, all too frequently, we see people not as they are, but as we are. In other words, we expect others to behave the way we like.

(Adapted from the *Panagtagbo sa Kalinaw Manual*)

**MODULE 3: CHALLENGES FOR TRANSFORMATION
SKILLS BUILDING**

INPUT 17 – Introduction to Communication

What is Communication?

Communication is the sending and receiving of messages. We communicate because we want to make known our thoughts, feelings and needs to others. It has the following elements: 1) the source or the sender (of the messages), 2) the message itself (idea, emotion, value, others), 3) channel or medium of communication (e.g. face-to-face, through mails, broadcast, radio or television, other means), receiver (of the message), and feedback. Feedback facilitates the process of knowing how a message affects a person and how it is perceived by the receiver of the message. It also promotes awareness and personal growth.

There is good communication if what I would like to relay to a person is clearly understood. For example, I would like to tell one of you that I would like to become an agent of change. I you heard me correctly and the message that you received is exactly what I have said and you are able to give me a feedback or signal, either by repeating accurately what I had just said or by any other signs of acknowledgment that you have received it. Thus, we are communicating to each other.

In other words, the message should be common to both as shown in the diagram.



Sender (A)



Receiver (B)

Message of "A" to "B":

"I WOULD LIKE TO BE AN AGENT OF CHANGE."

How did "A" send it to "B", or how did the message of "A" get to "B"?

"A" shared the message to "B" by personally telling "B" what "A" would like to become.

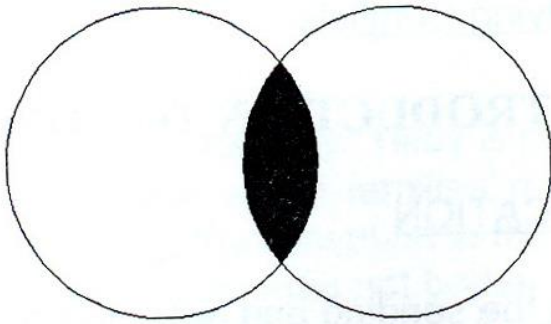


Illustration No. 1

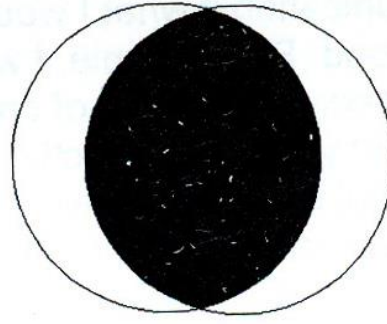


Illustration No. 2

In **Illustration No. 1**, the blackened portion in the middle of two circles indicates the level of the message becoming common to both. This means that communication is not very successful because only a small portion of the message is common to both. Perhaps the sender was not able to relay the message very clearly, that is why only a small part of the message was heard or captured by the receiver.

In **Illustration No. 2**, the message of the source is almost relayed in full to the receiver. There is only a small part that is not common to both. It is possible that some distractions have caused it. It is also possible that no matter how good the source was in relaying the message, if the receiver was not equally good in capturing the message, then the communication was not 100% effective.

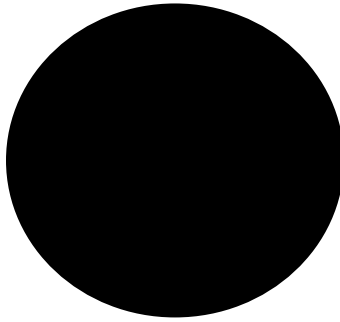


Illustration No. 3

Illustration No. 3 is an ideal situation. Going back to the message "I would like to become an agent of change" that was relayed to another person. If the message received by the other person is exactly the same as the one above, then communication was successful.

Communication makes or breaks a situation. In many conflict situations, the root cause is often poor communication causing misunderstanding. Good and effective communication allows us to obtain accurate information, know the needs and feelings of others, to come up with better decisions and to arrive at mutually agreeable solutions.

In most cases, acquiring better communication skills is attached to being able to express yourself well. Indeed, it is very important that we express our thoughts and feelings in a clear, non-threatening manner. As mentioned earlier, if we are gentler with words, the other party would also be gentler with us, thus preventing any misunderstanding that may escalate into a conflict.

(Adapted from the Panagtagbo sa Kalinaw Manual)

**MODULE 3: CHALLENGES FOR TRANSFORMATION
SKILLS BUILDING**

**INPUT 18 –
The PLOT**

Probing – It is very necessary that we do not only listen to the surface of the message but we should go beyond words and actions. There is a need to ask questions, seek clarifications just to check if the meaning we attach to what we hear or see is the same meaning intended by the person speaking or acting. Remember, “meanings are in people.” This means that as the source, my original message of telling you to increase farm income is for you to adopt the non-chemical way of farming or sustainable agriculture. As the receiver, you may interpret it as intensifying application of chemicals and fertilizers on your crop to increase production and thus earn more. That is why we have to probe for the deeper meaning of the message to avoid communication breakdowns.

Listening – We should only listen with our ears but we should also be able to listen with our hearts. This is also what is meant by active listening, it is putting us in the context and feelings of the sender. Much of the misunderstanding we encounter spring from our inability to listen more closely and actively. We should therefore focus on what is said or acted upon. We need to listen for “undertones”. These are what you call as the “other messages”. For instance, the sender says “I have a relative who just got out of prison.” S/he said this when you said that you couldn’t pay your debt yet. S/he may be threatening you, that if you do not pay your debt, you better watch out because s/he has a relative who will handle the situation.

There are also cases where the sender uses “euphemisms”. This means using other terms that are less direct and gentler. For instance, instead of telling your friend that you do not like to visit her house because you feel uncomfortable in the presence of her strict husband, you just tell her that you are just too busy attending to household chores.

The other important factor in listening is the ability to “read” non-verbal messages. If the person you are communicating with doesn’t look at you straight in the eyes, it may mean that he is telling a lie, or he is scared. Or perhaps, he wants to end the conversation right away. We also need to see if the actions match with the words being said by the sender.

But the best way is to stop talking. This perhaps explains why we are given two ears and only one mouth.

Observing – Observe actions, body language, tone of voice, etc. What does the other person say based on his or her body language? Is the person angry, tired, or bored? Is the other person ready to listen to us right at the moment? Being able to observe outwards signs would help us read the situation more accurately and see if the communication is favorable or not.

Telling – The way we talk or how we talk affects the communication process. When we talk, do we speak clearly? Do we use the right words? Are we generous with words? Do we talk with all sincerity? Do we show interest to the person listening to us while we talk?

(Adapted from the *Panagtagbo sa Kalinaw Manual*)

**MODULE 3: CHALLENGES FOR TRANSFORMATION
SKILLS BUILDING**

**ACTIVITY 16 –
Negotiation and Mediation**

MATERIALS:

- Script of *Striped Turtle Eggs*
- Script of *The Case of the Problematic Carindaria*
- Masking tape
- Communication diagram
- Blackboard and pieces of chalk / Whiteboard and Marker

PROCEDURE:

1. Start with the following Instruction:

The process of negotiation involves using many of the skills that have been discussed in the preceeding sessions, such as active listening, asking (open) questions, probing, generating alternatives, dilemma posing, etc.

Negotiation is closely linked with mediation. These two concepts are widely used in handling conflicts. Mediation can be thought of as a form of negotiation that involves a neutral third party. The mediator who facilitates the process of negotiation does not decide upon a solution that works for them. Mediation requires a range of skills – listening, expressing, observing, handling strong emotions, cooperating, affirming – that must be used appropriately and creatively.

The skills of negotiation and mediation are not learned overnight. Our training will only introduce you to the process and hopefully on your own, and perhaps in groups, you can practice more the skills so that you will gain confidence when asked to negotiate and mediate.

2. Introduce an exercise on negotiation. Use the script of "*Striped Turtle Eggs*" (Pages 100 and 101) and give the following rules:
 - Only partners can communicate with each other, not with other pairs.
 - After negotiating, give the results and its reasons directly to the facilitators.
3. Process it by posing the following questions:
 - Was it easy to negotiate? Why? And why not?
 - What will possibly help to produce better results in negotiation?

4. Proceed by introducing a exercise on mediation. Where applicable, divide the whole group into three. Ask for female volunteers who would like to play the role of a wife. Another group to play the role of a husband. The number of the first group should match with the second before assigning the rest of the participants as mediators. If there are ten pairs, there should also be ten mediators.
5. Separately brief the different groups. Read the script and distribute it to the males who will act as the husband named Antonio. Do the same for the females. For the mediators, simply tell them that they need to mediate for the husband and wife who have just been into a fight. The mediators will be the ones to talk either to the wife or to the husband first depending on their strategies. For this activity, use the script of "*The Case of the Problematic Carinderia*" (102 and 103).
6. Give the "trio" (of husband, wife, and mediators) about one hour for the role play. After the given time, ask everyone to reconvene in the session room. Ask the mediators as to the output of the process and allow them to share their experiences in mediation. Do the same for the husbands and the wives.
7. Process the activity by asking the following questions:
 - How did the mediator proceed with the mediation process?
 - What helped in the mediation process?
 - What did not help?
 - What skills do you think are necessary to be able to mediate effectively?
8. Deepen the activity by presenting the Input on Negotiation and Mediation (Pages 104 and 105).

"Because you are God's chosen ones, holy and beloved, clothe yourselves with heartfelt mercy, with kindness, humility, meekness and patience. Bear with one another; forgive whatever grievances you have against one another. Forgive as the Lord has forgiven you. Over all these virtues put on love, which binds the rest together and makes them perfect. Christ's peace must reign in your hearts, since as members of the One Body you have been called to that peace. Dedicate yourselves to thankfulness." (Colossians 3:12-15)

"Between them shall be a veil, and on the Heights will be men who would know everyone by his marks. They will call out to the Companions of the Garden, 'Peace on you'. They will have entered, but they will have an assurance (thereof)." (Surah 7:46)

(Adapted from the *Panagtagbo sa Kalinaw* Manual)

**MODULE 3: CHALLENGES FOR TRANSFORMATION
SKILLS BUILDING**

INPUT 19 A –

Script for Striped Turtle Eggs – Exercise on Negotiation

EDWIN or GRACE ROLE:

You, **Edwin Powers** or **Grace Bond**, are Executive Director of DAUT Agency, an international alternative health firm that specializes in developing alternative drugs that cure rare diseases, especially dental diseases. There has been a worldwide outbreak of severe tooth decay called Gibuti Mouth-to-Mouth Syndrome caused by the Coronet bacteria. If this disease is not stopped, in less than one year no one in the world will have teeth. Dentists will be out of business. Toothbrush and toothpaste companies will go broke, making tens of thousands unemployed all over the world. Photography businesses will fail because people will avoid having their pictures taken since their smiles will be ugly.

Your company has done studies of the Coronet disease. You have found that Agent Viga can be made from the yolks of the eggs of the rare Striped Turtle, which is found only in small numbers in Tawi-Tawi. These turtles lay their eggs only once each year and this year's harvest will number 10,000 eggs. You need all 10,000 eggs to stop the Gibuti Mouth-to-Mouth Syndrome and you need them now. If you wait until next year, the world will be toothless.

Ustadz Abdul Kadil, a Tausug, has just harvested the entire crop of Striped Turtle eggs. He owns the land that includes the entire breeding ground of Striped Turtle in Tawi-Tawi. You are flying to Tawi-Tawi to negotiate with Ustadz Abdul Kadil to buy the eggs. You find yourself seated on the plane with Peter Bristow or Mary Hunt. You have heard that he/she is also interested in buying the turtle eggs. Since you need the 10,000 eggs to develop Agent Viga, you will take this chance to try to convince Peter Bristow/Mary Hunt that you should be able to buy all this year's harvest from Ustadz Abdul Kadil. But Peter Bristow/Mary Hunt is also insistent and determined and doesn't care about your proposition. You think the people of their agency are snobs who think they are the only ones doing anything important.

(Adapted from the *Panagtagbo sa Kalinaw* Manual)

**MODULE 3: CHALLENGES FOR TRANSFORMATION
SKILLS BUILDING**

INPUT 19 B –

Script for Striped Turtle Eggs – Exercise on Mediation

PETER or MARY ROLE

You, **Peter Bristow** or **Mary Hunt**, are on special assignment for your agency Special International Researchers Agency (SIRA). A worldwide crisis is threatening civilization. The microscopic moth “Mayang Bungol” has begun to attack the rice and corn of the world. This tiny moth can penetrate the stem, going down to the tip of the roots, of rice and corn plants to satisfy its appetite for food. And then multiply more than 10,000 times per 10 seconds. Scientists estimate that this dangerous little pest will destroy all of the world’s rice and corn fields within one year if nothing is done to stop its spread.

SIRA has discovered Compound Viga which is made from the eggshells of the rare Striped Turtle habituated in Tawi-Tawi. Compound Viga can be used to coat the corn and rice seeds before planting or seeding. The Striped Turtle lays its eggs only once a year. You need this year’s entire crop of 10,000 to stop the moth “Mayang Bungol”. If you wait until next year, all the nation’s rice and corn production will be destroyed, and all the people of the world will be in famine. This year’s crop of Striped Turtle eggs has just been harvested and all 10,000 eggs are in the possession of Ustadz Abdul Kadil, a Tausug living in Tawi-Tawi, who owns the land that covers the entire breeding ground of the Striped Turtle.

You are on a plane to Tawi-Tawi to buy all 10,000 of this year’s harvest of Striped Turtle eggs from Ustadz Abdul Kadil. You discovered that you are seated on the plane with Edwin Powers/Grace Bond of DAUT Agency, whom you have heard is also interested in the turtle eggs. You need to convince Edwin Powers/Grace Bond to let you have this year’s entire crop of Striped Turtle eggs, so that the world will not suffer. But Edwin Powers/Grace Bond is also insistent and doesn’t care about your proposition. You think DAUT Agency doesn’t really care about people, just money.

(Adapted from the *Panagtagbo sa Kalinaw* Manual)

**MODULE 3: CHALLENGES FOR TRANSFORMATION
SKILLS BUILDING**

INPUT 20 A –

The Case of the Problematic Carinderia (adapted)

SCRIPT FOR ANTONIO

Your family is a typical working class family. You are a farm worker whose meager wage cannot make both ends meet for the family. Because of the situation, your wife Rosa suggested to open a *carinderia* (eatery) in the market. You never liked the idea because for you, the market is not a place for a woman to work alone. But because of poverty, you allowed Rosa to go ahead in her plan.

Rosa's *carinderia* is doing well and is very profitable. Rosa earns more in three days than what you can make in a week. When the children already had their own jobs, you pressured Rosa to stop the *carinderia*. But Rosa insisted in continuing. After learning the intricacies of the market, Rosa even sees the possibility of expanding. You now sense that she is devoting more time in the market and is so busy with the business and spend lesser time with you.

One time, Rosa failed to come home in the evening. You do not have any idea where she went. You were not able to sleep waiting up for her and thinking of where she was. When she came home the next day, you were so furious. You accused Rosa of spending the night with another man and threw her out of the house. Rosa was in real dilemma. She wants to go home. You told her that she can come home only if she quits the *carinderia*.

(Adapted from the *Panagtagbo sa Kalinaw* Manual)

**MODULE 3: CHALLENGES FOR TRANSFORMATION
SKILLS BUILDING**

INPUT 20 B –

The Case of the Problematic Carinderia (adapted)

SCRIPT FOR ROSA

Your family is a typical working class family. Your husband, Antonio, is a farmer whose meager wage cannot make both ends meet for the family. Because of the situation, you suggested to Antonio to open a *carinderia* (eatery) in the market. The idea was never liked by Antonio because for him the market is not a place for a woman to work alone. Because of poverty, he allowed you to go ahead in your plan. You already have the impression that the real reason of Antonio's objection was "selos" (jealousy).

You *carinderia* is making good and very profitable. You earn more in three days than what Antonio makes in a week. When the children already had their own jobs, Antonio pressured you to stop the business. But you insisted on continuing. After learning the intricacies of the market, you even see the possibilities of expanding.

One time, you visited your sister in a nearby town because she is celebrating her 50th birthday. Unfortunately, you were not able to keep track of the time because you were so engrossed with exchanging stories with your sister. The last time you saw her was two years ago. You missed the last bus trip back to your town and failed to come home in the evening. There was no way you can inform Antonio about your situation because although your sister has a telephone, you do not have one at home.

When you came home the next day, Antonio was furious. He accused you of spending the night with another man and threw you out of the house. You are now in a real dilemma. You want only the best for the family. You want to go home and reunite with your family, but Antonio says only if you stop your business and just stay at home. His accusations are false and without basis. You know that your life is now better with you providing supplemental family income.

(Adapted from the *Panagtagbo sa Kalinaw* Manual)

MODULE 3: CHALLENGES FOR TRANSFORMATION SKILLS BUILDING

INPUT 21 – Negotiation

Negotiation is defined as...

- A method of resolving conflict where two or more parties directly discuss the issues and problems of the conflict and strive to arrive at mutually agreed solutions.
- A consensual process of adjusting differences
- A bargaining relationship entered voluntarily by parties who try to educate each other about their needs and interest to exchange resources to address intangible issues such as future relations.

A good negotiator will:

- Separate the people from the problems, and focus on solving the problem.
- Concentrate on responding to the other party's underlying needs, rather than their stated positions.
- Generate many options for meeting as many of both party's needs as possible
- Be as objective as possible about which options are fair and reasonable

Two Views in Negotiation

Adversarial

- win-lose situation
- guarded, secretive, deceptive coercive
- self-interest centered
- confrontative
- anchored on anger
- based in quantity
- increase my win lessen my loses

Attitudes

- Individualistic
- Past-focused
- Aggressive/refusive

Process

- Bargain from position
- Attack each other
- Use any standard to advance position
- Consider only option which advance own position

Outcomes

- Win-lose
- Compromise between position
- Feeling of overpowering
- Battle scars
- Alienation

Problem-solving

- win-win situation
- open to the sharing of information
- persuasive
- centered on the interest of others
- helpful
- non-angry
- quantity including relationships
- accommodate all interests

- Trusting
- Mutuality
- Assertive

- Bargain from interest
- Attacks problem
- Develop fair/objective standards
- Invent position for all

- Win-win
- Mutual need meet
- Mutual ownership
- Dignity
- Relationship

(Adapted from the *Negotiation* Input by CRS, Conflict Resolution Skills Course, GPLC 2006)

**MODULE 3: CHALLENGES FOR TRANSFORMATION
SKILLS BUILDING**

**INPUT 22 –
Mediation**

MEDIATION is defined as...

- A process in which two parties talk about their problem and look for a resolution to their problem through the facilitation of a third party.
- The difference from arbitration is that in arbitration, the third party (arbiter) makes the decision for the conflicting parties after evaluating the presentation of the cases of each party while in mediation, the third party (mediator) DOES NOT make the decision. The two parties will make the decision by themselves.

Assumption about the Parties:

- Anxious and tense
- Suspicious of other party and motivations
- Fearful of being manipulated or taken advantage of
- Afraid that things will escalate out of control
- Unclear about what happens in a mediation session and what to expect from the mediators

Measures to get Mediation off on the Right Foot:

1. Arrive at the agreed place well in advance of the parties
2. Create a physical space that is comfortable and that supports good interaction
3. Plan arrangements in advance
4. Be "in charge" from the moment the parties arrive so there is no question that the mediators are in control

Process of mediation:

1. Preparation
2. Introduction
3. Story-telling
4. Exchange
5. Building Agreement
6. Closing

STEPS TO MEDIATION

A. Preparation

Physical arrangement

- Arrange the venue (seating arrangement)
- Tea, coffee, biscuits, where the toilet is, etc.
- Paper, pencils and other necessary materials

Spiritual arrangement

- Examine yourself for some unnecessary baggage and concern
- Know your process and role
- Be comfortable with your team partner
- PRAY for guidance trust that SOMEONE UP THERE is the GOD OF PEACE

MODULE 3: CHALLENGES FOR TRANSFORMATION SKILLS BUILDING

B. Introduction

- Introduce yourself as a mediator
- Ask the two people/groups involved in the conflict if they would like your help in solving the problem. If they agree, then,
- Find a quiet place to hold the mediation
- Explain that what is said during the mediation will be kept confidential
- Get a clear agreement to four rules:
 - a. Do not interrupt. You will get your chance to speak
 - b. No name-calling or "put-downs"
 - c. Be as honest as you can
 - d. Try hard to solve the problem

C. Listening

- Decide who will talk first. Ask the first person "What happened?" Paraphrase or restate what they say. Ask how the person feels and why. Reflect the feelings to the other party.
- Ask the second person "What happened?" Paraphrase or restate what they say.
- Ask how the person feels and why. Reflect the feelings to the other party.
- Ask both persons if they have anything else to add to their stories.

D. Problem-solving

- Ask the first person what s/he could have done differently to avert the conflict. Paraphrase.
- Ask the second person what s/he could have done differently to avert the conflict.
- Ask the first person what s/he can do to help solve the problem. Paraphrase.
- Ask the second person what s/he can do to help solve the problem. Paraphrase.
- Ask each person in turn if s/he can agree to the solution offered by the other. Continue until an agreement is reached.

E. Agreement

- Restate the solution and make sure both parties understand and agree to it.
- Ask each person what s/he could do to keep the problem from happening again.
- Ask both parties if the problem is solved. If they agree, and if others have been involved, ask them to tell their friends that the conflict has been solved.
- Congratulate both parties on a successful mediation.

It is sometimes helpful to conclude the mediation by having both parties sign a simple agreement, shake hands, or exchange some small symbolic object.

Why is Mediation the Better Alternative?

- Empowering the disputants/parties (both parties will decide)
- Allows each disputant to see and hear the problem from the other disputant (start building bridges)
- Less risk for mediators (decision not made by mediator so mediator cannot be faulted for any decision made)

(Adapted from the *Panagtagbo sa Kalinaw* Manual, and the *Mediation* Input by CRS, Conflict Resolution Skills Course, GPLC 2006)

**MODULE 3: CHALLENGES FOR TRANSFORMATION
SKILLS BUILDING**

**INPUT 22 A –
Conciliation and Mediation Process***

(The Art and Skill of Facilitating Conflict Transformation and Dialogue)

CONCILIATION is generally considered to be the on-going work to prepare and sustain the groundwork and people for engaging in constructive engagement of divisive issues, broken relationships, and negotiation.

It often works initially to prepare people for entering into dialogue, thus may involve extensive work back and forth between them working deeply help perceptions, fears, suspicions and interpretations of the others' intentions and actions. It will require:

- Befriending – the process of building trust first with the conciliator and subsequently taking steps to rebuild trust with the enemy.
- Changing perceptions – the process of removing psychological barriers that block mutual understanding especially anxieties and fears accumulated from years of history in the conflict.
- Changing communication – the process of creating a new flow of information and messages that provide more accurate presentation of people's understandings, concerns and intentions.

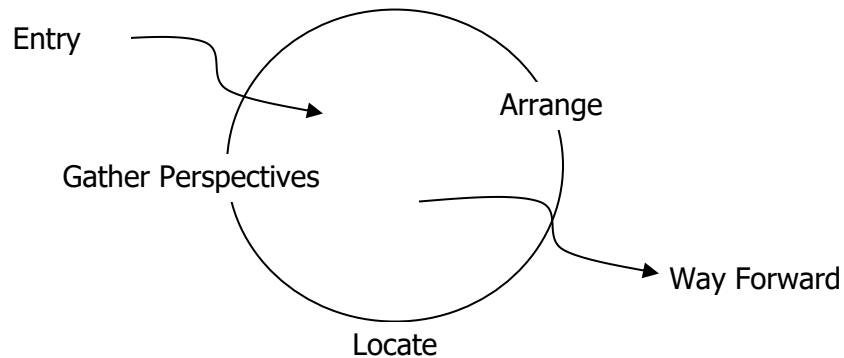
MEDIATION builds on conciliation but is generally thought of to be the more direct involvement of a third person or team to provide facilitation of dialogue, negotiation, and rebuilding of relationships. This may, but not always involve direct, face to face exchange between conflicting persons and groups.

While conciliation is aimed at making possible the movement toward dialogue, mediation provides a more explicit structure and support for the process of dialogue and negotiation.

**Source: Handout distributed by Prof. John Paul Lederach during the Seminar-Workshop on Conflict Analysis, Mediation, and Dialogue Handling, July 29 – Aug. 1, 1998, Cagayan de Oro*

MODULE 3: CHALLENGES FOR TRANSFORMATION SKILLS BUILDING

Both conciliation and mediation require skills in the following five areas that must be addressed by all third party processes: 1) entry, 2) gathering perspectives, 3) locating and framing, 4) arranging and negotiating, and 5) way forward (*see diagram below*).



ENTRY INTO THE CONFLICT

Entry will involve the process of gaining access to conflict and the persons involved and subsequently the development of an adequate process. It must address the questions of who is involved, who is an appropriate mediator, what is the nature of the conflict and what transformation process is needed, when and on what timeframe should things take place, where are the appropriate venues, etc. The key skills are the following:

- Capacity for appropriate process design that takes into account the nature of the conflict, the breadth of participants, and is responsive to participants' context, expectations, and cultural patterns;
- Capacity to create confidence and trust in early stages, and clarity about possible process;
- Capacity to understand and make appropriate use of people's networks in order to locate the strategic who (who is the person who could be tapped to liaise between conflict parties) and gain better understanding of what is going on;
- Capacity to define your role appropriately – in many instances the entry points require people who help create an understanding of conflict and encourage movement toward mediation but may not themselves be the most appropriate mediators;
- Capacity to initiate process with clarity and willingness to adapt and recreate process as deeper understanding is gained. In other words, capacity to live with a certain level of ambiguity.

GATHERING PERSPECTIVES

Gathering perspectives is the process of engaging various people and groups as to their understanding of what has happened and providing space for them to address their concerns and express their deepest held feelings, fears, and hopes. This involves a process of opening and deepening the perspectives of each involved and usually provides a focus more on the past. The key skills are the following:

- Capacity to build a safe environment in which people are willing to talk about difficult and painful events and feelings;
- Capacity to convey empathy and true concern;
- Capacity to listen deeply. Resist temptations to judge, jump ahead to your own conclusions, or provide solutions. Listening helps the person get in touch with what is more important to them. Listening can include the skills of paraphrasing, summarizing and providing feedback as to what you have understood
- Capacity to recognize when the person skips ahead to preferred solutions and not be trapped by those, but rather inquire about the concerns and interests that underlie the solutions;
- Ability to recognize and provide space for the expression of feelings;
- Ability to encourage and support the person while not just joining their anxiety and projection onto the other.

LOCATE AND FRAME THE CONFLICT

Locating the conflict involves the process of clarifying what the situation is about and then framing it in such a way that all involved feel their concerns are recognized, while creating a common understanding of the key issues in the relationship. This raises the question: What is the conflict about and Where are we now? The key skills are these:

- Capacity to do conflict analysis recognizing more symptomatic issues, deeper root causes, and patterns in the conflict dynamics;
- Capacity to recognize and address complexity but not be paralyzed by complexity and identify the key concerns in terms of both issues and relationships;
- Capacity to state and frame issues and concerns in a way that is helpful to all involved and create a common understanding of the conflict. This is the movement from one person's view of the conflict to a common view of conflict;
- Capacity to resist solution focus in order to clarify the areas of the conflict must be addressed;
- Capacity to redesign the process according to the deeper understanding that is now gained.

ARRANGE AND NEGOTIATE

Arranging will involve the process of now addressing the concerns and issues identified in a way that will create a deeper understanding about the nature of those and options for moving forward. This takes a focus toward the future and raises the question: Where are we going and what can be done? The key skills are these:

- Capacity to create an atmosphere for looking forward to options and next steps;
- Capacity to create cooperation in generating and considering multiple options to the issues at hand, resisting initially the temptation to look into one preferred option or solution;
- Capacity to create a space for recognition of feelings and clarification of hopes and fears in the relationship;
- Capacity to create the shift toward looking for mutually beneficial and acceptable solutions;
- Capacity to test and weigh options with participants as you narrow toward choosing what works best.

WAY FORWARD

Way forward involves the process of narrowing and clarifying the understanding that have emerged and creating a structure that can support the next steps and process that will follow as those options and solutions discussed are implemented. The key skills are these:

- Capacity to help narrow and clarify the specifics of the options to be pursued (who will do what, when and where, etc.);
- Capacity to create opportunities and rituals for mutual recognition, reconciliation, and commitment to renewed relationship;
- Capacity to create a support structure that can guide and sustain the options being proposed, a structure for implementation;
- Capacity to clarify the expectation that each person has of the next steps.

(Adapted from the Panagtagbo sa Kalinaw Manual)

**MODULE 3: CHALLENGES FOR TRANSFORMATION
SKILLS BUILDING**

ACTIVITY 17 – Dialogue

MATERIALS:

- Manila paper
- Masking tape
- Whiteboard and whiteboard markers/ blackboard and pieces of chalk
- Script of the "*Crocodile Story*"
- Script of the "*Positive Stories for Dialogue*"

PROCEDURE:

1. Start with the following Instruction:

Most conflicts arise from misunderstanding and the absence of dialogue. We know from the previous discussions and activities that conflict is social in nature and so it is very important that we value the process of dialogue, of reaching out to others, interacting and relating with others.

There are five prevalent types of interrelationships. These are:

- a. Coexistence
- b. Competition
- c. Crusade
- d. Apartheid, and
- e. Cooperation

We cannot just live with coexistence where we only tolerate one another, neither with competition that speaks of mutual domination. Not even with mutual assimilation or conversation. Cooperation has its deficiencies, too. If you recall the illustration on the two mules with piles of hay, you will be able to connect that in coexistence, the two mules try to pull the other toward its pile of hay. In competition, both mules will lie dead with the two piles of hay left untouched. In cooperation, the two mules both go to one pile of hay first and then to the other, thus, both are able to eat. The caveat there, however, is that after the hay is gone, the mules go back to their mutual indifference/domination, much like we humans do. This is where the sixth type of interrelationship is a must ... dialogue.

Dialogue, to be realized, must have the following three main qualities:

- a. **respect** (I know you are different from me, but it is OK)
- b. **esteem/wonder** (I know you are different from me but I like it because your being different from me does not diminish me, but it is a source of my enrichment)
- c. **love** (I know you are different from me but I love you)

Perhaps, the crucial thing to ask at this point is “are we prepared to reach out?” This is because dialogue is opening up. It is reaching out. It talks not about either one of us, but it is about you and me. Let me caution you, however, not to expect that our current conflict situation in Mindanao can easily be solved by dialogue since it is a long process. It should not be rushed.

2. Proceed by dividing the group into small workshop groups of less than ten members each.
3. Read aloud to the big group “*The Crocodile Story*” (Page 114). Ask them to identify who is the worst character in the story. Ask them to rank the characters according to the degree and tell them to briefly explain their reasons. Each member of the group must be able to present his/her choices before the group comes up with its group output. Give each workshop group a copy of the story.
4. After the allotted time of approximately 30 minutes, ask the representatives of each group to briefly report their workshop output. Be sure there is a blank matrix drawn on the board or prepared beforehand using manila papers where the representatives could write their ranking of the characters in the story with the first as the worst.

The matrix would tentatively look like this:

Group 1	Group 2	Group 3	etc..
Lucio	Salik	Lisa	
Salik	Lucio	Lucio	
Lisa	Tomas	Tomas	
Tomas	Lisa	Salik	
Maria	Maria	Maria	

5. For processing, ask the following questions:
 - Was it easy to make individual choices?
 - Was it as easy to make group choices? How?
 - Was there good listening from the group when a member spoke (good listening requires silence)?
6. Clarify to the group that individual choices are correct, but group choices are not. This is because the individual choices represent values that we hold most dear. For instance, if one chose the worst person as Lucio, it reflects that he/she values honesty more; if the choice was Lisa, it means the value of purity/fidelity; if it is Maria, it is for concern; Arturo means the value of forgiveness/ understanding, and if it is Tomas, non-violence. Emphasize further that all group choices are wrong because there was no dialogue as evidenced by the common list for each group.
7. Deepen the exercise by explaining further that the following qualities must be present in a dialogue:

- a. **Silence** – as discussed in the previous sessions, the best way to listen is to keep quiet to be able to hear what the other person is saying. We continue to disagree if we only listen to ourselves. How can we wonder if there is no silence?
 - b. **Position** – we can dialogue only from a strong position. There can be dialogue only from a strong position. There can be dialogue if we have no convictions. For example, if we are a Christian, we cannot dialogue with a Muslim if we ourselves are not clear what Christianity is; neither can a Muslim dialogue with a Christian if he/she does not know what Islam is.
 - c. **Tension** – it is permissible to undergo a period where we feel the tension in the process of “dialogue-ing”. It is not because we want to fight, but simply because we want to seek the truth.
 - d. **Patience** – dialogue cannot happen overnight. It cannot be rushed. We have to be patient with ourselves and with others to be ready to engage into the process of a dialogue. We cannot force the bud to open.
8. End the activity by sharing this statement:

There is an interconnectedness of everything in this world. Thus, we have to care for each other; we must not abuse what is given to us since we are only stewards and caretakers of God’s creation; we should not only be responsible for ourselves but also for others since everything that we do affects other people. To enjoy everything and everyone that God has given and shared to us, the process of dialogue must be exercised for we are ONE, after all, regardless of religion, sex, tribe, etc.

(Adapted from the Panagtagbo sa Kalinaw Manual)

**MODULE 3: CHALLENGES FOR TRANSFORMATION
SKILLS BUILDING**

**INPUT 23 –
The Crocodile Story**

The river is full of crocodiles. On one side of the river lives a charming girl named Lisa. On the other side of the river is a charming boy named Salik. They love each other very much. But they could only meet each other once a month, as they still have to go downstream to the bridges.

One day, Lisa felt that she had to see Salik Immediately. So she went to Lucio who owned a boat. Lucio agreed to ferry her across the river on the condition that she would sleep with him that night. Lisa could not bear to think of being unfaithful to Salik, but then she had to see Salik that day and there was no other way to get to the other side of the river fast. So she went to Maria to ask her to intercede in her behalf to Lucio, but Maria rejected her. Finding no alternative, she slept with Lucio that night. In the morning, she was able to see Salik. Salik, upon knowing what happened after Lisa's confession, rejected and repudiated her. Crying, Lisa went to Tomas to talk to Salik to take her back. Tomas talked to Salik, but the latter was quite firm in not wanting to be with Lisa again. Hotheaded as he was, Tomas mauled Salik and left him half-dead.

Who among the characters is the worst?

(Adapted from the Panagtagbo sa Kalinaw Manual)

MODULE 4:

TOWARDS a CULTURE of PEACE

DESCRIPTION:

This module seeks to expound on the concept of the culture of peace and outlines what is required upon individuals in order to work together in moving towards it.

In today's world, violence springs forth not only from a person's aggressive instincts, but from structures and systems as well. It is predominantly felt in so many different forms and levels of relationship – crime, abuse, exploitation, human rights violations, and others, everyday and everywhere. Building a "new culture" that counters violence is as crucial as the means employed to achieve it. Moving towards a culture of peace has become not only an imperative for peace-loving individuals and institutions but also a reality where most of us are struggling to be; a sense of life where many, if not all of us long to be.

From the discussions, sharing, input, and processing, participants will be given time to reflect on their personal experience and cultural backgrounds as well as experience appreciation, acceptance and healing brought about by our different histories and culture.

MODULAR OBJECTIVES:

1. To evoke the participants' concept of peace;
2. To help the participants understand the social context where violence is mostly experienced from which springs the challenge towards building a culture of peace;
3. To present the bases of a culture of peace and what is required of us individuals and institutions in order to respond to the challenges in contributing to a multidimensional effort in creating a peace culture; and
4. To encourage participants to come up with their vision of a culture of peace.

**MODULE 4: CHALLENGES FOR TRANSFORMATION
TOWARDS a CULTURE of PEACE**

**ACTIVITY 18 –
Self-Reflection**

DESCRIPTION:

This activity focuses on the personal reflections of the participants on their personal history vis-à-vis their respective cultural backgrounds. It shall require time at the beginning for quieting or predisposing to be able to fully and effectively go through self-reflection. It tries to discover the uniqueness of each participant and make them conscious of the fact that in the attainment of peace there is a need for acceptance of self and others. It would also be good to impress upon each participant that each one is an agent of peace. Impress also the need to bring about change in the person's appreciation and understanding of his cultural background.

OBJECTIVES:

- To encourage the participants to think of themselves as agents of peace;
- To encourage a change in the participants' appreciation and understanding of his/her cultural background; and
- To bring about acceptance of self and of others.

MATERIALS:

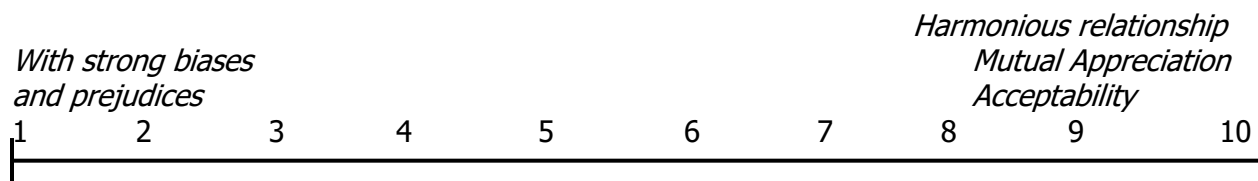
- Cassette tape recorder or guitar
- Music
- Paper and pens

PROCEDURE:

1. Introduce an exercise: "Taking another look at our past: cultural profile".

Give the participants enough time for quieting/predisposing. Some instrumental mood music might help to set the tone of the activity.

2. Draw a scale of one-to-ten on the board. It may look like this:



**MODULE 4: CHALLENGES FOR TRANSFORMATION
TOWARDS a CULTURE of PEACE**

3. Give the following questions:
 - a. Using the scale presented, how would you assess your personal experience as Settler, Moro or Lumad in relation to the other cultural groups and institutions present in your community?
 - b. Where would you like to be on this scale five years from now?
 - c. What one thing can you do best at this point to move yourself toward that point and eventually toward harmonious relationships with people of different cultural backgrounds?
4. Give participants enough time for individual reflection and for journalizing their answers.
5. Have the participants share in small groups (dyad or triad).
6. Ask some participants representing the tri-people to share their responses to the questions.
7. Synthesize the responses. You may use these points as link to the next training or seminar as a developing culture of peace requires a common appreciation and acceptance among the different cultural or ethno-groupings there are in a community.

(Adapted from the Panagtagbo sa Kalinaw Manual)

**MODULE 4: CHALLENGES FOR TRANSFORMATION
TOWARDS a CULTURE of PEACE**

**ACTIVITY 19 –
Understanding Culture of Peace**

OBJECTIVES:

- To evoke the participants' definition and understanding of a culture of peace; and
- To provide and input on the Culture of Peace.

MATERIALS:

- Pictures/cut-outs
- Paste
- Pair of scissors
- Manila paper
- Crayons
- Permanent markers

PROCEDURE:

1. Introduce an exercise on "*Word Association/Representation*". Spread out cutout pictures or images on the floor
2. Ask the participants to go around and pick out pictures that they think best describes or depicts the words: **culture, peace, development, equity, justice, and respect for human dignity.**
3. Divide the participants into groups according to cultural affiliation (e.g. Settler, Moro, and Lumad), or according to organization or sector or geographical area.
4. Have the groups cluster the pictures that describe similar words and let them make a collage that would depict the group's definition of "culture of peace" and other important words, such as "development, justice, equity, etc." This will be presented to the whole group during the plenary session.

Note to the facilitator:

If there are no cut out pictures or images available, ask the participants to use the materials they have to make a collage of what was asked of them.

5. Synthesize the significant points raised after the groups have shared their definition and insights on culture of peace depicted in their collage.
6. Try to form a working definition of "culture of peace" for the group. Integrate the working definition in the deepening input (Page 120).

Note to the facilitator:

1. If the participants are tri-people in composition, the input on “*Peace as Justice and Development*” discussing the Christian basis is optional, unless Muslim and Lumad participants could also share their own faith bases for justice and development framework in the context of peace. This particular dimension can be highlighted only if participants are homogenous (e.g. church-based organizations, church leaders and/or religious groups). The following materials and articles can also be used as additional input to highlight other facets in creating a culture of peace:
 - a. 10 Bases for a COP (cf. UNESCO and a Culture of Peace)
 - b. Six Paths to Peace (cf. Towards a Just, Comprehensive and Lasting Peace)
 - c. Suggestions to Move Towards a Culture of Peace (Women’s International League for Peace and Freedom)
2. Education for peace (a.k.a. Peace Education) is both a “what” and a “how”. It involves methodology and lifestyle as well as content. The input on “Peace Education” encourages the participants to explore the possibilities of using methods towards educating the different sectors for peace and how to continue responding to the challenges in promoting COP in all levels of relationships.

(Adapted from the Panagtagbo sa Kalinaw Manual)

**MODULE 4: CHALLENGES FOR TRANSFORMATION
TOWARDS a CULTURE of PEACE**

**INPUT 24 A –
The Culture of Peace**

The direction towards building a culture of peace necessitates that we know important concepts and core values, which would be the reference context of creating a PEACE culture.

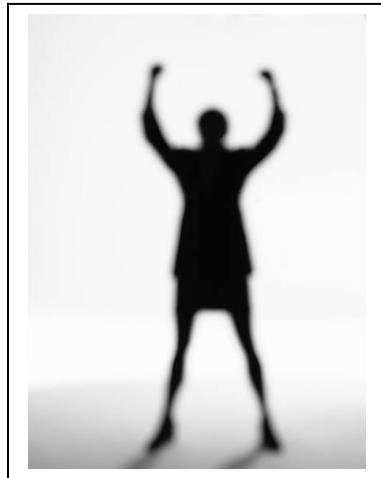
On the one hand, we need to look at **CULTURE**. Simply defined, it is a set of:

Attitude/orientation

Values/interests

Behaviors

Principles/beliefs
traditions



lived by any individual and
commonly shared by any group
of people of a given community

Culture is the way any groups of people live, think, feel, organize themselves, celebrate and share life, and with these factors rooted in systems of values meanings and world view, which are expressed visibly in languages, gestures, symbols, rituals, and styles.

As a way of life, it becomes a basic living pattern by which a group of people can design their collective consciousness and behavior as a community within and in relating with other groups of people and cultures in their environment.

On the other hand – we see and understand PEACE not just simply as a concept but as a whole **reality** to live by within us. – a way of life practiced in different levels of relationships in a community.

- Peace means inner stillness and calm, a sense of well-being.
- Peace is harmony and cooperation.
- Peace will be a reality when societies are just and fair to all.
- Peace in societies exists when conflicts are resolved nonviolently and when there are practical efforts made to satisfy the basic needs of people in a fair and reasonable manner.

The first definition relates to individuals (and is often a gift). The next is experienced in small groups and for short periods of time (cooperation is neither always desirable nor feasible). The third requires a radical change in human nature.

MODULE 4: CHALLENGES FOR TRANSFORMATION TOWARDS a CULTURE of PEACE

Peace is not just the absence of conflict for conflict is an inevitable fact of daily life – internal, interpersonal, inter-group and international levels of relationship. It consists of creatively dealing with conflict, thus, it is also a way of developing alternatives to violence as a means to resolving human and structural violence.

Peace is more than the absence of war or overt silence. It is also the **realization of justice** where respect for fundamental rights and freedom of persons is experienced. Working for peace is working for the kind of relationship among persons, groups and institutions (social, political, economic, cultural, and educational) that **promotes the WELL-BEING and development** of all persons, thereby, enhancing the very culture of any individual and community. Such well-being includes basic human necessities such as food, clothing, shelter and capabilities development.

Peace is Justice and Development:

If we take the traditional definition of justice as “giving each person his/her due”, we have to ask further what is due to a human person; what are his/her basic human rights and what are the requirements to full human development.

Here, we wish to present four basic components comprising both the meaning of justice and of human development in the context of defining PEACE:

COMPONENTS OF JUSTICE	CHRISTIAN BASIS	ISLAMIC BASIS	STAGES OF DEVELOPMENT
<u>Sufficient Life – Goods:</u> Food, shelter, clothing, healthcare, skills development, work (economic rights)	The earth is the lord's, it is for the use of all; stewardship	God has created man and made him the successor of the land. He made man the master of nature.	<u>Security</u> (concern for survival)
<u>Dignity / Esteem:</u> Recognizing, affirming and calling forth the value / uniqueness of each person and each people (cultural rights)	Each person is created in the image and likeness of God	Man is the highest of God's creation, a theomorphic being, which bears God's trust and stewardship, before whom even angels must prostrate.	<u>Self-worth</u> (concern for personal recognition)
<u>Participation:</u> The right of individuals and peoples to shape their own destinies (political rights)	Each person is called by Jesus to help build His Kingdom in our world	Man has, accepted nature as a trust (<i>Amana</i>) and a theatre for his moral struggle. By accepting the trust he has showed his willingness to serve God's purpose.	<u>Self-Determination</u> (concern for control over one's life)
<u>Solidarity:</u> The corresponding duty to promote these rights with and for others (duties as well as rights)	We are created in the image of God Who is a Trinity (community) of persons	Unity of purpose and action, mutual helpfulness and working together are very strongly stressed.	<u>Interdependence</u> (concern for others)

MODULE 4: CHALLENGES FOR TRANSFORMATION TOWARDS a CULTURE of PEACE

Culture of Peace therefore is:

- the *wholeness of life* where every person can live with dignity
- where there is *appreciation and respect* for the integrity of all persons
- a way of life that *promotes the well-being* of all human beings, regardless of different cultural backgrounds and historicity
- where a group of people *grow in dignity, self-determination, service and solidarity with their fellow human beings*

The Culture of Peace as a way of life is **evolving** and **growing**

- It is a continuous process resulting from constant practice and interaction, the fruit of which is understanding, tolerance, mutual acceptance and solidarity among individuals, families, schools, church, government, NGOs and different cultural communities
- It is a process where different cultural members of a community and a nation grow in **participation, dialogue** and **cooperation**.
- It is a reality where human and social possibilities of working together towards a common goal can be pursued despite cultural and religious differences.

Working towards a Culture of Peace suggests:

A **SITUATIONER** that allows:

- re-surfacing of old prejudices, wounds and eventually confronting and re-framing the cultural misconceptions, biases and prejudices with new insights of each culture
- talking of re-arming warring groups with a new sense of patriotism and loyalty
- emergence of a new generation after 30 years. To start building a multicultural relationship among the young people who know nothing or has no memories of war and conflict between the Muslims and Christians.

And an **EVOLVING PROCESS** of:

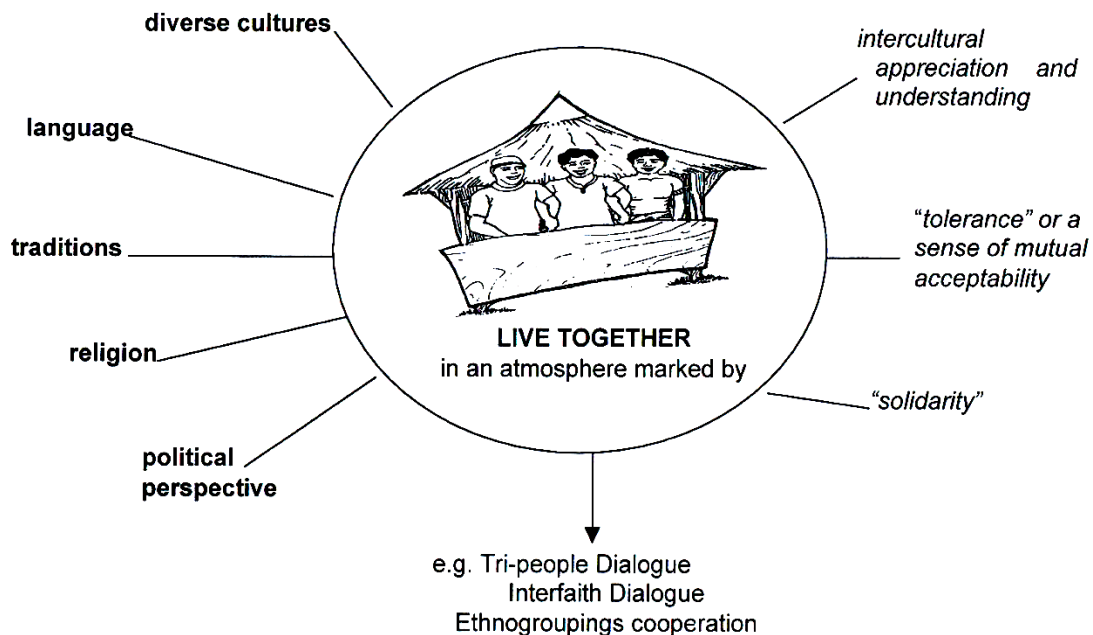
- Recognizing the ***dignity and equality*** of all persons – Migrant Settler, Moro, and Lumad
- ***Mutual Tolerance – Acceptability – Respect*** and Appreciation of each other's culture
- ***Reconciliation*** by: > remembering the past . accepting the pain.. guilt > asking for forgiveness... and to take the first step
- ***Working Together*** – for development... environment – for community building

MODULE 4: CHALLENGES FOR TRANSFORMATION TOWARDS a CULTURE of PEACE

GENERAL CONCLUSIONS on the Culture of Peace (based from its 1st International Forum):

- The objective of the Culture of Peace is to ensure that the conflicts inherent in human relationships be resolved non-violently
- Peace and Human Rights are indivisible and concern everyone
- The construction of a Culture of Peace is a multidimensional task requiring the participation of peoples at all levels
- A Culture of Peace should contribute to the strengthening of democratic processes
- The implementation of a Culture of Peace project requires a thorough mobilization of all means of education, both formal and non-formal and of communication
- A Culture of Peace requires the learning and use of new techniques for the peaceful management and resolution of conflicts
- A Culture of Peace should be elaborated within the process of sustainable, endogenous, equitable human development; it cannot be imposed from the outside.

As a movement, Culture of Peace is a dynamic process through which



(Adapted from the Panagtagbo sa Kalinaw Manual)

**MODULE 4: CHALLENGES FOR TRANSFORMATION
TOWARDS a CULTURE of PEACE**

**INPUT 24 B –
Sources for a Culture of Peace**

1. RELIGIOUS TRADITION

In Islam, the word itself means peace (Salaam). Likewise, the greeting “*Assalaamu alaikum*” means “Peace be with you.”

- a. According to Islam, peace should imply justice and security for all people.
- b. Islam imbues peace in the individual’s conscience, then his family, then the community and finally in the international relations.
- c. Islam requires that there be peace between the individual and his creator, between the individual and his conscience, and between him and his community.
- d. Islam can be established in the inter-relationship of groups, in the relation between individuals and their governments, and finally between one state and another.
- e. In order to achieve this end, Islam extends from the peace of conscience, to peace in the home, to peace in society and ends in world peace.

More Islamic Measures to Achieve Peace

- a. Islam urges Muslims through Allah’s (s.w.t.) commandments to observe the spirit of brotherhood.
- b. It exhorts its followers to overcome the spirit of nationalism, tribalism, racism and discrimination.
- c. It forbids all forms or acts of terrorism, violence and mischief on earth.
- d. It trains the soul on the spirit of forgiveness.*

*Source: *Islam as a Religion of Peace and Its Concept of Development* Handout by Prof. A.M. Lantong

For Christians, the gospel message talks of peace as a connecting thread in Jesus’ life and mission:

- a. At Bethlehem, announcing the Savior’s birth: “...glory to God in the highest heaven, and on earth peace among those whom He favors!” (Luke 2:14)
- b. Proclaiming the Beatitudes as the Constitution of the Kingdom of God: “Blessed are the peacemakers, for they will be called children of God.” (Matthew 5:9)

**MODULE 4: CHALLENGES FOR TRANSFORMATION
TOWARDS a CULTURE of PEACE**

- c. Towards the end of His life, during the Last Supper: "Peace I leave with you, my peace give to you." (John 14:27)
- d. As a Resurrection greeting: "Peace be with you. AS the father has sent Me, so I send you." (John 20:21)
- e. St. Paul's summary description of the Kingdom: "for the Kingdom of God is not food and drink but righteousness and peace and joy in the Holy Spirit." (Romans 14:17)

Both Christianity and Islam are religions of peace. Participants in the ongoing Mindanao Bishops-Ulama Conference keep repeating this.

SHALOM, the Hebrew word for peace, means total well-being, both material and spiritual. It connotes:

- a. God's gift from on high, and
- b. A responsibility and a task for us to undertake.

Hence, peace is not passive, but something dynamic and challenging for us to attain through our efforts and with the grace of God.

2. UNITED NATIONS DOCUMENT

Starting with the Universal Declaration of Human Rights promulgated in 1948, the United Nations has stressed the importance of the human dignity of every person and the promotion and defense of the individual's human rights. This is the only way to avert the "horrors of war."

More recently, in the decade of the 90's the United Nations Educational, Scientific and Cultural Organization (UNESCO) has embarked on a worldwide program promoting a culture of peace. The Second International Forum on a Culture of Peace held in Manila in 1995 was sponsored by UNESCO. Other UNESCO-sponsored international conferences among scientists, women, youth, etc., have focused on ways and means of promoting a culture of peace.

3. THE PHILIPPINES' EDSA EXPERIENCE

The People Power Revolution in February 1986 was the Philippines' distinctive contribution to the world in exemplifying the culture of peace. For the first time in the world's modern history, a people showed how political revolution would be carried out through people power – in a peaceful, nonviolent, militant way.

**MODULE 4: CHALLENGES FOR TRANSFORMATION
TOWARDS a CULTURE of PEACE**

After the events of 1986, other people uprisings broke out in Eastern Europe, the Soviet Union, China, Nepal, Burma, and other countries. The Philippines can take pride in this unique contribution of showing how people power can bring about peace and social change.

In this sense, the peace process still going on in Mindanao, and in the continuing negotiations between the government and several rebel groups, are a continuation of the legacy of the EDSA People Power experience and the ordinary Filipinos' conviction that a culture of peace can indeed prevail over armed might.

CULTURE OF PEACE, therefore, is a way of life that must be a conscious CHOICE and EFFORT through personal, interpersonal, inter-group, inter-cultural, inter-faith dialogue, international and global cooperation.

(Adapted from the Panagtagbo sa Kalinaw Manual)

**MODULE 4: CHALLENGES FOR TRANSFORMATION
TOWARDS a CULTURE of PEACE**

**ACTIVITY 20 –
Cultural and Personal Exchange**

OBJECTIVES:

- To appreciate and understand one's and other's culture through creative expressions of the beauty and the richness of different cultures; and
- To build and strengthen a sense of self and pride in one's own cultural heritage; and
- To appreciate and share some beautiful commonalities in spite of their uniqueness.

MATERIALS:

- none

PROCEDURE:

1. If the participants are composed of tri-people:
 - a. Group participants according to their cultural affiliation (e.g. Settler, Moro, Lumad)
 - b. Ask them to present to the group some features about their cultural traditions, practices and beliefs (e.g. courtship, marriage, family life, education, arts, etc.) in a creative form like drama, role-playing, songs, poems, story telling, etc.
 - c. After each presentation, a leader or representative from the group sums up and answers questions about their presentation. Other members of the presenting group can also share their own views and reflections on their culture.
 - d. After all the groups have done their cultural presentation, a representative or resource person can add a deepening input about their culture. Summarize significant points on the similarities and uniqueness.

Note to the Facilitator:

You should be aware of the diverse features and sometimes-conflicting practices and beliefs among the participants. Highlight the rationale for sharing these differences and remind the group that they do not have to come out with only one or standard culture, as culture is relative to a particular group of people. The aim of the exchange is to be aware of these differences and learn to accept the non-negotiable while identifying those common grounds where we can respect these differences and still work together for the common good.

**MODULE 4: CHALLENGES FOR TRANSFORMATION
TOWARDS a CULTURE of PEACE**

2. If participants are homogenous, (e.g. all Settler, or all Moro, or all Lumad)
 - a. Divide the participants into small groups.
 - b. Ask them to discuss and share within the group the features (tradition, customs, beliefs and practices) that they know and appreciate about their culture. After the individual sharing, let them select two or more important features that they can present to the big group.
 - c. Instruct the participants how their presentations should be done. If possible, it should be in a creative form like drama, role-playing, songs, poems, story telling, etc. This is to allow the participants to be deeply in touch with their culture.
 - d. After the presentation, ask the following questions for processing:
 - What were your feelings during the presentation?
 - What are the important values depicted in the different presentations?
 - What is your overall insight or understanding about your culture?
3. Synthesize the significant points and deepen this yourself or through a resource person who can highlight on the participants' culture and is also knowledgeable enough to share about others. If such resource person is not available, invite one who represents a particular culture (Settler, Moro, Lumad).

(Adapted from the Panagtagbo sa Kalinaw Manual)

**MODULE 4: CHALLENGES FOR TRANSFORMATION
TOWARDS a CULTURE of PEACE**

**ACTIVITY 21 –
Healing and Reconciliation**

OBJECTIVES:

- To let the participants experience a deeper encounter with each other by:
 - Acknowledging their own contributions to the social wounds and hurts that maintained the gap among the different groups
 - Expressing their own experience of hurts, anger and fears as victims of the situation
 - Asking for apology and expressing mutual forgiveness and acceptance of each other.

MATERIALS:

- Pre-cut colored papers (blue, red, and green) about 1/8 size of a short bond paper
- Music (cassette tape recorder and canned music)
- Match
- Potted plant
- Urn or pot

PROCEDURE:

1. Give the following instructions:

Through the years, present tensions and underlying conflict among the tri-people and different ethno-groupings show how cultural differences have been and are being unjustly handled in our society. This is because of misconceptions, biases, prejudices and stereotypes. Consciously or unconsciously, we know we have become victims and or have contributed to this conflict among the tri-people.

Cultural stereotypes can be defined as an “untruth or oversimplification of the traits and behaviors common to an entire cultural group”. It is perpetuated by various cultural messengers – books, forms of advertising, customs, or jokes as well as by remarks people make.

Stereotypes are harmful in several ways:

- They promote misinformation about a group of people.
- They damage the self-images of whole groups of people.
- They are often used to justify keeping people in subordinate positions, a violation that we often commit against others.

**MODULE 4: CHALLENGES FOR TRANSFORMATION
TOWARDS a CULTURE of PEACE**

2. Exercise on self-examination

○ Examination of Prejudice

Ask the participants to examine three attitudes, beliefs or behaviors that they consider as examples of their cultural prejudices (e.g. Settler may write, "Lumads are inferior to Settlers; Moro are dangerous people; I never befriend or trust a Moro." A Moro may write, "Settlers are thieves." A Lumad may write, "Moro and Settlers are land grabbers," etc.) Ask the participants to write their responses on a piece of blue paper.

○ Looking Back at Significant Experience

On a piece of red paper, ask them to write down one incident in their lives that changed their negative attitudes or prejudices toward a certain group of people. Ask them to note what was their thinking before that incident and afterwards.

○ Looking Ahead

On a piece of green paper, ask the participants to list the things they could do or wish to do in helping establish a relationship that would bring the tri-people closer to each other (e.g. a Settler may write, "To acknowledge or initiate talking to the Moro in one's immediate environment; stop stereotyping; stop showing gestures that diminish others' image; join activities that foster interactions among different groups.")

3. Ask participants to share in dyads the result of their reflections on the three questions.

4. After the dyad sharing, invite everyone to form a circle. Try to set a solemn mood. Invite each one: a) to one-by-one approach the person(s) he/she would like to express his/her personal acknowledgment of his/her own prejudices and apology or would like to express his/her support for those who are engaged in efforts of peace or noble endeavors in life, and b) to wash that person(s) hands in the basin of water at the center of the circle. (Soft music can be played throughout the ritual. Instrumental music is suggested).

5. Conclude the ritual with the singing of "Let there be peace on" or "Shalom my friend" or any peace song and giving a sign of peace (gestures like handshake, hug, etc.) greetings.

(Adapted from the Panagtagbo sa Kalinaw Manual)

**MODULE 4: CHALLENGES FOR TRANSFORMATION
TOWARDS a CULTURE of PEACE**

**ACTIVITY 22 –
Visioning**

DESCRIPTION:

This activity seeks to help the participants to develop a clear expression of their ideal community or environment in twenty (20) to twenty-five (25) years. A clear vision is useful in developing interventions, sustaining the assurance that all actions are geared towards the achievement of the vision.

OBJECTIVES:

- To integrate all the experiences and learnings of the participants; and
- To encourage participants to formulate their vision of a culture of peace;

MATERIALS:

- Manila papers
 - Permanent markers
-

PROCEDURE:

1. Give the following introduction:

The question that still challenges us today is, “How can we create an environment in our family, communities and social structures that encourages a sense of “respect for people” from a variety of cultures?”

How can we do this in a society that for the past many years has also contributed in several ways to keeping groups of people apart and which promotes the growth of false ideas and fears about others and which is reinforced by our socio-economic-political and cultural systems?

Recently, these realities have challenged us to confront the barriers that prevented our crossing bridges and reaching out to each other as brothers and sisters. Today, we are given the opportunities to discover our distinct differences but also our overwhelming similarities where we can share and work together towards a common goal of “rebuilding a society that lives in a new culture: a culture of peace!”

2. Group the participants according to geographical location (i.e. by municipality, by province, or by region,), asking them to designate from among themselves a facilitator a secretary (for the consolidated vision), and a reporter.

**MODULE 4: CHALLENGES FOR TRANSFORMATION
TOWARDS a CULTURE of PEACE**

3. Ask them to discuss and share with each other the following guide questions:

- Twenty to twenty-five years from now, what kind of community will we have if we were to achieve a culture of peace?
- How will this culture be concretely manifested:
 - In our family lives?
 - In our communities?
 - In our organizations and our sector as a whole?
 - In the socio-political situation of Mindanao?
 - In the inter-relationships between the Majority, Moro and Lumad?
- What would be your role in attaining this vision?

4. Ask them to consolidate their visions and right them down on a manila paper.

They may use this matrix in completing the workshop:

Vision of COP	How will this culture be concretely manifested					My Role in attaining vision
	Family	Community	My Organization / Sector	Mindanao Situation	Tri-People Relationships	
-	-	-	-	-	-	-
-	-	-	-	-	-	-
-	-	-	-	-	-	-
-	-	-	-	-	-	-

(Matrix developed by Tommy Pangcoga)

5. After completing this task, ask each group to designate a reporter who will present the output in the plenary.
6. Synthesize the main themes and points of the vision.

Note to the facilitator:

Point out that the responses the participants have given in this activity would be brought into play in the next module in identifying areas for intervention, partnership and convergence.

MODULE 5:

RE-ENTRY PLANNING

DESCRIPTION:

This module seeks to facilitate with the participants the development of a realistic and time-bound re-entry and action plan for interventions that promote the culture of peace within their communities and to the areas of jurisdiction of the agencies and institutions to which they belong.

MODULAR OBJECTIVES:

1. To help the participants understand their role as members of their sector in attaining the vision they had come up with in the previous module;
2. To enable the participants to plan out and operationalized realistic interventions to respond to the challenge of propagating a culture of peace within the sector and to the communities being served by the institutions of the sector;
3. To evoke a sense of commitment among the participants, whether as individuals or as a group, in propagating a culture of peace within their sector.

**MODULE 5: RE-ENTRY PLANNING
ATTAINING THE VISION**

**ACTIVITY 23 –
What can we do to Attain the Vision**

OBJECTIVES:

- To identify present peace interventions by the participants' organization(s) in the communities and the challenges being encountered by them;
 - To determine the values of the participants based on their perception of the present peace interventions (peace indicators) for the self, the community he/she belongs to, and Mindanao; and
 - To determine if these indicators are complementing each other.
-

MATERIALS:

- Manila paper
 - Permanent Markers
-

PROCEDURE:

1. Group the participants according to geographical location (i.e. by municipality, by province, or by region,), asking them to designate from among themselves a facilitator a secretary (for the consolidated vision), and a reporter.
2. Connect this activity with the visioning workshop and ask them to discuss and share with each other the following guide questions:
 - What present peace interventions are being done by your organization to help bring about a culture of peace to:
 - The self (individual persons)?
 - Your community?
 - Mindanao?

Please give the time line of these interventions, if possible.

 - What challenges are currently being encountered by these peace interventions?
 - Why do we call these interventions as “peaceful” or contributory to the culture of peace?
 - What can you possibly do to help your agency address these challenges?
3. Ask them to consolidate their visions and right them down on a manila paper.

**MODULE 5: RE-ENTRY PLANNING
ATTAINING THE VISION**

The output of the responses would look like this:

Indicators	Present Interventions	Challenges	Why peaceful?	What you can do?
Self	- - -			
Your Community	- - -			
Mindanao	- - -			

(Matrix developed by CRS)

4. After completing this task, ask each group to designate a reporter who will present the output in the plenary.
5. Synthesize the main themes and points of the workshop, tying them up with the visions previously made, and inform them that the outputs of this activity would again come into play in the next workshop.

**MODULE 5: RE-ENTRY PLANNING
ATTAINING THE VISION**

**ACTIVITY 24 –
How to Operationalize the Culture of Peace**

OBJECTIVES:

- To provide participants with an idea on how to operationalize the culture of peace for the future on the self, on the sector they represent, and on Mindanao as members of an organization; and
- To provide an input on the Six Paths to Peace.

MATERIALS:

- Manila paper
- Markers

PROCEDURE:

1. Ask the participants to return to their present groupings.
2. Ask them to recall their visions for a culture of peace and their responses they had given in the recent activity.
3. Ask them to discuss and share with each other the following guide questions:

Given the responses elicited from the previous workshop,

- What plans can your group develop to help perpetuate a culture a peace in 25 years to:
 - The Self?
 - Your community?
 - Mindanao?
- What is the timeframe of each of these plans?
- What agencies, whether government, private and non-government, do you as potential partners for convergence in these plans? What would be the partnership roles?
- Why do we call these plans as “peaceful” or contributory to the culture of peace?

**MODULE 5: RE-ENTRY PLANNING
ATTAINING THE VISION**

The matrix would look like this:

INDICATORS	PLANS	TIME FRAME	CONVERGENCE	WHY PEACEFUL?	VISION S
Self					
Your Sector					
Mindanao					

(Matrix developed by Orson Sargado and Tommy Pangcoga)

4. Ask them to discuss among themselves what their collective answers would be before writing them on the appropriate boxes.
5. Allow the participants sufficient time to complete their tasks before asking them to present their outputs.
6. Synthesize points that need clarification.

**MODULE 5: RE-ENTRY PLANNING
ATTAINING THE VISION**

INPUT 25 –

**The Six Paths to Peace as Developed by the
National Unification Commission (1 July 1993)**

1. The pursuit of social, economic and political reforms that address the root causes of the armed conflicts.

The recommendations include a set of “immediate doables” which are governmental actions that set the direction and push the necessary reform to address the identified root causes. The most commonly expressed root causes in the NUC consultations were: a. Massive and abject poverty and economic inequity, particularly in the distribution of wealth and control over the resource base for livelihood. b. Poor governance, including lack of basic social services, absenteeism of elected local officials, corruption and inefficiency in government bureaucracy, and poor implementation of laws, including those that should protect the environment. c. injustice, abuse of those in authority and power, violations of human rights, and inequity, corruption and delays in the administration of justice. d. Structural inequities in the political system, including control by an elite minority, traditional politicians and political dynasties, and enforcement of such control through private armies. e. Exploitation and marginalization of Indigenous Cultural Communities, including lack of respect and recognition of ancestral domain and indigenous legal and political systems.

Serious concerns were also expressed about, among others, the destruction of the natural environment, the conduct of counterinsurgency campaign, and the continuing hardships experienced by communities in the midst of armed conflict.

2. Building consensus and empowerment for peace

This path includes people’s participation in the peace process and continued consultations for constructive exchange between government and local communities, especially on issue with direct impact on the life of the community.

3. Pursuit of a peaceful, negotiated settlement with the different armed rebel groups.

This path involves continued and vigorous efforts towards the conduct of exploratory talks (Where these have not yet been initiated or completed), the holding of formal peace negotiations, and the achievement of a final negotiated peace settlement with each of the armed rebel groups.

**MODULE 5: RE-ENTRY PLANNING
ATTAINING THE VISION**

4. Establishment of programs for honorable reconciliation and reintegration into mainstream society

This includes amnesty to respond to concerns for legal status and security, and a program of community-based economic assistance for former rebels. The proposed amnesty program presents twin measures, one for rebels from all armed groups; the other, applicable to agents of the state charged with specific crimes in the course of counter-insurgency operations.

5. Addressing concerns that arise out of the continuing armed hostilities

To ensure maximum protection and welfare of non-combatants in the midst of the fighting four activities were proposed along this path: a. Local suspension of offensive military operations for a fixed period b. Increasing the effectiveness of legal protection of non-combatants, through a multi-track dissemination and information campaign on laws and regulations for combat behavior and the protection of non-combatants in the midst of armed conflict, official review of compliance with these laws and regulations, and vigorous prosecution and punishment of those found guilty of violation. c. Intensified delivery of basic services to conflict areas by civilian government d. Respect and recognition of "Peace Zones" as agreed upon by the concerned sectors of the community.

6. Nurturing a positive climate for peace

This includes confidence-building measures between the government and the armed groups, and peace advocacy and education within the rest of society. Finally, as recommended by the NUC, President [Fidel] Ramos has created the Office of the Presidential Adviser on the Peace Process which shall be fully dedicated to the pursuit of a just, comprehensive and lasting peace, and in managing the day-to-day needs of this comprehensive peace effort. The National Unification Commission shall cease to exist when this new Office shall be fully operational.

CLOSING ACTIVITY

ACTIVITY 25 – Pledge of Commitment and Evaluation

OBJECTIVES:

- To elicit a pledge of commitment from the participants in promoting a culture of peace; and
- To obtain comments and reactions from the participants on how the training was conducted; and
- To formally end the training.

MATERIALS:

- Reproduced copies of the Pledge of Commitment
- Reproduced copies of the Evaluation instrument
- Certificates of Participation

PROCEDURE:

Pledge of Commitment:

1. Ask the participants to form into pairs. This pairs would later serve as “learning partners” who would check up on each other after the training and provide moral support and guidance in the work of his/her co-partner in fulfilling his/her commitment to peace.
2. Distribute the copies of the Pledge of Commitment to the participants and ask them to fill them up and sign them together with their partners. A good sample of the pledge of commitment (commitment to change) is found in Page 174.
3. Ask the pairs to discuss to each other the pledge of commitment they had respectively made.

Evaluation: Try to evaluate the whole training by doing any of the following:

4. Verbal Evaluation – Ask each one to express their learnings in a line or two.
5. Written Evaluation –

Suggested areas for evaluation are:

Content of the training – inputs, knowledge part

Process – methodologies, exercises, learning tools, etc.

Resource Persons and/or Facilitator

Logistical Support – handouts, materials, training supplies, etc.

Facilities – board and lodging, session hall, workshop areas, etc.

Training management – secretariat support, time management, etc.

CLOSING ACTIVITY

Overall Training – logical flow, organization of activities/modules

Using the above areas for evaluation, ask the participants to write their responses on the questionnaire provided.

Closing Activities:

- a) Semi-formal – you may distribute certificates of participation or attendance during the closing ceremonies. Participants may also be asked to prepare a short presentation depicting all their learning (Modules 1-5). It would be best if the participants plan and manage the closing activities.
- b) Informal - the entire training may be ended by a short ritual that includes a community singing or an exchange of gifts or simply by expressing any gesture of friendship (hug, handshake, etc.)

Title of Activity: _____
Date Conducted: _____ Place: _____

PLAN FOR COMMITMENT TO CHANGE FOR PEACE

Direction:

As a S-M-A-R-T personal change contract, please fill up this form as specified by the instruction and questions:

Choose one critical area of your work-related / professional behavior that has a significant impact on your performance and eventually your organization's effectiveness.

1. Identify and describe the behavioral change you plan to do in order to promote peace

2. When you will implement this? Give a timeframe.

3. How will you implement this change? Give a few specific steps that you will take.

4. What support do you need to implement this change? From whom will you get this support?

WHAT SUPPORT	WHO WILL / CAN GIVE

5. What personal obstacles / hindrances will you watch for to increase the chances of success of your behavior change?

Signature of Participant

Signature of Learning Partner

SOURCES, BIBLIOGRAPHY AND ACKNOWLEDGEMENTS:

Module 1: Introductory; Understanding Self

7 Habits of an Effective Person, Stephen Covey

Dual Nature of Man Input, Prof. Bebot Rodil, Self-Transformation Course, GPLC 2006

Expectation of Facilitators from Participants Powerpoint Presentation, Ida Denise Giguiento, CRS

Icebreakers and Community Building Handout , CTU/CRS Global Peacebuilders

Nature of the Human Being Workshop, Prof. Bebot Rodil, Self-Transformation Course, GPLC 2006

Panagtagbo sa Kalinaw Manual: A Basic Orientation Manual on the Culture of Peace for Mindanao Communities, Taco-Borja, E.E., et al. CRS-Philippines, OPAPP, UNICEF, MinCARRD-XSF, Kalinaw Mindanaw

Person as a Peacebuilder Input, Prof. Bebot Rodil, Self-Transformation Course, GPLC 2006

Processing of Perceptions Input, Emmanuel Amancio, Understanding and Documenting the History of Conflict in Mindanao, GPLC 2006

Module 2: Mindanao History

Brief World History of Conflict, Violence and Peace Powerpoint Presentation, Emmanuel Amancio, Introduction to Conflict Transformation Course, GPLC2006

Evolution of Peace Education Powerpoint Presentation, Orson Sargado, Peace Education 1 Course, GPLC 2006

Historical Review Workshop matrix, Emmanuel Amancio, Understanding and Documenting Historical Roots of Conflict in Mindanao, GPLC 2006

Historical Review Powerpoint Presentation, Emmanuel Amancio, Understanding and Documenting the History of Conflict in Mindanao, GPLC 2006

Historical Review Powerpoint Presentation, Prof. Rudy Rodil, Understanding and Documenting the History of Conflict in Mindanao, GPLC 2006

Interpersonal and Group Mediation: Articles and Handouts for MPI 2000, Antequisa, Cariño

Panagtagbo sa Kalinaw Manual: A Basic Orientation Manual on the Culture of Peace for Mindanao Communities, Taco-Borja, E.E., et al. CRS-Philippines, OPAPP, UNICEF, MinCARRD-XSF, Kalinaw Mindanaw

The Moro Problem Powerpoint Presentation, Prof. Rudy Rodil, Understanding and Documenting the History of Conflict in Mindanao Course, GPLC 2006

The Philippine Comprehensive Peace Process: Overview Powerpoint Presentation by Atty. Marilyn C. Cepe, APB-TC for CRS-SEAPRO, March 17, 2005

Tri-People Perceptions Processing, Emmanuel Amancio, Understanding and Documenting History of Conflict in Mindanao Course, GLPC 2006

Updates on the Peace Process between the Government (GRP) and Moro Islamic Liberation Front (MILF) Powerpoint Presentation, January 24, 2007

Module 3: Challenges for Transformation

Conflict Analysis Input, Cariño Antiquesa, *Introduction to Conflict Transformation* Course, GPLC 2004

Conflict Analysis Input, Cariño Antiquesa, *Conflict Analysis* Course, MPI 2002

Conflict Analysis, Mediation, and Dialogue Handling Handout, Prof. John Paul Lederach, Culture of Peace Seminar-Workshop, July 29 – Aug. 1, 1998, Cagayan de Oro

Conflict Analysis Workshop flow of Emmanuel Amancio, *Conflict Resolution Skills* Course, GPLC 2006

Conflict Tree Input of Emmanuel Amancio, *Introduction to Conflict Transformation*, GPLC 2006

Introduction to Conflict Transformation Input, Emmanuel Amancio, *Introduction to Conflict Transformation* Course, GPLC 2006

Mediation Input by Emmanuel Amancio, *Conflict Resolution Skills* Course, GPLC 2006

Negotiation Input by Emmanuel Amancio, *Conflict Resolution Skills* Course, GPLC 2006

Panagtagbo sa Kalinaw Manual: A Basic Orientation Manual on the Culture of Peace for Mindanao Communities, Taco-Borja, E.E., et al. CRS-Philippines, OPAPP, UNICEF, MinCARRD-XSF, Kalinaw Mindanaw

Sanctuaries Amid War, Kelly DuFont, Anchor writer, www.catholicanchor.org

Social Transformation of Conflict Diagram by Adam Curle

The Who in Peacebuilding by John Paul Lederach

Module 4: Towards a Culture of Peace

Advocacy Cycle Input, Myla J. Leguro, *Peace Advocacy* Course, MPI 2006

Basic Inter-Religious Dialogue Course, Edwin Antipuesto, CRS

Community Organizing Input, Madette Gardiola, *Peace-based Community Organizing Course*, GPLC 2006

Educating Toward a Culture of Peace Input by Orson Sargado, *Peace Education 1*, GPLC 2006

Framework on Peace-based Community Organizing Powerpoint Presentation, Madette Gardiola, *Peace-based Community Organizing Course*, GPLC 2006

Human Rights and Peace, Teaching Peace, Human Rights and Conflict Resolution – Training Manual, UP-CIDS

Panagtagbo sa Kalinaw Manual: A Basic Orientation Manual on the Culture of Peace for Mindanao Communities, Taco-Borja, E.E., et al. CRS-Philippines, OPAPP, UNICEF, MinCARRD-XSF, Kalinaw Mindanaw

Peace Journalism in Poso, Jake Lynch and Annabel McGoldrick, TRANSCEND

Violence, Nonviolence and Conditioned Responses discussions, Ida Denise Giguiento and Jonathan Rudy, *Fundamentals of Peacebuilding Course*, MPI 2005

What is Advocacy? Input, Myla J. Leguro, *Peace Advocacy Course*, MPI 2006

Module 5: Re-Entry Planning

Panagtagbo sa Kalinaw Manual: A Basic Orientation Manual on the Culture of Peace for Mindanao Communities, Taco-Borja, E.E., et al. CRS-Philippines, OPAPP, UNICEF, MinCARRD-XSF, Kalinaw Mindanaw

Peace Journalism — How To Do It, by Jake Lynch and Annabel McGoldrick (annabelmcg@aol.com), written Sydney, 2000.

Plan for Commitment to Change Handout, Edwin Antipuesto, CRS

The Six Petals to Peace Powerpoint Presentation, Orson Sargado, *Peace Education 1 Course*, GPLC 2006