



BELALA SA KALILINTAD

Weaving Peace

A Grassroots Training Manual on Hybrid
Local Mediation

BELALA SA KALILINTAD (WEAVING PEACE)
A Grassroots Training Manual on Hybrid Local Mediation

© 2026 by Transforming Fragilities, Inc.

All rights reserved. No part of this publication may be reproduced, distributed, or transmitted in any form or by any means, including photocopying, recording, or other electronic or mechanical methods, without the prior written permission of the publisher, except in the case of brief quotations embodied in critical reviews and certain other noncommercial uses permitted by copyright law.

To request permission, contact publisher at secretariat@transformingfragilitiesinc.org.

Published by:
Transforming Fragilities, Inc.
Delcano Street, Rosary Height X, Cotabato City, Philippines
www.transformingfragilities.org

ISBN (Read Only): 978-621-8494-18-3
ISBN (Downloadable): 978-621-8494-19-0
ISBN (Hardbound): 978-621-8494-17-6

Published by:

Transforming Fragilities, Inc.
Delcano Street, Rosary Height X, Cotabato City, Philippines
www.transformingfragilities.org

Module Developer: Ahmed Harris R. Pangcoga

Layout: Ruel L. Pugoy

Project Team

Executive Director: Ahmed Harris R. Pangcoga
Managing Director: Judith Joy G. Libarnes
Technical Associate: Muhamadissa C. Guiam
MERL Associate: Princess G. Balinte-Malaguial
Operations Officer: Ruel L. Pugoy
Finance Associate: Roselle C. Maglasang
Communication Associate: Munjaheed D. Malaguial
Admin Associate: Habiba A. Basaluddin



BELALA SA KALILINTAD

Weaving Peace

A Grassroots Training Manual on Hybrid
Local Mediation



TABLE OF CONTENTS

02 ACKNOWLEDGMENTS

03 INTRODUCTION AND RATIONALE

07 THE PEDOGOGICAL FRAMEWORK: HOW ADULTS LEARN EWER

11 MODULE OVERVIEW

15 SESSION 1: BUILDING THE LEARNING COMMUNITY

19 SESSION 2: THE HEART OF THE MEDIATOR (ETHICS AND RULE)

24 SESSION 3: LISTENING TO THE “UNSpOKEN” (COMMUNICATION SKILLS)

29 SESSION4: CONFLICT ANALYSIS (UNCOVERING THE “REAL” PROBLEM)

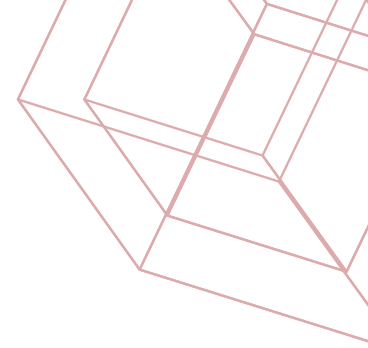
33 SESSION 5: MAPPING THE JOURNEY OF RESOLUTION (PROCESS FLOW)

37 SESSION 6: NEGOTIATING HONOR AND RESTITUTION

41 SESSION 7: THE CAPSTONE SIMULATION (THE OVERLAPPING LAND CLAIM)

45 SESSION 8: CLOSING AND COMMITMENT TO ACTION (EARLY WARNING AND EARLY RESPONSE)

49 HANDOUTS



ACKNOWLEDGMENTS

The realization of the Tiyakap sa Kalilintad (Care for Peace) training module is a reflection of our deep-seated belief that peace is not a destination, but a process that must be constantly guarded and nurtured. At Transforming Fragilities, Inc. (TFI), we understand that the most effective shield against violence is not found in weaponry, but in the collective vigilance and care of the community itself.

We express our profound gratitude to the officers and members of the EWERs for Peace — our "Human Radars"—who serve as the frontline guardians of their neighborhoods. Your willingness to watch over the community rhythm, identify the subtle sparks of tension, and intervene with a "soft response" is what prevents the fire of conflict from consuming our shared future. This manual is a tribute to your quiet, often unseen, commitment to the Bangsamoro.

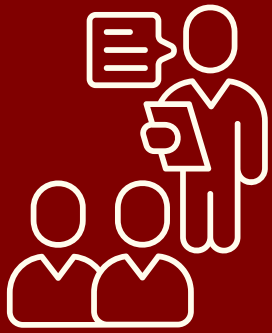
Our sincere appreciation goes to our donors and partners who share this vision of proactive peace. We thank the Women's Peace and Humanitarian Fund (WPHF) and our lead partner, UN Women, for their unwavering support. We also extend our gratitude to our implementing partner, Tiyakap Kalilintad, whose localized expertise and deep community roots have been instrumental in grounding these early-warning and early-response (EWER) strategies in the lived realities of our people.

We also recognize the women of the BARMM, whose unique perspectives and social networks are the backbone of any effective early warning system. Your ability to detect *fitna* and de-escalate tension in the markets and kitchens of our barangays is the ultimate act of peaceweaving.

Finally, we thank the local leaders and traditional elders who have opened their doors to this proactive approach. By working together to bridge traditional wisdom with modern monitoring, we are creating a legacy of resilience.

To the Peaceweavers who will use this manual: May you remain vigilant in your watch and compassionate in your response. Together, we are not just monitoring conflict; we are nurturing the seeds of lasting peace.

Judith Joy Libarnes
Managing Director
Transforming Fragilities, Inc. (TFI)



INTRODUCTION AND RATIONALE

In the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM), peace is not merely the absence of armed conflict between the state and rebel groups. True peace is felt at the grassroots level—in the quiet of the public market, the safety of the harvest, and the harmony between neighboring families.

However, rural communities face immense threats from horizontal conflicts: clan feuds (rido), land boundary disputes, and political rivalries. Left unaddressed, a simple argument over a stolen carabao or a misaligned fence can escalate into generations of bloodshed, tearing apart the fabric of the community.

Historically, we have relied on two separate tracks to resolve these disputes:

1. The Traditional Approach: Led by elders and religious leaders, focusing on repairing relationships, restoring clan honor, and deep cultural legitimacy. Yet, it often lacks the legal power to enforce agreements if someone breaks their word months later.

1. The State Approach (Barangay Justice System/Regular Courts): Led by local officials, focusing on written law, evidence, and legal enforceability. Yet, a strict legal ruling (like an eviction) can sometimes humiliate a clan, triggering further violence rather than lasting peace.

The Hybrid Solution *Belala sa Kalilintad* (Sustaining Communal Peace) was developed to bridge this gap. This manual is designed to equip community leaders, women's peace committees, and local peace monitors with the skills to facilitate a **Hybrid Mediation Process**. It teaches local mediators how to honor ancestral traditions, consult the unspoken power of female elders, uncover the deep survival needs of hostile families, and "surgically insert" legal documentation to make traditional peace pacts permanent and enforceable.

Furthermore, this manual shifts our communities from being purely reactive to becoming proactive through **Early Warning and Early Response (EWER)**—training eyes and ears to spot the subtle signs of tension and de-escalate them before a single shot is fired.



HOW TO USE THIS MANUAL

This manual is your guide. It is not meant to be read to the participants like a textbook. Rather, it is a tool to help you draw out the wisdom that already exists within the community.

As a trainer, you are a **Facilitator** (a "Peaceweaver"). Your job is to create a safe space, guide the activities, and connect the participants' experiences to the core lessons of mediation.

1. The Adult Learning Approach (Pedagogy) Adults do not learn by just listening; they learn by doing and reflecting. Every session in this manual is structured to honor adult learning principles:

- **Activity:** A role-play, simulation, or group mapping to let participants experience the concept first.
- **Processing:** Guided questions to help participants reflect on how the activity felt and what they observed.
- **Generalization / Input (Lecturette):** The brief moment where you, the facilitator, provide the core theories and concepts (the "Meat" of the lesson).
- **Application / Skill Drill:** A chance for participants to immediately practice the new skill so they can use it tomorrow in their barangay.

2. Preparing for the Training

- **Read Ahead:** Study the entire manual before Day 1. Understand the flow of the 5-step Hybrid Process.
- **Prepare Materials:** Ensure you have Manila paper, markers, and printed role-play scenarios ready before each session begins.
- **Know Your Audience:** Adjust your examples to fit the ethnolinguistic group you are training (Meranaw, Maguindanaon, Yakan, Tausug, Iranun, Sama, etc.). Avoid using specific tribal terms if the room is mixed; use inclusive language.

3. Utilizing Facilitator "Pro-Tips" Throughout the manual, you will see boxes labeled [Pro-Tip]. These are practical pieces of advice on how to handle the emotional temperature of the room. Discussing rido and land disputes can trigger real anger or trauma among participants. Use these tips to maintain the Interaction Agreement and keep the space safe.

4. Co-Facilitation Whenever possible, train in pairs (one male, one female). This models the "Parallel Inclusivity" taught in Session 6, demonstrating that effective peacebuilding requires both men and women leading together.



GLOSSARY OF EWER TERMS

To ensure we speak a common language of peace across different communities, familiarize yourself with these core concepts:

- **Alternative Dispute Resolution (ADR):** Any method of resolving disputes without going to formal trial or court. In the Philippines, this includes the Barangay Justice System (Katarungang Pambarangay).
- **Barangay Justice System (BJS):** The local justice system in the Philippines operated by the Lupon Tagapamayapa, designed for the amicable settlement of disputes at the barangay level to prevent cases from clogging the regular courts.
- **Community Legitimacy:** The authority and trust a mediator holds because they are a respected "insider" within the community, as opposed to an unknown, neutral outsider.
- **Early Warning and Early Response (EWER):** A system of identifying subtle, localized signs of brewing conflict (Warning) and taking immediate, safe, non-violent action to de-escalate the tension (Response) before violence breaks out.
- **Horizontal Conflict:** Conflicts occurring between individuals, families, clans, or communities of relatively equal standing (e.g., rido, land disputes), as opposed to vertical conflict (e.g., rebels vs. the State).
- **Hybrid Process Flow:** The strategic merging of traditional Bangsamoro conflict settlement practices (like oaths and ritual feasts) with the legal documentation of the State (like the BJS Amicable Settlement form) to create a culturally binding and legally enforceable agreement.
- **Impartiality:** Treating all disputing parties fairly and giving them equal opportunity to be heard, without favoring one side over the other. (Note: A local mediator can be impartial during the process, even if they are not totally neutral or disconnected from the parties).

- **Impartiality:** Treating all disputing parties fairly and giving them equal opportunity to be heard, without favoring one side over the other. (Note: A local mediator can be impartial during the process, even if they are not totally neutral or disconnected from the parties).
- **Inter-relatedness:** The concept that in rural communities, people are deeply connected by blood, intermarriage, and shared history. Mediators use this as an entry point to soften hostility.
- **Parallel Inclusivity:** The strategic skill of a mediator consulting with female elders and women of the household (often in separate caucuses) to ensure the settlement addresses the practical and economic realities of the family, not just the pride of the male leaders.
- **Reframing:** A communication skill where the mediator listens to a toxic insult or hostile demand, removes the aggressive language, and restates the underlying core human need (like security or respect) in a positive way.
- **Restitution:** Compensation (often financial, livestock, or property) given by the offending party to the aggrieved party to restore balance, honor, and cover damages. It is a symbol of sincere remorse, not merely a commercial transaction.

THE PEDAGOGICAL FRAMEWORK: HOW ADULTS LEARN BETER



1. THE EXPERIENTIAL LEARNING APPROACH

Training adult community leaders in the BARMM is very different from teaching children in a classroom. The participants in this room are already leaders, mothers, farmers, and traditional elders. They do not come to the training with empty minds; they bring decades of lived experience, trauma, and survival skills related to community conflicts.

If a trainer simply stands in front and lectures for two days, the participants will disengage. Therefore, Belala sa Kalilintad is anchored in the Experiential Learning Cycle. Adults learn best when they experience a situation, reflect on it, connect it to a clear concept, and immediately practice the new skill.

Every core session in this manual is structured around a strict 4-Step Cycle: **A-P-G-A (Activity, Processing, Generalization, Application)**.

1 ACTIVITY (EXPERIENCE FIRST)

- **What it is:** We never start a session with a lecture. We begin with a simulation, a role-play, or a mapping exercise (e.g., *The Mediator's Dilemma* or *The Hostile Argument Simulation*).
- **The Trainer's Role:** Set the rules clearly, step back, and let the participants experience the activity. Allow them to struggle, argue, or get confused during the role-play. Do not interrupt to correct them unless the Interaction Agreement is violated. The "messiness" of the activity is where the best learning happens.

2 PROCESSING (DRAWING OUT THE WISDOM)

- **What it is:** Immediately after the Activity, the trainer gathers the group to reflect on what just happened.
- **The Trainer's Role:** Ask open-ended questions. *Do not give the answers.* Ask questions like: "How did it feel when the opposing family insulted you?" or "Why was it so hard for the mediator to interrupt the shouting?" Validate their answers and write their insights on the board. This step proves to the participants that the wisdom to solve the problem already exists within them.

3 GENERALIZATION / INPUT (THE "MEAT" OF THE SESSION)

- **What it is:** This is the short "Lecturette." After the participants have shared their reflections, the trainer introduces the formal concept or tool (e.g., *The PIN Model*, *The Hybrid Process Flow*, or *Reframing*).
- **The Trainer's Role:** Keep this brief (15 to 20 minutes maximum). Use visual aids (Manila paper or slides). Always connect your lecture back to the Activity they just did. For example: "Remember how angry Party A was in the role-play? That anger was their 'Position.' What we are trying to find is their 'Need'."

4 APPLICATION / SKILL DRILL (PRACTICING THE CRAFT)

- **What it is:** A mediator cannot learn how to de-escalate a clan feud just by listening. They must train their mouth to say the right words. The Application is a targeted drill where participants practice a specific micro-skill.
- **The Trainer's Role:** Break the participants into pairs or triads. Have them practice using the exact phrases taught in the session (e.g., practicing the "Language of Sincerity" or "Parallel Inclusivity"). Walk around the room, listen to them, and provide gentle, constructive corrections.

2. FROM "TEACHER" TO "FACILITATOR"

To successfully deliver this module, you must embrace the role of a **Facilitator**, not a traditional teacher.

A Traditional Teacher...	A Grassroots Facilitator...
Stands at the front of the room.	Moves around, sits in the circle with participants.
Has all the "right" answers.	Asks the right questions to let the group find the answer.
Lectures for 80% of the time.	Listens for 80% of the time; speaks to guide the process.
Corrects people when they are wrong.	Re-directs answers: <i>"That's one way to handle it. Does anyone have a different approach?"</i>

3. MANAGING THE EMOTIONAL CLIMATE (HANDLING TRIGGERS)

Because this module focuses on horizontal conflicts (*rido*, land disputes), it is highly likely that participants will be reminded of their own painful experiences. Discussions may become heated, or someone may become emotional.

- **Acknowledge the Pain:** If a participant shares a heavy story about a lost loved one or a stolen property, stop the training. Acknowledge their pain. Say, *"Thank you for trusting us with that story. It reminds us exactly why the work we are doing today is so important."*
- **Use the Parking Lot:** If participants start arguing about a *real-life* ongoing conflict in their barangay, gently interrupt. Remind them of the Interaction Agreement (Confidentiality and Safety). Say, *"This is a very important real-life issue, but right now we must focus on the skills. Let us place this in the 'Parking Lot' and discuss it privately during the break."*
- **Monitor Energy Levels:** Heavy topics drain energy. If you notice participants slouching or looking exhausted after a heavy role-play, insert a quick, culturally appropriate icebreaker or call for a 10-minute coffee break before proceeding to the Generalization.



MODULE OVERVIEW



TARGET AUDIENCE

Community Leaders, Women's Peace Committees, Youth Representatives, and Local Peace Monitors in rural BARMM.



CORE GOAL

To equip community-based mediators with the practical skills to de-escalate clan feuds and land disputes by integrating traditional legitimacy with contemporary legal procedures.

DAY 1: FOUNDATIONS OF THE COMMUNITY GO-BETWEEN

Objective: To master the communication and analysis skills required to serve as an effective "go-between" in horizontal conflicts.

Session 1: Building the Learning Community

- **Activity: "The Web of Wisdom" (Peaceweaving):** Participants use a ball of yarn to map their connections and successful experiences in past conflict resolution.
- **Creating the Covenant:** Collaborative drafting of an "Interaction Agreement" to ensure a safe, respectful space for all faiths and backgrounds.
- **Generalize:** Understanding the concept of **Inter-relatedness**—using shared family or historical ties to soften hostile parties during initial outreach.

Session 2: The Heart of the Mediator (Ethics & Role)

- **Activity: "The Mediator's Dilemma":** A role-play where a mediator is tested by a relative to show bias.
- **Generalize:** Distinguishing between **Outsider Neutrality** (the Western model) and **Community Legitimacy** (the traditional model where mediators care deeply about communal harmony).
- **Skill Drill:** Practicing verbal affirmations of **Impartiality** and **Confidentiality** while maintaining respect for clan authorities.

Session 3: Listening for the "Unspoken" (Communication Skills)

- **Activity: "Hostile Argument Simulation":** Two parties argue over a stolen harvest while the mediator practices **Active Listening**.
- **Skill Drill: The Three Behaviors:**
 - a. **Paraphrasing:** Restating the facts to show understanding.
 - b. **Inquiry:** Asking open-ended questions about how the conflict affects the family.
 - c. **Acknowledgment:** Validating the emotion (anger, fear) without taking sides.
- **Generalize: Reframing**—the art of converting an insult to **Clan Honor** into a "Shared Interest in Mutual Respect and Security."

Session 4: Conflict Analysis (Uncovering the "Real" Problem)

- **Activity:** The PIN Model Drill: Small groups analyze land and clan dispute scenarios to separate Positions (What they say they want) from Interests (Why they want it) and Needs (What they must have).
- **Application:** Identifying universal needs in rural Bangsamoro: Physical Security, Family Honor, and Economic Survival.

DAY 2: HYBRID MEDIATION AND PROCESS INTEGRATION

Objective: To map the stages of conflict settlement and execute a hybrid process that satisfies both traditional customs and contemporary law.

Session 5: Mapping the Journey of Resolution (Process Flow)

- **Activity: "Mural of the Peace Journey":** Groups map the common steps of a clan feud settlement in their area.
- **Generalize:** Standardizing the **Hybrid Process Flow:**
 - a. **Initiation:** The effort by go-betweens to approach warring clans.
 - b. **Fact-Finding:** Separate meetings to manage emotional heat.
 - c. **Joint Consultation:** The formal sitting of elders and authorities.
 - d. **Restitution:** Agreeing on compensation/reparations.
 - e. **Final Ceremony:** The public sealing of the pact.
- **Application:** Identifying "Surgical Insertion Points" where **Barangay Justice System** documentation can be added to traditional flows to make them legally enforceable.

Session 6: Negotiating Honor and Restitution

- **Activity: "Restorative Negotiation Simulation":** Groups practice negotiating **Blood Money** or **Compensation**. One side practices the "Language of Sincerity/Remorse," while the other practices the "Language of Loss/Honor."
- **Skill Drill: Parallel Inclusivity:** A specific drill on how male mediators can conduct a separate caucus with **Female Elders** to gather family intelligence that male leaders might overlook.

Session 7: The Capstone Simulation (The Overlapping Land Claim)

- **Full-Cycle Simulation:**
 - **The Conflict:** Two families are mobilized for violence over rice land. One holds a government paper; the other holds ancestral memory.
 - **The Task:** A co-mediation team (a Local Official and a Traditional Elder) must lead a **Joint Consultation** to find a hybrid solution.
- **Application:** Drafting a **Hybrid Settlement Agreement** that includes both legal terms (BJS form) and traditional clauses (e.g., public oath, ritual feast, and breach penalties).

Session 8: Closing & Commitment to Action

- **Action Planning:** Each participant identifies one "Warning Signal" in their own community (e.g., families stopped talking at the market) and plans a de-escalation step.
- **Closing Ceremony:** A symbolic "Covenant Prayer" or "Breaking of the Barrier" to signify a shared commitment to being communal peacemakers.

FACILITATOR GUIDANCE FOR COMMUNITY-BASED TRAINING:

1. **Focus on Oral Tradition:** Use storytelling and visual mapping instead of text-heavy slides, as many rural elders are oral learners.
2. **Manage Power Imbalances:** If a high-ranking traditional leader is a participant, acknowledge their authority early to gain their support for youth and women participants.
3. **Safety First:** Instruct participants that if firearms are displayed or violence is imminent, they must immediately shift from **Mediation** to **Reporting and Referral** to security teams.



SESSION 1: BUILDING THE LEARNING COMMUNITY

Suggested Duration: 90 Minutes

Session Overview: In Bangsamoro communities, conflicts are rarely just between two individuals; they involve entire families, clans, and communities. Similarly, resolving them requires a collective effort. This session aims to establish a strong foundation of trust and mutual respect among participants. Through interactive mapping and collaborative agreement-setting, participants will realize their shared histories and establish the safe space required to discuss sensitive community issues like clan feuds and land disputes.

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

1. Visualize and articulate the existing connections and shared wisdom within the group.
2. Co-create a binding Interaction Agreement that guarantees a culturally safe and respectful training environment.
3. Understand the principle of "Inter-relatedness" and how to leverage shared kinship or historical ties as an entry point for mediation.



STEP 1: ACTIVITY – THE WEB OF WISDOM (PEACEWEAVING)

Duration: 30 Minutes

Facilitator Instructions:

1. **Form a Circle:** Ask all participants and co-facilitators to stand in one large circle in the open space.

2. **Introduce the Activity:** * *Say:* "As grassroots mediators, we do not start from zero. Every person in this circle brings a wealth of experience in settling disputes, whether within your own family, your neighborhood, or the wider community."



3. **The First Thread:** Hold the loose end of the yarn. *Say:* "I will start. My name is [Name], from [Community]. One time I successfully helped settle a disagreement when..." *(Share a brief, general example. Do not use specific names to maintain confidentiality).*

4. **Weaving the Web:** After sharing, hold firmly to the end of the yarn and toss the ball across the circle to another participant.

5. **Continuing the Pattern:** Instruct the participant who catches the ball to share their name, community, and their own brief conflict resolution success story. Have them wrap the string once around their hand, and toss the ball to someone else who hasn't spoken yet.

6. **Completing the Web:** Continue this process until every person is holding a piece of the yarn. A visible "web" of string should now connect everyone in the middle of the circle.



PRO-TIP FOR THE FACILITATOR

Pay close attention to the stories shared. Acknowledge the diversity of the experiences—from settling simple neighborhood quarrels to mediating larger land disputes. This validates the participants' existing capacities early on.



STEP 2: PROCESSING – DRAWING OUT THE WISDOM

Duration: 15 Minutes

Facilitator Instructions: While everyone is still standing and holding the web taut, ask the following questions to draw out their reflections. *Do not lecture yet; let them answer.*

- **Ask:** "Look at the web we created. What does this physical web remind you of when you think about our Bangsamoro communities?"
- **Ask:** "Let's try something. I want just the people on the right side of the circle to pull their strings backward slightly. Everyone else, stand still. What happens to the rest of the web?" (Answer: Everyone feels the tension).
- **Ask:** "If a clan feud breaks out between just two families in a barangay, does it only affect those two families? Why not?"



STEP 3: GENERALIZATION / INPUT – THE POWER OF INTER-RELATEDNESS

Duration: 20 Minutes

Facilitator Instructions: Instruct the participants to gently lay the web on the floor and return to their seats. Deliver the following key messages (Lecturette).

Key Points to Deliver:

- **The Reality of Bangsamoro Communities:** The web we just created is exactly what our communities look like. In our rural areas, people are rarely strangers. We are connected by bloodlines, intermarriages, shared ancestral lands, and generations of history.
- **Outsider Neutrality vs. Inter-relatedness:** In Western or formal mediation, the mediator is often expected to be a complete stranger with no ties to either party. But in our context, an absolute stranger is viewed with suspicion. Our **Inter-relatedness** is our greatest asset.
- **Using Kinship as an Entry Point:** When a horizontal conflict erupts, tensions are high, and formal communication stops. As local mediators, your first tool is the "web." Before you even discuss the actual problem (the land or the debt), you trace the lineage.

- **Softening the Hostility:** Reminding conflicting parties of their shared ancestry, or pointing out that their children are intermarried, serves a psychological purpose. It reminds them that they are fighting against their own extended family. This traditional approach softens hostile stances, making them more receptive to sitting down and talking.



STEP 4: APPLICATION – CREATING THE COVENANT

Duration: 25 Minutes

Facilitator Instructions: Say: "Just as the yarn connects us, our words and actions in this training will impact one another. Because we are interconnected, we must build a safe container for the next two days."

1. **Brainstorming Guidelines:** * Ask: "Because we will be discussing sensitive topics like community disputes and traditional settlement practices, what rules do we need to agree upon so that everyone feels safe, respected, and heard?"
2. **Drafting the Covenant:** As participants give suggestions, write them clearly on the Manila paper.

[PRO-TIP for the Facilitator] > Guide the group to ensure the following crucial elements are included if they do not suggest them:

- **Confidentiality:** "What is shared in the room, stays in the room." (Crucial to prevent training stories from becoming community gossip).
 - **Respect for Elders and Leaders:** Acknowledging traditional community structures.
 - **Active Listening:** One person speaks at a time; no interrupting.
 - **Respect for Diversity:** Respecting different tribal affiliations and practices without judgment.
1. **Formalizing the Agreement:** Once the list is complete, ask the group if they agree to these terms. Have every participant, including the trainers, step forward and sign their name (or affix their thumbprint) along the borders of the Manila paper.
 2. **Visibility:** Post the signed Interaction Agreement in a highly visible area of the training room. Refer back to it whenever discussions get too heated in later sessions.



SESSION 2: THE HEART OF THE MEDIATOR (ETHICS & ROLE)

Suggested Duration: 90 Minutes

Session Overview:

In rural Bangsamoro communities, a mediator is rarely a stranger. You are often chosen precisely because you are a respected insider—a community leader, an elder, or a religious figure. However, this deep connection to the community often means you might be related to one or both parties in a dispute. This session explores the delicate balance of maintaining fairness and earning the trust of all parties, even when faced with the pressure of bloodlines and clan loyalties.

Specific Objectives: At the end of this session, participants will be able to:

1. Differentiate between Western "Outsider Neutrality" and the traditional Bangsamoro concept of "Community Legitimacy."
2. Navigate the pressures of family and clan loyalties when acting as a mediator.
3. Apply respectful communication skills to set boundaries regarding impartiality and confidentiality with community elders and relatives.

Materials Needed:

- Meta cards and markers for role-play assignments
- 3 Chairs set up in front for a "Fishbowl" style role-play
- Manila paper/Whiteboard and markers



STEP 1: ACTIVITY – THE RHYTHM SHIFT

Duration: 25 Minutes

Facilitator Instructions:

1. **The Setup:** Ask for three volunteers to come to the front. Arrange three chairs facing the rest of the participants (the "Fishbowl"). Give each volunteer a meta card with their assigned role:

- **The Mediator:** A respected community member.



- **The Cousin (Party A):** A relative of the mediator who is involved in a serious land boundary dispute.
- **The Opposing Neighbor (Party B):** Not related to the mediator; highly suspicious that the mediator will favor their cousin.

1. **The Scene:** Brief the room on the scenario: *"The mediation is scheduled for tomorrow. Right now, the Cousin (Party A) visits the Mediator's house unannounced."*

2. **The Instruction to Party A (The Cousin):** Tell the Cousin to actively pressure the Mediator.

- Suggest they use phrases like: *"Cousin, you know how aggressive that neighbor is. Blood is thicker than water. You have to make sure the settlement favors our family so we don't lose face."*

3. **The Action:** Let the role-play run for 3 to 5 minutes. Tell the rest of the participants to observe how the Mediator handles the pressure from their relative.



PRO-TIP FOR THE FACILITATOR

Watch the body language of the Mediator. Do they look submissive to their cousin? Do they argue aggressively? If the role-play stalls, encourage the Cousin to push harder regarding "family honor."



STEP 2: PROCESSING – UNPACKING THE DILEMMA

Duration: 15 Minutes

Facilitator Instructions: Stop the role-play. Thank the volunteers and have them remain seated in the front while you ask the audience the following processing questions:

- **Ask:** "What did the mediator do well in handling the Cousin?"
- **Ask:** "If Party B (the Neighbor) found out about this private visit, what would happen to the mediator's credibility tomorrow?"
- **Ask:** "In our communities, how difficult is it to say 'no' to a relative or a clan elder without being seen as disrespectful or a traitor to the family?"



STEP 3: GENERALIZATION / INPUT – OUTSIDER NEUTRALITY VS. COMMUNITY

Duration: 20 Minutes

Facilitator Instructions: Have the volunteers return to their seats. Use the board or Manila paper to outline the differences between two types of mediators.

Key Points to Deliver:

- **The Western Model (Outsider Neutrality):** In formal, Western-style mediation, a mediator is expected to be a "blank slate." They should have zero relationship with either party. If they know someone, they must recuse (remove) themselves.
 - *The Problem:* If we applied that rule in the BARMM, we would have no mediators! People will not entrust their sensitive family issues (*rido* or inheritance) to a total stranger.
- **Our Model (Community Legitimacy & Omni-partiality):** In traditional mediation, you are chosen *because* you are an insider. You have "Community Legitimacy."
 - You do not have to be completely disconnected. Instead, you practice **Impartiality**—meaning you give both sides an equal chance to speak during the process.

- More importantly, you are **Multi-partial** (on everyone's side). You care deeply about the outcome because you live there. Your goal is communal harmony and preventing violence.
- **Managing Bias (Transparency):** Because you are an insider, you must be doubly transparent. If you are related to one party, you must declare it openly to the other party before the mediation starts and ask for their consent to proceed, assuring them of your fairness.



STEP 4: APPLICATION / SKILL DRILL – PRACTICING VERBAL AFFIRMATIONS

Duration: 30 Minutes

Facilitator Instructions: Say: "It is easy to say 'I will be impartial,' but it is very difficult to actually say those words to an aggressive relative who expects your loyalty. We must practice using words that show deep cultural respect while setting firm ethical boundaries."

1. **The Formula:** Write this formula on the board: **Acknowledge Respect + State the Boundary + Emphasize the Shared Goal.**
2. **Pair Practice:** Have participants turn to the person next to them. One person will play the demanding relative/elder; the other will play the mediator. They will practice the following two scenarios using their own comfortable dialect.

Scenario A: Establishing Impartiality with a Relative

- **The Attack:** *"You are my nephew. Why are you entertaining their lies? You should defend our family's honor!"*

- **The Mediator's Response (Have them practice this structure):** *"Uncle, I deeply respect our blood ties and our family's honor [Acknowledge Respect]. But because I am the mediator, I must treat this process as a sacred trust and listen to both sides equally [State Boundary]. If I show bias, they will reject the settlement, the conflict will grow, and that is what will truly damage our family's name [Emphasize Shared Goal]."*

Scenario B: Establishing Confidentiality with an Inquisitive Leader

- **The Attack (from a leader not involved in the case):** *"So, I heard you are mediating the dispute in the lower sitio. Tell me, who is actually at fault?"*
- **The Mediator's Response (Have them practice this structure):** *"Respected Elder, I value your guidance and concern [Acknowledge Respect]. However, I gave my word to both families that everything discussed remains strictly confidential [State Boundary]. By keeping this trust, I ensure they remain willing to negotiate peacefully, which brings quiet to our whole barangay [Emphasize Shared Goal]."*

1. **Plenary Check:** Ask 2 or 3 pairs to demonstrate their responses for the whole room. Correct them gently if they sound too aggressive or too submissive.



PRO-TIP FOR THE FACILITATOR

Emphasize that a local mediator's power comes from calm, respectful firmness. They must practice saying these boundaries until it feels natural, so they don't freeze up when confronted in real life.



SESSION 3: LISTENING FOR THE "UNSPOKEN" (COMMUNICATION SKILLS)

Suggested Duration: 90 Minutes

Session Overview:

In Bangsamoro communities, words carry heavy weight. During a conflict, anger and pride often mask the true root of the problem. A simple dispute over a stolen harvest can quickly escalate into a violent clan feud because it is interpreted as an attack on the family's honor. The traditional mediator must listen with a "third ear"—hearing not just the loud accusations, but the unspoken fears, needs, and demands for respect underneath. This session shifts the focus from passively hearing to actively listening and transforming destructive words.

Specific Objectives: At the end of this session, participants will be able to:

1. Demonstrate the three critical behaviors of Active Listening: Paraphrasing, Acknowledgment, and Inquiry.
2. Identify the underlying interests and emotional drivers (like family honor or security) hidden beneath aggressive statements.
3. Apply the skill of "Reframing" to convert hostile, honor-based insults into constructive, shared community interests.

Materials Needed:

- Meta cards with role instructions
- Manila paper/Whiteboard and markers
- Open space for triad (group of three) exercises



STEP 1: ACTIVITY – HOSTILE ARGUMENT SIMULATION

Duration: 20 Minutes

Facilitator Instructions:

1. **The Setup:** Divide the participants into groups of three (Triads).
2. **Assign Roles:** Hand out meta cards assigning the following roles in each group:
 - **Party A (The Accuser):** A farmer who discovered their crops were harvested by their neighbor without permission.
 - **Party B (The Accused/Defensive Neighbor):** The neighbor who claims the boundary is unclear and the crops were on their side.
 - **The Mediator:** The local leader attempting to listen and de-escalate.
1. **The Simulation Instruction:** Instruct Party A and Party B to start arguing immediately when you say "Go." Tell them to be highly emotional, bring up family pride, and use aggressive language (e.g., "Your family has always tried to cheat us!").
2. **The Mediator's Task:** Tell the Mediators: "You are NOT allowed to solve the problem, offer advice, or tell them to quiet down. Your only job is to try and listen to why they are so angry, beyond just the crops."
3. **Action:** Let the simulation run for 3 minutes of chaotic arguing. Then, tell the Mediators to step in and try to summarize what they heard to both parties.



PRO-TIP FOR THE FACILITATOR

Before starting the argument, strictly remind the group: "Do not use the names of real families, real clans, or real ongoing disputes in your barangay during this role-play. Use fictional names to ensure no one in the room is accidentally offended."



STEP 2: PROCESSING – THE URGE TO FIX IT

Duration: 15 Minutes

Facilitator Instructions: Stop the role-play. Bring the entire group back together and ask the *Mediators* the following questions:

- **Ask:** "Mediators, how difficult was it to just listen while they were attacking each other's families?"
- **Ask:** "Did you feel the strong urge to just tell them to shut up, or to give them a quick solution right away?"
- **Ask:** "When people are shouting about their clan's honor, are they actually talking about the stolen crops, or are they talking about something deeper?"



STEP 3: GENERALIZATION / INPUT – THE THREE BEHAVIORS & REFRAMING

Duration: 25 Minutes

Facilitator Instructions: Use the whiteboard/Manila paper to introduce the concrete tools mediators need to survive the chaos of a hostile argument.

Key Points to Deliver (The Three Behaviors):

- 1. Paraphrasing (Focus on Facts):** Restating the facts of what was said in your own words to prove you are listening, *without* repeating the insults.
 - *Example:* They say: "Those liars crossed into my land like bandits!" → You say: "So, you are saying crops were taken from land you believe belongs to you. Is that correct?"
- 2. Acknowledgment (Focus on Emotion):** Validating the emotion of the person. In our culture, people just want to know their feelings are seen before they can calm down.
 - *Example:* "I hear how angry you are, and I see that protecting your grandfather's legacy is very important to you."
 - *(Crucial Note for Trainers to emphasize: Acknowledging an emotion does NOT mean you agree with their side).*

3. **Inquiry (Focus on Depth):** Asking open-ended questions that shift the focus from the *event* to the *impact* on the family.
- *Example:* "Aside from the lost crops, how is this tension affecting your family's daily security?"

Key Points to Deliver (Reframing):

- **The Problem with Toxic Words:** If a mediator repeats toxic words (like "bandits" or "liars"), the conflict explodes.
- **The Skill of Reframing:** Reframing is acting as a translator. You take a toxic statement, remove the "poison" (the insult/blame), extract the "cure" (the underlying need for security or respect), and speak it back positively.
- *Example:* "They are animals who do not respect their neighbors!" becomes → "It sounds like mutual respect and having clear boundaries between your families is absolutely essential for you to feel secure. Is that correct?"



STEP 4: APPLICATION / SKILL DRILL – PRACTICING THE REFRAME

Duration: 30 Minutes

Facilitator Instructions:

Part A: Triad Practice (15 Minutes)

1. Send the groups back into their triads.
2. Have them run the "Stolen Harvest" argument again.
3. This time, whenever Party A or B yells an insult, the Mediator must pause the argument and use one of the Three Behaviors (Paraphrase, Acknowledge, or Inquire) to de-escalate.
4. Rotate roles every 5 minutes so everyone gets a chance to be the Mediator.

Part B: Quick-Fire Reframing (15 Minutes) Bring the group back to plenary. Read these common hostile statements aloud and ask the participants to quickly "reframe" them into positive interests.

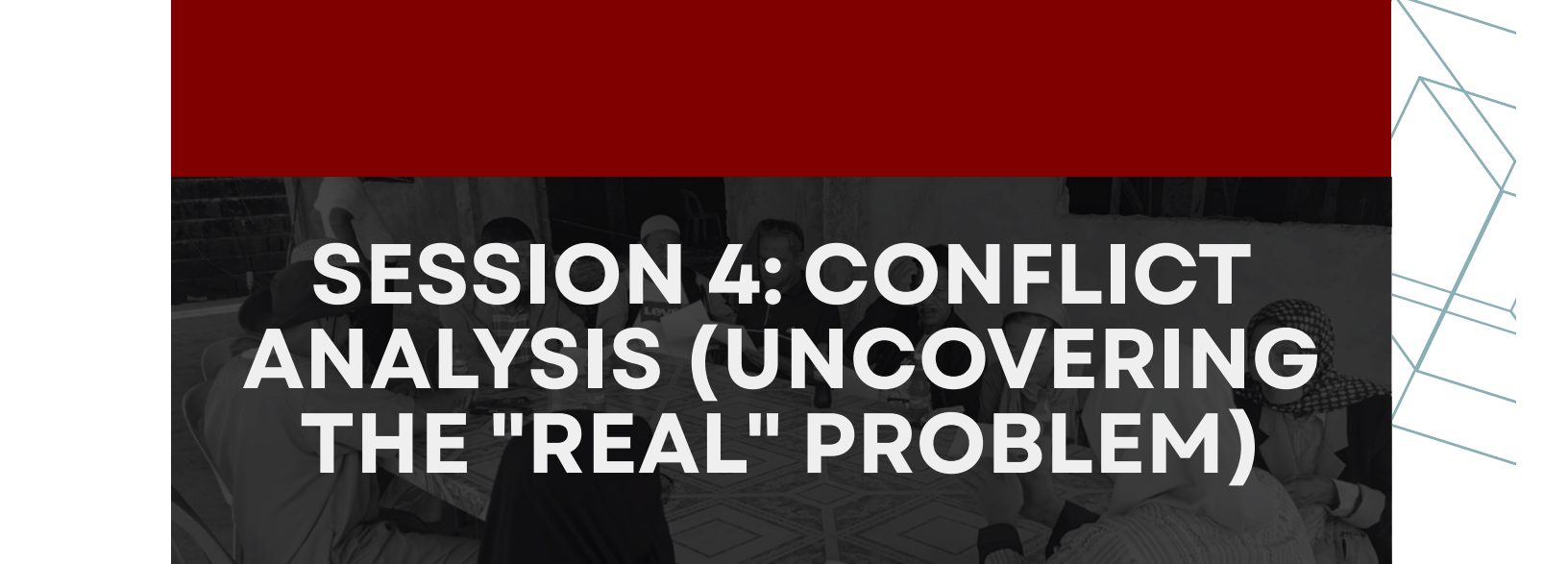
- **Statement 1:** "I will never talk to that family! They only want to dominate everyone in the barangay!"

- *Desired Answer from group:* "So ensuring that power is shared fairly and everyone's voice is respected is very important to you."
- **Statement 2:** "If they don't return our carabao, blood will spill to wash away this shame."
 - *Desired Answer from group:* "It is clear that restoring your family's dignity and finding a just resolution to this loss is your highest priority right now."



PRO-TIP FOR THE FACILITATOR

If a participant struggles with Reframing and accidentally repeats the insult, gently correct them. Say: "Remember, you are the filter. The poison stops with you. Try saying it again, but this time, only mention what they NEED, not who they hate."



SESSION 4: CONFLICT ANALYSIS (UNCOVERING THE "REAL" PROBLEM)

Suggested Duration: 90 Minutes

Session Overview:

In horizontal conflicts like clan feuds or land disputes, what families *demand* is often very different from what they actually *need*. If a mediator only listens to the demands (e.g., "We will never surrender this land!"), the mediation will hit a dead end. This session introduces the PIN (Positions, Interests, Needs) Model, teaching mediators how to look below the surface of the conflict "iceberg" to find the non-negotiable human needs driving the anger.

Specific Objectives: At the end of this session, participants will be able to:

1. Distinguish between a party's Positions, Interests, and Needs using the PIN Model.
2. Analyze a realistic community dispute to uncover the hidden drivers of the conflict.
3. Identify the three universal needs that drive almost all horizontal conflicts in rural Bangsamoro communities: Physical Security, Family Honor, and Economic Survival.

Materials Needed:

- Manila paper and permanent markers for each small group
- Handouts of the "Water Spring Scenario" (or written clearly on the board/Manila paper)
- Whiteboard and markers



STEP 1: ACTIVITY – THE PIN MODEL DRILL

Duration: 30 Minutes

Facilitator Instructions:

1. Brief Introduction to the PIN Model:

- Draw a picture of an iceberg on the board (a small tip above water, a massive piece below).
- **Positions (The Tip):** *What they say they want.* The rigid demands shouted in public. (e.g., "I want 100,000 pesos!")
- **Interests (Just Below Surface):** *Why they want it.* The concerns or fears behind the position. (e.g., "Because I need to pay hospital bills.")
- **Needs (Deep Underwater):** *What they must have to survive.* Core human necessities.



1. The Scenario: The Water Spring Dispute:

- Read the following scenario aloud (or distribute handouts):
 - *"Family A and Family B live near an untitled boundary line. There is a water spring there. During a severe dry season, Family B started piping water to save their dying crops. Family A got angry, claiming the spring belongs to their ancestors, and cut the pipes. A fistfight broke out between the young men of both families. Now, Family A demands that Family B pay 100,000 pesos for stealing water. Family B demands that Family A be banished for attacking their youth."*

1. Small Group Drill:

- Divide participants into small groups (4-5 people).
- Give each group Manila paper and ask them to draw a table with three columns: **Positions, Interests, and Needs.**
- Instruct them: *"Analyze the scenario. Fill out the columns for BOTH Family A and Family B based on the PIN model."* Give them 15 minutes.



STEP 2: PROCESSING – SHARING THE ICEBERG

Duration: 15 Minutes

Facilitator Instructions: Have 2-3 groups quickly present their Manila paper matrices to the plenary.

- **Ask:** *"Was it easy to figure out what they wanted (Positions)? Was it harder to figure out what they actually needed?"*
- **Ask:** *"If you only focused on giving Family A the 100,000 pesos or banishing Family B, would the root problem be solved? Why not?"*

[PRO-TIP for the Facilitator] > Ensure participants do not confuse Positions with Interests. If a group wrote "Wants money" under Needs, gently correct them. *Remind them: Position is the demand, Interest is the fear driving the demand, Need is survival.*

Expected Output Guide for Facilitator:

- **Positions:** A wants 100k; B wants A banished.
- **Interests:** A wants to protect ancestral claims; B wants to save crops and protect their youth.
- **Needs:** A needs *Honor* (not looking weak) and *Economic Survival*. B needs *Economic Survival* (water) and *Physical Security* (safety for their sons).



STEP 3: GENERALIZATION / INPUT – UNIVERSAL NEEDS IN THE RURAL BANGSAMORO

Duration: 25 Minutes

Facilitator Instructions: Gather the group to deepen the analysis.

Key Points to Deliver:

- *Ask the group: "Can you negotiate a Position?" (Yes). "Can you negotiate a Need?" (No. You cannot ask someone to compromise their survival).*
- Explain that in rural Bangsamoro communities, when a conflict escalates to a clan feud, it is almost always because one of three **Universal Needs** has been threatened. A successful grassroots mediator designs a settlement that satisfies these three Needs:

1. **Physical Security (Safety of Life and Limb):**

- *The Reality:* Families rely on themselves for protection. When a family member is hurt, the entire clan feels vulnerable.
- *The Mediator's Lens:* If a settlement does not guarantee physical safety from retaliation, they will *never* agree to it.

1. **Family Honor and Dignity (Social Survival):**

- *The Reality:* A family's reputation is their social currency. Violence is often not about the land; it is about restoring the dignity that was taken.
- *The Mediator's Lens:* You cannot propose a solution that makes one side look like the "loser." Traditional mediation works best when it is a "win-win" for dignity (e.g., a public reconciliation ceremony where both save face).

1. **Economic Survival (Livelihood and Resources):**

- *The Reality:* Land and water are the difference between eating and starving.
- *The Mediator's Lens:* Parties are fighting out of fear of poverty. A sustainable agreement must find practical ways to ensure both families can continue to feed themselves.



STEP 4: APPLICATION / SYNTHESIS – IDENTIFYING REAL-WORLD NEEDS

Duration: 20 Minutes

Facilitator Instructions:

1. Ask participants to think individually about a recent, real-life clan or community dispute in their own municipality. (Remind them not to share sensitive names).
2. Ask for 2-3 volunteers to share just the core dynamics of that dispute.
3. For each volunteer, ask the rest of the group to identify:
 - "What was the stated Position in that case?"
 - "Which of the three core Needs (Security, Honor, Economic Survival) were they actually fighting to protect?"



SESSION 5: MAPPING THE JOURNEY OF RESOLUTION (PROCESS FLOW)

Suggested Duration: 90 Minutes

Session Overview:

In the Bangsamoro, settling a severe horizontal conflict—like a clan feud or a violent land dispute—is a multi-stage journey involving emissaries, back-channel talks, clan elders, and public rituals. However, while these traditional methods are highly effective at restoring relationships, they often lack legal enforceability. This session helps mediators visually map the traditional steps used in their areas and teaches them how to "surgically insert" Barangay Justice System (BJS) documentation to make traditional peace pacts legally binding without disrupting the culture.

Specific Objectives: At the end of this session, participants will be able to:

1. Visually map the traditional steps taken to resolve horizontal conflicts in their respective communities.
2. Identify the five standard stages of a Hybrid Process Flow for conflict resolution.
3. Determine specific "surgical insertion points" where legal documentation (Barangay Justice System) can be integrated into the traditional process.

Materials Needed:

- Large sheets of Manila paper or Kraft paper
- Coloring materials (crayons, markers, pastels)
- Masking tape
- Handout/Poster of the "Hybrid Process Flow" (Annex C)



STEP 1: ACTIVITY – MURAL OF THE PEACE JOURNEY

Duration: 30 Minutes

Facilitator Instructions:

1. Group Formation: Divide participants into groups of 4-6. Try to group them by municipality or contiguous geographic areas so they share similar local customs.



2. The Prompt: Say: "Think of a major dispute in your area—like a clan feud or a severe boundary issue—that was successfully settled using traditional methods. On the paper provided, draw a 'map' or a flowchart showing the exact steps taken, from the moment the conflict started until the final handshake."

3. Guiding Questions for the Drawing: Instruct them to consider:

- Who made the very first move to stop the violence?
- Did the two families meet immediately, or were there middle-men?
- Who made the final decision?
- How did the community know the conflict was officially over?

4. Gallery Walk: Give the groups 20 minutes to draw. Afterward, have them tape their murals on the walls. Allow the participants 10 minutes to walk around and look at the other groups' murals.



PRO-TIP FOR THE FACILITATOR

Encourage creativity. They do not need to use words; they can draw houses, roads, handshakes, or symbols like a Qur'an or a feast. This visual activity accommodates adult learners who may be less comfortable with heavy writing.



STEP 2: PROCESSING – FINDING THE COMMON THREAD

Duration: 15 Minutes

Facilitator Instructions: Bring the group back to their seats. Refer to the murals on the wall and ask the following questions to synthesize their work:

- **Ask:** *"What similarities did you notice across all the murals? Even if you are from different municipalities, did you follow a similar path?"*
- **Ask:** *"Did anyone draw a quick, one-step process where the families just sat down and fixed it immediately? Why is that impossible in a hot conflict?"*
- **Ask:** *"What is the danger if the agreement relies only on a verbal promise or a handshake? What happens six months later?"*



STEP 3: GENERALIZATION / INPUT – STANDARDIZING THE HYBRID PROCESS FLOW

Duration: 25 Minutes

Facilitator Instructions: Explain that despite different tribal customs, the traditional approach generally follows five distinct stages. Write these on the board:

Key Points to Deliver (The 5 Stages):

1. **Initiation (The Emissaries):** The process always begins with "go-betweens"—trusted religious leaders or relatives who quietly approach both sides to ask for a ceasefire. Hot blood cannot sit at the same table yet.
2. **Fact-Finding (Shuttle Diplomacy):** The mediator travels back and forth between houses. These separate meetings manage the heat and negotiate demands without the parties seeing each other.
3. **Joint Consultation (The Formal Sitting):** Only when the mediator is 90% sure an agreement is reached in private do they bring the parties into one room. This is heavily mediated to prevent sudden anger.
4. **Restitution (Reparations/Blood Money):** Balance must be restored. Financial compensation, return of land, or paying hospital bills removes the "shame" of the victim's family.
5. **Final Ceremony (The Public Sealing):** The agreement is sealed publicly (e.g., an oath on the Qur'an or a community feast). The community witnesses the pact, making it deeply shameful to break.



STEP 4: APPLICATION / SYNTHESIS – SURGICAL INSERTION POINTS

Duration: 20 Minutes

Facilitator Instructions: Say: *"The traditional process is excellent for restoring harmony. But if the offending family stops paying restitution later, the victim cannot go to the police because there is no legal document. The conflict will reignite. We must create a Hybrid Model."*

Introduce **"Surgical Insertion"**—we do not replace the traditional elders; we insert BJS forms at exact moments so the State recognizes the traditional settlement.

Use the board to map these insertions onto the 5 Stages:

- **Insertion Point 1: During Initiation (Filing the Complaint).** Advise the victim to officially file a complaint at the Barangay Hall. *Why?* This stops the prescriptive period of the crime. If traditional talks fail, they still have the legal right to go to court.
- **Insertion Point 2: During Joint Consultation (The Lupon's Presence).** Ensure the Punong Barangay or a *Lupon* member is physically present in the room to witness the traditional negotiation.
- **Insertion Point 3: During the Final Ceremony (The Amicable Settlement Form).** *Crucial step.* After the traditional oath, write the agreed terms (e.g., payment amounts) onto the official **Barangay Form for Amicable Settlement (KP Form 16)**. Have all parties and the Punong Barangay sign it. *Why?* This gives the traditional agreement the **force and effect of a final court judgment**.



PRO-TIP FOR THE FACILITATOR

Emphasize heavily to the participants that asking parties to sign a BJS form is not an insult to the traditional elders. Explain it as an "extra lock on the door" to protect the elders' hard work from being broken in the future.



SESSION 6: NEGOTIATING HONOR AND RESTITUTION

Suggested Duration: 90 Minutes

Session Overview:

In the Bangsamoro, when blood is spilled or severe damage is done, a simple verbal apology is useless—and sometimes even insulting. Balance must be restored through Restitution (compensation). However, negotiating this is highly explosive. Furthermore, while men usually sit at the formal negotiation table, it is often the women—the mothers and elder aunts—who hold the family's wealth and control the emotional temperature of the clan's youth. This session equips mediators to facilitate these high-stakes negotiations and tap into the critical intelligence held by female elders.

Specific Objectives: At the end of this session, participants will be able to:

1. Facilitate a restitution negotiation that preserves the dignity and honor of both the aggrieved and offending families.
2. Utilize the "Language of Sincerity" and the "Language of Honor" to frame compensation as a tool for peace, not a commercial transaction.
3. Apply "Parallel Inclusivity" by conducting respectful, separate caucuses with female elders to secure true family consensus.

Materials Needed:

- Meta cards with role prompts
- Three chairs for the Triad simulation
- Manila paper/Whiteboard and markers



STEP 1: ACTIVITY – RESTORATIVE NEGOTIATION SIMULATION

Duration: 25 Minutes

Facilitator Instructions:



- 1. The Context:** Explain that Restitution is not about the money; it is a physical symbol of remorse. If handled poorly, the aggrieved family will reject the money because accepting it feels like "selling" the blood of their kin.
- 2. The Setup:** Divide the room into Triads (groups of three). Assign roles:
 - **Party A (The Offending Family):** Must practice the "**Language of Sincerity/Remorse.**"
 - **Party B (The Aggrieved Family):** Must practice the "**Language of Loss/Honor.**"
 - **The Mediator:** Must facilitate the exchange.
- 3. The Scenario:** Say: "A young man from Party A accidentally destroyed the livelihood (a motorized boat and nets) of Party B's family, crippling their income. Party A is offering to pay for the damages."
- 4. The Instructions for the Languages:**
 - *To Party A (Offending):* You cannot just say "Here is 50,000 pesos." You must frame it with humility. (Example: "We offer this token not to buy your forgiveness, but as a humble attempt to help rebuild what we broke.")
 - *To Party B (Aggrieved):* You cannot just say "We accept the money." You must protect your pride. (Example: "We do not accept this because we need your wealth, but because we value the peace of the community and recognize your sincere effort.")
- 5. The Action:** Let the Triads practice this exchange for 10 minutes. The Mediator must interrupt if they start sounding too arrogant or too transactional.



PRO-TIP FOR THE FACILITATOR

Walk around and listen closely. If Party A sounds like a businessman making a deal, pause their group. Remind them: "You are not buying a boat; you are paying to remove the shame you caused."



STEP 2: PROCESSING – THE TRANSACTION OF DIGNITY

Duration: 15 Minutes

Facilitator Instructions: Stop the role-play and bring the group back to the plenary. Ask the following questions:

- **Ask:** *"How did it feel for Party A to use the 'Language of Sincerity' versus just throwing money at the problem?"*
- **Ask:** *"Why is it absolutely crucial that the aggrieved family publicly states they are accepting the compensation for peace, rather than for profit?"*
- **Ask:** *"What happens if the mediator lets them negotiate this like they are haggling over fish at the market?"*



STEP 3: GENERALIZATION / INPUT – RESTITUTION AND THE INVISIBLE VETO

Duration: 20 Minutes

Facilitator Instructions: Gather the group and state a hard truth in traditional mediation using the whiteboard to highlight key terms.

Key Points to Deliver:

- **The Illusion of the Formal Table:** At the formal negotiation table, the male elders do the talking. They agree on a restitution amount and shake hands.
- **The Reality of the Household:** But who actually controls the family savings and the hidden jewelry? Who has the power to convince the angry young men to lay down their guns? The mothers, the wives, and the female elders.
- **The Invisible Veto:** If a mother does not believe the settlement is just, she will whisper her grievances to her sons. The conflict will reignite the next day. A grassroots mediator's job is not done until the female elders have given their quiet, internal nod of approval.
- **Parallel Inclusivity:** This is the specific skill of consulting the women of the household *without* disrespecting the male head of the family. You must gather the family's "intelligence" that the formal process overlooks.



STEP 4: APPLICATION / SKILL DRILL – THE KITCHEN CAUCUS

Duration: 30 Minutes

Facilitator Instructions: *Say: "A male mediator cannot simply bypass the patriarch to interrogate his wife. It must be framed respectfully. We will practice the 'Kitchen Caucus'."*

1. Role-Play Drill:

- Have participants pair up. One plays the **Patriarch**, the other plays the **Mediator**.
- **The Prompt:** The Patriarch just agreed to pay a massive sum of restitution. The Mediator needs to verify with the wife if they can actually afford this, but without making the Patriarch look weak.

2. Practice the Script: Write this formula on the board and have the mediators practice saying it to the Patriarchs:

- *"Respected elder, your commitment to peace today is honorable. Because fulfilling this will require the sacrifice of the whole household, may I humbly ask your permission to sit briefly with the mothers and female elders? I wish to explain the nobility of your decision to them and humbly seek their blessing in gathering the resources."*

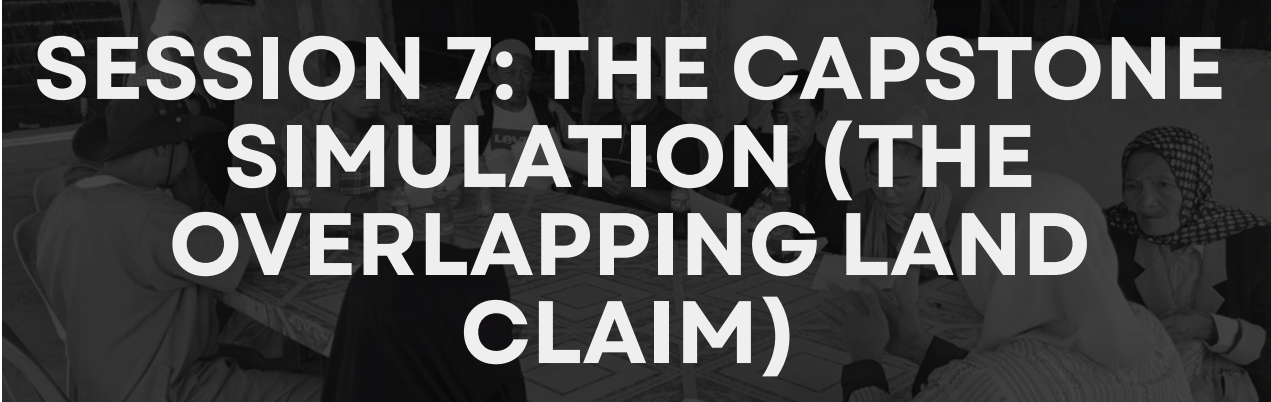
3. Conducting the Caucus (What to ask the Women):

- Explain to the trainers that once they are speaking with the female elders (often in a separate room or during a separate visit), they ask different questions:
 - *"Mother, the men have agreed, but I need to know the truth. Is this payment realistic for your family's survival?"*
 - *"Are the young men in the house truly ready to stop fighting? What do you hear them saying when the elders are not around?"*



PRO-TIP FOR THE FACILITATOR

Reiterate to the group that women negotiate based on survival, economics, and the safety of their children, whereas men often negotiate based on pride and public image. A successful mediator balances both.



SESSION 7: THE CAPSTONE SIMULATION (THE OVERLAPPING LAND CLAIM)

Suggested Duration: 120 Minutes

(Note: This is a longer session to allow for a full simulation and document drafting).

Session Overview:

The ultimate test of a local mediator in the Bangsamoro is the land dispute. This is where two legitimate worlds collide: the world of government paperwork (State law) and the world of ancestral memory (Customary rights). When one family holds a land title and another holds the memory of their grandfather's blood on that soil, the regular courts often fail because a court eviction will simply trigger a clan war. This capstone session challenges participants to synthesize their skills to craft a solution that satisfies both the Philippine justice system and the deeply held cultural values of the community.

Specific Objectives: At the end of this session, participants will be able to:

1. Conduct a "Joint Consultation" using a Co-Mediation approach (pairing a Local Official with a Traditional Elder).
2. Facilitate a negotiation that balances legal property rights with historical/ancestral claims.
3. Draft a comprehensive "Hybrid Settlement Agreement" that includes legally binding terms, traditional rituals, and community-enforced breach penalties.

Materials Needed:

- Printed scenario briefs for each role
- Manila paper and markers for drafting the agreement
- Sample blank Barangay Amicable Settlement Forms (KP Form 16)
- A physical table and chairs arranged in the center for a formal "Joint Consultation"



STEP 1: ACTIVITY – FULL-CYCLE SIMULATION (THE RICE LAND)

Duration: 40 Minutes

Facilitator Instructions:

1. **The Scenario Briefing:** Read the conflict aloud to the entire room:

- *The Conflict:* A highly fertile three-hectare piece of rice land is at the center of a brewing clan war. Both families have armed their young men. A violent confrontation is imminent.



- *Family A (The Document Holders):* They bought the land five years ago from a distant relative, paid the taxes, and hold a government-issued Title. They want Family B evicted immediately.
- *Family B (The Ancestral Claimants):* They farmed this land for three generations. They evacuated during a war twenty years ago. They recently returned to reclaim their land, only to find Family A planting on it. They refuse to leave, stating the person who sold it to Family A had no right to do so.

2. **Role Assignments:** Divide participants into groups of 6 to 8. Assign roles:

- **Family A Patriarch/Matriarch:** Arrogant, relies on the law, threatens to call the police.
- **Family B Patriarch/Matriarch:** Deeply insulted, relies on history, threatens blood retaliation if evicted.
- **Co-Mediator 1 (Local Official/Barangay Captain):** Focuses on keeping the peace, preventing police escalation, and the legality of the BJS.
- **Co-Mediator 2 (Traditional/Religious Elder):** Focuses on shared faith, kinship, historical context, and the moral sin of shedding Muslim/community blood over dirt.
- *(Optional) Female Elders:* Sitting slightly back, pushing for economic survival (who gets the harvest?) rather than pride.

3. **The Task (The Joint Consultation):** Instruct the Co-Mediators to run the formal sitting. They must de-escalate the tension, uncover the underlying *Needs* (PIN Model), and negotiate a compromise (e.g., dividing the land, creating a tenancy agreement, or sharing the harvest).

4. **Simulation Execution:** Let the groups run the simulation.



STEP 2: PROCESSING – DEBRIEFING THE CLASH OF WORLDS

Duration: 15 Minutes

Facilitator Instructions: Stop the simulation. Bring the groups out of character and ask the following processing questions to the plenary:

- **Ask the Co-Mediators:** *"How difficult was it to balance the legal title of Family A with the ancestral pain of Family B? Did you feel like you were acting as a judge or a peacemaker?"*
- **Ask Family A and B:** *"What did the mediators say or do that actually made you willing to compromise? Was it a threat of the law, or an appeal to your dignity/survival?"*
- **Ask the Group:** *"If a regular court judge simply ordered Family B to leave because they have no paper, what would happen in real life the next day?"*



STEP 3: GENERALIZATION / INPUT – THE FOUR LOCKS OF A HYBRID AGREEMENT

Duration: 20 Minutes

Facilitator Instructions: *Say: "Once you reach a verbal compromise, your job is only half done. A verbal agreement over land will not last. You must write an agreement that locks the peace in place using both the State's power and the Community's culture."*

Write the "**Four Locks of a Hybrid Agreement**" on the board and explain them:

1. **The Legal Lock (State Requirement):** The exact physical boundaries, financial terms, or harvest-sharing ratio written clearly on a BJS form.
2. **The Spiritual Lock (The Public Oath):** A clause stipulating how the agreement will be sworn before the Creator (e.g., swearing on the Holy Qur'an).
3. **The Social Lock (The Ritual Feast / Pagkiparat):** A clause requiring a community thanksgiving feast. A conflict is not over until the community eats together to wash away the bitterness.
4. **The Consequence Lock (The Breach Penalty):** A traditional curse or heavy social/financial penalty inserted into the document. In the Bangsamoro, we add a heavy social penalty to the standard legal warning.



STEP 4: APPLICATION / SYNTHESIS – DRAFTING THE AGREEMENT

Duration: 45 Minutes

Facilitator Instructions:

1. Instruct the Co-Mediators in each group to take their Manila paper (or the blank BJS forms provided) and draft the final, written agreement based on the compromise they reached during the simulation.
2. **Mandatory Inclusions:** Tell them they *must* write specific clauses for all "Four Locks" discussed in Step 3.
3. **Plenary Presentation:** Have each group post their drafted agreements on the wall and read them aloud.

[PRO-TIP for the Facilitator] > Check their wording. If they write "Family B will stop being stubborn," correct them. Remind them to use neutral, respectful language. *Example of a good penalty clause to praise:* "Any party who violates this agreement shall be heavily penalized with a fine of P100,000, shall face the full force of the law without the protection of the traditional leaders, and shall carry the shame of breaking an oath before the community."

Facilitator's Final Capstone Synthesis (To be said at the end of the presentations):

"Look at what you have written. A regular judge would only look at the paper title and evict Family B, causing a war. A purely traditional elder might ignore the title, causing Family A to sue. But you, as grassroots mediators, have woven the two together. You protected the law, you respected the ancestors, you secured their economic survival, and you saved lives. This is the true power of local mediation in the Bangsamoro."

SESSION 8: CLOSING & COMMITMENT TO ACTION (EARLY WARNING & EARLY RESPONSE)

Suggested Duration: 90 Minutes

Session Overview:

In the Bangsamoro, violence does not fall from the sky without warning. Long before a clan feud erupts, the community senses it. Women stop buying from certain stalls at the market, men stop attending the same Friday congregational prayers, and families suddenly harvest their crops early. This session shifts the focus from resolving active conflicts to preventing them (Early Warning and Early Response - EWER). Participants will translate their training into a concrete action plan and seal their commitment through a culturally grounded closing ceremony.

Specific Objectives: At the end of this session, participants will be able to:

1. Identify localized, subtle "Warning Signals" of impending conflict within their specific communities.
2. Formulate a safe, immediate de-escalation step (an Early Response) for a specific warning signal.
3. Commit collectively to their roles as active peacemakers through a symbolic covenant.

Materials Needed:

- "Commitment to Action" cards / EWER Templates (Annex E)
- Pens for all participants
- Whiteboard and markers
- The large ball of yarn/string from Session 1 (or a thick rope tied into a large circle)
- A pair of scissors



STEP 1: ACTIVITY – READING THE WARNING SIGNALS

Duration: 25 Minutes

Facilitator Instructions:

1. **The Context:** Explain that in rural communities, "Early Warning" does not require computers or high-level intelligence. It requires the eyes and ears of the community. It is about noticing changes in normal social behavior.
2. **Brainstorming the Signs:** Ask the plenary to brainstorm subtle signs that a conflict is brewing between two families in their barangay *before* any violence happens. Write their answers on the board.
 - *Guide them to think of:*
 - **Economic signs:** Families selling livestock below market price to buy weapons; sudden early harvesting of rice/corn.
 - **Social signs:** Children from one clan suddenly being pulled out of school; women from opposing families avoiding eye contact at the public market.
 - **Religious/Cultural signs:** Men avoiding the local mosque during Friday prayers (Jumu'ah) to avoid seeing the other family; absence during community feasts.
1. **The Action Plan Card:** Distribute the "Commitment to Action" cards. Instruct each participant to think of their own barangay right now and silently answer two prompts on the card:
 - **The Warning Signal:** *"What is one specific sign of tension I have noticed recently in my neighborhood?"*
 - **The Early Response:** *"What is one safe, immediate action I will take this week to prevent this from escalating?"* > **[PRO-TIP for the Facilitator]** > Walk around and check their "Early Responses." If someone writes, "I will disarm them," correct them immediately! An early response should be safe and simple, like: *"I will invite the mother of Family A for coffee to gently ask how they are doing,"* or *"I will alert the traditional elder to keep a close watch."*



STEP 2: PROCESSING – THE SHIFT TO PROACTIVE PEACE

Duration: 15 Minutes

Facilitator Instructions: Have participants turn to their seatmate and share their intended action plan. After a few minutes, bring them back to plenary and ask:

- **Ask:** *"Why is it so much easier to intervene when the sign is just 'ignoring each other at the market' compared to waiting until someone is shot?"*

Ask: *"Does an 'Early Response' always mean you have to call a formal mediation sitting? Or can it just be a conversation over coffee?"*



STEP 3: GENERALIZATION / INPUT – THE GRASSROOTS EWER FRAMEWORK

Duration: 20 Minutes

Facilitator Instructions: Use this time to formalize the concept of EWER for the community context.

Key Points to Deliver:

- **What is EWER?** Early Warning and Early Response is the heartbeat of a peaceful community. It means we do not wait for the Barangay Captain or the Police to fix our problems.
- **Early Warning is Observation:** It is trusting your gut. If the rhythm of the community feels wrong (e.g., it is too quiet, or people are avoiding certain roads), that is a warning. Women are often the best Early Warners because they observe the daily economic and social life of the barangay.
- **Early Response is Connection:** A response does not have to be dramatic. The most powerful early response is simply reaching out and reminding people of their "Inter-relatedness" (what we learned in Session 1) before their anger hardens into hatred.



STEP 4: APPLICATION / SYNTHESIS – THE COVENANT CEREMONY

Duration: 30 Minutes

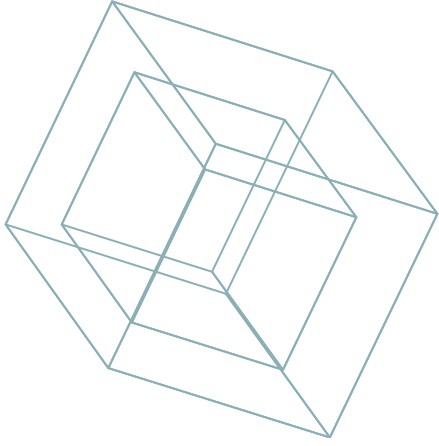
Facilitator Instructions: *Say: "Keeping peace inside a training room is easy; taking it outside is hard. We will now seal our commitment to our action plans."*

- 1. Forming the Final Circle:** Ask all participants, co-facilitators, and local leaders present to form one large circle in the center of the room.
- 2. The Symbolism:** Bring out the "Web of Wisdom" created on the first day (or the rope). Pass it around so everyone is holding a piece of the circle with both hands.
 - *Say: "This circle represents the boundary of peace around our community. When we leave this room, the barriers of pride, tribal differences, and historical anger will try to divide us again. As grassroots mediators, you are tasked with breaking those barriers."*
- 3. The Breaking of the Barrier:** Use the scissors to cut the web into individual strands. Hand one piece of the string to every participant.
- 4. The Covenant:** Instruct the participants to tie the piece of string around their wrist (or place it in their pocket/ID lace) as a constant reminder of the "Action Plan" card they hold in their other hand.
- 5. The Covenant Prayer / Du'a:** * Ask the group to bow their heads. Invite a respected elder or a designated participant to lead an inclusive closing prayer.
 - *Suggested framing for the prayer (if you are leading): "Oh Creator of Peace, we ask for the wisdom to see the hidden tears of our communities, the courage to stand between those who are angry, and the patience to listen to the unspoken pain of our neighbors. Let this circle of individuals become an unbreakable shield of peace for the Bangsamoro. Make our words soft, our decisions just, and our hearts firm."*
- 6. The Final Handshake (Salam):** After the prayer, instruct the participants to walk around the room and offer a handshake or a gesture of peace to every single person, affirming their shared commitment.
- 7. Official Closing:** Thank the participants for their dedication, officially closing the 2-day training.

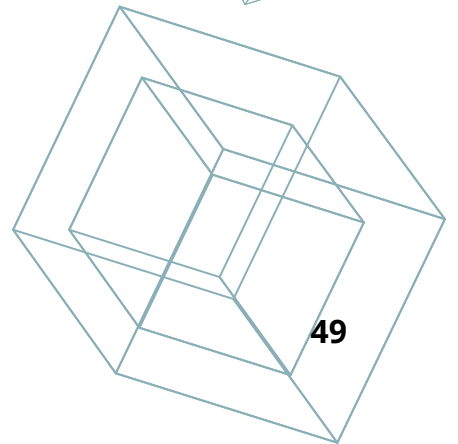
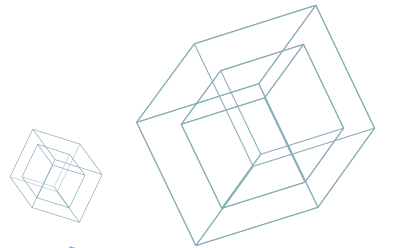


PRO-TIP FOR THE FACILITATOR

Ensure the closing prayer is culturally sensitive and inclusive of all faiths present in the room. If it is a purely Muslim group, a traditional Du'a is perfect. If there are Christian or Indigenous participants, ensure the language used honors the Creator in a way that unites everyone.



HANDOUTS



HANDOUTS OF SESSION 1



HANDOUT 1.1: THE POWER OF INTER-RELATEDNESS IN GRASSROOTS MEDIATION

"A mediator's greatest tool is not the law; it is the history we share."

In Bangsamoro communities, conflicts are rarely just between two individuals—they involve entire families, clans, and communities. Because of this, the way we resolve conflicts must also involve the community.

As a grassroots mediator, you must understand the difference between how outsiders mediate and how we mediate in our own backyards.

1. Outsider Neutrality vs. Community Legitimacy

- **The Western Model (Outsider Neutrality):** In formal, Western-style mediation, a mediator is expected to be a "blank slate." They must be a complete stranger with zero relationship to either party. If they know someone involved, they are disqualified.
 - *Why it fails here:* In our rural communities, an absolute stranger is often viewed with suspicion. Families will not entrust their deep, sensitive issues (like *rido* or inheritance) to someone who does not understand their history.
- **Our Model (Community Legitimacy):** In the Bangsamoro traditional context, you are chosen to mediate *because* you are an insider. You have "Community Legitimacy." You are not expected to be a disconnected stranger. Instead, you are expected to be **Impartial** (giving both sides an equal chance to speak) and **Multi-partial** (you are on everyone's side because you care deeply about restoring harmony to your shared community).

2. The Concept of "Inter-relatedness"

Look around your municipality. People are rarely strangers. We are connected by a "Web of Wisdom":

- Bloodlines and ancestry
- Intermarriages between clans
- Shared ancestral lands and boundaries
- Generations of shared history and survival

3. Using Inter-relatedness as Your Entry Point

When a horizontal conflict (like a clan feud or boundary dispute) erupts, tensions are extremely high. Formal communication stops. Before you even discuss the actual problem (the stolen carabao, the land border, the debt), you must use your Inter-relatedness to "soften the ground."

- **Trace the Lineage:** Remind the conflicting parties of their shared ancestry or point out that their children are intermarried.
- **The Psychological Effect:** Reminding them of these connections serves a powerful purpose. It reminds the angry parties that they are not fighting a faceless enemy; they are fighting their own extended family. This traditional approach softens hostile stances, making them more willing to sit down, lower their weapons, and talk.

HANDOUT 1.2: OUR COMMUNITY COVENANT (INTERACTION AGREEMENT)

"What is shared in the room, stays in the room."

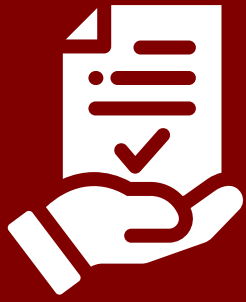
Because we are discussing sensitive community issues, real-life conflicts, and traditional settlement practices, we must protect this training space. By participating in this workshop, we collectively agree to abide by the following rules to ensure everyone feels safe, respected, and heard.

Our Core Agreements:

1. **Strict Confidentiality:** We recognize that the stories shared here regarding clan feuds and family disputes are sensitive. We agree that *what is shared in this room, stays in this room*. We will never use these stories as community gossip outside of this training.
2. **Respect for Elders and Leaders:** We acknowledge and honor the wisdom of our traditional community structures, religious leaders, and elders present in the room.
3. **Active Listening:** We agree to listen to understand, not just to reply. Only one person will speak at a time. We will not interrupt our co-participants when they are sharing their experiences.
4. **Inclusivity and Respect for Diversity:** We come from different backgrounds, tribal affiliations, and practices. We agree to respect our differences without judgment and focus on our shared goal of communal peace.
5. **Focus on the Lesson (The Parking Lot):** If discussions about a real, ongoing conflict become too heated, we agree to place that specific issue in the "Parking Lot" to be discussed privately later, allowing the group to return to learning the mediation skills.

My Commitment: *I agree to uphold this Covenant to ensure a safe space for all my fellow peacebuilders.*

Name and Signature / Thumbprint



HANDOUTS FOR SESSION 2

HANDOUT 2.1: THE ETHICS OF AN INSIDER MEDIATOR

"Your power as a mediator comes from the community's trust, not from being a stranger."

In our communities, a mediator is almost never a stranger. You are chosen to mediate *because* you are an insider—a respected elder, a religious leader, or a trusted local official. However, this means you will often be asked to mediate disputes involving your own relatives, clan members, or close neighbors.

How do you remain fair when bloodlines and clan loyalties are pulling you to take a side?

1. Two Types of Mediators

The Western Model (Outsider Neutrality)	The Bangsamoro Model (Community Legitimacy)
Complete Stranger: The mediator has zero relationship with either party.	Trusted Insider: The mediator is known to both parties and understands their history.
"Blank Slate": They do not care about the parties outside of the mediation room.	Multi-partial: They care deeply about both parties and the overall harmony of the barangay.
Recusal: If they know someone involved, they must remove themselves from the case.	Transparency: If they are related to someone involved, they must declare it openly.

2. The Rule of Transparency (Managing Bias)

Because you are an insider, it is natural that you might have a bias. The ethical rule for a grassroots mediator is not to pretend the bias doesn't exist, but to manage it through **Transparency**.

- **Declare Your Ties:** Before the mediation starts, you must openly declare your relationship to the opposing party.
- **Ask for Consent:** *Example:* "As you know, the opposing party is my cousin. However, I have sworn to facilitate this peacefully and fairly. Do I have your consent to proceed, or would you prefer another elder to take my place?"
- **Impartiality over Neutrality:** You may not be neutral (disconnected), but you must be **Impartial**—meaning you will give both sides an exactly equal amount of time to speak, and you will not tilt the scales during the negotiation.

HANDOUT 2.2: THE MEDIATOR'S SHIELD (SETTING BOUNDARIES)

"A mediator's true strength is calm, respectful firmness."

It is very difficult to say "no" to a relative or a clan elder in our culture without sounding disrespectful. When a relative pressures you to favor them, or an elder pressures you to reveal a secret, you must use a specific communication formula to protect the mediation process.

The Boundary-Setting Formula

When under pressure, do not argue, and do not submit. Use this three-step response:

1. **Acknowledge Respect:** Honor their position, their blood tie, or their concern for the community.
2. **State the Boundary:** Firmly state your ethical duty as a mediator (Impartiality or Confidentiality).
3. **Emphasize the Shared Goal:** Explain how keeping this boundary actually protects what *they* care about (family honor, community peace).

Cheat Sheet: Scripts for Responding to Pressure

Scenario A: Protecting IMPARTIALITY from a Demanding Relative

- *The Attack*: "You are my nephew. Why are you entertaining their lies? You should defend our family's honor and make sure we win this dispute!"
- *Your Response*: * **(Respect)**: "Uncle, I deeply respect our blood ties and our family's honor."
 - **(Boundary)**: "But because I was entrusted to be the mediator, I must treat this process as a sacred trust and listen to both sides equally."
 - **(Shared Goal)**: "If I show bias, they will reject the settlement, the conflict will grow, and that is what will truly damage our family's name. I am doing this to protect us from further violence."

Scenario B: Protecting CONFIDENTIALITY from an Inquisitive Leader

- *The Attack*: "I heard you are mediating the land dispute in the lower sitio. Tell me, who is actually at fault? What did they say in private?"
- *Your Response*:
 - **(Respect)**: "Respected Elder, I deeply value your guidance and your concern for the safety of our community."
 - **(Boundary)**: "However, I gave my word to both families that everything discussed in that room remains strictly confidential."

(Shared Goal): "By keeping this trust, I ensure they remain willing to negotiate peacefully, which brings quiet to our whole barangay."

HANDOUTS FOR SESSION 3



HANDOUT 3.1: THE THREE BEHAVIORS OF ACTIVE LISTENING

"A mediator listens not just to the loud anger, but to the quiet fear underneath it."

In our communities, an argument over a stolen harvest or a misaligned fence is almost never just about the crops or the wood—it is about perceived disrespect and family pride. When blood is hot, people shout to protect their honor. If you just tell them to "quiet down," they will feel insulted.

To calm an angry person, you must prove you are listening. Use these **Three Behaviors**:

1. Paraphrasing (Focus on the Facts)

Paraphrasing means repeating the facts of their story in your own words, but **leaving out the insults**. This proves you understand the situation without agreeing with their anger.

- **They shout:** *"Those liars crossed into my land and stole my harvest like bandits!"*
- **You paraphrase:** *"So, if I understand correctly, you are saying that crops were taken from a section of land that you firmly believe belongs to your family. Is that correct?"*

2. Acknowledgment (Focus on the Emotion)

In our culture, people need to "save face." They will not calm down until they know their feelings have been seen and respected. Acknowledging their emotion does **not** mean you agree that they are right; it just means you respect their feelings.

- **They shout:** *"My grandfather fought and bled for this land! I am deeply insulted that they would treat us this way!"*
- **You acknowledge:** *"I hear how deeply angry you are, and I can clearly see that protecting your grandfather's legacy is very important to you."*

3. Inquiry (Focus on the Depth)

Once they are slightly calmer, you must ask open-ended questions. Shift the focus away from the *event* (the stolen crops) and toward the *impact* on their family's survival and peace.

- **You inquire:** *"Aside from the lost crops, how is this tension affecting your family's daily life and your children's security in the barangay?"*

HANDOUT 3.2: THE ART OF REFRAMING (THE MEDIATOR'S TRANSLATOR)

"Be the filter. Remove the poison, and extract the cure."

In horizontal conflicts, parties use words like poison darts. They attack the other clan's dignity, honor, and history. **If the mediator repeats these words, the conflict explodes.** Your most powerful tool is **Reframing**. Reframing means you act as a translator. You listen to a toxic statement, remove the insult, find the hidden human need (like security, respect, or peace), and speak it back to them in a positive way.

The Reframing Formula

1. **Listen:** Hear the insult or the threat.
2. **Filter:** Ignore the toxic words (liar, animal, thief, banish).
3. **Translate:** Identify what they actually *need*.
4. **Speak:** Say their need back to them to get them to agree.

Reframing Cheat Sheet

What the Angry Party Says (The Poison)	What the Mediator Translates (The Cure)
<i>"They are animals who do not respect their neighbors! They just do whatever they want!"</i>	<i>"It sounds like mutual respect and having clear boundaries between your families is absolutely essential for you to feel secure."</i>
<i>"I will never talk to that family! They only want to dominate everyone in the barangay!"</i>	<i>"So ensuring that power is shared fairly and everyone's voice is respected in the barangay is very important to you."</i>
<i>"If they don't return our carabao, blood will spill to wash away this shame."</i>	<i>"It is clear that restoring your family's dignity and finding a just, peaceful resolution to this loss is your highest priority right now."</i>
<i>"We will never surrender this land! We will fight them to the death!"</i>	<i>"Securing this land for your children's future and ensuring your family's economic survival is your main concern. Is that correct?"</i>

Why Reframing Works: When you reframe an insult into a basic need (like respect or security), you do two things: First, you calm the angry person down because you recognized their core need. Second, you give the opposing family something they can actually agree with! Nobody will agree they are an "animal," but both sides will agree that they want "respect and clear boundaries."



HANDOUTS FOR SESSION 4

HANDOUT 4.1: THE PIN MODEL (THE CONFLICT ICEBERG)

"You cannot negotiate a demand, but you can always negotiate a need."

In horizontal conflicts like clan feuds or land disputes, what families *shout* in public is rarely what they are actually *crying for* in private. If a mediator only listens to the demands, the mediation will hit a dead end.

To solve a deep conflict, you must look below the surface using the **PIN Model**, just like looking at an iceberg.

The Conflict Iceberg

1. POSITIONS (The Tip of the Iceberg)

- **What it is:** *What they say they want.* These are the rigid, angry demands shouted in public.
- **Example:** *"I want them banished from the barangay!"* or *"I want 500,000 pesos today!"*
- **Mediator's Rule:** Do not try to solve the Position. It is a trap.

2. INTERESTS (Just Below the Surface)

- **What it is:** *Why they want it.* These are the reasons, concerns, or fears behind the public demand.
- **Example:** *"Because if they stay, my sons will fight them again,"* or *"Because my grandfather gave that land to us."*
- **Mediator's Rule:** Ask open-ended questions (Inquiry) to move them from their Position down to their Interests.

3. Economic Survival (Livelihood and Resources)

- **The Reality:** Land, water, and crops are not just property; they are the difference between eating and starving. Land represents the future of a family's children.
- **The Mediator's Lens:** When mediating land or resource disputes, understand that the parties are fighting out of a deep fear of poverty. A sustainable agreement must find practical ways to ensure both families can continue to feed themselves (e.g., sharing the water source or dividing the harvest fairly).

HANDOUTS FOR SESSION 5



HANDOUT 5.1: THE 5-STEP JOURNEY OF CONFLICT RESOLUTION

"Peace is not a one-day event; it is a carefully guided journey."

In the Bangsamoro, settling a severe horizontal conflict—like a clan feud or a violent land dispute—is rarely solved in a single meeting. Bringing angry, armed families together too quickly will only cause more violence.

A successful grassroots mediator guides the families through these **Five Traditional Stages**:

1. Initiation (The Emissaries)

- **What it is:** The process always begins with "go-betweens"—highly respected religious leaders, mutually trusted relatives, or local officials.
- **The Goal:** They quietly approach both sides to ask for a temporary ceasefire and test their willingness to talk. The parties do not see each other.

2. Fact-Finding (Shuttle Diplomacy)

- **What it is:** The mediator travels back and forth between the two families' houses.
- **The Goal:** These separate meetings are designed to manage the emotional heat, gather facts, and slowly negotiate demands. The mediator acts as the filter, removing the poison from their messages.

3. Joint Consultation (The Formal Sitting)

- **What it is:** Only when the mediator is 90% sure an agreement has been reached in private do they bring the two parties into one room.

The Goal: This is the formal sitting of elders and authorities to finalize the terms. It is heavily mediated to prevent sudden anger from ruining the progress.

4. Restitution (Reparations / Blood Money)

- **What it is:** An apology is rarely enough. Balance must be restored through restitution—often financial compensation, return of land, or paying for hospital bills.
- **The Goal:** This physical token of remorse removes the "shame" of the victim's family, allowing them to forgive without looking weak.

5. Final Ceremony (The Public Sealing)

- **What it is:** The agreement is sealed publicly. This usually involves swearing an oath on the Holy Qur'an (for Muslims) and sharing a public feast (*pagkiparat* or *kanduri*).
- **The Goal:** This ensures that the entire community witnesses the pact, making it deeply shameful for anyone to break the peace later.

HANDOUT 5.2: THE HYBRID MODEL (SURGICAL INSERTIONS)

"Protect the tradition of the ancestors with the power of the law."

The traditional 5-step process is excellent for restoring harmony. But what happens if, six months later, the offending family stops paying the agreed restitution? Because the agreement was purely traditional, the victim cannot go to the police. The violence will reignite.

To prevent this, grassroots mediators use the **Hybrid Model**. We do not replace the elders; we simply insert Barangay Justice System (BJS) documentation at three critical points.

Surgical Insertion Points:

- **Insertion Point 1: During Initiation (File the Complaint)**

- *The Action:* Even while traditional elders are conducting back-channel talks, advise the victim to officially file a complaint at the Barangay Hall.
- *Why?* This stops the prescriptive period of the crime. It ensures that if the traditional talks fail, the victim still has the legal right to escalate the case to the regular courts.

- **Insertion Point 2: During Joint Consultation (The Lupon's Presence)**

- *The Action:* When the traditional leaders hold the formal sitting, ensure that the Punong Barangay or a member of the *Lupon Tagapamayapa* is physically present in the room to witness the negotiation.

- **Insertion Point 3: During the Final Ceremony (The Amicable Settlement Form)**

- *The Action:* This is the most crucial step. After the traditional oath-taking and feast, take the agreements made (e.g., "Family A will pay 50,000 pesos") and write them down on the official **Barangay Form for Amicable Settlement (KP Form 16)**.
- *The Power of the Signature:* Have both parties, the traditional mediators, and the Punong Barangay sign this document. Under Philippine Law, an Amicable Settlement signed at the barangay level has the **force and effect of a final court judgment** after 10 days. If someone breaks the pact, you do not need to start a clan war; the Barangay can legally execute the agreement.



HANDOUTS FOR SESSION 6

HANDOUT 6.1: THE LANGUAGE OF RESTITUTION (HONOR VS. PROFIT)

"In our culture, you do not pay for a crime; you pay to restore the dignity of a family."

In the Bangsamoro, when blood is spilled or property is destroyed, the victim's family feels a deep sense of shame (*maratabat*). If a mediator treats restitution like a business deal, the victim will feel even more insulted. To reach a settlement, the language must shift from "buying peace" to "restoring honor."

1. Restitution is a Physical Symbol of Remorse

Restitution (whether in money, land, or livestock) is not a price tag on a life or a livelihood. It is a physical message that says: *"We recognize your pain, we respect your dignity, and we are willing to sacrifice to make it right."*

2. The Language of Sincerity (For the Offending Family)

The offending family must use words that show deep humility. If they sound arrogant, the victim will reject the money even if they need it.

- **The Wrong Way:** *"Here is 50,000 pesos to settle this so we can stop fighting."* (Sounds like a transaction).
- **The Right Way:** *"We cannot undo the hardship we caused your household. We offer this token not to buy your forgiveness, but as a humble attempt to help rebuild what we broke, out of deep respect for your family's name and our community's peace."*

3. The Language of Honor (For the Aggrieved Family)

The victim's family must be allowed to accept the restitution without appearing "greedy" or appearing to "sell" their kin's blood.

- **The Wrong Way:** *"We will take the money, but we still hate you."* (Does not end the conflict).
- **The Right Way:** *"The damage done to our livelihood caused us great pain. We accept this offer not because we need your wealth, but because we value the peace of our neighborhood and recognize your sincere effort to restore the balance between our families."*

HANDOUT 6.2: PARALLEL INCLUSIVITY (THE KITCHEN CAUCUS)

"The men may sign the papers, but the women hold the peace."

Traditional mediation often focuses on the male patriarchs sitting at the formal table. However, a mediator who ignores the women of the household is missing the most important "intelligence" and the most powerful "veto" in the family.

1. The "Invisible Veto"

If a mother or an elder aunt feels that a settlement is unfair or that the family's honor was not truly restored, she will whisper her grievances to her sons and nephews. In our culture, a mother's grief can reignite a conflict that the men thought they had settled.

2. What is Parallel Inclusivity?

It is the skill of consulting the women of the family *separately* and *respectfully* to ensure they are on board with the agreement. This is often called the "**Kitchen Caucus.**"

3. How to Conduct the Kitchen Caucus

A mediator (especially a male mediator) must be careful not to disrespect the male head of the family when seeking to talk to the women.

- **Step 1: Seek Permission.** Ask the patriarch: *"Respected elder, your decision today is honorable. May I humbly seek your permission to sit briefly with the mothers and female elders of your house? I wish to seek their blessing and support in fulfilling this noble pact you have made."*
- **Step 2: Ask Reality-Check Questions.** When speaking with the women, ask the questions the men might be too proud to answer truthfully:
 - *"Mother, the men have agreed to this amount. Is this truly realistic for your family's daily survival, or will it cause your children to go hungry?"*
 - *"Do the young men in this house truly feel the anger has left, or are they still planning revenge behind the elders' backs?"*
- **Step 3: Listen for Logistics.** Women often control the family savings and jewelry. They are the ones who will actually gather the resources for restitution. Ensuring they agree with the "math" makes the settlement sustainable.

The Mediator's Rule: A settlement that satisfies the *pride* of the men but ignores the *survival* of the women will fail. Use Parallel Inclusivity to ensure everyone in the "Web" is ready for peace.

HANDOUTS FOR SESSION 7



HANDOUT 7.1: THE TWO TRUTHS OF A LAND DISPUTE

"A court ruling ends a case, but only a shared agreement ends a conflict."

In the Bangsamoro, land disputes are the most common cause of violent clan feuds (*rido*). This is because we often have two different "truths" colliding on the same piece of soil. A successful mediator must respect both truths to find a solution that prevents violence.

1. The Legal Truth (State Law)

- **Basis:** Tax Declarations, Titles, and Deeds registered with the government.
- **Focus:** Individual ownership and legal documents.
- **The Problem:** If a mediator or a judge relies *only* on the paper, the family without paper feels "robbed" of their heritage. They may follow the court order in public, but they will plan a violent return in private.

2. The Ancestral Truth (Customary Rights)

- **Basis:** Genealogy (*Silsilah*), oral history, and ancestral memory.
- **Focus:** Collective clan identity and the blood of ancestors on the land.
- **The Problem:** If a family relies *only* on memory and ignores the law, they remain vulnerable to being legally evicted and losing their economic future.

The Mediator's Bridge

Your job is not to choose which family is "right." Your job is to build a bridge between these two truths.

- **Use the PIN Model:** Family A might have a *Position* of wanting total eviction, but their *Need* is actually financial security. Family B might have a *Position* of wanting the whole land, but their *Need* is to protect their family honor and grandfather's legacy.
- **The Solution:** Often lies in **Sharing**, not **Owning**. This can mean dividing the land, creating a shared harvest agreement, or acknowledging the title while granting permanent farming rights.

HANDOUT 7.2: DRAFTING THE HYBRID SETTLEMENT (THE FOUR LOCKS)

"A piece of paper is just paper; an agreement with the Four Locks is a sacred covenant."

When you reach a compromise in a land dispute, you must write it down. To ensure the agreement survives the next ten years, it must have the **Four Locks** that bind the families legally, socially, and spiritually.

Lock 1: The Legal Lock (The BJS Form). The agreement must be written on the official **Barangay Form for Amicable Settlement (KP Form 16)**.

- **Include:** Precise boundaries (landmarks like trees or rivers), specific payment amounts or dates, and the names of the *Lupon* witnesses.
- **Power:** This gives the agreement the force and effect of a court judgment.

Lock 2: The Spiritual Lock (The Public Oath). In our culture, breaking a promise to a neighbor is bad, but breaking a promise to the Creator is a grave sin.

- **Include:** A clause stating: *"Both parties swear upon the Holy Qur'an [or other sacred traditional oath] that this pact is final and they seek the Creator's blessing upon this peace."*

- **Power:** This binds the conscience of the elders and the religious heart of the clan.

Lock 3: The Social Lock (The Ritual Feast). A conflict is "hot" until the community eats together. The feast (*pagkiparat* or *kanduri*) signifies that the "bitterness" has been washed away.

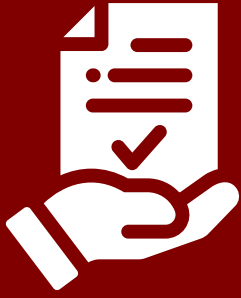
- **Include:** A clause stating: *"On [Date], both families will jointly host a community feast to signify the restoration of their brotherhood."*
- **Power:** This tells the entire barangay that the feud is over. It makes it socially impossible for the young men to restart the fight without shaming their parents.

Lock 4: The Consequence Lock (The Breach Penalty). You must define what happens if someone breaks their word.

- **Include:** A heavy financial fine and a social warning.
- **Example:** *"Any party who violates this pact shall pay a penalty of P100,000, lose the protection of the traditional elders, and face immediate legal execution of the settlement by the State."*
- **Power:** It creates a high "price" for returning to violence.

The Mediator's Checklist: Before you let the parties leave the room, ask yourself:

1. Did they sign the **BJS Form**?
2. Did they agree to the **Public Oath**?
3. Did they set a date for the **Feast**?
4. Do they understand the **Penalty**?



HANDOUTS FOR SESSION 8

HANDOUT 8.1: READING THE RHYTHM OF THE COMMUNITY (EARLY WARNING)

"Violence is a fire; it is easier to put out a spark than a forest fire."

In our communities, conflicts rarely happen without warning. Long before a shot is fired in a clan feud, the "rhythm" of the barangay changes. As a local mediator, you must train your eyes and ears to spot these subtle **Warning Signals**.

1. Social Warning Signals

- **Avoidance:** Families that used to talk at the market suddenly avoid eye contact or change their route to avoid passing each other's houses.
- **School Absences:** Children from a specific clan are suddenly pulled out of school or kept indoors during play hours.
- **Gathering Patterns:** People start gathering in smaller, exclusive groups, often whispering or looking tense when others approach.

2. Economic Warning Signals

- **Panic Selling:** A family suddenly sells their livestock (cows, goats, carabao) below market price. This is often a sign they are raising quick cash to buy weapons or ammunition.
- **Early Harvesting:** Farmers harvest their rice or corn weeks before they are fully ripe. This usually means they are preparing for an evacuation (*bakwit*) or expect a fight to happen on their land soon.
- **Stockpiling:** Sudden bulk buying of basic goods (rice, salt, fuel) by a specific group, suggesting they are preparing to hunker down.

3. Religious and Cultural Warning Signals

- **Mosque/Church Absences:** Men who are regular attendees of Friday prayers (*Jumu'ah*) suddenly stop coming to avoid seeing an opposing family.
- **Event Cancellations:** A family suddenly cancels a long-planned wedding or *kanduri* (feast) without a clear medical or financial reason.
- **The "Quiet":** An eerie, unnatural silence in a neighborhood that is usually vibrant and loud.

HANDOUT 8.2: MY COMMITMENT TO ACTION (EWER PLAN)

"A peacemaker does not wait for a crisis; they prevent it with a single conversation."

Early Warning is useless without an **Early Response**. A response does not have to be a formal mediation sitting. In the early stages, the most powerful response is often a quiet, informal action to lower the temperature.

The EWER Action Plan

Use the template below to plan your first steps as you return to your community.

The Warning Signal	The Early Response (Action Step)
<i>What subtle sign of tension have you noticed?</i>	<i>What is one safe, simple thing you can do this week?</i>
Example: Neighbors Family A and B stopped talking at the <i>rustum</i>	Example: I will invite the elder from Family A for coffee to ask how they are doing and <i>listen to their concerns</i>
My Plan:	My Plan:

Guidelines for a Safe Response:

1. **Do Not Over-escalate:** If the situation already involves high-powered weapons, do not go alone. Alert the traditional elders or the *Joint Peace and Security Teams (JPST)*.
2. **Focus on Connection:** Your goal is to remind people of their **Inter-relatedness**. Remind them that a conflict will hurt everyone's children, not just their "enemy."
3. **Stay "Multi-partial":** If you visit one family, try to find a way to check in on the other family as well, so you aren't seen as taking sides.
4. **Listen First:** Often, people just need to vent their frustration to someone they trust before the anger turns into a plan for violence.

My Peacekeeper's Oath: *I commit to keeping my eyes open to the needs of my neighbors and my heart open to the call of peace. I will use the skills I have learned—Listening, Reframing, and Hybridization—to protect my community from the cycle of violence.*

Name and Signature