

KALILINTAD



The Official Publication of Reconciliatory Initiatives for Development Opportunities (RJDO) Inc., Volume 3: Issue 1 2010-2012 Achievements



Flashy smiles during graduation of the Program on Youth Empowerment in Mindanao at Northern Illinois University, USA on June 19, 2010.



Mr. Hamidullah Atar receiving token from Speaker Datuk Panglima Pandikar on April 1, 2010 at the House of Parliament in Malaysia for a project of the Asia Institute of Management.



Dr. Steven Rood, TAF Country Rep. together with the elders of Pinagundo Clan of Butig during the Launching of Salsilah Ceremony on Oct. 13, 2012.



Seminar on Good Governance at Barangays Olama and Lumbac of Balabagan and Binidayan on April 28-29, 2012.



Vice Mayor of Marogong presenting the token to Lt. Col Cesar Yadao during the Launching of Denian Rengco Clan Genealogy on October 13, 2012.



Consultative Meeting and Planning with the local partners and PNP for peace and security issues in Lanao.



One setting of local rido settlement with local partners at the Municipality of Marogong on May 24, 2012.



Bae sa Radapan General Assembly on May 26, 2012 at Baloi, Lanao del Norte.



Local leaders in Marawi awarding a token to General Daniel Lucero during the Peace Forum on Sept. 8, 2012.



Clan elders with SSPT Romeo Magsalos during the Peace Enterprise Project Study Workshop on Oct. 14-15, 2012.



Turn Over Ceremony of Health Facilities, one of the projects of ERRCM in Barangay Dimarao on Feb 8, 2012

So Bayanek ko puted a baden mipapayat, na omakanggagapa na kebaloy a Bacoled a Lidasan a rangiris

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Editorial

People say culture is what binds us together. While this is true, if not given due care and attention, it could also be the entity that can destroy us. Some of you may or may not agree.

Let us take rido, for example. Rido or clan feuds, are said to be a part and parcel of the Meranao culture since time immemorial. In some other similar forms, it also exists in other Muslim tribes in the country. But is rido something we Muslims can truly be proud of? Loss of lives...loss of properties...loss of identity and career... Do we really want to be known for rido? Seriously, is this truly the Islamic way of living?

The initiatives of RIDO, Inc. in reconciling clan skirmishes complement other rido-settling bodies in Lanao. Some people may not understand fully its true intentions but "actions speak louder than words" so to speak. Antagonists can only do so much. Putting an end to 163 rido cases over the past 6 years was not a breeze. Many just do not realize how much they have lost because of getting themselves in rido. And even if they are aware of it, the Meranao maratabat gets in the way. The distorted principle of non-apology, arrogance, and guilt-less perception added to its already pungent taste. So probably the best approach is simply to avoid one. And the RIDO, Inc. ingenuity of clan organizing has been the answer to this quest.

Finally then, culture cannot be changed overnight so maybe, rido cannot be transformed dramatically as well. But somehow it can be mitigated with proper education and orientation at the grassroots, placing utmost importance on peace and harmonious relationships. Sharing of best practices and experiences cannot be undermined. The prime movers of RIDO, Inc. have proven its strategies effective and the help extended by its sponsors and supporters is priceless.

Kudos to RIDO, Inc.! May your tribe increase.



Message



ASSALAMOALAIKOM WARAHMATOLLAHI WABARAKATOH

After six (6) years of efforts for peace and development initiatives in the Lanao Provinces, Alhamdulillah, indeed it was a grateful and enriching experience. Working in a complex society is not an easy task. Sometimes, the aspiration for change succeeded then oftentimes failed. But what is important for us is sustaining the willingness to strive, with the hope to meet the aim for lasting and genuine peace, not only for today but also for the next generations to come. With all the narrative success stories on the ground, these would not have been possible if not for the collective and joint support from our local partners who share the same goals and vision with us.

The NGOs today have gained worldwide attention. Sometimes they serve as alternative institutions that address clamors, sentiments and even basic needs which boil down to weak governance and almost always single out poverty-stricken communities. What is not known to everyone is the difficulty in lobbying and obtaining projects from donors not to mention the time element as well as the obstacles and challenges in the implementation of such projects particularly those related to social transformation. The onset of change is inevitable and endless. I believe that positive social transformation for these target communities should start within themselves, until they recognize their accountability, the intervention of “outsiders” will never succeed.

The level of advocacy among civil society groups is noticeably increasing. However, it needs a more holistic and coherent technique. Despite the differences in approaches to social issues, it must ensure that it meets and sees the light at the end of the tunnel. The controversial Framework Agreement between the Government and the MILF is one channel for us to unite as one people, as one Bangsa Moro while getting involved, participate and intervene on its process. It calls on us not just to advocate but initiate action, once and for all, and stop the detractors of peace and ease the expectations and false hopes of the people. It will be a long journey.

As MSUans also, we strongly appeal to all Marawinians to help protect and warrant peace and stability within the MSU main campus to be free from killings, political violence, rido, drugs and other criminalities. We deeply condemn all inhumane acts that took place within the campus premises. The University is the sole institution that promotes peace, harmony and cultural diversity which should be preserved and upheld. Let us promote a more positive and encouraging image of Mindanao State University.

In behalf of the RIDO team, our profound thanks and gratitude to The Asia Foundation for realizing our dreams in making Lanao a better and promising place to live in. Commendations also go to all individuals, organizations both local and international, clans, local governments, security sectors and other institutions who have continued believing in our thrusts and advocacies for and of the people in the name of peace, justice and development in Lanao and in Mindanao as a whole. Thank you and more power.

**SGD. Abdul Hamidullah “Pogie” T. Atar, MPA
MBLP FELLOW**



Mapping Area of the Organizational Operation with Clan and Local Leaders



- Local mediators** refer to individuals representing traditional and religious leaders. Peace Committee members come from Municipal of Barangay Level, PNP or MILF partnered and trained by RIDO Inc., while clan elders refers to individual representing different sectors from the selected clans organized by RIDO Inc.

Updates of Rido Resolved from 2007-2012

Kinds of rido and its causes	No. of rido resolved	No. of people killed	No. of people injured
1. Political rivalry related to barangay and local election	30	47	55
2. Land and boundary disputes	20	18	31
3. Theft, robbery, car napping & kidnapping	13	11	22
4. Slandering, false accusation, gossip, swindling, use of sarcastic words, and degradation of honor	10	2	15
5. Reckless imprudence, car accident, and unintentional harassment	24	14	26
6. Domestic cases including marriage conflict ("shot gun"), elopement, breach of contract, adultery, attempted rape and marital conflicts	26	7	36
7. Abuse of authority and illegal logging	6	7	9
8. Misunderstanding, miscommunication, excessive pride and oral defamation	9	5	12
9. Debt	4	2	4
10. Competition for traditional and other positions	12	9	15
11. Pornography video, drug trafficking, grave threat, riot and indiscriminate firing	9	4	12
Total	163	126	237



TAF ACHIEVEMENTS

RIDO UPDATES ON PEACE INTERVENTIONS:



Both military and PNP personnel in Lanao undertook conflict management and traditional justice system training.



RIDO engagement of the formal security sectors for peace and good governance in the Lanao Provinces.

One of the most challenging and crucial interventions handled by RIDO Inc., was its engagement with formal security forces. Previously, RIDO Inc. connected only with local governments and informal sectors like clan elders, traditional and religious leaders in the campaign for peace building, good governance and the like. However, it turned out that to become more effective and productive as change agents in society, it needs a more collective, dynamic and shared vision by all stakeholders in the community towards peace building. This is one of the realizations of Mr. Hamidullah Atar, Executive Director of RIDO Inc., and at the same time, one of the fellows of the Mindanao Bridging Leadership Program.

From November 2011-November 2012, RIDO Inc. had a strong partnership with the formal security sectors such as the PNP and the AFP. As of now, there are 137 PNP personnel and 461 Philippine Army in both Lanao Provinces partnered and trained for local conflict resolution through traditional justice system and peace

building activities with the aim to transform the peace security sectors into more dynamic and responsive law enforcers. Admittedly, it was a very provocative endeavor to change the mind set of trained combatants into peacemakers. General Daniel A. Lucero of the 103rd Brigade said during a Peace Forum in Marawi that peace making is not only the task of security sectors but it must be a collective work among all peace stakeholders who want peace. He added that spoilers of peace should be prevented at all costs. He mandated his fellow military men to undergo trainings on culture of peace, good governance and other cultural sensitivity trainings and this act has truly inspired RIDO, Inc.

Meanwhile, PNP Provincial Director Romeo S. Magsalos, also a partner of RIDO, Inc.'s vision for peace and development, emphasized in all RIDO gatherings the importance of stakeholders participation including the traditional and religious leaders in resisting the proliferation of localized rido in Lanao.

Formation of Quick Response Team

The formation of a Quick Response Team among the selected six (6) municipalities in the Lanao Provinces such as Municipalities of Binidayan, Balabagan, Marogong and Taraka in Lanao del Sur and Municipalities of Bacolod and Nunungan in Lanao del Norte composed of selected twenty-two (22) covered barangays were all successfully conducted. It proved helpful in tracking down the existing and previous unresolved conflicts. The total number of participants who attended and graced the events was four hundred fifty-two (452) individuals. One hundred fifty-five (155) were women while two hundred ninety-seven (297) were men.

The highlights of the one-day activity included the identification of grassroots mediators who will act as the response team when conflicts occur in their areas, identification of existing clan feuds in the area and prioritization of clan feuds to be resolved under the DFID project. There was also a session showing the data in the areas covered by the project through needs activity workshop. The formal institutions such as the Philippine National Police personnel assigned in the area expressed their commitment to support the local leaders in strengthening peace and security while the grassroots leaders pledged to help mitigate and resolve conflicts with their utmost efforts. Aside from the said areas, the former areas operated by RIDO inc., were also as for the conflict mapping including the Municipalities of Pualas and Poona Piagapo among others.



MUNICIPAL PEACE SUMMIT



Municipal Mayor of Taraka Atty. Odin Sumagayan, one of the Chief Executives in the 6 municipalities giving positive remarks and impressions on the series of peace summit activities.

The series of peace summits conducted in the six pilot areas in the Lanao Provinces including Balabagan, Marogong, Taraka, Binidayan in Lanao del Sur and Bacolod and Nunungan in Lanao del Norte composed of selected twenty-two (22) barangays was enriching, motivating and very successful. It was attended by the chief executives of the local government units, Municipal Peace Committee, PNP, military, MILF, MNLF, barangay officials and other local mediators.

The activities aimed to improve the state-society relations and strengthen collaboration among peace stakeholders in addressing localized conflicts. It also served as a venue for participants to get involved in dialogue exercises to address local peace and security issues. More than six hundred (600) local leaders graced the events.

Part of the highlights included a review of the security standing of the areas under the projects, assessment of existing unresolved local disputes and come up strategies to address it, designing system and strategies to mitigate local conflicts at its early stage, impression from different sectors on peace and security in their areas and pledging commitment from both formal and informal institutions to continue their peace building advocacy. At some point, ideas clashed among the participants but in the end, they agreed on common terms of reference. The Peace Summit was also an avenue for local mediators to be recognized for their efforts and volunteering work with the formal institutions like the local government and the PNP.

CLANS AS PARTNERS FOR PEACE BUILDING IN LANAOS

For the past six (6) years, RIDO Inc., as pioneering organization for clan-based peace organizing in Lanao devised remarkable achievements in the preservation of Maranao traditions, conflict resolution and peace building. The most striking was its documentation of clan genealogies of Sultanate of Marawi which includes Sidikadatu, Maruhom Sidik, and Balindong Jaman, Sultanate of Madaya covering Sarip Batua and Datu A Petheelan Clan, Bae sa Radapan, Tara, Macabago, Denian Rengko, and Pinagundo. This clan organizing strategy proved very effective and drew strong potential ways for peace building, i.e., local conflict resolution.

The Clan Peace Forum triumphed despite the obstacles along the way. The events allowed for clan elders to express their insights, chronicles of successful local stories for peace after they were organized within their respective clans. The Clan Peace Fora were represented by more than five hundred clan elders (500) from different areas in Lanao. Pledges of commitment and support from elders in venturing the path of peace and reconciliation and reflection of the previous undertakings were among the most notable parts of

the activities. The events also reminded the council of elders on the importance of the participation of both formal and informal security sectors in the conduct of peace building activities in order to sustain their advocacies on the ground. Clans are said to be the most influential sector in the Maranao tribe. Decision making on sensitive issues such as conflict resolution, participation in the political arena, community gatherings and others are determined by the clan elders. Today, there is a need for advocacy on clan transformation for peace to continue the preservation of noble values and principles among Maranaos.

Further, these peace fora discussed the current unresolved conflict or rido within clans. Mechanisms were set by the elders to formally resolve the skirmishes. Fund mobilization by the clans were also deliberated. Indeed, the commitment of the elders towards genuine, lasting peace became more directed and compact. The elders wanted to establish sustainable and self-reliant activities. These clans were thankful to The Asia Foundation for their untiring support in the realization of these productive programs.



General Assembly of Tara Clan at Hascon Hall, Marawi City



Clan Peace Forum of Radapan Sultanate on Dec 24, 2011



Sultanate of Madaya Clan Peace Forum on December 13, 2011



One of the Institutional Meetings of the Pinagundo Clan

Strengthening Islamic Studies in the Philippines



RIDO Inc., in partnership with Mindanao State University - King Faisal College of Islamic, Arabic and Asian Studies launched a Consultative Meeting with various heads and deans of universities offering tertiary Islamic studies in Mindanao to improve the potentials and capacities of these institutions by developing responsible mechanisms, systems and initiatives for the attainment of better and quality Islamic education.

Among the participants were Prof. Ahajul Amerul of Jolo, Prof. Magsaysay Werble of MSU Tawi-tawi, Prof. Maulawi Calimba of MSU General Santos, Prof. Bashir Ismael of Basilan State College, Aleem Camaludden AbdulHamid of JMIF, Aleem Abdul Karim Siddiq of JMM, Aleem Hammad Yousof of JPI, Prof. Ali B. Panda and staff of MSU KFCIAAS and Mr. Abdul Hamidullah Atar, RIDO Inc. Executive Officer. A provincial consultative meeting and regional summit were seen as imperative as part of the follow-on activities for this project supported by The Asia Foundation.

Conflict Management Trainings



The knowledge and wisdom of local leaders were enlightening and interesting. Part of the initiatives of RIDO Inc., was carrying out conflict management workshops with local partners where they get to share their best practices in managing conflicts. In the conduct of several trainings for conflict management, Islamic, traditional and modern theories were applied to sharpen the knowledge and skills of local mediators in conflict mitigation serving as conduit for conflict mapping. It was observed that participants had different dynamic skills in local conflict resolution.

CULTIVATING SOUND GOVERNANCE IN SELECTED AREAS IN LANAOS



Kalilintad Peace Summit among local leaders and mediators in the Lanao Provinces on Jan 9-10, 2012 at Iligan City.

KALILINTAD PEACE SUMMIT IN LANAOS

It was noticeable that informal local leaders in the communities were more concerned in terms of conflict resolution and peace building in many areas in the Lanao Provinces. Most, if not all, local government officials were absent in their respective jurisdictions. Municipal Peace Committee members, traditional, religious and clan elders acted as informal institutions catering the needs and problems in the localities. RIDO Inc., launched the two-day Kalilintad Peace Summit to establish collaborative effort among stakeholders in addressing social issues and recognize the efforts and hard labor by local partners in promoting peace and stability. This event was attended by more than eighty (80) local leaders in Iligan City with the support of The Asia Foundation.

Formulation of Barangay Development and Security Plans of the Pilot Areas in Lanao



Six (6) pilot RIDO, Inc. - assisted barangays undertook Barangay Development and Security Plan Formulation in the Lanao areas covering Barangays Lumbac of Balabagan, Olama of Binidayan, Dimarao of Bacolod and 3 barangays in Poona Piagapo — Nunungan, Tangclao and Piangamangaan. The outputs of this planning will serve as guidelines for the proposed peace and development intervention in the area.

Trainings on Leadership, Good Governance and Accountability

Inefficient delivery of basic services, weak peace and security and lack of social equity in many Moro areas in the Lanao Provinces depict the strong existence of poor governance and leadership predicament among LGUs. RIDO, Inc., in partnership with The Asia Foundation held a series of training workshops on Leadership and Good Governance based on Islamic perspectives among 8 pilot municipalities in the Lanao areas including Nunungan, Poona Piagapo, Balabagan, Binidayan, Pualas, Marogong, Marawi City and others. The local chief executives and other officials from the municipal and barangay levels were present. The participants were open to raise various questions addressed to their local chief executive. This event was geared to train and promote citizen participation in local governance through dialogues via democratic processes. It is vital for Maranaos to adopt the principles of good governance particularly in the selection of righteous, qualified and competent local leaders not based on popularity, resources and the like to attain a prosperous and progressive Lanao. The series of activities was done in 2010 before election period.



CLAN ACTIVITIES

Newly-Organized Clans: Launching the Salsilah of Pinagundo and Denian Rengko Clan

Clan-based peace organizing has been used as a tool for peace and reconciliation in the Lanao Provinces. It is not easy to implement as it has a lot of challenges in the process but doable anyhow. Clan organizers must possess the required facilitating skills to convene and organize which includes tracing and compiling genealogies. The Pinagundo Clan of the Sultanate of Butig of Unayan has approximately eight (8) thousand members composed of 7 major families namely Morodan, Bagowa Olama, Maguinar, Kairan, Daga, Lubpha and Kolambo, all situated in the Municipalities of Butig, Lumbac-a-Unayan and Lumbayanague, Lanao del Sur. There were forty (40) identified council of elders from the clan who swore to support peace building, conflict resolution and family reconciliation. Dr. Steven Rood witnessed the launching of their Salsilah on July 1, 2012 with more than five hundred (500) spectators.

On the other hand, the Denian Rengco Clan was also organized this year. This clan is currently situated at the Municipalities of Balabagan, Kapatagan and Marogong, Lanao del Sur. It has approximately five (5) thousand members composed of nine (9) major families such as Abang, Boring, Dibawingan, Domongko, Kaoring, Malunsay, Mariza, Sagayadan and Sibowan. They have also identified thirty-five (35) council of elders who are peace builders working on local conflict resolution. On October 13, 2012, their clan genealogy was launched in Marogong with the participation of its mayor, Col. Cesar Yadao, and other dignitaries with more than 1,000 clan members in attendance.

Both clans hoped to unite their respective members, help one another, preserve Maranao culture and act as instruments of peace and security in the area through reconciliation after they are organized. The Project is part of the support from The Asia Foundation through UK-Department for International Development.



Peace Enterprise Project



One of the most crucial and challenging interventions for peace and development is the sustainability of the project. The sustainability of Clan-Based Peace Project is very taxing. It needs more time and means. As the pioneer of clan organizing project, one identified strategy to sustain its operation is by establishing an enterprise project from which clans may derive resources. Subsequently, the clan organized may be transformed into a cooperative to cater both profit and non-profit activities. Right now, there are three (3) pilot clans which started to engage in enterprise project. The Sultanate of Madaya, Denian Rengco and Bae sa Radapan as pilot clans began to mobilize resources to put up counterparts for the establishment of business with the aim that even after the project duration, they become self-reliant, empowered and be able continue what they have started for the welfare of their clan and community.

Strengthening Municipal Health Station



RIDO, Inc. Executive Officer Abdul Hamidullah Atar acted as local consultant, organizer and facilitator in the implementation of the Zuelleg Project which consisted of health stations and medical facilities in the municipalities of Taraka and Balindong, Lanao del Sur.

Humanitarian Assistance



There are two forms of disasters in Lanao---human and natural disasters. On December 2011, RIDO, Inc., distributed 1,500 relief assistance to the victims of Sendong floods particularly the Municipality of Taraka, LDS. The food items were sponsored by The Asia Foundation, CAFOD and Zuelleg Foundation in partnership with its municipal government. On the other hand, the ERRCM project through RIDO, Inc., also provided 500 non-food items distributed to the areas affected by the previous conflicts between MILF and GPH at the Municipality of Bacoled particularly Barangay Dimarao, West Dilabayan, Pagayawan and Poned.

Peace Education: Tool for Clan Transformation



One effective way to transform clans into pro-active, productive, helpful, resilient and agents for peace is for them to understand the culture of peace. All the clans organized by RIDO, Inc. embarked on peace education training to enhance and appreciate the principles and value of peace according to Islamic perspectives. Aquida, Ibadah Akhlaq, Moamalat and Muasharat were some of the important topics provided during the training. It has been anticipated that all participants in the training were able to comprehend and strengthen their relationship with the Almighty Allah, their families and neighbors, their environment and all of God's creations.

Education and Violence in Mindanao State University (MSU) - Main Campus

by Masbud "Skip" A. Gaima II



Col. Romeo Magsalos receiving a token from multi stakeholders leaders in Lanao during the Consultative Planning for Peace on Nov 26, 2011.

The legislator who authored the law that created MSU primarily envisioned to provide relevant education to the native Muslims so as for them to be fully integrated in the national body politic. It is a widely accepted belief that education is a way to progress and development of man. The attainment of educational development necessitates the transformation of one's value system from a violent one to a progressive and peaceful life. Knowledge (Western proto-type secular education) should be instilled on the Muslim populace for them to unlearn the predominance of violent ideas in their lives. It is only then that they become a significant part of the Philippine society. Thus is the basic reason behind the creation of MSU.

The MSU System is now more than 50 (fifty) years old. It celebrated its Golden Jubilee anniversary last year. Each semester, the academic institution produces thousands of graduates from various fields of disciplines. Not only does the Muslim community benefit from this university; even non-Muslims (Christians and Highlanders) are enjoying the same benefits. If education may be equated to peace, then on the basis of the number of graduates that MSU has generated, we can, more or less, presume that our society must be dominated by peaceful and highly civilized people.

But the question that still crops up in our inquisitive minds is why violence continues to wreak havoc that even inside the campus which is supposed to be a neutral ground has become a land of crimes. This scenario leads one to surmise that education indeed is not a sufficient basis for the final achievement of a non-violent and stable society. What is required is a comprehensive approach in resolving our deteriorating social conditions. This includes effective security measures to ensure safety from perceived dangers to our people and also with those who sojourn in our places.

Nevertheless, we cannot impute the blame to the present administration in MSU the series of violence and criminal acts perpetrated within the campus premises. These also occurred in the past administrations. But this must not be put into limbo and allow the perpetrators of the dastardly acts remain scot-free. The criminals must be punished for the crimes they committed. Through our collective efforts and sincere acts in suppressing violence and criminalities, we can solve them and ultimately prevent their recurrence.

The local community should assist the government and the MSU administration in quelling violence and lawlessness in the campus. Because what is at stake in this case is not only the interest of MSU officials, faculty members and students but also the collective security of our people who live in the campus and its adjacent areas. The MSU as an academic institution should be spared from violence and criminal activities. It should be declared and respected as a "sanctuary of peace".



One hundred youth leaders in Lanao convened for a Peace Summit on Dec 20-21, 2010 at Midway, Misamis, Oriental.

Transformed Barangays in Marawi-POLONIANS EMIRATES 2009



Gen. Daniel Lucero accepting a token of appreciation from Chairman of Polonian Emirates 2009 composed of 8 Barangays in Marawi during Peace Forum at MSU on Sept 8, 2012.

Polonian Emirates 2009 was organized by individual peace volunteers representing different stakeholders in the community who have grave concerns on peace and well-being of 8 barangays in Marawi City namely Bacolod Chico, Toros, Lumbac, Tuca, Pindolonan, Amito, Dayawan and Poona Marantao.

These barangays served as models for peace and security as signified by its strong commitment in terms of time and resources to ensure peace and stability in their areas. Polonian Emirates 2009 has three main thrusts — preservation of culture, forbidding what is wrong and enjoying what is right and improving peace and security in the area. The Peace Forum was conducted at Marawi Resort Hotel on September 8, 2012 with the presence of 103rd Brigade Commander Daniel A. Lucero, traditional and religious leaders, barangay officials and some officers of Polonian Emirates 2009.

Youth Participation for Peace Building for Lanao

The youth had a vital role in the promotion of peace in Lanao all these years. In summary, there were 106 youth leaders representing schools and universities from the Lanao areas magnificently including out of school youth, youth organizations and clans who shed light on the peace agenda.

The event bridged young minds by sharing their own perspectives on pertinent social issues and leadership crises confronting the Maranao people. They shared their individual visions for Lanao during group discussions. At the same time, the participants enhanced their knowledge and leadership skills based on the inputs delivered by resource speakers expressed through group interactions, reporting and open forum as well as role playing where everyone was encouraged to speak their thoughts and ideas.

The youth leaders also constrained to uphold clean and orderly elections through IEC campaigns; to forbid what is bad and enjoy what is good in all aspects of living; to practice Islamic and noble traditional values including care, respect and love for one another and the like. Similar activities were conducted for youth empowerment and skills enhancement training.

Clan Wars in Lanao: New Dynamics and Approaches for Conflict Resolution and Management

Abdul Hamidullah “Pogie” Atar

The term “rido” evolved from the root word *ridowae* which means “enemy,” used when colonizers first invaded Mindanao and the Moro warriors defended their land and, consequently, called their colonizers as *ridowae*. When the colonizers left, the Moro people, particularly the Maranao tribe, applied a mixture of systems and mechanisms in dealing with conflict resolution or governance, namely the traditional laws, Philippine legal system and the Shariah or Islamic methods. In the latter part, the concepts and forms of conflict resolution among the Maranao people and other Muslim tribes in Mindanao also became confusing and complicated.

Rido has become part and parcel of Maranao culture and tradition despite its damaging effects as some confrontations can be costly in terms of human lives and materials. Rido is the most chaotic and tragic social phenomenon in Maranao society. When a family is involved in a rido, most of its socio-cultural, economic and spiritual activities are limited if not totally halted. Conflicting parties are then focused on retaliation and defending their families during clashes. Diversion of family activities are quite serious that even the education of children of families involved in conflicts is set aside for fear of retaliatory attacks.

CLAN ORGANIZING:

The Maranao people have a collective culture by nature. Family elders are highly respected and possess authority bonded with responsibilities to make sure family members do what is best for the majority rather than what is best for themselves. In dealing with rido, the elders are expected to show

strong appeal influence among and family members with their welfare in general as top consideration. Clan organizing among the Maranao people is very important now as the role of clan elders and traditional leaders has gradually weakened.

With the introduction of the democratic structure of leadership, sultans and datus are losing ground. The colonial and the present system of government have disempowered the traditional leaders and disintegrated the traditional structure of governance. Though recognition is still bestowed, the significance of the traditional structure and system has been neglected.

Clan organizing is one way of reviving the cultural values and relationships among Maranaos to somehow address the proliferation of rido in Lanao. There are several social core values that regulate human relations among Maranaos in their communities, including *kapamagogopa* (mutual assistance), *katetebanga* (communal reciprocity), *kapoporaowa-e* (prestige or being held in esteem), *kapamagongowa* (being valued), *kasesela-e* (giving due recognition), *kapamagadata* (giving due respect), and *kapamagawida* (mutual support).

From the time of the Maranao forefathers, the general applicability of these principles in the adoption of traditional laws has been strongly observed through rituals which include *piarungan sa solo a lomallenggidab* (putting off fire), *tipudan sa balagen* (cutting rattan), *linilayan sa gie a lomolombay* (hanging of green grass), *pisa-an sa orak* (cracking of chicken egg), *sindagan sa odang a*

dimamusimusik (frying of shrimp), *biotosan sa alad a kabebeguran* (destroying of walls), *tinimbakan sa sinapang* (firing guns), and *biomboran sa ombi a mayaopen* (spreading ashes). Also, whoever violates the agreed *taritib* and *ijma* on social conduct and ethics is subject to corresponding wrath from the unseen supernatural powers of *gapen* (black magic), *na-as* (bad luck), *songkor* (destruction) and *begaw* (disease due to curse).

Witness to the adoption of the traditional laws was the old book among Maranaos in the four pangampong including the following old kitab (books): *Mokadam* in Unayan, *Maradika* in Masiu, *Dibolodan* in Bayabao, and *Kiraat* in Baloi. The Maranao forefathers also prohibited and reminded their descendants not to commit the following: *manganiyaya sa kawali* (grabbing land), *manganiyaya sa adat* (usurping traditional positions), *manganyaya sa tamok* (grabbing wealth), *manganyaya sa niyawa* (killing), *golaola sa okit a kaplalalim* (swindling), and *magantangan sa pamikiran a makabinasa ko pedkiran sa taros a ikowat iyan* (planning to harm someone).

Though awareness and belief of these are still strong in the Maranao culture, some aspects are slowly diminishing especially among the new generation and one of the reasons why the significance and the actual application of friendship and mutual respect among Maranaos are fading as well. In effect, killings, robbery and inflicting injuries can be easily committed by some people because of lesser understanding and awareness of the moral values and ethics taught by the *taritib* and *ijma*.



Land disputes resulting to multiple killings at Tubaran, LDS resolved on April 5, 2010 at Marogong, LDS



Attempted rape resulting to killing and serious injuries resolved on August 16, 2010 at Marawi City



Theft and estafa resulting to multiple killings at Nunungan, LDN resolved at Kormatan on Nov 20, 2010



Reckless imprudence resulting to multiple injuries resolved at Balabagan, LDS on January 5, 2011

Indeed, the time-old values possessed by Maranaos should be the key to the non-proliferation of killings or rido. Clan organizing is intricate and a huge task to perform. It requires understanding and support from family members and clan leaders. Among the activities in clan organizing include identification of potential family and clan leaders, skills enhancement, monitoring work, strengthening relationships, establishing linkages and networking, transfer of knowledge and skills, recognizing grassroots sentiments, systematizing traditional leadership and Salsilah-making.

SALSILAH-MAKING:

Determining clan genealogies is the main output of clan organizing by Rido, Inc. Since its inception five years ago, seven (7) major clans have been unified thru the organization by tracing their lineages such as Sultanate of Marawi composed of three major clans namely Sidikadatu, Maruhom Sidik and Balindong Jaman; Sultanate of Madaya with two major clans such as Sarip Batua and Datu A Petheelan; Bae sa Radapan, Tara Clan, Macabago Clan, Pinagundo Clan and Denian Rengko Clan with approximately eighty thousand (80,000) membership.

Making salsilah began by identifying potential leaders who are influential in conflict-resolution and other peace interventions in Lanao. To date, 90% of clan profiles have been collected from the seven major clans mentioned. The collated data were validated 12 times over with representatives from the elders of each clan to ensure genuine affiliation. As a result, conflicts were avoided in selecting traditional positions within the clan.

At present, there are more than 500 elders recognized in the three organized clans to facilitate and mediate various conflicts in

Lanao del Sur, Lanao del Norte and Marawi City. No rido in the Lanao provinces has been formally resolved without tracing the genealogies of the conflicting parties.

Another importance of salsilah is the systematization of traditional leadership among Maranaos. Salsilah neutralizes candidates for traditional positions. It facilitates conceding if interested parties are not qualified for the position. Salsilah making is one of the most challenging tasks among researchers and development workers.

Summary of Traditional Process for Dispute Settlement

Traditional methods in dispute settlement ensure a “win-win” solution for all parties involved in a rido. However, critical time ensues when the mediators or clan elders pacify the situation amidst killings or retaliations. Once the elders neutralize the aggrieved parties, the elders can appeal to a process called *gamaken* (literally to “hold on” to the case). After the mediators pronounce their willingness to handle the case, both parties return to their respective places and discuss strategies and modes of settlement. The mediators play important roles in preventing the escalation of rido into more radical courses of action. When mediators feel that both parties could not agree on the mode of settlement, retaliation is expected. The most effective mediators are neutral families, called *sukudan*, who are connected to both parties. The traditional or local leaders in the community are also effective depending on the degree of their integrity and personal background. When appropriate mediators pronounce their willingness to help facilitate the resolution of rido, the process is called *gamaken*. They start by disclosing the genealogies

or tracing the relationship of both parties. The mediators start the negotiation indirectly through the close relatives of the conflicting parties and discuss the hokum or corresponding mode of punishment or settlement in general.

When the mourning process is sufficiently undertaken, the mediators usually divide their group into two. One is assigned to the offended party and other to the offending party. As the mediators work to lessen grief and tone down feelings, they also consider proposals from both parties. After the emotional phase, the mediators meet several times to answer the needs and discuss the proposals from the conflicting parties. Should the feuding parties agree on the mode of settlement, the corresponding requirements for traditional mechanism include *pangangawidan*, like blood money, to be complied by the offending party. The venue and invitation of the elders and other leaders who are part of the settlement shall also be deliberated.

In other words, the negotiations between parties conclude with a truce. Speeches by conflicting parties and the mediators as well as the final swearing on the Qur'an are essential parts of the program during settlement. Representatives of the parties are reminded to focus their speeches on the relationship of the parties by blood and essence of unity and reconciliation. After swearing to the Qur'an, they return to the *kambatabataa* or family relations to protect one another and the case is totally closed. Involved parties embrace one another as a symbol of acceptance and willingness to end the case formally. Then food and refreshments for *kandori* (celebration) are served followed by prayers.



Competition of position resulting to physical injuries resolved at Pantao Ragat on Dec 8, 2011



Land disputes and misunderstanding resulting to killings resolved at Marogong on Dec 21, 2011



Election-related violence resulting to killings at Pualas, LDS resolved at Malabang on March 15, 2012



Theft resulting to killings at Nunungan, LDN resolved at Kormatan, LDN on Sept 18, 2012

STRIDE/ERRCM ACHIEVEMENTS

Strengthening Response to Internal Displacement in Mindanao (Stride) Project

Infrastructure Component



Distribution of school supplies among 350 children at Barangay Tangclao, Piangamangaan and Nunungan in Poona Piagapo, LDN in 2010.

Poona Piagapo, Lanao del Norte is one of the municipalities in the Lanao Province that is antagonized by several forms of disasters. One of the hazardous phenomena was armed conflicts which commonly include clan disputes and the recurring war episodes between the Muslim secessionists and the Philippine government forces. Most of the communities in this area were affected in 2000 and 2003. Exposure to armed conflict has clearly worsened the poverty situation in Poona Piagapo just like other conflict-affected communities in the province. Consequently, children and women are among the most vulnerable groups in the situation. Forced to stay at evacuation centers during emergency situations, displaced people have to make the best out of the congested place which lack basic and sanitary facilities aside from having to contend with scarcity of food and water supply. Hardships continued especially for those upon returning home found their properties or houses burned or destroyed, crops damaged or harvested by others and other means of livelihood vanished.

DELIVERY OF CORE SERVICES

Services for Children

Three hundred fifty (350) children from three identified barangays were recipients for the STRIDE project of EU-UNDP Act for Peace Program on emotional and rehabilitation project. It covered weekly feeding activities to ensure adequate nutrition. The children also received complete school supplies to motivate them to attend class regularly.

Recreational facilities were also provided for the children. Trauma and psychosocial workshops were held regularly to gradually heal the distresses they experienced during past conflicts. The cold and appalled faces and expressions of children were transformed and eventually, they became livelier and happier as the activity progressed.



Barangay Tangclao of Poona Piagapo then enjoyed potable water system level II and thirty (30) core shelters with sanitary facilities after the impacts of armed devastation in 2003 and 2008. The other barangays, Piangamangaan and Nunungan, also received a number of core shelters, Botika ng Barangay and merchandise and other basic needs in the community. Health stations with health facilities were also made available to ensure proper health care delivery system. Said barangays were privileged and pleased to be part of the project.

Rebuilding Social Cohesion

To secure sustainability in all projects provided in the area, challenging tasks such as social preparation, data gathering and peace maintenance were steered. Supplemental were similar activities related to culture of peace, organizational management, disaster preparedness and others thus enhancing the knowledge of IDPs while lessening prejudice and biases that stemmed from the impacts of clashes. There were also consultations, dialogues and conflict resolutions on the ground to uphold peace and security in the locality.



Early Recovery and Rehabilitation Project in Barangay Dimarao, Bacolod, LDN

BACKGROUND

Barangay Dimarao is located about 31 kilometers southwest of Iligan City, and is an interior barangay about 8 kilometers from the Bacolod national highway. Its total land area is approximately 776.78 hectares, with total household of more than two hundred, that is, more than seven hundred (700) population. Due to its remoteness, the barangay has been a beneficiary to local government initiatives, however, the level of development is still way below the standards of more developed barangays due to lack of resources in the past. Unfortunately, residents of said barangay were also previous IDPs which serve as basis for them to be the target beneficiaries of this project provided by European Union and UNDP through Mindanao Development Authority and non-ARMM desk.



ON INFRA DEVELOPMENT

Infrastructure-wise, thirty (30) selected IDPs received core shelters while twenty (20) persons availed of core shelter repair. In addition, a potable water system level II and day care center were also constructed through the Local Government of Bacolod in partnership with RIDO Inc. The locals were grateful for these projects.

ON ENHANCING LOCAL GOVERNANCE

Part of the project intervention was improving local governance. The Barangay Development Plan was formulated using participative and collective approach. Right now, it has a working comprehensive plan for the community.



Secretary Luwalhati Antonino of MinDA visiting the IDP site in Bacolod, Lanao del Norte together with the local and provincial officials, ERRCM and RIDO staff during Mindanao Week of Peace Celebration on November 23, 2011.

ON CAPACITY BUILDING

Several trainings were conducted in preparation for project implementation on disaster management, conflict management, leadership and good governance, family planning, psycho-social issues and other technical assistance. Emphasis was given to the formulation of policies for the project provided. Here it is learned that one of the major obstacles in the implementation of the project was social preparation on the ground due to differences in political affiliations of community members as well as their backgrounds, values and mind sets.

ON PEACE CONSTITUENCY

Rebuilding social cohesion was also a feature of the project. The community leaders were trained

for conflict mediation and the like. Despite individual differences, the efforts ensured conflict resolution in the area.

ON LIVELIHOOD

The community was also aided with several livelihood endeavors



including enterprise project, tools and inputs for bio-extensive gardening and others. In addition, there were eleven (11) community members trained for carpentry skills enhancement through TESDA to avail of employment opportunities in the future aside from being a potential project itself for the area.



Transforming Tragedies into New Tomorrows

By: Tomoko Watanabe, Executive Director of ANT-Hiroshima

People of all places observe days of tragedy that they cannot forget, days when death claimed the lives of others of their community or society. Each year when such days arrive, emotions that are normally contained - feelings of sorrow, anger, and hatred - well up and sometimes spill over.

In Hiroshima, that day is August 6. The atomic bombing of August 6, 1945, killed scores of people and turned the city of Hiroshima into ash, a radioactive desert. Even today, the hibakusha - the A-bomb survivors - are suffering from the aftereffects of the radiation released by that bomb some 67 years ago. At the same time, there are those making efforts to overcome the sorrow, anger, and hatred and transform these tragedies into new tomorrows. They not only invest passion and action into resolving conflict, their deep commitment to the welfare of all human beings stirs them to seek a lasting peace in their area and in the wider world. I believe such people, with their endless, smiling endurance, are the world's true peace builders.

In the spring of 2011, 16 of these peace builders from the Philippines paid a visit to Hiroshima. They were a group of young leaders taking part in a JICA training program on postwar reconstruction and peace building. It was then, in my role as a trainer for JICA, that I met Abdul "Pogie" Hamidullah. At our JICA session, we shared our experiences and discussed concrete ways to build peace. The more I learned about conditions in the Philippines, and the more I sensed the passion of young leaders like Pogie, the stronger my desire grew to join hands with them and help build peace in the Philippines.

In February 2012, I visited the Philippines to attend a peace forum, an event sponsored jointly by Ifugao State University and JICA. Pogie took part in this forum, too, making the journey from Mindanao, and we each offered presentations to the students of Ifugao State University. Ifugao is a place of significance for the Japanese people. During World War II, Japan was

responsible for the destruction of many communities in the Philippines and the deaths of many Filipinos.

And Ifugao suffered some of the most terrible battles, where large numbers of Filipinos, Japanese, and Americans lost their lives. I listened to the sorrow of the people of Ifugao and the Philippines and my heart filled with sorrow, too, the sorrows of both Hiroshima and Mindanao. The sad fact is that the tragedies born from conflict and war may be different in circumstance, but the pain is the same everywhere.

With this deep sorrow in my heart, I asked the students to ponder what we can do to help transform tragedy into peace and love. Pogie and the other young leaders of Mindanao also shared their peace building efforts and the things they have learned through their activities. At the end of the forum a young woman from Ifugao State University came up to me and said, "My grandmother told me about the awful experiences she suffered during the war. But she also said that it wasn't the Japanese that should be blamed, but war itself." Her words lifted me, and warmed my spirit. Our hope lies in young people like her, and like Pogie.

To break the chains of sorrow, pain, and hatred, those who have lived through war and its aftermath must convey to young people the lessons they have learned through their suffering. Young people must then make use of this wisdom to keep conflict at bay and build peace.

In the spirit of the A-bomb survivors, who have sought to overcome the tragedy they suffered by seeking peace for the world, I strive to work hand in hand, beyond borders, to help turn such tragedies into new tomorrows for future generations. The NGO I lead, ANT-Hiroshima, is a small grassroots organization, but like ants themselves, who may be small and powerless alone, I believe that when we work together, we can accomplish anything.



Self-Transformation from MBLP Experiences

“The Rido Resolution System, our Access to Justice and a Manifestation of our Right to Self Determination”

**A Bridging Leaders Project of
Atty. ABDUL GAFFUR MADKI HOWARD
MACATBAR ALONTO II**

My journey as a bridging leader (BL) of the Mindanao Bridging Leaders Program (MBLP) of the Asian Institute of Management (AIM) is truly an intervention of the Divine. I am a Public Prosecutor of the Department of Justice for Iligan City, a major casualty of Typhoon Sendong, one which we in law call as a fortuitous event, an act of God for the layman. Because of Sendong, I came to realize that I have a far greater purpose apart from being a public prosecutor five days a week. With BL, my eyes were opened to that greater purpose.

At the onset, a BL was made to choose a societal divide which he or she would like to address by initiating a lasting and continuous change to “bridge” that divide. Being immersed in criminal cases, I preferred to focus on the clash of our contemporary legal system against Taritib ago Igma or traditional and customary practices in settling Rido or disputes by institutionalizing a Peace Committee that would resolve Rido-related conflicts in lieu or in preference to our Rules on Criminal Procedure. This endeavor was delayed when the Department informed me that they could not support such program since it would mean a revamp of already existing laws, policies and procedure which at that time was not feasible. Consequently, I changed my project and tried to address the divide relative to the definition of autonomy arguing that the so-called Mindanao problem still persists because the autonomy given to the Muslim Filipinos was not that which was agreed upon under the Tripoli Agreement and far from how the word is understood or used in the Constitution. Unfortunately, it was found to be too pervasive and ambitious that a societal change was not possible within the 13-month program period. But by Divine Intervention once more, on October 15, 2012, the Muslim Filipinos were victorious as the Bangsamoro Framework, a furtherance of our autonomy founded on our right to self-determination, was signed thereby creating an opportunity for me to proceed with my previous project on the justice system. Without much ado, the Bangsamoro Framework mandates that the Basic Law to be crafted for the Bangsamoro shall provide for justice institutions that reflect the plurality and diversity of the communities in the Region.

InshaAllah, with the help of my Guiding Coalition and Core Group, I will be conducting certain activities aimed at establishing the Rido Resolution System anchored on the creation



Fellows of Mindanao Bridging Leadership Program including Asia Institute of Management Team Energy facilitators and coaches of the program during the 1st workshop for Cohort II in February 2012 at AIM Compound, Manila.

of a Peace and Order Committee which, for the moment, I will call Mushawara Kalilintad, that will resolve Rido-related conflicts whose members will be composed of the Honorable Provincial Governor and representatives of the 16 Panoroganan, the 28 Phumbayabaya sa Taritib, the Ulama or religious leaders, the Integrated Bar of the Philippines-Lanao del Sur Chapter, the Provincial Prosecutor's Office and the Judiciary. This will be institutionalized through the enactment of a Board Resolution and Ordinance of the Sanguniang Panlalawigan of Lanao del Sur and an Executive Order to be issued by the Provincial Governor of Lanao del Sur. To provide sustainability of this societal change, programs will also be initiated that would hopefully lead to the conception of a legislative proposal on the Rido Resolution System that would be lobbied either to both houses of Congress or to the future members of the Bangsamoro government. At the end of the program, InshaAllah, I will consider the Executive Order of the Governor, the Ordinance and Resolution of the Provincial Board creating the Mushawara Kalilintad and the legislative proposal on the Rido Resolution System as my gauge in determining the success of my BL journey.

I am confident that I will be able to see this program through as I have great support not only from my coaches at AIM and MSU-IIT but most especially from my co-fellows of the MBLP whom I hope would forgive me as there is a need to give distinction to one of them and that is to Mr. Pogie Atar of RIDO, Inc. It is because of Pogie and RIDO, Inc. that my project is given credence as they have paved the way for the likes of me and my activities, they have already established the roads that I will tread on, a road that may be rough and faced with many obstacles but directed to that one direction which is peace in Mindanao, particularly in Lanao del Sur.

Because of these Divine Interventions, I have found my calling and that is to use all my knowledge, competence and abilities in helping my people attain their desire for peace, peace with freedom and justice and no longer the peace resonating from the silence of the graveyard.

Strengthening Traditional Justice System, a Road to Peace and Reconciliation

By: MBLP Fellow Hamidullah Pogie Atar

I started as a community peace volunteer ten years ago when the height of conflicts in Mindanao took place. I experienced the tremendous impact of the conflicts both physical and psychological especially its effect on children and the women. Me and my friends took the initiative to help the affected families and communities through relief assistance and other forms of recovery interventions.

Through the years, I realized that there are still more horrific situations faced by the Meranao communities or the Bangsamoro people. Aside from the structural violence, they were also tremendously affected by localized feuds resulting from poor governance and inadequate justice system.

I pioneered the initiatives for clan-based organizing in Lanao as a tool for local conflict resolution which my current fellowship for the Bridging Leadership Program of AIM was a very helpful development training towards community and clan engagements for peace building. It provided me clearer direction of my calling, aspiration and societal divide that needs to address the Meranao community. The partner elders and other peace community stakeholders shared my vision towards our journey for peace by establishing co-ownership and co-creating principles. Right now, I am not alone and the hopelessness sees a silver lining ahead.

My Story Line

By Abdul Hamidullah Atar



The Islamic Leadership Development Fellowship Program of the Asia Institute of Management Team Energy was my first exposure abroad. There were thirteen (13) participants representing different provinces in Mindanao, Malaysia and Indonesia coming from different backgrounds and cultures. It was an enriching journey for me as a young peace advocate. I vigorously learned from my co-fellows, facilitators and the host abroad. The fellowship was one way for me to acquire more knowledge on innovative success stories from different institutions and learn tools and approaches in the application of Islamic leadership and management and the like. The teachings of Islam on values formation, moral upliftment, and ethical governance are well-implemented in Muslim countries like Malaysia. The role of the mosque is imperative as a symbol of leadership and good governance. Masjid Al-Gufran for instance is the best example of effective management and leadership. Villagers surrounding Al-Gufran Mosque were empowered and participative in the proper management of the Mosque. They have complete structures with clear functions and responsibilities. They generated local resources through the Mosque and run other economic activities (e.g. coffee shop, souvenir shop, lodging, and other outreach program). They practiced how Prophet Muhammad –Peace Be Upon Him– established leadership and governance in Al Masjid Madina Al Monawara when he migrated there from Makka. Al Gufran Mosque served not only as a venue for religious affairs but also for socio-economic endeavors. The principle of cooperativism was equally important to their governance. It was very effective. Tabung Hajj and other private institutions were very strong and helped generate more employment and potentials for economic advancement. The youth leaders from different schools and

universities were active on social issues while adhering to the values of respect for elders and pride in their identity. I was privileged to share my thoughts and knowledge on the role of the Muslim youth in the Muslim Ummah based on Mindanao perspectives in front of an audience from different schools and universities. Respect for cultural diversity, cleanliness, honesty and people's participation on good governance based on Islamic standpoints is my observation that probably made Malaysia a progressive country today.

On the other hand, unity and solidarity were also observed in another Islamic nation --- Indonesia. Some of its religious organizations ---Muhammadian and Nahdatul Ulama ---were united, very strong and influential in terms of policy-making, political participation and development in the area. The private madaris or institutions offering Arabic and Islamic studies were comprehensively advance not only in Islamic education but also its technologies. They have impressive management system compared to some private madaris in Mindanao. They have maintained the important roles of traditional leaders. It was also noted that private institutions were vital to progress by allowing the public and private employees to pay their taxes at private organizations with development-oriented programs and thrusts such as education, health and other related services.

As one of the ASEAN member countries and considered as Muslim minority in the Philippines, it is indeed important to expose our Muslim local and regional leaders with the best practices and success stories on leadership and management applied neighboring Muslim countries to improve and utilize our human resources effectively for the Autonomous Region in Muslim Mindanao (ARMM) in the Philippines. Islam is not only a religious belief but it is a complete way of life encompassing political, economic, educational, social and religious affairs. Therefore, Islam taught us proper management and administration, leadership and sound governance. As Muslim activists, we must be critical in assessing our strategies. Our activities and efforts must be reviewed in order to be competent with the current changes. Islamic followers must arm themselves with the correct knowledge and relevant skills so that they will be able to apply wisdom in carrying out effective and efficient dawah activities”.

Six months right after my Islamic Leadership Fellowship, I was accepted to a one-month cultural exchange program at Northern Illinois University, USA. It was an adventurous, spectacular and amazing experience. The program was aimed at empowering the lumads and young Moro leaders in Mindanao. Our identity and culture define us in a society requiring respect from the mainstream population. That was



the first workshop activity conducted where participants debated on it often. We show dignity and confidence if we know our history and culture. We had a chance to watch a documentary movie *onkayapo*, one of the indigenous peoples in Brazil, which illustrated a very good example in asserting struggle using non-violent means. They have been recognized worldwide on their struggle against Multi Corporation which they eventually triumphed and gained their rights because of unity and exemplary values and principles. Volunteerism is valued by many citizens in Illinois. We were privileged to be among the volunteers who packed food for one of the respected international NGOs --- Feed My Starving Children, which focused on the program for children around the world. Their programs and activities showed the value and care for humanity regardless of religious and ethnic affiliation. Only few were deployed as permanent employees while the rest served as volunteers. Their management system was so organized and systematic. Our visit to the Heartland Alliance for Human Needs and Human Rights provided us the tools in managing and sustaining organizations. It showed the importance of building strong partnerships with formal institutions such as the government which holds authority apart from its ample resources. Most of their funds come from local government. Lobbying and partnering with powerful people in the government is one of the important tools for sustaining programs in local organizations that need to establish trust, credibility and integrity. We were also able to visit some refugee camps. Villagers taught refugee families bio-extensive gardening as a means of income instead of providing dole-out supplies. Refugees were able to plant vegetables and other crops and during harvest period, they sell it to permanent villagers. No one from the refugee families experienced hunger because of that sustainable practice. Compared to Mindanao and in Lanao particularly, most of our lands are not utilized and properly managed because of peace and security issues due to lack of values orientation. I used to think that only in Mindanao that complex social, economic and political problems exist, however, I realized that even in the United State of America being a democratic country has also political struggles together with ethnic organizations also claiming the right to self-determination like Puerto Ricans, Mexicans, Latin Americans, and other communities do. The only distinction was the approaches and strategies adopted. Despite political differences, diversity of beliefs, backgrounds, ideologies, and histories, people in America valued the essence of dialogues and other peaceful means in attaining policy reforms, complete recognition and respect to migrants and other social issues. They also practiced liberty and freedom of religion. In fact, I noted from the presentation of one guest that Islam as a religion is the fastest growing religion in America which was confirmed by the American Ambassador to the Philippines during our

courtesy meeting with him. Alongside, I further observed that most of the American people were against the international policies for militarization and invasion of other countries even after the blast of the twin towers in New York. Moreover, we took a field trip in neighboring areas such as Indianapolis. It enhanced our knowledge on community development works. There were host organizations which shared their insights and best practices in the field including cultural sensitivity, importance of partnerships, utilization of community resources, establishing trust and confidence with local leaders and more.

Five months later, I was given an opportunity to be part of the JICA program for youth empowerment specifically in observing success stories of post-war reconstruction and peace-building efforts in Hiroshima, Japan. We discerned how they were challenged to move forward after serious devastations caused by nuclear weapons during World War II. There were sixteen (16) privileged participants from all over the Philippines representing different backgrounds, cultures and religions. Our journey was one of the fruitful experiences anyone can have. They were vast learnings inculcated both in theory and practice. What made it impressive was that after more than sixty years of desolation, we witnessed total transformation in communities now. The number of police officers in one populated area was minimal yet peace and stability was well established. Leadership by example was promoted in all agencies and departments in the bureaucracy. We observed that even at ten in the evening, there were still workers operating at that time. They were so devoted to their jobs. They saved their resources at the bank to open more investments to generate more employment while spending their time efficiently. They loved and supported their own crafts and talents. Even in language, our host lecturers used Japanese in presentations even they know how to speak English. They practiced trial and error until their work and discoveries become excellent. Policy reforms coupled with people participation was one of the values they possessed to be more progressive. For them, peace always started within themselves. They showed love and acceptance rather than hatred. They always obeyed and respected their leaders and they think globally but they work locally. These were some of my learnings and observations during our trip.



GPH and MILF Framework Agreement

JOINT GPH-MILF DRAFT

In the Name of God, the Beneficent, the Merciful

FRAMEWORK AGREEMENT ON THE BANGSAMORO

The Philippine Government (GPH) and the Moro Islamic Liberation Front (MILF) herein referred to as the Parties to this Agreement, HAVE AGREED AND ACKNOWLEDGED AS FOLLOWS:

I. ESTABLISHMENT OF THE BANGSAMORO

1. The Parties agree that the status quo is unacceptable and that the Bangsamoro shall be established to replace the Autonomous Region in Muslim Mindanao (ARMM). The Bangsamoro is the new autonomous political entity (NPE) referred to in the Decision Points of Principles as of April 2012.

2. The government of the Bangsamoro shall have a ministerial form.

The Parties agree to entrench an electoral system suitable to a ministerial form of government. The electoral system shall allow democratic participation, ensure accountability of public officers primarily to their constituents and encourage formation of genuinely principled political parties. The electoral system shall be contained in the Bangsamoro Basic Law to be implemented through legislation enacted by the Bangsamoro Government and correlated with national laws.

3. The provinces, cities, municipalities, barangays and geographic areas within its territory shall be the constituent units of the Bangsamoro.

The authority to regulate on its own responsibility the affairs of the constituent units is guaranteed within the limit of the Bangsamoro Basic Law. The privileges already enjoyed by the local government units under existing laws shall not be diminished unless otherwise altered, modified or reformed for good governance pursuant to the provisions of the Bangsamoro local government code.

4. The relationship of the Central Government with the Bangsamoro Government shall be asymmetric.

5. The Parties recognize Bangsamoro identity. Those who at the time of conquest and colonization were considered natives or original inhabitants of Mindanao and the Sulu archipelago and its adjacent islands including Palawan, and their descendants whether of mixed or of full blood shall have the right to identify themselves as Bangsamoro by ascription or self-ascription. Spouses and their descendants are classified as Bangsamoro. The freedom of choice of other Indigenous peoples shall be respected.

II. BASIC LAW

1. The Bangsamoro shall be governed by a Basic Law. 2. The provisions of the Bangsamoro Basic Law shall be consistent with all agreements of the Parties. 3. The Basic Law shall reflect the Bangsamoro system of life and meet internationally accepted standards of governance. 4. It shall be formulated by the Bangsamoro people and ratified by the qualified voters within its territory.

III. POWERS

1. The Central Government will have reserved powers, the Bangsamoro Government shall have its exclusive powers, and there will be concurrent powers shared by the Central Government and the Bangsamoro Government.

The Annex on Power Sharing, which includes the principles on intergovernmental relations, shall form part of this Agreement and guide the drafting of the Basic Law.

2. The Central Government shall have powers on:

- a) Defense and external security
- b) Foreign policy
- c) Common market and global trade, provided that the power to enter into economic agreements already allowed under Republic Act No. 9054 shall be transferred to the Bangsamoro
- d) Coinage and monetary policy
- e) Citizenship and naturalization
- f) Postal service

This list is without prejudice to additional powers that may be agreed upon by the Parties.

3. The Parties recognize the need to strengthen the Shari'ah courts and to expand their jurisdiction over cases. The Bangsamoro shall have competence over the Shari'ah justice system. The supremacy of Shari'ah and its application shall only be to Muslims.

4. The Bangsamoro Basic Law may provide for the power of the Bangsamoro Government to accredit halal-certifying bodies in the Bangsamoro.

5. The Bangsamoro Basic Law shall provide for justice institutions in the Bangsamoro. This includes:

- a) The competence over the Shari'ah justice system, as well as the formal institutionalization and operation of its functions, and the expansion of the jurisdiction of the Shari'ah courts;
 - b) Measures to improve the workings of local civil courts, when necessary; and
 - c) Alternative dispute resolution systems.
6. The customary rights and traditions of indigenous peoples shall be taken into consideration in the formation of the Bangsamoro's justice system. This may include the recognition of indigenous processes as alternative modes of dispute resolution.

IV. REVENUE GENERATION AND WEALTH SHARING

1. The parties agree that wealth creation (or revenue generation and sourcing) is important for the operation of the Bangsamoro.

2. Consistent with the Bangsamoro Basic Law, the Bangsamoro will have the power to create its own sources of revenues and to levy taxes, fees, and charges, subject to limitations as may be mutually agreed upon by the Parties. This power shall include the power to determine tax bases and tax rates, guided by the principles of devolution of power, equalization, equity, accountability, administrative simplicity, harmonization, economic efficiency, and fiscal autonomy.

3. The Bangsamoro will have the authority to receive grants and donations from domestic and foreign sources, and block grants and subsidies from the Central Government. Subject to acceptable credit worthiness, it shall also have the authority to contract loans from domestic and foreign lending institutions, except foreign and domestic loans requiring sovereign guaranty, whether explicit or implicit, which would require the approval of the Central Government.

4. The Bangsamoro shall have a just and equitable share in the revenues generated through the exploration, development or utilization of natural resources obtaining in all the areas/territories, land or water, covered by and within the jurisdiction of the Bangsamoro, in accordance with the formula agreed upon by the Parties.

5. The Bangsamoro may create its own auditing body and procedures for accountability over revenues and other funds generated within or by the region from external sources. This shall be without prejudice to the power, authority and duty of the national Commission on Audit to examine, audit and settle all accounts pertaining to the revenues and the use of funds and property owned and held in trust by any government instrumentality, including GOCCs.

6. The details of revenue and wealth sharing arrangements between the Central Government and the Bangsamoro Government shall be agreed upon by the Parties. The Annex on Wealth Sharing shall form part of this Agreement.

7. There shall be an intergovernmental fiscal policy board composed of representatives of the Bangsamoro and the Central Government in order to address revenue imbalances and fluctuations in regional financial needs and revenue-raising capacity. The Board shall meet at least once in six (6) months to determine necessary fiscal policy adjustments, subject to the principles of intergovernmental relations mutually agreed upon by both Parties. Once full fiscal autonomy has been achieved by the Bangsamoro then it may no longer be necessary to have a representative from the Central Government to sit in the Board. Fiscal autonomy shall mean generation and budgeting of the Bangsamoro's own sources of revenue, its share of the internal revenue taxes and block grants and subsidies remitted to it by the central government or any donor.

8. The Parties agree that sustainable development is crucial in protecting and improving the quality of life of the Bangsamoro people. To this end, the Bangsamoro shall develop a comprehensive framework for sustainable development through the proper conservation, utilization and development of natural resources. For efficient coordination and assistance, the Bangsamoro legislative body shall create, by law, an intergovernmental body composed of representatives of the Bangsamoro and the Central Government, which shall ensure the harmonization of environmental and developmental plans, as well as formulate common environmental objectives.

V. TERRITORY

1. The core territory of the Bangsamoro shall be composed of:

- (a) the present geographical area of the ARMM;
- (b) the Municipalities of Baloi, Munai, Nunungan, Pantar, Tagoloan and Tangkal in the province of Lanao del Norte and all other barangays in the Municipalities of Kabacan, Carmen, Aleosan, Pigkawayan, Pikit, and Midsayap that voted for inclusion in the ARMM during the 2001 plebiscite;
- (c) the cities of Cotabato and Isabela; and (d) all other contiguous areas where there is a resolution of the local government unit or a petition of at least ten percent (10%) of the qualified voters in the area asking for their inclusion at least two months prior to the conduct of the ratification of the Bangsamoro Basic Law and the process of delimitation of the Bangsamoro as mentioned in the next paragraph.

2. The Parties shall work together in order to ensure the widest acceptability of the Bangsamoro Basic Law as drafted by the Transitory Commission and the core areas mentioned in the previous paragraph, through a process of popular ratification among all the Bangsamoro within the areas for their adoption. An international third party monitoring team shall be present to ensure that the process is free, fair, credible, legitimate and in conformity with international standards.

3. Areas which are contiguous and outside the core territory where there are substantial populations of the Bangsamoro may opt anytime to be part of the territory upon petition of at least ten percent (10%) of the residents and approved by a majority of qualified voters in a plebiscite.

4. The disposition of internal and territorial waters shall be referred to in the Annexes on Wealth and Power Sharing.

5. Territory refers to the land mass as well as the maritime, terrestrial, fluvial and alluvial domains, and the aerial domain and the atmospheric space above it. Governance shall be as agreed upon by

the parties in this agreement and in the sections on wealth and power sharing.

6. The Bangsamoro Basic Law shall recognize the collective democratic rights of the constituents in the Bangsamoro.

VI. BASIC RIGHTS

1. In addition to basic rights already enjoyed, the following rights of all citizens residing in the Bangsamoro bind the legislature, executive and judiciary as directly enforceable law and are guaranteed:

- a. Right to life and to inviolability of one's person and dignity;
- b. Right to freedom and expression of religion and beliefs;
- c. Right to privacy;
- d. Right to freedom of speech;
- e. Right to express political opinion and pursue democratically political aspiration;
- f. Right to seek constitutional change by peaceful and legitimate means;
- g. Right of women to meaningful political participation, and protection from all forms of violence;
- h. Right to freely choose one's place of residence and the inviolability of the home;
- i. Right to equal opportunity and non-discrimination in social and economic activity and the public service, regardless of class, creed, disability, gender and ethnicity;
- j. Right to establish cultural and religious associations;
- k. Right to freedom from religious, ethnic and sectarian harassment; and
- l. Right to redress of grievances and due process of law.

2. Vested property rights shall be recognized and respected. With respect to the legitimate grievances of the Bangsamoro people arising from any unjust dispossession of their territorial and proprietary rights, customary land tenure or their marginalization shall be acknowledged. Whenever restoration is no longer possible, the Central Government and the Government of the Bangsamoro shall take effective measures for adequate reparation collectively beneficial to the Bangsamoro people in such quality, quantity and status to be determined mutually.

3. Indigenous peoples' rights shall be respected.

4. The Central Government shall ensure the protection of the rights of the Bangsamoro people residing outside the territory of the Bangsamoro and undertake programs for the rehabilitation and development of their communities. The Bangsamoro Government may provide assistance to their communities to enhance their economic, social and cultural development.

VII. TRANSITION AND IMPLEMENTATION

1. The Parties agree to the need for a transition period and the institution of transitional mechanisms.

2. The Parties agree to adopt and incorporate an Annex on Transitional Arrangements and Modalities, which forms a part of this Framework Agreement.

3. There shall be created a Transition Commission through an Executive Order and supported by Congressional Resolutions.

4. The functions of the Transition Commission are as follows:

- a. To work on the drafting of the Bangsamoro Basic Law with provisions consistent with all agreements entered and that may be entered into by the Parties;
- b. To work on proposals to amend the Philippine Constitution for the purpose of accommodating and entrenching in the constitution the agreements of the Parties whenever necessary without derogating from any prior peace agreements;
- c. To coordinate whenever necessary development programs in Bangsamoro communities in conjunction with the MILF Bangsamoro Development Agency (BDA), the Bangsamoro Leadership and Management Institute (BLMI)

and other agencies.

5. The Transition Commission shall be composed of fifteen (15) members all of whom are Bangsamoro. Seven (7) members shall be selected by the GPH and eight (8) members, including the Chairman, shall be selected by the MILF.

6. The Transition Commission will be independent from the ARMM and other government agencies. The GPH shall allocate funds and provide other resources for its effective operation. All other agencies of government shall support the Transition Commission in the performance of its tasks and responsibilities until it becomes functus officio and cease to exist.

7. The draft Bangsamoro Basic Law submitted by the Transition Commission shall be certified as an urgent bill by the President.

8. Upon promulgation and ratification of the Basic Law, which provides for the creation of the Bangsamoro Transition Authority (BTA), the ARMM is deemed abolished.

9. All devolved authorities shall be vested in the Bangsamoro Transition Authority during the interim period. The ministerial form and Cabinet system of government shall commence once the Bangsamoro Transition Authority is in place. The Bangsamoro Transition Authority may reorganize the bureaucracy into institutions of governance appropriate thereto.

10. The Bangsamoro Transition Authority shall ensure that the continued functioning of government in the area of autonomy is exercised pursuant to its mandate under the Basic Law. The Bangsamoro Transition Authority will be immediately replaced in 2016 upon the election and assumption of the members of the Bangsamoro legislative assembly and the formation of the Bangsamoro government.

11. There will be created a third party monitoring team to be composed of international bodies, as well as domestic groups to monitor the implementation of all agreements.

12. At the end of the transition period, the GPH and MILF Peace Negotiating Panels, together with the Malaysian Facilitator and the Third Party Monitoring Team, shall convene a meeting to review, assess or evaluate the implementation of all agreements and the progress of the transition. An 'Exit Document' officially terminating the peace negotiation may be crafted and signed by both Parties if and only when all agreements have been fully implemented.

13. The Negotiating Panel of both Parties shall continue the negotiations until all issues are resolved and all agreements implemented.

VIII. NORMALIZATION

1. The Parties agree that normalization is vital to the peace process. It is through normalization that communities can return to conditions where they can achieve their desired quality of life, which includes the pursuit of sustainable livelihoods and political participation within a peaceful deliberative society.

2. The aim of normalization is to ensure human security in the Bangsamoro. Normalization helps build a society that is committed to basic human rights, where individuals are free from fear of violence or crime and where long-held traditions and value continue to be honored. Human insecurity embraces a wide range of issues that would include violation of human and civil rights, social and political injustice and impunity.

3. As a matter of principle, it is essential that policing structure and arrangement are such that the police service is professional and free from partisan political control. The police system shall be civilian in character so that it is effective and efficient in law enforcement, fair and impartial as well as accountable under the law for its action, and responsible both to the Central Government and the Bangsamoro Government, and to the communities it serves.

4. An independent commission shall be organized

by the Parties to recommend appropriate policing within the area. The commission shall be composed of representatives from the parties and may invite local and international experts on law enforcement to assist the commission in its work.

5. The MILF shall undertake a graduated program for decommissioning of its forces so that they are put beyond use.

6. In a phased and gradual manner, all law enforcement functions shall be transferred from the Armed Forces of the Philippines (AFP) to the police force for the Bangsamoro.

The Parties agree to continue negotiations on the form, functions and relationship of the police force of the Bangsamoro taking into consideration the results of the independent review process mentioned in paragraph 4.

7. The Joint Coordinating Committees on Cessation of Hostilities (JCCCH) as well as the Ad hoc Joint Action Group (AHJAG) with the participation of the International Monitoring Team (IMT) shall continue to monitor the ceasefire agreement until the full decommissioning of the MILF forces. These existing coordinating mechanisms shall be the basis for the creation of a Joint Normalization Committee (JNC) to ensure the coordination between the Government and remaining MILF forces, and through which MILF shall assist in maintaining peace and order in the area of the Bangsamoro until decommissioning shall have been fully completed.

8. Both Parties commit to work in partnership for the reduction and control of firearms in the area and the disbandment of private armies and other armed groups.

9. The details of the normalization process and timetables for decommissioning shall be in an Annex on Normalization and shall form part of this Agreement.

10. The Parties agree to intensify development efforts for rehabilitation, reconstruction and development of the Bangsamoro, and institute programs to address the needs of MILF combatants, internally displaced persons, and poverty-stricken communities.

11. The Parties recognize the need to attract multi-donor country support, assistance and pledges to the normalization process. For this purpose, a Trust Fund shall be established through which urgent support, recurrent and investment budget cost will be released with efficiency, transparency and accountability. The Parties agree to adopt criteria for eligible financing schemes, such as, priority areas of capacity building, institutional strengthening, impact programs to address imbalances in development and infrastructures, and economic facilitation for return to normal life affecting combatant and non-combatant elements of the MILF, indigenous peoples, women, children, and internally displaced persons.

12. The Parties agree to work out a program for transitional justice to address the legitimate grievances of the Bangsamoro people, correct historical injustices, and address human rights violations.

IX. MISCELLANEOUS

1. This Agreement shall not be implemented unilaterally.

2. The Parties commit to work further on the details of the Framework Agreement in the context of this document and complete a comprehensive agreement by the end of the year.

REFLECTIONS ON THE FRAMEWORK AGREEMENT ON THE BANGSAMORO

by Masbud "Skip" A. Gaima II

Philippine President Benigno "Noynoy" Simeon Cojuangco Aquino III surprised the Filipino nation when he formally announced in October 2012 the signing between the Government of the Philippines (GPH) and the Moro Islamic Liberation Front (MILF) of the Framework Agreement on the Bangsamoro (herein referred to as framework agreement) as a roadmap to peacefully and finally end the longest running conflict in Southeast Asia, widely known as the Bangsamoro problem or Mindanao conflict. Generally, the civilian population belonging to different sectors and persuasions positively welcomed the historic development in the peace negotiation as a necessary stride towards meaningful and enduring peace in the Bangsamoro homeland.

Meanwhile, the political opposition had the misgivings and reservations on the peace pact and at the most pointed out that the agreement should not be contrary to the constitution. Politics as usual is the basis of the political opposition in defining the peace initiative of any administration and not the final resolution of the conflict. On the other viewpoint, the Moro National Liberation Front (MNLF) had manifested their concerns and unsolicited remarks on the framework agreement because the new agreement has overshadowed the Final Peace Agreement of 1996 which was entered into between the Philippine government and the MNLF with the auspices of the Organization of Islamic Conference (OIC). MNLF Chairman Nur Misuari used to describe the GPH-MILF peace talks as illegal by quoting an American diplomatic official.

The Framework Agreement on the Bangsamoro is actually a revised version of the controversial Memorandum of Agreement on Ancestral Domain (MOA-AD) which the Supreme Court (SC) declared against the Philippine Constitution in 2008. But the SC allowed the re-writing of the MOA-AD without derogation in the substantive provisions of the agreement in question. The concepts and principles employed in the present agreement are fundamentally the same with the consensus points reached by the parties as well as with the provisions of the MOA-AD. Only the terminologies and writing styles were changed. If only the Arroyo administration held a strong stand on the peace deal and determined to ink a peace accord, we can simply reason out that the wasted lives and resources when the conflict in 2008 erupted could have been prevented.

It behooves upon us to share our observations on the now famous framework agreement. First, some of the significant provisions particularly on powers conferred in the framework agreement already existed in the final peace agreement inked between the government

and the MNLF. Second, autonomy is now highly emphasized in the current agreement. This was not found in the provisions of the initialed but unsigned MOA-AD. What was envisaged in the MOA-AD was an associative relationship based on the concept of Free Associated States in the Oceania and in Latin America. Yet asymmetrical political concept is written in the framework agreement. Third, the Bangsamoro Juridical Entity in the MOA-AD is now reduced only to Bangsamoro. The Juridical Entity is shed off in the present agreement. It is explicitly stated in the framework agreement the form of governance which is ministerial system. Fourth, the territory covered by the new autonomous entity is much lesser than those covered by the 1976 Tripoli Agreement signed by the government and the MNLF. Fifth, the basic rights written in detail in the framework agreement should be enshrined and incorporated in the crafting of the Basic Law rather than in the former. This is to avoid redundancy. Sixth, the Transition Commission is similar to the Regional Consultative Commission (RCC) organized by the government. Seventh, the Bangsamoro Transition Authority (BTA) is the same idea with the MNLF's concept of Provisional Government. Eighth, the Bangsamoro Development Agency (BDA) and Bangsamoro Leadership and Management Institute (BLMI) are relatively new concepts which could not be found in the government-MNLF peace accord. Ninth, decommissioning is a term popularized by the British government and Irish Republican Army (IRA) when they entered into an agreement which is known as the Good Friday Agreement. Decommissioning simply means the surrender of fire powers by the revolutionary forces. This should be discussed in the last stage of the implementing mechanism of the framework agreement to ensure the success of the peace process and to avoid perceived insincerity in the course of the implementation of the gains of peace. Tenth, the Shari'ah will be strengthened in the new agreement. The FPA also talked about the Shari'ah. We will presume that Islamic penal laws will be included in this expanded Shari'ah system. Lastly, a good point is the provision under Miscellaneous which says that the agreement should not be implemented unilaterally. This is probably to deter the government unilateral implementation of the framework agreement as it was experienced in the government-MNLF peace process.

In fine, I laud and salute the genius of the crafters of the framework agreement. The uncanny simplicity of its provisions that even laypersons would understand without being bemused of its intricacies and its purposeful responsiveness to the Bangsamoro question is worth noting. We should support these gains of the peace process because after all we are the final and ultimate

end-users of these peace dividends. As definitive people in the Bangsamoro homeland, we do hope that the framework agreement will solve our legitimate socio-political grievances.

ISLAMOPHOBIA

by SRKA

The Muslim world dramatically changed after 9/11. It gave birth to the term, more of a mental conditioning I should say, ISLAMOPHOBIA. Just hearing the word, it can be likened to a dreadful disease or a form of racial discrimination perhaps. But way, way back when I was younger (before 9/11), prejudice against Muslims was nothing new. Even my friends jokingly called me "terrorista" (terrorist in the Cebuano dialect) because I am a Muslim living in a community dominated by non-Muslims. Subconsciously, it hurts. I have not harmed anyone physically but the mainstream generalization lingers that followers of Islam are scary and violent, hence should be avoided.

Diane Frost in an International Journal of Sociology published in 2008 defines islamophobia as anti-Muslim feeling and violence based on "race" and/or religion. Even scholars could not even tell the difference between Islam and Muslim after all. As it had been said, Islam is perfect while Muslims are not. Putting Islam in such a deranged state is unforgivable. These anti-Islamic perspectives have been feeding innocent minds destroying any possible peace and unity among nations.

Belief in Islam is not merely an ideology; it is a way of life. It is what Muslims are obligated to perform as revealed in the Holy Book, Qur'an. Therefore, Islam and Muslim should not be used interchangeably as many writers erroneously did.

This is where media comes in. If day by day, western TV acclimatizes the minds of viewers on islamophobia, then hatred and irrational fear for Islam and Muslims remain. This was strongly depicted in the controversial film, "Innocence of Muslims" where its trailer posted in YouTube attacked Prophet Muhammad causing protests to roll all over the world. Just because Muslims resist western, democratic values do not mean they should be treated with hostility and disdain. Where is the essence of diversity here? They are still humans, thus, should be entitled the same respect and acceptance as in other religious believers.

Surprisingly though, an English writer named Paul Jackson wrote that consequently, the term islamophobia is "losing much [of its] analytical value." Where westerners created an unimaginable case of stereotyping against Muslims, this criticism has become dismissible because it is simply blind condemnation without concrete basis. The false accusations resulting to the Iraqi War and the recent Palestine armed clashes only caused lives of innocent civilians because they failed to prove guilt of Muslims. It disappointed the goal of constructive criticism.

The cliché "little knowledge is dangerous" is indeed true insofar as Islam is concerned. Those who promoted islamophobia do not know what Islam really is. If only these critics consider knowing Islam first and keep an open mind then they would appreciate the sincerity of this monotheistic religion followed by almost 2 billion people globally and is speedily growing in number.

Photo Gallery

Local Mediators





Local Mediators in Groups



Security Sectors Engagement



More than four hundred (400) military and police enforcers underwent training on traditional conflict mediation and Meranao cultural sensitivity training.

Actual Local Conflict Resolution using Traditional Mechanisms



One hundred sixty three (163) local conflicts or “rido” were formally resolved in partnership with local and clan mediators.

Enhancing Local Governance



There were over seven (7) pilot barangays trained in the formulation of Barangay Development Plan such as Barangay Olama of Binidayan, Barangay Lumbac of Balabagan, Barangay Dimarao of Bacolod, Barangays Tanglaw, Pantaon and Piangamangaan of Poona Piagapo aimed at enhancing local governance.

Clan Peace Organizing of Denian Rengco and Pinagundo Clans



Two (2) additional clans were organized to improve local security relations and clan empowerment for peace building.

Launching of Denian Rengco Clan Salsilah



Denian Rengco Clan is one of the potential clans in Lanao particularly in the Municipality of Balabagan, Marogong, Kapatagan and other neighboring areas working on peace-building activities.

Launching of Pinagundo Clan Salsilah



Improving the clan relationship among Pinagundo members in Butig after they were organized while compiling their clan Salsilah.

Capacity Building and Skills Enhancement



Conflict Management Workshop on Jan 26-29, 2012 at Maigo, LDN



Strategic Planning Workshop of clan elders of Madaya in the finalization of organizational policies in January 2010.



Workshop on Good Governance of Barangay Olama of Binidayan and Lumbac of Balabagan on April 28-29, 2012.



Sixty (60) local leaders in five municipalities graced the conflict mediation activity on March 4-5, 2010.



Strategic Planning and Peace Education Workshop among Pinagundo and Denian Rengko clans on July 7-8, 2012.



More than 60 local leaders of Polonion Emirates attended the Peace Forum on Sept 12, 2012.



Signing of MOU between the 4 clans and RIDO, Inc. for the implementation of Peace Enterprise Project on Oct 15, 2012.



Kalilintad Peace Summit on Jan 9-10, 2012 at Iligan City



Conflict Management Workshop on Jan 26-29, 2012 at Maigo, LDN



Health Summit Forum on July 13, 2012 at Taraka, LDS.



Consultative Meeting & Planning Activity for the launching of Clan Empowerment Project on Nov 26, 2012.



FGD and Critiquing Activity in the documentation of indigenous speeches for peace dialogue on Nov 23, 2012.



Project Study Workshop Activity on Peace Enterprise Project on Oct 14-15, 2012.



Tara Clan Peace Forum on January 21, 2012 at Baloi, LDN.

Capacity Building and Skills Enhancement



Balabagan delegates during CMT



Ms. Katrina from TAF with local elders



Col. Llorca with local partners during CMT



Signing of Wall of Peace among local leaders



Signing of Wall of Peace among local leaders



CRT among Madaya elders



Women's sector delegates for good governance



Adaption of BDP for Brgy. Olama and Lumbac



Peace Signing of MOU of Polonian and Brigade



Awards Night among local partners



Radapan Clan meeting for peace enterprise



Polonian Emirates meeting for peace enterprise



Awarding of token to Polonian Emirates



Peace Enterprise Workshop Activity



Col. Magsalos with local partners meeting



Consultative Planning meeting with local leaders



Madaya elders for Peace Enterprise activity.



Madaya clan delegates during Kalilintad Forum.



Denian Rengko Clan plenary



Community Assembly in Barangay Dimarao



Pinagundo Clan Plenary meeting



Taraka delegates during Peace Summit



Municipal Peace Summit in Balabagan



Awarding among health team workers in Taraka.



Dialogue among Nunungan elders



Binidayan delegates during CRT



DOH Officials during Health Summit



Col Llorca with women's sector during CRT.

Clan Peace Forum and Gatherings



Madaya Clan Institutional meeting.



Radapan Consultation and Dialogue



Dialogue with Madaya elders



Madaya Clans Elders Dialogue & Meeting



Tara Clan Peace Forum



Radapan Clan Peace Forum



Radapan Peace Forum



Turnover of resources to Madaya officers



Islamic Seminar of Madaya Clan elders



Opening of Madaya Rice Trading



Macabago Clan Institutional Meeting



Macabago Clan Peace Forum



Tara Clan Cooperative Meeting



Madaya clan elders Coop meeting



Enterprise Meeting of Madaya Clan



Dialogue of Madaya Clan



Tara Clan General Assembly



Policy Formulation of Radapan Clan



First Assembly of Tara Clan



Radapan Clan Cooperative meeting



Policy Formulation of Tara Clan



Radapan Clan Cooperative Meeting



Radapan Coop Meeting



Radapan Clan Institutional Meeting



Oath Taking of Madaya Youth Org



Macabago Clan Assembly



Madaya Clan Institutional Meeting



Second General Assembly of Radapan Clan



Radapan General Assembly



Oath Taking of Radapan Coop Officers



Polonian Emirates Coop Meeting



Polonian Emirates Coop Meeting



Tara Clan Second Assembly



Madaya Clan Peace Forum

Strengthening Traditional Structure and Leadership



Enthronement rites of Sultanate of Diamla sa Nunungan, Sultanate of Puned in Pantao Ragat and Sultanate of Radapan in Poona Piagapo, Lanao del Norte.

Local Government Partnership Building



Youth Empowerment Initiatives



Early Recovery and Rehabilitation Project 1



Early Recovery and Rehabilitation Project 2



Relief Operation and Local Speakers



Bridging Partners and Networks



Presenter from Ifugao University during Peace Caravan



UN Volunteers attending Peace Caravan



Student scholars from Ifugao during Peace Forum



Visits of UK-DFID evaluators in Marawi City



Malaysian diplomats visit in Sultan Kudarat



Dr. Russell visits Marawi for interviews to CSOs



NGO partners for conflict mitigation in Lanao



TAF Partners Meeting



BDSP Workshop in North Cotabato



Exposure in North Cotabato for BDSP workshop



Presenter during NCFM FGD in Lanao



Resource person from Jolo during UMI Launching



Visit of US Embassy diplomats in Marawi



Development Entrepreneur Workshop in Sep 2011



Visit to Eco-Tourism in Cebu City



Visit of Hiroshima friends in Feb 2012



Unifying Legal Aid Workshop on Oct. 26-29, 2011



Visit of Malaysian diplomats in ARMM



Meeting with Islamic professors from Tawi-Tawi



Courtesy visits to Basilan State College President



Meeting with Basilan College University professors



Outcomes Mapping Workshop in Oct 2012



Environmental Workshop at Cebu City in Oct 2011



Binidayan delegates during CRT



Provincial Consultative Meeting at MSU Gensan on Dec 9, 2012.



ERRCM closing program in Dec. 2012



City Peace Council Meeting



Peace Caravan in Ifugao in Feb 2012

VISION

RIDO Inc. envisions to harness the role and strengthen the potentials of traditional structures, leaders and mechanisms for the prevention and resolution of family, clan and inter-ethnic conflicts and for the promotion of Culture of Peace.

MISSION

To uphold traditional systems, institutions and values in achieving peace and development.

GOALS

1. To help prevent family / clan feuds or conflicts and addressing identified causes.
2. To help break the cycle of family / clan feuds or conflicts and addressing the effects to its direct and indirect victims.
3. To link different clans of the four confederations of Lanao in promoting culture of peace in Maranao society.



Omaina
Administrative Officer



Grace
Finance Officer



Fahad
Community Facilitator



Aya
Clan Organizer



Faridah
Enterprise Coordinator



Hayni
Assistant Staff and Volunteer



Pogio
Executive Officer

Board of trustees of RIDO Inc.

President: **Regina S. Antequisa**
Vice President: **Norlayne Atar**
Secretary: **Halil L. Amerol**
Treasurer: **Luis Adiong**
Auditor: **Prof. Masbud Gaima**
Member: **Atty. Abdulgapor Alonto Jr**
Executive Director: **Abdul Hamidullah T. Atar**

Staff and Volunteer:

Omaina S. Marabur – Admin. Officer
Sahira A. Tominaman – Finance Officer
Mohammad Ali Gabriel - Clan Organizer
Hayadullah Tominaman - Facilitator
Fahad Salic – Facilitator
Farida Pagalad – Enterprise Coordinator
Olomodin Batugan – Volunteer
Rohairah Sumndad – Volunteer

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