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TABLE OF CONTENTS

Preface	iii
I. Articles	1
II. Books	203
III. Bibliographies	249
IV. Videos/Images	252
V. Websites	254
VI. Others (Interviews/biographies/dictionaries)	260

PREFACE

This project is part of eMindanao Library, an electronic, digitized collection of materials being established by the Center for Philippine Studies, University of Hawai'i at Mānoa. At present, this annotated bibliography is a work in progress envisioned to be published online in full, with its own internal search mechanism. The list is drawn from web-based resources, mostly articles and a few books that are available or published on the internet. Some of them are born-digital with no known analog equivalent. Later, the bibliography will include printed materials such as books and journal articles, and other textual materials, images and audio-visual items. eMindanao will play host as a depository of such materials in digital form in a dedicated website. Please note that some resources listed here may have links that are "broken" at the time users search for them online. They may have been discontinued for some reason, hence are not accessible any longer.

Materials are broadly categorized into the following:

- *Articles*
- *Books*
- *Bibliographies*
- *Videos/Images*
- *Websites, and*
- *Others (Interviews/ Biographies/ Dictionaries)*

Updated: December 31, 2015

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Center for Philippine Studies
University of Hawai'i at Mānoa
1890 East-West Road, Moore 416
Honolulu, Hawaii 96822
Email: fm@hawaii.edu
Phone: (808) 956-6086
Fax: (808) 956-2682

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I. ARTICLES/BOOKS

- 1st Battalion 22nd Infantry. “Mindanao Campaigns 1904-1905 and Jolo Campaign 1905.” <http://1-22infantry.org/campaign/campaignpageone.htm>.

These accounts of the 1st Battalion of the 22nd Infantry provide rich sources of data on US military operations in Mindanao, such as the Mindanao campaigns during 1904-1905, and the Jolo campaign 1905. With photos by Parker Hitt. The accounts in html format are detailed below as follows:

1. 1st Battalion -22nd infantry and the Moros. <http://1-22infantry.org/history3/moros.htm>
2. Mindanao Operations 1904-1905. <http://1-22infantry.org/history3/1904-05.htm>
3. The Datu Ali Expedition, 1905. <http://1-22infantry.org/history3/ali.htm>
4. Gunboats on Lake Lanao 1904-1905. <http://1-22infantry.org/history3/lanao.htm>
5. The Ramaian Expedition 1904. <http://1-22infantry.org/history3/ramaien.htm>
6. Sgt Grover C. Hart. <http://1-22infantry.org/history/hartpageone.htm>
7. The Third Sulu Expedition. <http://1-22infantry.org/history3/sulu.htm>
8. The Taraca Expedition April 1904. <http://1-22infantry.org/history3/taraca.htm>

- 1st Battalion 22nd Infantry. “The 22nd Infantry and the Moros – Introduction,” <http://1-22infantry.org/history3/moros.htm>.

A brief narrative of the involvement of the 22nd Infantry in the military campaign on the Moros, particularly in Lake Lanao and Cotabato. Mentions the operation against Datu Ali. Photos of Datu Grande from Lake Lanao, a friend of the American (amigo), and Signal Hill, in Marawi.

- 1st Battalion 22nd Infantry. “The Datu Ali Expedition -1905,” <http://1-22infantry.org/history3/ali.htm>.

A brief account of the campaign against Datu Ali under the command of Capt Frank R. McCoy. Photos of these two men are shown in this article. The narrator suggests to readers to visit the work of Robert Fulton, author of *Moroland: The History of Uncle Sam and the Moros 1899-1920*. Oregon: Tumalo Creek Press, Bend, 2007, 2009, for a full account of this campaign.

- 1st Battalion 22nd Infantry. “Gunboats on Lake Lanao 1904-1905.” <http://1-22infantry.org/history3/lanao.htm>.

This article is a reproduction of the work of Parker Hitt, *Amphibious Infantry A Fleet On Lake Lanao*, US Naval Institute Proceedings, 1938. It describes the boats sunk by the retreating Spanish troops in Lake Lanao on the eve of the Spanish-American War. The American troops raised these boats and made them operational for use in the Moro campaign around Lake Lanao. Photos of the boats are shown, together with scenes of Marawi and Parker Hitt. A map of Lake Lanao is also found here.

- 1st Battalion 22nd Infantry. “Operations 1904 – 1905,” <http://1-22infantry.org/history3/1904-05.htm>.

A series of US military operations around Lake Lanao, with body count of casualties, is provided here. Photos of a Moro cotta, gunboat *Flake*, and soldiers of the 22nd Infantry shown.

- 1st Battalion 22nd Infantry. “The Ramaian Expedition 1904,” <http://1-22infantry.org/history3/ramaian.htm>.

An account of the operation in Ramaian (spelled correctly as “Ramain”) that began on December 1903 is given here. Photographs of Pantar bridge (built by the Spanish), soldiers of the 22nd Infantry, and a Moro cotta in Ramain.

- 1st Battalion 22nd Infantry. “Sgt Grover C. Hart G Company 22nd Infantry,” <http://1-22infantry.org/history/hartpageone.htm>.

Sgt. Grover Hart (with photo) participated in the final campaign against Datu Ali. He is one of the 100 volunteers handpicked by Capt. McCoy, upon instruction from General Leonard Wood. to pursue Datu Ali. A brief account of the encounter is also provided here. The death of Ali is believed to have ended the rebellion in this part of Mindanao.

- 1st Battalion 22nd Infantry. “The Third Sulu Expedition,” <http://1-22infantry.org/history3/sulu.htm>.

This article narrates the third Sulu expedition on April 1905, with 13 officers and 279 soldiers from the 22nd Infantry participating. Mention is made of the Tausug leader, Pala, who is the object of the pursuit, but no details given. Casualties suffered by the troops are provided. Photos of a Moro cotta, soldiers of the 22nd Infantry.

- 1st Battalion 22nd Infantry. “The Taraca Expedition April 1904,” <http://1-22infantry.org/history3/taraca.htm>.

This expedition is led by General Leonard Wood. Under his command are the 2nd and 3rd battalions 22nd infantry; four troops 14th cavalry; four companies 17th infantry; six companies 23rd infantry; and one platoon 17th field artillery “The object of this campaign was to subdue the Maciu Moros. Two columns participated in the movement. The plan was for the larger column, under General Wood, to march from Camp Vicars around the southeast corner of the lake (Lanao) and unite with the smaller column from Marahui at a point one mile south of the Taraca river, the latter column to force a landing that could be used as a supply point for the entire command.”

- Abanes, Menandro S. “Ethno-religious identification and intergroup avoidance: An Empirical Studies on Muslim-Christian Relations in the Philippines.” *Nijmegen Studies in Development and Cultural Change* (NSDCC), Vol. 50, 310 pp. 2014. Pub. Lit Verlag. <http://www.lit-verlag.de/isbn/3-643-90580-2>.

This study focuses on the latent aspects of an ethno-religious conflict, describing why and how people avoid contact with 'out-groups. Their contact avoidance is largely based on the notion of power. The book shows how contact avoidance towards out-groups is related to people's ethno-religious identification. This is explained by various factors, such as a perceived group threat, out-group distrust, fundamentalism, quantity of contact, and direct experiences of violence. Finally, the book illustrates how education, mass media, and the history of conflict are related with intergroup contact avoidance. (Series: Nijmegen Studies in Development and Cultural Change (NICCOS) - Vol. 50) [Subject: Religious Studies, Christianity, Islamic Studies, Asian Studies]. Philippine population by ethnicity based on language (2010) – p. 15

Ethno-linguistic groups	No. of speakers	Percentage
Tagalogs	22,512,089	24.44
Bisaya/Binisaya	10,539,816	11.44
Cebuanos	9,125,637	9.91
Ilocanos	8,074,536	8.77
Ilonggos	7,773,655	8.44
Bicolanos	6,299,283	6.84
Maguindanaos	1,456,141	1.58
Maranaos	1,354,542	1.47
Tausugs	1,226,601	1.33
Chinese	85,509	0.001
Other Moro groups*	1,162,353	1.26
Indigenous peoples (incl Lumads)	7,616,159	8.27
Others (incl foreign languages)	14,865,207	16.14
Not reported	6,450	0.0001
Total	92,097,978	100.00

*Iranon (269,544) **Moros = 5.64% or 5,199,637 out of 92M in 2010**
 Yakan (202,314) Palawani (9,075) [not exactly a Muslim group]
 Sama (453,478) Sangil (16,014)
 Kalagan (68,442)
 Badjao (46,141)
 Kolibugan (40,323)
 Jama Mapun (39,953)
 Molbog (17,069)

- Abaya-Ulindang, Faina C. "Huks in the Land of Promise The Rise and Demise of Economic Development Corps," *Graduate Forum*, Vol 8, Nos. 1,2 & 3 (2010):107-206. Published by the College of Social Sciences and Humanities Graduate Program, Mindanao State University, Marawi City. <http://www.mediafire.com/?d0dd9gcos4i4ace>.

“This study investigates the history of the Economic Development Corporation (EDCOR) settlement project as an instrument of counter-insurgency during the 1950s and its relevance to the contemporary Mindanao unrest. [Three EDCOR sites were established in 1951 in Kapatagan, Lanao, and in Buldon and Alamada, both in Cotabato.] As an instrument of pacification, the governing philosophy of land settlements in Mindanao was traced to the homestead program of the American colonizers or as far back as the Spanish *reduccion*. Agricultural colonies were established in Cotabato and Lanao provinces during the first decade of American rule. These colonies were intended to assimilate the native Muslims with the Christianized Filipinos, or ‘to make a Filipino out of a Moro,’ according to Governor Carpenter of the Department of Mindanao and Sulu. Settlements were laid in such a way that the Filipino would have a Moro as neighbor. While the initial impetus for these projects were economic in nature, i.e., to increase the interaction between the native Muslims and Christianized Filipinos resulting in ‘cultural amalgamation’ was just as important.”

- Abaya-Ulindang, Faina C. "Slaves and Migrants During the Late 19th to Early 20th

Century: A Comparative Social History" *Graduate Forum*, Vol 5, Nos. 1&2 (2007):187-205. Mindanao State University, Marawi City. Full text will soon be available here.

- Abbas, Firdausi. "Analysis: On the 2012 MILF-PG Framework on the Bangsamoro," *Autonomy and Peace Review*, Special Publication (2012): 83-110. See also <http://moroist.blogspot.com/2012/12/analysis-on-2012-milf-pg-framework-on.html>.

The author criticizes the 2012 Framework Agreement on the Bangsamoro on the ground that it is confusing or misleading. Among the terms he disagrees on are "Bangsamoro," which is used to describe the people, the government or new political entity, and the name of the territory. He says the Muslims never used this word but Bangsa Moro, meaning a nation comprising the Moros. He also objects to certain usages in the framework. He concludes with a proposal as follows: "The proposed agreement between the MILF and the PG is contemplated to be the Bangsa Moro basic law and shall be the basis of the new organic act amendatory of RA 9054. It shall be the constitution of the new autonomous political entity. This is unacceptable - a constitution for the Bangsa Moro proposed and formulated by a handful of Moros who have arrogated unto themselves the authority to represent the Moro people with a handful of selected officials by Malacañang, brokered by Malaysia who is motivated by its own interest which has robbed the Tausug people of Sabah. It is as repugnant as the 1987 constitution that is the product of fifty Filipinos chosen by the then president."

- Abbas, Jamal Ashley Yahya. "Bangsa Moro Conflict – Historical Antecedent and Present Impact," (from a speech delivered in September 2000). Available at: <http://jamalashley.wordpress.com/2007/04/17/bangsa-moro-conflict-historical-antecedents-and-present-impact>.

Author is a Maranao (with Maguindanaon descent) blogger who probes into and analyzes the puzzling concept of Bangsamoro as a separate nation from the Filipino. He says the two groups were only merged into one after Philippine independence in 1946. He also debunks the myth of Moro backwardness, citing historical evidence of the once prosperous and powerful Sulu sultanate during the 16-17th centuries.

- Abbas, Jamal Ashley Yahya. "The Moro Sultanates" (2007), <http://jamalashley.wordpress.com/2007/04/16/the-moro-sultanates>.

Mr. Abbas traces the brief history of the major sultanates, particularly the Maguindanao, Maranao and Tausug, including the affected ethnic groups in these areas. The Maguindanao sultanates are divided into two major groups: the Sultanate of Maguindanao, the lower valley (*sa ilud*) kingdom, and the Sultanate of Buayan, the upper valley (*sa raya*) kingdom. In Sulu, there is just one sultanate, with many competing claimants to the crown. In Lanao, the ranao confederation of sultanates exist.

- Abinales, Patricio N. "Let them Eat Rats! The Politics of Rodent Infestation in Post-War Philippines." *Philippine Studies*, Vol 60 (2012): 67-99.

Part of the article focuses on Cotabato, where rats have an interesting connection with a group of people (they call themselves *ilaga*, Ilonggo for rat) who organized themselves against Muslims during the 1970s. It then subtly shifted the problem of rat infestation to the danger created by the Ilaga as a paramilitary group opposed to Muslims.

- Abinales, Patricio N. "Warlords of the Republic," *Philippine Daily Inquirer*, Dec. 12,

2009. <http://opinion.inquirer.net/inquireropinion/talkofthetown/view/20091212-241702/Warlords-of-the-republic>.

As an offshoot of the 2009 Maguindanao massacre, this article recounts the history of warlordism in the Philippines as a post-WW II phenomenon.

- Abinales, Patricio N. "Shifting Tactics: Notes on Civil Society Politics and the Power of the Local in the Philippines," *Tamara* 25 (Dec. 2008): 77-98.

This article partly relates the interaction between national politics and the local, and points out that the latter is in many instances what shapes the character and direction of the nation. Historically, colonial administration under the American regime set this pattern whereby local elites, including those in the Muslim communities of Mindanao, retained their power as they kept their alliance with the center of power. Stressing the Marcos administration during the Martial Law era, Abinales quickly notices how local elites (some of whom are in the opposition) quickly allied themselves with Marcos as they both fortified their hold to power. About the only truly local, says the author, is the Moro National Liberation Front, which began its separatist agenda to challenge the Marcos government despite the collaboration of local "warlords" to minimize the Moro rebels presence in their domains. He winds down to the "staying power" of the Arroyo administration which managed to hold on to power despite its low popularity, exposes on its corrupt practices and other scandals. At the core of his analysis, the author suggests that "... state leaders (and their ghost historians) can never write a national story that will identify the heads of state as Father or Mother of the nation because at the core of their political lives and visions is their local mooring."

- Abinales, Patricio. "American Military Presence in the Southern Philippines: A Comparative Historical Overview," Honolulu: East-West Center, Oct 2004. <http://www.eastwestcenter.org/fileadmin/stored/pdfs/PSwp007.pdf>; also <http://hdl.handle.net/10125/363>.

Author discusses the historical antecedent of the joint military exercises called *balikatan* between US forces and Philippine troops in Mindanao during 2002. He traces the "discrepant histories of the Filipino nation and its Muslim peripheries" from the American colonial rule of Mindanao under the Moro Province.

- Abinales, P. N. "Forget Your Darling Far Away," <http://www.bibingka.com/phg/misc/pershing.htm>.

The article probes into the alleged extramarital affair of Moro Province Governor, General John J. Pershing, who was rumored to have fathered two children with a local girl in Zamboanga. Although the girl eventually got married to an American soldier and had children with him, he left her eventually. Was she abandoned because of her alleged relationship with the General, the author asked?

- Abinales, Patricio N. "Davao-kuo: The Political Economy of a Japanese Settler Zone in Philippine Colonial Society," *The Journal of American-East Asian Relations*. Vol. 6, No. 1 (SPRING 1997), pp. 59-82 . http://www.jstor.org/stable/23612831?seq=1#page_scan_tab_contents.

Another look into the Japanese settlers in Davao, from the vantage of political economy. Author points out the economic contributions of the settlers in the frontier zone during the early period of American colonial rule.

- Abubakar, Asiri J. "Autonomy in Southern Philippines during the Marcos administration," *Asian Studies*, Vol. 30 (1992): 29-40.
<http://asj.upd.edu.ph/mediabox/archive/Vol30,1992.pdf>.

In this article, the author discusses the status of the Moro autonomy as provided for in the 1976 Tripoli Agreement during the reign of Philippine president Ferdinand Marcos. Abubakar argues that this autonomy policy failed as it did not conform to the "full autonomy" concept as conceived, and much less, did not resolve the "Moro problem" that became a focus of government program since the American colonial regime. However, the author believes that the grant of political autonomy is still a viable solution for peace within the framework of the Philippine state system and the Moros' expression of a desire for self-determination.

- Abubakar, Carmen A. "Review of the Mindanao peace process," *Inter-Asia Cultural Studies*, Vol. 5 (2004).
<http://www.tandfonline.com/doi/abs/10.1080/1464937042000288732#preview>.

Author reviews the Mindanao peace process since Marcos to the Ramos regime. It discusses issues and problems, highlighting some of the constant features that characterize said process.

- Abuza, Zachary. "Balik-Terrorism: The Return of the Abu Sayyaf." Carlisle, Pennsylvania: U.S. Army War College, Strategic Institute, 2005, 80 pages. Available at <http://www.strategicstudiesinstitute.army.mil/pdf/files/PUB625.pdf>; also <http://www.scribd.com/doc/55323285/Abuza-ASG-Balik-Terrorism-Sept-2005>.

After suffering from setbacks and arrests, the Jemaah Islamiyah (JI) leadership re-established links with the Abu Sayyaf to wage urban-based terrorism. The author maintains that the Moro Islamic Liberation Front has also forged ties with the Abu Sayyaf and other terrorist organizations like the JI and Osama bin-Laden's al Qaeda. "The author warns that despite the regeneration of the ASG as a bonafide terrorist organization, the primary security threat confronting the GRP comes from the Communist Party of the Philippines and their armed wing, the New People's Army. To that end, the GRP will focus on the ASG and MILF in as much as they expect it to garner U.S. materiel support and assistance. He advises U.S. Defense department and policymakers regarding institutional frailties of the GRP and institutional corruption within the Philippine armed forces. While the author suggests that training continue, he cautions about being drawn into a quagmire. Despite the MILF's ties to the ASG and JIO, he also suggests that the U.S. should continue to support the peace process and to try to wean the MILF off their relationship with terrorist organizations."

- Abuza, Zachary. "Getting the Moro House in Order?" 2010.
http://counterterrorismblog.org/2010/05/getting_the_moro_house_in_orde.php.

On 20 May 2010, the Moro Islamic Liberation Front (MILF) and the Moro National Liberation Front (MNLF) [penned a coordination agreement](#) under the auspices of the Organization of the Islamic Conference in Tajikistan. This agreement, which was signed by MILF Chairman Ebrahim al-Haj Murad and the MNLF Chairman Nur Misuari, is at the same time, symbolic, legally important, and problematic, according to Abuza.

- Abuza, Zachary. "Top Al Qaeda Financier Dead, Denied Links to Osama to His Dying Day," 2007.

http://counterterrorismblog.org/2007/01/top_al_qaeda_financier_dead_de_1.php; also <http://zamboangajournal.blogspot.com/2007/02/top-al-qaeda-financier-dead-denied.html>.

Abuza broke the news that Muhammad Khalifa died. This man is the brother-in-law of top Al Qaeda leader, Osama bin Laden. He was also the financier of Abu Sayyaf and had links to the MILF, according to Abuza. In the early 1990s, he recruited and financed Moros to join the Afghan mujahideens in their fight against Russian occupation. Before his death, however, Khalifa denied any such links to Osama.

- Abuza, Zachary. "The Moro Islamic Liberation Front at 20: State of the Revolution," *Studies in Conflict and Terrorism*, Vol. 28, Issue 6 (2005).

<http://www.tandfonline.com/doi/abs/10.1080/10576100500236881>.

"The Moro Islamic Liberation Front (MILF) has waged a secessionist campaign in the Southern Philippines since 1978, when they broke away from the secular Moro National Liberation Front (MNLF). Their avowed goal is to establish an independent Islamic state. Though initially armed and supported by the Libyan and Malaysian governments, by the early 1990s, the MILF had lost much of its state support and forged a tentative relationship with Al Qaeda, receiving money through Saudi charities, as well as limited military training. In exchange, they had to give some assistance to groups, such as Al Qaeda's regional affiliate, Jemaah Islamiyah (JI) and Abu Sayyaf group (ASG); ties that they continue to maintain. Thus the ongoing peace talks between the Government of the Republic of the Philippines and the MILF have regional security operations."

- Acop, Dencio S. "Assessing RP's National Security Strategies: The Alternate Views," *Tambara* 25 (Dec. 2008): 99-142.

Using a Delphi method of inquiry and SWOT framework, the author analyzes the Philippine national security strategies and found several crises that make it difficult, if not impossible, to implement them. Among them is the "legitimacy crisis" of the Arroyo administration in its fight against communist insurgents and Moro separatists.

- Acuña, Jasmin Espiritu. "Conflict Resolution: Philippine Style." *NRCJ Research Journal*, Vol. X (2009):

http://www.nrcjournal.org/index.php?option=com_content&view=article&id=54:conflict-resolution-philippine-style&catid=29:volume-x-no-2-june-2009&Itemid=38.

The peace practices of Ifugao, Kalinga, Talaandig, Itneg, Tiruray, Maranao, and Mamanua were discussed and the formal process codified into five stages. Special emphasis was placed on the importance of the mediators of the peace process. Corporate Social Responsibility is a common concern of corporations that hold themselves accountable citizens of their community. The company secured the safety of their plan, by creating a zone of friendship where executives and their families earned to share the benefits of civilized life with their lowliest employee, bringing hope and faith to a troubled community.

- Acut, Patrocenia T. "Iligan During the American Period (1900-1941),"

http://www.iligan.gov.ph/index.php?option=com_content&task=view&id=594&Itemid=609.

Acut paints a brief history of Iligan from the time the Americans came in 1900 to the eve of the second World War. She points out that this city began as a small town belonging to the

undivided Misamis province in 1832.

- Aguilar, Carmencita. "The Muslims of Manila prior to colonial control," *Sojourn*, vol. 2, No. 1 (1987): <http://www.jstor.org/stable/41056722>.

The article focuses on the Muslim community in Manila during the pre-Spanish colonization. The Muslim community was an economically progressive and socially and politically well organized. Although they were not so good in the doctrinal aspects of Islam they led a well-ordered lives and followed certain Muslim practices in their social relations. In addition, they had practiced strong leadership which was demonstrated by vassal-suzerain relations with some coastal tribes and their resistance to foreign invasion. On the other hand, they had the ability in sea-faring which is evident in the kind of boats they built. As a people, the Muslims had a strong pride and loved their independence which was shown through their resistance from the Spaniards.

- Aguilar, Cristituto L. "An Alternative Formula to the Armed Conflict in Mindanao." *Autonomy and Peace Review* Vol. 2.3 (2007): 37-48. http://www.iag.org.ph/cgi-bin/publications/files/journal%20vol3%20issue%203_1.pdf.
- Aguilar, Mila. "Fighting the Panopticon: Filipino Trickster Tales as Active Agency against Oppressive Structures." Available at: http://homepage.mac.com/mila.d.aguilar/Media/fighting_the_panopticon.pdf.

A summary of this paper was originally delivered at Department of Filipino and Philippine Literature Lecture Series, Bulwagang Rizal, 30 November, 2000.

"The kernel of my master's thesis, this paper demonstrates that the Filipino trickster is like no other in the world, first because he is a person, not a god or animal, as most other tricksters in the world are; and second because he aims at the King's throne and gets it without fail, unlike most other tricksters, who aim merely at food to stave off their hunger, or the little properties of others, to stave off their poverty. Such differences spell the Filipino's basic distinction from all other nationalities; the main lines of this distinction are spelled out in this paper, though not the full implications of it, the full implications needing a longer dissertation to detail." (Note: This work mentions the Maranao pilandok and its Tausug equivalent as cases in point.)

- Aguirre, Alexander P. "The GRP-MNLF Peace Agreement Revisited," *Autonomy and Peace Review* Vol. 2.3 (2006): 43-60. In <http://www.iag.org.ph/cgi-bin/publications/files/journal%20vol%204.pdf>.

"National Security Advise Alexander Aguirre believes that the Mindanao problem cannot be solved by the military options alone. In fact, the government is determined to settle the MILF problem through peaceful means, specifically through the Strategy of Total Approach. This course of action serves as the overall strategy in dealing with insurgencies. It consists of policies and programs that would effectively and simultaneously address the political, socio-economic and security aspects of the Mindanao problem. It aims to restore and maintain peace in Mindanao and to pursue the reconstruction and socio-economic development in the war-torn region. But while the government is committed to the peaceful solution to the conflict it will remain vigilant in performing its constitutional duty to preserve law and order, to protect the people from lawless violence, and ensure the nation's territorial integrity."

At the time this article was published, the government under the Estrada administration declared an all-out war during the summer of 2000 as an aftermath of the MILF attacks in Lanao del Norte. The consequence was devastating: over half a million civilians were displaced in Lanao and Maguidanao province and over one hundred persons died during the fighting between the government and MILF forces. –Ed.

- Aguirre, Alexander P. “The Mindanao Peace Process: Initiatives Toward Peace and Development Following the Cessation of Hostilities in Southern Philippines”. *Kasarinlan: a Philippine Journal of Third World Studies* 15, no. 2 (2000): 227-236.

“National Security Adviser Alexander Aguirre believes that the Mindanao problem cannot be solved by the military option alone. In fact, the government is determined to settle the MILF problem through peaceful means, specifically through the Strategy of Total Approach. This course of action serves as the overall strategy in dealing with insurgencies. It consists of policies and programs that would effectively and simultaneously address the political, socio-economic and security aspects of the Mindanao problem. It aims to restore and maintain peace in Mindanao and to pursue the reconstruction and socio-economic development in the war-torn region. But while the government is committed to the peaceful solution to the conflict it will remain vigilant in performing its constitutional duty to preserve law and order, to protect the people from lawless violence, and ensure the nation's territorial integrity?”

- Al-Haj Murad Ebrahim, Teresita Quintos Deles and Tengku Dato Abdul Ghafar bn Mohamed. “Peace at Last in Southern Philippines? The Framework Agreement on the Bangsamoro,” *Asian Politics & Policy*, Vol. 5, Issue no. 4 (2013): 627-653.
- Alejo, Fr. Albert E., S.J. “Popular spirituality as cultural energy,” A paper presented to a Forum at the University of Santo Tomas, Aug. 5, 2003 and published later in 2004. <http://www.isa.org.ph/pdf/alejo.pdf>.

Author analyzes the cultural meanings embedded in some Filipino dances and related events. He revisits the Obando (Bulacan) popular dance and reinterprets it according to the popular belief akin to a fertility dance, but finds that it is much more than asking for children. He also cites examples of feasts among the Agusan Manobo which are associated with some traditional and modern religious beliefs.

- Alejo, Albert E. S.J. “Freedom from Misrepresentation: A Dimension of the Struggle for Human Security.” *Southeast Asian Studies Bulletin*. <http://www.seasrepfoundation.org/ebulletin/aprilmay/alejo.html>.

This article is derived from the Foreword written by the author in an anthology prepared by young Lumad writers. The anthology is the product of several research, writing and art workshops conducted among Lumads, with support from the Toyota Foundation. The author argues that this is one case where subjects of research become actors, telling something about their culture rather than what ethnographers tend to portray about them.

- Ali, Anshari P. “The Legal Impediments to the Application of Islamic Family Law in the Philippines,” *Journal of Muslim Minority Affairs*, Vol. 27, Issue 1 (2007): 93 – 115. <http://www.informaworld.com/smpp/title~db=all~content=g779402874>.

“This study examines the legal impediments to the application of Islamic Family Law in the Philippines. It is carried out by critically analyzing the legal effects of the secular principles, the

Constitution and other laws of the state towards the enforcement of Islamic family law in the Philippines. This research establishes that the Islamic family law in the Philippines is part and parcel of the Philippine secular laws, the enforcement of which is not a consideration of the religious beliefs of the Filipino Muslims, but rather of their cultural traditions. The religious characteristics of Islamic family law are not implemented in the country. The Shari'ah court in the country is an integral part of the Philippine judicial system, yet deprived of the authority to enforce religious rulings or to administer Islamic religious institutions. A woman or a non-Muslim is not legally disqualified for appointment as judge in the Shari'ah court. The decision of the Shari'ah court can be appealed to the Supreme Court of the Philippines, whose decision may possibly deviate from the basic teachings of the Shari'ah. Whether such a decision has deviated from the basic teachings of the Shari'ah or not, it will still become part of the Muslim legal system in the country. These are among the legal impediments, restrictions, conflicts and contradictions of enforcing the Islamic family law in a secular polity.”

- Alim, Guiamel M. “The Bangsamoro Struggle for Self-Determination,” <http://www.philsol.nl/solcon/Guiamel-95.htm>. June 1995. Published in Germany by the European Solidarity Conference on the Philippines.

Author describes the Moro (Muslims) struggle as an ongoing struggle for survival, cultural identity and for the right to self-determination by the 13 Moro groups in Mindanao. This struggle started in the 16th century and continues unabated despite concerns for development of the Moro people. Author proposes that the right for self-determination includes a resolution of ancestral land claims and the grant of a meaningful autonomous government for the Muslims.

- Aliposa, Tersito A. “The T'boli of South Cotabato: Attempts at Integration.” *The Journal of History*, Vol. 35, Nos 1-2 (1990): Available at: <http://www.ejournals.ph/index.php?journal=TJH&page=article&op=view&path%5B%5D=1379>.

“This paper will attempt to evaluate the approaches of integration by the private and public sectors of the T’bolis of South Cotabato into the mainstream national Christian body-politic.”

- Alojamiento, Sheilfa. “The Teduray Women of Rifao, South Upi, Maguindanao: Their Ancestral Domain Claim and Struggle for Peace,” *Tambara* Vol. 25 (2008): 31-76.

“Part of a three-series gender research which includes the Moro women in a coastal municipality in Zamboanga del Sur and the Christian women in a banana plantation area in Tboli, South Cotabato, this paper is focused on the situation of the Teduray women in a mountain barangay in South Upi, Maguindanao where a logging operation made possible through an Integrated Forestry Management Agreement (IFMA)2 permit had dislocated families and brought in armed conflict.”

- Alojamiento, Sheilfa B. “Armed Conflict in Sulu: a Local Perspective”. *Tambara* 24 (November 2007): 33-78.
- Alonto, Maulana M. “On Issues in the Charter Change,” *Autonomy and Peace Review* Vol. 2.2 (2006): 39-52. In <http://www.iag.org.ph/cgi-bin/publications/files/journal%20vol%203.pdf>.
- Alvarez, Jeanette S. “Bangsamoro Juridical Entity: Philippine Territory at the

Negotiating Table - The Price Tag for Peace?"

http://ustlawreview.com/pdf/vol.LIII/Bangsamoro_Juridical_Entity.pdf.

Author examines the legal implications of creating the Bangsamoro Juridical Entity in light of territorial issues as provided by the Philippine constitution. It attempts to elucidate on some unresolved issues regarding the case of the Province of North Cotabato et al vs. The government of the Philippines Peace Panel on Ancestral Domain. In particular, the author deals with the sanctity of the Philippine territory and the powers of the Philippine president to conduct peace negotiations.

- "Amai Pakpak," <http://www.nhi.gov.ph/downloads/mp0121.pdf>.

A short biography of Amai Pakpak (Datu Akadir), a Maranao hero who defended his fort in Marawi against the Spaniards in 1891 and 1895.

- Amarille, Roland C. "Government of the Republic of the Philippines-Moro Islamic Liberation Front Peace Talks: A Bold Move to Counter Terrorism," <http://www.hsdl.org/?view&doc=70905&coll=limited>.

A Master of Strategic Studies degree presented at U.S. Army War College, Carlisle Barracks, Pennsylvania 17013, March 2006.

"The Philippines has been fighting a three-decade insurgency war. It has cost so many lives, drained the government's coffer, and adversely set back progress in so many areas of the country. The government of the Republic of the Philippines (GRP) and the Moro Islamic Liberation Front (MILF) is presently engaged in peace talks to thresh out related concerns, and carefully resolve the problems. There is an urgent need for these talks to succeed. The successful settlement will bring lasting peace and economic progress to the country, and contain terrorism in Southeast Asia. At this point, the prospect for a successful conclusion of the negotiation is very good. First, the United States has initiated the cooperation of Malaysia to facilitate the peace talks between the GRP and the MILF; second, members of the Organization of Islamic Countries are monitoring the peace process; third, U.S. and other allied countries have pledged substantial aids in case the talks succeed; and fourth, there are active participations from civil societies and nongovernmental organizations that will ensure strict implementation of the ceasefire agreements. This paper will examine the issues from both sides and make recommendations to address them to put an end to the decade-long struggle."

- Ang Bayan, "Support the Bangsamoro revolutionary struggle," *Ang Bayan*, No. 16, Vol. XXXIX August 21, 2008. Available at www.philippinerevolution.net, also <http://www.philippinerevolution.net/angbayan/archives/2008/20080821en.pdf>.

Ang Bayan is the official publication of the Communist Party of the Philippines (CPP)/New People's Army (Army). In this issue, its editorial expresses its support for the Moro cause and exhorts the masses to do the same in the wake of the failed Memorandum of Agreement on Ancestral Domain (MOA-AD) that the Supreme Court declared as unconstitutional.

- Ang Bayan. "Support the Bangsamoro.s right to self-determination and ancestral domain," *Ang Bayan*, Vol. XXXIX No. 17, September 7, 2008. Available at www.philippinerevolution.net, also <http://www.philippinerevolution.net/angbayan/archives/2008/20080821en.pdf>.

A sequel to the earlier editorial (August 21, 2008), Ang Bayan explains the importance of the MOA-AD to the importance of Moro struggle.

- Ang, Josiah. “Historical timeline of the Royal sultanate of Sulu,” http://www.seasite.niu.edu/Tagalog/Modules/Modules/MuslimMindanao/historical_timeline_of_the_royal.htm.

This article outlines a timeline of the sultanate of Sulu from Abubakar in 1450 to 1899, when the Treaty of Paris transferred Spanish sovereignty over the Philippines to the American colonial administration .

- Araullo, Carol Pagaduan. “Crux of the Moro Problem,” *Bulatlat*, August 2007. <http://www.bulatlat.com/2007/08/crux-moro-problem>.

“It is clear why the Philippine government is not about to give up Mindanao or even only the acknowledged Moro ancestral domains to the Moro people. All talk about national sovereignty and the indivisibility of Philippine territory is just a convenient cover for the real reasons: ownership of land by big non-Moro landowners, including multinationals such as Dole and Del Monte, and access to the still untapped natural resources in Mindanao, including gold, copper and natural gas.”

- Arce, Wilfredo F. “Social Organization of the Muslim Peoples of Sulu,” *Philippine Studies* Vol. 11, no. 2 (1963): 242—266. <http://philippinestudies.net/ojs/index.php/ps/article/view/2673/4557>.

This article focuses on the breaking down both the ethno-linguistic and cultural make up of the Muslims situated in Sulu. Along with this, it looks at the dominant ethno-linguistic group within Sulu and their interactions with minority groups, as well as their values and significant cultural aspects.

- Arcilla, Jose S. “The Philippine Revolution and the Jesuit Missions in Mindanao, 1896-1901.” *The Journal of History*, Vol. 35, Nos 1-2 (1990): Available at: <http://www.ejournals.ph/index.php?journal=TJH&page=article&op=view&path%5B%5D=1373>.
- Arguillas, Carolyn O. “Special Report: The ruling clans of Mindanao: Same families in 50 years, 25 years,” *Mindanews*, May 11, 2013 8:27 pm. Available at: <http://www.mindanews.com/top-stories/2013/05/11/special-report-the-ruling-clans-of-mindanao-same-families-in-50-years-25-years>.

In this article, Arguillas presents a case for dynastic political families in Mindanao. Of particular importance in the article are the Dimaporo and Plaza families of Lanao del Norte and Agusan del Sur. The author also talks about other political families like the Akbars of Basilan, the Mangudadatus of Sultan Kudarat and Buluan, the Zubiris of Bukidnon, the Dutertes of Davao City, the Romualdos of Camiguin, the Del Rosario-Floreindo clan of Davao del Norte, the Lobregats of Zamboanga City, the Jalosjos clan in Dipology City, the Parojinogs in Ozamiz City, and many other places that have been ruled by dynasties – old and new. The article comes with three tables showing the history of dynasties in recent memory: Mindanao Governors, 1988-2013, Mindanao Representatives, 1987-2013, and Mindanao City Mayors 1988-2013.

- Arguillas, Carolyn O. “Special Report: Who’s Afraid of a Bangsamoro Sub-State?”

Mindanews, April 2, 2011. Available at:

<http://mindanews.com/2011/04/02/who%e2%80%99s-afraid-of-a-bangsamoro-sub-state/>
<http://www.mindanews.com/special-reports/2011/04/03/special-report-who%e2%80%99s-afraid-of-a-bangsamoro-sub-state/> Part 1: Who's afraid of a Bangsamoro sub-state?;
<http://www.mindanews.com/special-reports/2011/04/03/special-report-who%e2%80%99s-afraid-of-a-bangsamoro-sub-state/> - Part 2: Discusses the MNLF, MILF and ARMM;
<http://www.mindanews.com/special-reports/2011/04/03/special-report-who%e2%80%99s-afraid-of-a-bangsamoro-sub-state-part-3/> - Part 3: Question of Justice;
<http://www.mindanews.com/special-reports/2011/04/05/special-report-who%e2%80%99s-afraid-of-a-bangsamoro-sub-state-part-4/> - Part 4: Question about the meaning of sub-state;
<http://www.mindanews.com/special-reports/2011/04/06/special-report-who%e2%80%99s-afraid-of-a-bangsamoro-sub-state-part-5/> - Part 5: Doing business in a Bangsamoro sub-state; and <http://www.mindanews.com/special-reports/2011/04/07/special-report-who%e2%80%99s-afraid-of-a-bangsamoro-sub-state-6/> - Part 6: Conclusion of Who's afraid of a Bangsamoro sub-state.

Serially published in six parts, Ms. Arguillas analyzes the MILF proposal to establish a Bangsamoro sub-state in Mindanao. Part 1 raises the following questions: "What is this "Bangsamoro sub-state" the Moro Islamic Liberation Front (MILF) is proposing? What is its composition? Who will lead it? What happens to the Autonomous Region in Muslim Mindanao? Are you speaking for the entire Bangsamoro people? What about the Moro National Liberation Front? What about the practice of religion?"

Part 2 is on questions the bishops and business executives asked of the MNLF, MILF and ARMM. The MILF attempts to clarify the overlapping jurisdiction between the MNLF and MILF demands, that what they want is to fully implement the 1996 Peace Agreement, that the MILF is "negotiating for what's lacking in the 1996 agreement."

Part 3 is on the question of justice, particularly issues surrounding land outside the Muslim dominated areas. On the issue of territory, for example, Cotabato Archbishop Orlando Quevedo asked the panel: "You and I know that Christians vehemently objected to that portion which was beyond Category A (of the botched 2008 Memorandum of Agreement on Ancestral Domain or MOA-AD) and especially people from Zamboanga, Davao and North Cotabato were vehement in their objections and yet I still find those very disputable contentious things in the draft. For historical reasons I can understand the MILF position but for the feasible and viable acceptance of this, for those who were vehemently opposed to this especially people from Manila, Zamboanga, Davao and North Cotabao, why should it still be there? For practical purposes, why should it still be there and risk again non-acceptance?"

Part 4 deals with the issue of "sub-state," which the MILF panelists (e.g., Michael Mastura) explain as asymmetrical as far as the Philippine state is concerned. The sub-state concept is a clarification of the Bangsamoro Juridical Entity that was proposed in the aborted 2008 draft of the MOA-AD. It calls for a parity of esteem, not parity of rights (symmetrical), which is like Sabah or Sarawak with reference to Malaysia.

Part 5 is on doing business in the Bangsamoro sub-state. Mastura explains that trade in the Bangsamoro sub-state will be "borderless," no restraint, no monopoly.

The sixth and last part deals with the natural resources and wealth (oil, natural gas, etc.) of the region. The MILF states that they need investors to develop these resources.

- Arguillas, Carolyn O. "Enlarging Spaces and Strengthening Voices for Peace: Civil Society Initiatives in Mindanao," 2003. <http://www.c-r.org/our-work/accord/philippines-mindanao/enlarging-spaces.php>.

The article analyzes the role various civic groups play in favor of the peaceful settlement of the. Some employ tactics to influence the armed actors and insulate their communities from the violence. Others work to enlarge spaces for peace in their own communities while others make noise through the parliament of the streets. Interestingly, still others work quietly to establish “backdoor” linkages with both the government and the MILF. Author points out that their different agendas and styles have led to many voices in the struggle for peace.

- Arguillas, Carolyn O. “Shamefully rich, clan has 35 houses, fleet of wheels,” March 28, 2010. <http://pcij.org/stories/featured-stories/shamefully-rich-clan-has-35-houses-fleet-of-wheels>.

This is the first of three parts to examine the 2009 Maguindanao massacre that puts the Ampatuan clan as the major suspect. Author examines the number of property owned by the Ampatuan clan whose display of wealth outranks those of known Muslim elite like Ali Dimaporo and others like Davao del Norte’s Rodolfo del Rosario, Bukidnon’s Jose Ma. Zubiri, and Zamboanga Sibugay’s George Hofer.

- Arguillas, Carolyn O. “The poor get poorer, Ampatuans get richer as IRA billions pour in,” MindaNews, Monday, March 29th, 2010. Available also at <http://pcij.org/stories/the-poor-get-poorer-ampatuans-get-richer-as-ira-billions-pour-in>.”

This is the second article out of three parts in the analysis of the Maguindanao massacre of 2009.

- Arguillas, Carolyn O. “RP counters resolution to stop war in M’nao.” *Philippine Daily Inquirer* 28 June, 2001: P1. Print.

This article discusses how the Organization of Islamic Conference’s Committee of Six will deliberate on issues arising from the Philippine government and the Moro National Liberation Front (MNLF). The Philippine government asked to remove a paragraph from a draft OIC resolution urging to government to halt its military offense against the Bangsamoro people. The Philippine government further states that the OIC should encourage peace talks between the government and the Bangsamoro rebels. The MNLF on the other hand demanded the passage of the law from the 1996 Final Peace Agreement.

- Arguillas Carolyn O. “But where are the people?” *Philippine Daily Inquirer* 22 May, 2000: P11. Print.

This article is an editorial that focuses on the displacement of civilians at Matanog, along with this the article emphasizes the militaristic role that Secretary Mercado has taken in relation to the liberation of Matanog by the Philippine military.

- Arguillas, Mary Ann O. “The non-traditional Moro elites and the Organization of Islamic Conference,” *Philippine Political Science Journal*, Vol. 22 Issue 45 (2001): 97-134. <http://www.tandfonline.com/doi/abs/10.1080/01154451.2001.9754227>

This article examines the role of non-traditional Moro elites in the secessionist struggle as exemplified by Nur Misuari and Hashim Salamat.

- Arnado, Mary Ann M. “FAQs on Bangsamoro Sub-State,” 2011. http://www.change4peace.org/index.php?option=com_content&view=article&id=1.

The author states what the controversial Bangsamoro sub-state is, and how it will function once it becomes operational. According to Arnado, this document “is sifted from the MILF Peace Panel Dialogue Series with the Non-Moro Civil Society Organizations like the Mindanao Business Council, Catholic Bishops, Philippine Council of Evangelical Churches, business, academe, indigenous peoples, women, media, youth etc. The Dialogue series has been on-going since March 2011 and has so far reached the cities of Makati, Quezon, Zamboanga, Pagadian, Iligan, Marawi, Cagayan de Oro, Iligan, Cotabato and Davao. These were organized in response to the clamour for inclusiveness and consultations in the GPH-MILF Peace Talks. More consultations are slated in the coming months in order to reach out to more and more groups and sectors.” She also defines the sub-state as “basically a political subdivision of a state which is vested with self-government and law-making powers within a defined autonomous territory. As the term implies, it is not equivalent to an independent state because it is still under a parent state which is politically mature enough to allow itself to share a portion of its sovereignty to a sub-state level entity.”

- (Arnado, Mary Ann) “Interview With Mary Ann Arnado, Secretary-General, Mindanao Peoples Caucus (MPC), April 14, 2010 – MPC Office, Davao, Philippines. 11 p. [p.<http://www.sandiego.edu/peacestudies/documents/ipj/Interview-Mary-Ann-Arnado-April2010.pdf>](http://www.sandiego.edu/peacestudies/documents/ipj/Interview-Mary-Ann-Arnado-April2010.pdf).

While in the Philippines with IPJ Deputy Director Dee Aker and Program Officer Karla Alvarez, Editor Emiko Noma sat down with Woman PeaceMaker Mary Ann Arnado to get an update on her work and the peace process in Mindanao. The wide-ranging interview took place less than a month before presidential, legislative and local elections. For more information on the IPJ’s work in the Philippines, see www.sandiego.edu/peacestudies/ipj/field/past_activities/Philippines.php.

- “Arnado, Mary Ann of the Philippines,” University of San Diego, Joan B Kroc Institute for Justice and Peace, 2005. http://www.sandiego.edu/peacestudies/ipj/programs/women_peace_makers/women_peacemakers/asia/Philippines.php.

Arnado was elected a woman peacemaker in 2005 by IJP.

- Arnado, Janet M. Arnado and Mary Ann M. Arnado. “Casualties of Globalization: Economic Interest, War, and Displacement along Ligawasan Marsh, Philippines,” Manila: Nov. 15, 2004, 101 p. [http://www.internal-displacement.org/8025708F004CE90B/%28httpDocuments%29/2BA8CC75833FC50A802570B700599D81/\\$file/Final+report+ligawasan+marsh.pdf](http://www.internal-displacement.org/8025708F004CE90B/%28httpDocuments%29/2BA8CC75833FC50A802570B700599D81/$file/Final+report+ligawasan+marsh.pdf).

From the authors’ own summary: “This research project is aimed at exploring the relationship between economic interest in MILF-controlled Ligawasan Marsh’s natural resources and the state-sponsored war against the MILF, as well as the consequent impact of war on the displaced indigenous communities. Specifically, it addresses the following research questions: a. What evidences are available to support the claim that the war against the Moro Islamic Liberation Front in Ligawasan is motivated by economic interest? b. How much is the economic cost of war vis-à-vis the economic potential of Ligawasan? c. What is the impact global capitalist expansion (i.e., war) on the displaced indigenous communities, especially women and children? d. What has been done to mitigate the economic and social cost of war?”

- Arquiza, Mucha-Shim Quiling. “Impact of Climate Change, the Resilience of indigenous

tradition and adaptive capacities of Sama Dilaut,” Oct. 5, 2011. Available at: <http://houseinthesea.wordpress.com/author/kaliyawan>.

“In 2010, the UNESCO-LINKS project supported this one-year participatory action research that sought to collate cases of climate change impact and indigenous people’s adaptive capacities as observed in events of massive migration and dispersal among sea-faring communities of Sama Dilaut in southern Philippine provinces of Basilan, Zamboanga and northern Sulu. Data randomly collected in 2001 through 2009 through community narratives and participatory observations were updated by confirmatory spot-checks and triangulated with current key informant interviews (11) and focused groups (7) that discussed and shared during two organized consultative assemblies of elders and community leaders. Results account of rapid and periodic incidents of population and demographic changes as a consequence of migration as the ethnic community’s immediate course of adaptation. At the same time, results attested to its resultant catastrophic and alarming effects on self-instituting indigenous social structures that threatened the sustainability of subsistent economic and social practices of sea nomadism, especially in eroding the integrity of traditional social networks and endangering traditional knowledge systems by rendering extinct the long-cherished body of wisdom that used to be naturally preserved through periodic practice of living traditions. These communal resources that had always been accessible in living memory of local women leaders and elders, priestesses and female shamans, used to be readily available as survival tools for the indigenous population. Its sad demise in recent time, especially in life in diaspora and migration, however, had furthered the communities’ vulnerability and in the long term in fact may decrease their capacity for resiliency and future adaptability to the impact of worsening climatic conditions.”

- Arquiza, Mucha-Shim Q. “A Moro woman writing: Writing as Creating a Path to Self-Determination.” March 19, 2010. Available at: http://www.mindanews.com/index.php?option=com_content&task=view&id=7789&Itemid=314.

Arquiza articulates quite expressively her positionality as a woman and a Moro writing about a subject severely fought in the battlefield. Here she narrates a personal story of her experiences in Moroland. She then explains the power of writing as she remembers the massacre of Jabidah in 1968 that gave impetus to the formation of the Moro National Liberation Front.

- Arquiza, Mucha-Shim Quiling. “Building the Lumah Mehe: a Moro Muslim Alternative to Seclusion and Integration”. *Tambara* 24 (November 2007): 119-128.
- Arquiza, Mucha-Shim Q. “Bangsamoro Women in War and in Peace,” Available at: <http://www.yonip.com/archives/APA/APA-000012.html>.

Arquiza illustrates through the use of selected cases the role and status of women in war and peace. With this, Arquiza attempts to show the inter-sectionality of gender, ethnicity, and religion and the state of economic, political, and socio-cultural dis-enfranchisement of an indigenous community and the corresponding marginalization of women into a perilous situation of dis-empowerment.

- Arquiza, Mucha-Shim Q. “Philippine Ethnic and Muslim Minorities: Educating Children the Traditional Way,” *Mountain Research and Development*, Vol. 26, No. 1 (Feb. 2006): 24-27. Available at: <http://www.jstor.org/stable/3674388>; see also <http://www.bioone.org/doi/full/10.1659/0276-4741%282006%29026%5B0024%3APEAMME%5D2.0.CO%3B2>.

Author notes that the DepEd is charged with spearheading the cultural integration agenda by including Islamic values and basic Arabic grammar into the curriculum in areas where Muslims are a majority. She also points out that DepEd now caters to the non-Muslim indigenous Lumad, passing a memorandum in June 2004 accrediting Indigenous People's (IP) schools. Yet it is apparent that the reforms have so far been national in focus and integrationist, rather than substantial moves towards the full recognition and empowerment of traditional systems and indigenous ways of educating the IP and minority children. Policy is one thing, but implementation remains palliative and lukewarm.

- Arugay, Aries A. "Linking Security Sector Reform to Peacebuilding and Development in the Philippines: A Best Practice Case," *Journal of Peacebuilding & Development*, Vol. 4, No. 2 (2008):100-105. http://www1.american.edu/cgp/jpd/documents/V4N2_2008_TOC.pdf.

Through this article, Arugay argues for a comprehensive peace framework due to its relationship with the security sector of a nation. Arugay indicates through citing Philippine government programs that there is an inconsistent approach towards peacebuilding on a governmental level. The author does so through the use of Bohol as a case study in the implementation of an integrated peacebuilding programme that included a well-defined role for the security sector.

- Arviola Jr., Serafin A. "Community-Based Peace Building Program: The Case of Bual Zone of Peace, Philippines," *Asia-Pacific Social Science Review*, Vol 8, No 2 (2008): 51-59. Available at: <http://www.ejournals.ph/index.php?journal=dlsu-apsr&page=article&op=view&path%5B%5D=1110>.

"This study examines a community-based peace-building program viewed from the perspective of promotion of a broader democratic participation, fair and equitable distribution of material and non-material resources, utilization of local resources, critical empowerment as manifested in the people's capacity to understand the root causes of conflict, resolution of conflict using non-violent approaches, concern for the environment, and awareness of interdependence and solidarity, and the reduction of prejudice, mislabeling and stereotypes among different social groupings in the community. The results appear to support Gaston Z. Ortigas - Peace Institute Model of Conflict Transformation that healing past wounds in deeply divided societies can be achieved if the root causes of the conflict are addressed, especially those related to justice and equitable distribution of resources with particular bias for the marginalized sectors."

- Asain, Calbi A. "Literary Commonalities Among the Peoples of the Cordillera and Muslim Mindanao." *The Journal of History*, Vol. 55 (2009): Available at: <http://www.ejournals.ph/index.php?journal=TJH&page=article&op=view&path%5B%5D=361>.

This paper discusses some common features of two unconquered peoples using selected epics as popular sources of entertainment as well as enlightenment in the Cordillera and Muslim Mindanao. They would be viewed from a cultural and social perspective as products or documents of a particular culture and society.

- Asain, Calbi. The Shari'ah in Muslim Filipino History. *The Journal of History*, Vol. 53 (2007). Available at: <http://www.ejournals.ph/index.php?journal=TJH&page=article&op=view&path%5B%5D=1356>.

“The Shari’ah or Islamic Law is a crucial contribution of Muslim Filipinos to the history of Filipino law and jurisprudence. It is as old as Islam itself in the Philippines, for being Muslim means adherence to the Islamic Law. Hence, tracing the history of the Shari’ah is like tracing the history of Islam in the Philippines. Despite the coming of foreign colonizers to our country, particularly the Spaniards who attempted to proselytize the natives and to destroy Islam, the Shari’ah has remained intact –governing the lives of the Muslim Filipinos upon their conversion to Islam and serving as a major unifying force for them in their struggle for recognition and identity in a predominantly Christian country. This paper expounds the beginnings of the Shari’ah in the country, its codification process, and its gradual integration into the law of the land, which is now cognizant of the mixed or multi-ethnic nature of the Filipino society in response to our continuing efforts for national reconciliation and solidarity.”

- Asain, Calbi A. “The Tausug Parang Sabil Kissa as Literary, Cultural, and Historical Materials.” *The Journal of History*, Vol. 52 (2006): Available at: <http://69.174.53.45/index.php?journal=TJH&page=article&op=view&path%5B%5D=475>

“The *parang sabil kissa*, interchangeably referred to as ballads as well as epics, depending on their seriousness and length, are quite familiar to the Tausugs, the natives of the Sulu Province. They are sung in order to perform a twofold function – to entertain and instruct. The singers of this oral tradition may be male or female, and most of the can be found in mainland Jolo. As literary materials, the *parang sabil kissa* are in verse whose lines rhyme, and the language used, which is Tausug or Bahasa Sug, has special intensity. These *kissa* are usually composed of several stanzas. When they are sung, the singer, usually a female, also plays the Tausug *gabbang* or native bamboo xylophone, accompanied with the *biyula* or native violin played by a male companion. As cultural materials, the *parang sabil kissa* reflect the life ways of the people, especially their values. Since they are handed down from one generation to the next, they can be considered as carriers of the Tausugs’ cultural heritage, which is the source of the people’s ethnic or cultural identity. Moreover, they do not only mirror the people’s customs across generations; they also preserve these in the process. As historical materials, the *parang sabil kissa* narrate the Tausugs’ historical experience and circumstances, especially the people’s resistance to the incursion of foreign invaders and their subsequent retaliatory actions and decisions in order to defend their freedom, homeland, and way of life. In contemporary history, some *parang sabil kissa* narrate the fate of the revolutionary movements and their leaders. This paper discusses the potentials and contributions of the *parang sabil kissa* to the study of the Tausug literature, culture, and history as part and parcel of the Filipino Muslim community and the Filipino nation as a whole.”

- Asain, Calbi A.” The Sulu-China Connections: Past and Present.” *The Journal of History*, Vol. 50, Nox. 1-4 (2004). Available at: <http://www.ejournals.ph/index.php?journal=TJH&page=article&op=view&path%5B%5D=789>.

“The contact between Sulu and China, or the Tausugs and Chinese, appears to be one of the longest, if not the longest, in Filipino cultural and historical experience. It dates back to time immemorial long before the Spaniards and other colonizers braved our present-day Philippines. It is, therefore, interesting to revisit it and to mark its contributions to Tausug-Muslim-Filipino culture and history. Today, the Chinese in Sulu have endured and survived difficult and challenging realities. Some may have already left, but others have decided to stay. Those who have remained are the living witnesses to the cultural and historical ramifications of the Tausug-Chinese interaction-past and present-and how it has been enhanced and nurtured by marital and economic ties and reciprocal respect for each other's cultural uniqueness.”

- Asain, Calbi A. “The Parameters for Writing Muslim Filipino Literary History.” *The Journal of History*, Vol. 49 (2003). Available at: <http://69.174.53.45/index.php?journal=TJH&page=article&op=view&path%5B%5D=807>.

- Asia Foundation. “Community-Based Development in Conflict-Affected Areas in the Philippines,” Feb. 2013, 105 p. <http://asiafoundation.org/publications/pdf/1195>.

This is a recent report of the Foundation’s activities in Mindanao focused on the twin issues of development and conflict. Written by Thomas Parks and associates, the study was undertaken with support from the World Bank to provide clarity and guidance on community-based development (CBD) in areas affected by conflict. The study also provides a theoretical and operational framework to understand local conflict and security problems, and adapt programs on a community-by-community basis to reduce risk of exacerbating violent conflicts. The conflicts are associated with the CPP/NPA and MILF, both active in many areas in Mindanao.

- Asia Foundation. “Conflict Management Program in the Philippines,” http://pdf.usaid.gov/pdf_docs/PDACF153.pdf; also see http://asiafoundation.org/pdf/Philippines_Conflict.pdf.

This is a semi-annual report by the Asia Foundation submitted to the United States Agency for International Development for the period January 1, 2005 to June 30, 2005. Mentions support for two graduate students at Xavier University, Jowel Canuday and Monalinda Doro, who attended a graduate students’ conference at the University of Hawai’i at Mānoa.

- Asia Foundation. “The 2011 Survey on Good Local Governance,” Sept. 2011, 76 p. <http://asiafoundation.org/publications/pdf/972>.

Conducted by the Social Weather Stations for the Asia Foundation, this survey present interesting findings on how respondents from Luzon, Visayas and Mindanao perceive their lot, and what problems the Filipinos in general face in 2011. Also noteworthy is the perception of people about the Autonomous Region for Muslim Mindanao, and how respondents from this region view their own problems. In general, they perceive economic problems and those related to infrastructure and social services as the top three problems of the country. Also, while most respondents are dissatisfied with the ARMM, those from the ARMM expressed greater satisfaction with their local government.

- Asia Foundation. “Definitive response on clan feuding in Mindanao published.” <http://asiafoundation.org/in-asia/2007/10/24/from-the-philippines-definitive-reference-on-clan-feuding-in-mindanao-published>.

Based on a published book entitled: *Rido: Clan Feuding and Conflict Management in Mindanao*, published by the Asia Foundation, 2007. “Our aim in this book is to provide a careful expert review of data concerning clan feuds,” says [Dr. Steven Rood](#), Country Representative of The Asia Foundation. “This book is a vital resource for understanding complex issues and will help promote the important long-term benefits of cooperation among all stakeholders.”

Results from the survey and the research have been provided to such institutions as the Joint Coordinating Committees on the Cessation of Hostilities, which is responsible for maintaining the ceasefire between the government and the Moro Islamic Liberation Front. Currently, the studies

are helping local governments, civil society groups, and local communities to design more effective strategies to address these conflicts.

- Asia Foundation. “Mindanao,” <http://asiafoundation.org/resources/pdfs/Mindanao.pdf>.

A short but useful description of Mindanao , its security problems and two major programs of the Asia Foundation on peacebuilding and improved local governance to address these problems.

- Austin, W. Timothy. “Takers, keepers, losers, weepers: Theft as customary play in the Southern Philippines,” *Journal of Folklore Research*, Vol. 49, No. 3 (September/December 2012), pp. 347-369. Published by: Indiana University Press, Stable URL: <http://www.jstor.org/stable/10.2979/jfolkrese.49.3.347>.

“This article presents ethnographic findings from the northwest coast region of Mindanao, the largest island in the Southern Philippines. I argue that street-level theft (pickpocketing, land squatting, and kidnapping) can be seen as emerging, at least in part, from customary norms based in what Alan Dundes might term *folks ideas*. Time-honored behavior patterns conveyed by word of mouth include getting something for nothing (pa-bukongay), being street smart (pa-abtikay), and being first (pa-unahay). These locally resonant ideas influence the kinds of behaviors that are tolerated in children and adults, and they should be commended as important independent variables when attempting to understand definitions of and motivations for theft in the region.”

- Austin, W. Timothy. “Field Notes on the Vigilante Movement in Mindanao: A Mix of Self-Help and Formal Policing Networks,” *The Technician*, Vol. VIII (1990): 2-14. Article available upon request.

Based on on-site field observations and interviews, this study explores village level police and vigilante organizations in Mindanao. The author presents a typology of social control systems, varying degrees of group formality, official authority and independence of several control systems.

- Avila, Ava Patricia C., Gayedelle Victoriano Florendo, and Diane Russel Ong Junio. “Current Status of the Mindanao Peace Talks.” International Centre for Political Violence and Terrorism Research, Singapore, October 2008. <http://www.pvtr.org/pdf/RegionalAnalysis/SouthEastAsia/Current%20Status%20of%20the%20Mindanao%20Peace%20Talks.pdf>.

“Peace negotiations between the Philippine government and the Moro Islamic Liberation Front (MILF) have remained stalled since the 4 August 2008 Supreme Court suspension of the signing of a Memorandum of Agreement on Ancestral Domain (MOA-AD). Prospects for the resumption of peace talks between the two sides further deteriorated when MILF commanders in Central Mindanao attacked villages in Lanao del Norte, North Cotabato and Sarangani on 18 August, killing 49 civilians and wounding 53 others. But on 14 October 2008, voting 8-7 against the MOA-AD, the high court ruled that the homeland deal to grant expanded autonomy to the Muslims patently violated the Constitution.” The authors recount the mounting casualties of the conflict in the aftermath of the war that ensued between the government forces and the MILF, resulting in 102 deaths as of October 2008 and over 600,000 displaced persons in 368 affected villages.

- Azkandar, Kamarulzaman. "Comments: Transforming the Facilitation in the Mindanao Peace Process." February 15, 2011. <http://www.mindanaopeaceweavers.org/comments-transforming-the-facilitation-in-the-mindanao-peace>.

"To many interested observers and students of peace like me, a conflict like the GRP-MILF conflict in Mindanao 'seems' to possess all the necessary ingredients for peace. However, at closer scrutiny, problems are evident and the formulas somehow lack the final ingredients to make them work. The current stalled status of the peace talks and the complaints from the Philippines government (GRP) about the Malaysian Facilitator and the facilitation process is just an example of the problems that have plagued this peace process and will need to be sorted quickly."

- Bacani, Benedicto R. "The Mindanao Peace Talks: Another Opportunity to Resolve the Moro Conflict in the Philippines." Special Report 131, United States Institute of Peace, February 2005. <http://www.usip.org/resources/mindanao-peace-talks-another-opportunity-resolve-moro-conflict-philippines>. See also <http://origin.usip.org/pubs/specialreports/sr131.pdf>.

"The stalemate between the Philippine government and the insurgent forces of the Moro Islamic Liberation Front (MILF), the ongoing global War on Terror, and the government's desire for peace in the southern Philippines in order to bolster the country's economy have created an environment conducive to a resolution of the Muslim secessionist rebellion in the south. A leadership change in the MILF has also provided an opportunity to reinvigorate and seek new approaches to the peace process.

"The biggest obstacle in the peace process is no longer whether the parties can reach an agreement, but whether that agreement can really bring sustainable peace and development in the south. The long history of the conflict and the failed approaches to resolve it have created deep divisions among Muslims and among the general Filipino populace, which regards any peace agreements with skepticism or, at the most, guarded optimism.

"The peace pact must be able to offer a detailed roadmap that directly addresses the grievances of Muslims in the Philippines. Yet that roadmap can significantly contribute to peace only when it is supported by the majority of Filipinos. The government and the MILF must reach out to their own constituencies and engage their active support of the peace process. President Gloria Macapagal-Arroyo must take an active personal role in winning over the hard-liners and in cultivating national backing. The government and the MILF must go beyond their narrow group interests to find workable solutions to the problems of the country's Muslim minority.

"To reach common ground, it is imperative that the parties explore all options for a political arrangement that can accommodate their conflicting interests. They must get out of the "independence-autonomy track" that has constricted past peace processes and explore different models and political structures that have worked well in settling secessionist conflicts elsewhere."

- Benedicto R. Bacani. "Bridging theory and practice in peace education: The Notre Dame University peace education experience," *Conflict Resolution Quarterly*, Vol. 21, Issue No. 4 (Summer 2004): 503-511. <http://onlinelibrary.wiley.com/doi/10.1002/crq.78/abstract>.

"Amidst a raging war in Central Mindanao and the historical biases and prejudices between Muslims and Christians, peace education as a curricular offering, pioneered by Notre Dame University, seeks to educate students to be more open and tolerant of diversity and to promote active nonviolence as an effective means for positive change."

- Bacani, Benedicto R. “Charter Change for Mindanao Peace,” *Autonomy and Peace Review* Vol. 3.4 (2007):7-10. In <http://www.iag.org.ph/cgi-bin/publications/files/final%20journal%20boby%20vol3%20issue%204.pdf>.
- Bacani, Benedicto R. “Building a Constituency for Resolving the Moro Ancestral Domain Question,” *Autonomy and Peace Review* Vol. 2.2 (2006): 53-60. <http://www.iag.org.ph/cgi-bin/publications/files/journal%20vol%203.pdf>.
- Bacani, Benedicto R. “Q and A: The Mindanao Peace Process,” *Autonomy and Peace Review* Vol. 2.1 (2006): 7-16. <http://www.iag.org.ph/cgi-bin/publications/files/Journal%202.pdf>.
- Bacani, Benedicto R. “Should the ARMM Dance the Cha-Cha? *ARMM Transition Series* 6 (October 2005). http://www.iag.org.ph/cgi-bin/publications/files/armm_to_dance_chacha.pdf.
- Bacaron, Marly Anne. “Indigenous Conflict Resolution Mechanisms in Mindanao: Is their Institutionalisation the Answer?” *Asian Journal of Public Affairs*, Vol. 3, (2010): 49-59. Published by National University of Singapore. Available at: <http://www.spp.nus.edu.sg/ajpa/pdf/issue5/8%20Bacaron.pdf>; also see <http://www.indigenouportal.com/Politics/Philippines-Indigenous-Conflict-Resolution-Mechanism-in-Mindanao.html>.

“The South-western and Central areas of the Autonomous Region of Muslim Mindanao are a zone of conflict. These conflicts can be explained by the sporadic violence caused by armed encounters and hostilities between the military and the secessionist group, the Moro Islamic Liberation Front, or kidnap for ransom groups. Clan feuds, locally known as “Rido”, have only recently been acknowledged as exacerbating the conflict. Although Rido is practised in some form or another throughout the country and often manifests itself in political violence, Rido in the Southern Philippines region is unique in the sense that it seems to have become legitimised as a socially accepted phenomenon anchored on social and cultural structures of the marginalized ethnic Muslim and indigenous tribes. This paper explores the various facets of Rido including its socio-political nature and impact, highlighting the indigenous conflict resolution tools used and their overall importance in current peace building initiatives and policies.”

- Baddiri, Edilwassif. “Personal Reflections on the Bangsamoro Struggle,” *Conflict Resolution Info Source*, No. 2007, University of Colorado. <http://www.beyondintractability.org/reflection/baddiri-personal>, also <http://www.beyondintractability.org/print/1274>.

The author is a Tausug lawyer and just graduated with a masters degree at Harvard as a Fulbright scholar at the time of this writing. This article derives from his engagement as a fellow at the Kroc Peace Institute, Indiana. (In 2011, he was appointed as a member of the Commission on Filipino Muslims, formerly Office of Muslim Affairs.) Baddiri discusses the history behind the conflict between the Bangsamoro and Filipino populations in the Philippines, and shares insights that he has gained into the situation as a lawyer and legislator involved in healing the rift between the two sides.

- Badillo, Victor L. “The Moro Gulf Tidal Wave of 17 August 1976,” *Philippine Studies*

Vol. 26, No. 4 (1978) 426–436.

<http://philippinestudies.net/ojs/index.php/ps/article/view/1671/4628>.

Author recounts the violent earthquake and tidal wave that hit Maguindanao province and Cotabato City in 1976 that caused enormous deaths or missing persons (est. 8,000), and damaged some 90,000 homes. Other provinces nearby were also affected. This is the most violent tidal wave ever recorded in Philippine history.

- Bajunaid, Moner. “The Concept of Jihad,”
http://web.archive.org/web/20010206044447/www.luwaran.com/concept_of_jihad.htm.
- Bakshian, Douglas. “Winding down the Mindanao War,” *Far Eastern Economic Review*, 170, No. 10 (Dec 2007):47-51.
http://www.emeraldinsight.com/bibliographic_databases.htm?id=1660634&PHPSESSID=4p8il7q0uqvvisplt53nk8ejpa3.

Bakshian describes the four decades of Muslim guerilla war, or Muslim rebellion, in Mindanao, and locates the Abu Sayyaf Group within the secessionist movement waged by the Moro National Liberation Front and Moro Islamic Liberation Front. He also argues that the war cannot be ended unless the island’s (Mindanao) economy is improved, the gun culture changed, the Manila patronage and corruption minimized, and a successful peace accord signed and implemented.

- Balatbat, Conrado; Hezekiah Concepcion, Gerard Finin and Ricardo D. Trimillos, “Salaam Mānoa, Aloha Mindanao: Creating a Student-Centered, Real-Time, Virtual Classroom,” in *Remaking Area Studies; Teaching and Learning Across Asia and the Pacific*, ed. by Jon Goss and Terence Wesley-Smith (eds.). Honolulu: University of Hawaii Press, 2010. This article can be accessed online soon.

This article discusses the results of a joint online course on sovereignty movements in Hawaii and Mindanao, offered by the School of Pacific and Asian Studies and the Ateneo de Zamboanga University starting in 2000. These movements are associated with the claim for Hawaiian nation by native Hawaiians and with the Moro (Muslim) secessionist aspiration in Mindanao. The authors note the positive results among students who interact with one another in a virtual classroom, and analyze its implications in a learning environment separated by distance and time. This class is still ongoing, offered during the Fall semester at the University of Hawai’i at Mānoa campus every year.

- Bangsamoro, <http://www.bangsamoro.info/modules/wfsection/index.php?category=8>.
- Banlaoi, Rommel C. “Bangsamoroism and the Nexus of Identity Politics and Violent Extremism in the Southern Philippines,” October 2011.
<http://declassifiedrommelbanlaoi.blogspot.com/2011/10/bangsamoroism-and-nexus-of-identity.html>.

Paper presented to the International Workshop on “The Impact of Identity Politics on Violent Extremism” organized by the Centre of Excellence for National Security (CENS) of the Nanyang Technological University and the Global Futures Forum (GFF) at Marina Mandarin Hotel, Singapore October 23-25, 2011. Author asserts that identity politics is one of the many lenses from which to examine the complex challenges of the so-called violent extremism in the Southern Philippines. Identity politics is, in fact, a major analytical framework to examine how the Bangsamoro people justify their violent struggle for their right to self-determination so that they

can govern themselves in their own way, according to their customs, traditions, religions and socio-cultural identities. It also serves as the organizing concept to grapple with the development of Bangsamoroism, a Moro ideology in Mindanao that justifies the use of armed violence to protect and enhance the “Moro national identity” and to advance the cause of Islamic state in Mindanao, even if its adherents claim to have been upholding the peaceful struggle for nationhood.“

- Banlaoi, Rommel C. “Status of GPH Talks with NDF and MILF,” *Autonomy & Peace Review*, Vol. 7 (January-March 2011): 87-97. In <http://www.iag.org.ph/cgi-bin/publications/files/Volume%20No%207%20Issue%20No%201%20%20Jan-March%202011.pdf>.

- Banlaoi, Rommel C. “CAFGUs, CVOs and the Maguindanao Massacre,” *Autonomy and Peace Review* Vol. 6.1 (2010): 60-75. Available at http://www.kas.de/wf/doc/kas_20657-1522-1-30.pdf?110128055940.

The author outlines the operations of these para-military organizations (CAFGUs and CVOs) and their possible participation in the execution of the massacre in Maguindanao town in November 2009. In theory, they are supposed to be unarmed organizations meant to keep the peace and promote development in the countryside.

- Banlaoi, Rommel C. “The Abu Sayyaf: From mere banditry to genuine terrorism,” *Southeast Asian Affairs 2006*. Singapore: Institute of Southeast Asian Studies, 2006, pp. 247-262. <http://search.proquest.com/eres.library.manoa.hawaii.edu/docview/216944889/13DF9C3E813558F5E5E/15?accountid=27140>.

This article takes a hard look into the dreaded bandit group, the Abu Sayyaf, and classifies it in the league of the world’s terrorist organizations.

- Banlaoi, Rommel C. “Makati City Bus Bombing: Which Group Could Have Done It?” February 5, 2011. <http://rommelbanlaoi.wordpress.com/2011/02/05/makati-city-bus-bombing-which-group-could-have-done-it/>.

Author analyzes the recent bombing of a bus in Makati that shows the signature of terrorist groups, possibly the Abu Sayyaf, because of the use of IED explosive technology that experts also found in similar bombings in Mindanao. The Abu Sayyaf, however, has not claimed responsibility for this attack, unlike in the previous bombing of SuperFerry 14 in 2004 that claimed more than 100 lives.

- Bara, Hannbal. “The History of Muslim in the Philippines,” Available at <http://www.ncca.gov.ph/about-culture-and-arts/articles-on-c-n-a/article.php?igm=4&i=232>.

Bara provides a history of the Muslims in the Philippines as “part of the backbone of the historical development of the whole country.” Here, he identifies 11 groups comprising the Muslim community or Bangsamoro, conspicuously omitting the Badjao as a separate entity as they belong to the larger Sama group. Following Majul, the author outlines a narrative of the Moro wars during the Spanish conquest.

- Baranpantao, Minalang, Sr. “A Conceptual Framework on Good governance for the

Bangsamoro,” *Autonomy & Peace Review*, Special Edition (2013): 93-118. Transition to the Bangsamoro: Change and Imagination.

<http://www.iag.org.ph/index.php/publication/autonomy-peacereview>.

- Barcenas, Teresita B. “Traditional Institutions and Western Colonization: The Case of the Maranaos in Marawi City,” *The Journal of History*, Vol. 39, Nos. 1-2 (1994):

[http://www.ejournals.ph/index.php?journal=TJH&page=article&op=view&path\[\]=854](http://www.ejournals.ph/index.php?journal=TJH&page=article&op=view&path[]=854).

“Traditional institutions in Marawi City are, to a considerable extent, shaped and influenced by historical forces and events. This paper takes into account the pressures and strains exerted on the traditional institutions in Marawi as a result of foreign intervention. It seeks to explore the alterations that have occurred in the past and are still occurring in the present as a result of changes in political relations and processes. It aims to provide insights into the effects and consequences of these developments on Marawi City and its people. Understanding the Maranaos and their role in Philippine history is vital to our continuing search for effective solutions to the Mindanao problem. In the coming years, the national government will be continually faced with many decisions and choices in its attempt to formulate policies designed to accelerate changes in Mindanao. The decisions made will have full consequences for the future of the Muslims in our country.”

- Barnes, Bruce E. “Mediating Severe Multicultural and Religious Conflicts in Indonesia, the Philippines and Thailand,” Asia Pacific Mediation Forum Conference 2008, Harun M. Hashim Law Centre, International Islamic University Malaysia, 18th June-20th June 2008.

<http://www.apmec.unisa.edu.au/apmf/2008/papers/5-Bruce%20Barnes.pdf>. [Author’s Note: Not for citation or reproduction]

This paper is based on a pre-publication version of a chapter the forthcoming book titled *Transforming Mediation in the Asia Pacific Region: Building Peace*, intended for publication by Routledge, editors D. Bagshaw and E. Porter. From Barnes’s own summary: This paper and presentation discusses mediation as a conflict resolution option for severe conflicts in 3 Southeast Asian countries: Indonesia, the Philippines and Thailand. Transformation of pre-existing mediation processes will be central to this discussion, with discussants and respondents from the subject countries.

- Barra, Hamid. “Articles of Faith and the Pillars of Islam,”

http://www.muslimmindanao.ph/Islam_pillars.html.

Barra, currently (2011) a member of the government peace panel that talks with the MILF, discusses some fundamentals of Islam like the articles of faith and the five pillars that the faithful abide by as members of the *ummah* (Islamic community).

- Barter, Shane Joshua. “Boxing Day in Cotabato: Notes from the Field.” *Explorations*, Vol. 9 (Spring 2009). University of Hawai’i at Mānoa, Center for Southeast Asian Studies. Available at <http://scholarspace.manoa.hawaii.edu/handle/10125/10719>.

In mini narratives, Barter points out what seems to be a paradox: that issues in Mindanao stem from the settlement of Christians yet at the same time many Muslim Filipinos embrace the Catholic-raised Manny Pacquiao as their own. However Barter identifies that the conflicts arise from structural oppression surrounding violence, symbolism, land, and government.

- Bautista, Ma. Cynthia Rose Banzon. “Ideologically Motivated Conflicts: Exploring the

Possibility of an Early Warning System,” (condensed version) *PIDS Development Research News*, March-April 2006, <http://hdn.org.ph/2005-philippine-human-development-report-peace-human-security-and-human-development/#download>.

“The paper aims to draw out the factors that have contributed to the conflicts between the Armed Forces of the Philippines (AFP), on the one hand, and the CPP-NDF, MILF, and MNLF, on the other, from 1986 to 2004 and to arrive at concrete steps that are applicable at the lower levels and may provide possible practical interventions. A preliminary step toward the development of an early warning system is to trace the occurrence of armed conflicts over the last 35 years and explore the factors that contributed to them.”

- Bauzon, Kenneth E. (1999), “The Philippines: The 1996 Peace Agreement for the Southern Philippines: An Assessment,” *Ethnic Studies Report* XVII, No. 2 (July). Also online, www.ices.lk/publications/esr/articles_jul99/ESR-Philippines.pdf.

Bauzon recounts the two-phased coverage of the 1996 Peace Agreement sealed between the Moro National Liberation Front. Phase I is a three-year transition period to autonomy which envisions massive development program for Muslim Mindanao, or the Autonomous Region for Muslim Mindanao (ARMM), while Phase II consolidates and expands the present coverage of ARMM from four provinces to as many to be determined during a plebiscite. He notes, however, that there exists a strong opposition to the agreement, particularly among the other Moro rebel faction.

- Beckett, Jeremy. “The Datus of the Rio Grande de Cotabato under Colonial Rule,” *Asian Studies*, Vol. 41, No. 2 (2005): 38-56. <http://asj.upd.edu.ph/mediabox/archive/ASJ-41-2-2005/Beckett.pdf>; also <http://asj.upd.edu.ph/mediabox/archive/ASJ-15-1977/beckett-datus-cotabato-colonial.pdf>.

This article explores the power of local elites in the Philippines, focusing on the datos of the Cotabato, and the structure of their polities throughout time. Along with this, Beckett explores the ideology of rank as well as how they were utilized to support political authority.

- Bello, Walden. “The Choice in Mindanao: Endless War or Genuine Independence?” <http://home.netcom.com/~okonw/Jolo45.html>.

Bello notes that the Moros are more politically weak and marginalized now than before. One reason for this is that the 1996 Peace Agreement that was supposed to give autonomy to the Muslims has collapsed. Another is the political deterioration of the MNLF and its loss of credibility that translated into the ascendancy of radical groups like the MILF and Abu Sayyaf.

- Bentley, G. Carter. “Ethnicity and Practice.” *Comparative Studies in Society and History*, Vol. 29, No. 1 (Jan., 1987): 24-55. Available at: <http://www.jstor.org/stable/178779>.

The author analyzes ethnicity and the theory of practice to elucidate the importance of ethnic identity and belonging. In this article, he uses a case (Soraya, a Maranao lady), to explain how the theory of practice works in a social setting in a predominantly Islamic region, Lanao, where traditional culture has a strong hold on the behavior of members. At the time of this writing, Bentley was then a research affiliate of Ateneo de Manila University and the University Research Center (now Mamitua Saber Research Center).

- Bernabe, Ramon Ma. G., OMI. “Exploring Constitutional Options for Bangsamoro Self-

Determination,” *Autonomy and Peace Review* Vol. 4 (2008): 65-74. In <http://www.iag.org.ph/cgi-bin/publications/files/Final%20Body.pmd.pdf>.

- Bernad, Miguel A. “Father Ducos and the Muslim Wars, 1753-1759,” *Philippine Studies* Vol. 16, No. 4 (1968): 690–728. <http://philippinestudies.net/ojs/index.php/ps/article/view/2272/4273>.

Based on the author’s book, Fr. Bernad narrates the exploits of Fr. Ducos who constructed the Misamis Fort to prevent Muslim raids in northern Mindanao during the 18th century. These raids reached their climax in 1754 that coincided with the reign of Sulu Sultan Bantilan, according to Spanish sources.

- Bernas, Joaquin G. “MOA and Treaty Making,” *Philippine Daily Inquirer*, 08/25/2008. <http://opinion.inquirer.net/inquireropinion/columns/view/20080825-156634/The-MOA-and-treaty-making>.

Fr. Bernas analyzes the botched Memorandum of Agreement on Ancestral Domain (briefly, MOA) as not only unconstitutional but intrinsically and extrinsically unacceptable. He argues that it lacks clarity, and the MILF will have difficulty honoring the “legal framework” behind it, that is the constitution. He says that the claim of many politicians that it will dismember the country is a gross distortion and will only fan the present conflict.

- Bertrand, Jacques. (2004, March) "National Models, Ethnic Conflict and Special Autonomy: Reassessing our Assumptions," http://www.allacademic.com/meta/p72475_index.html.

Paper presented by the author at the annual meeting of the International Studies Association, Le Centre Sheraton Hotel, Montreal, Quebec, Canada. “The paper discusses the causes of ethnic conflict and the usefulness of autonomy in addressing these sources of conflict. Based on a historical institutionalist framework of analysis, the paper argues that autonomy solutions are constrained by what I call national models. These national models are shaped and transformed at various critical junctures when ethnic relations are renegotiated and institutionalized in various ways. As a result, the application of general solutions in the form of autonomy packages (including federal or confederal solutions) will fail in many instances. The paper analyses these trends in several cases.”

- Bertrand, Jacques. “Peace and Conflict in the Southern Philippines: Why the 1996 Peace Agreement Is Fragile ,” *Pacific Affairs*, Vol. 73, No. 1 (Spring, 2000), pp. 37-54. <http://www.jstor.org/pss/2672283>.

“Peace in the Southern Philippines is fragile. The 1996 agreement between the Moro National Liberation Front (MNLF) and the government of the Republic of the Philippines that ended more than two decades of hostilities has come under increasing criticism. The cornerstone of the current peace agreement is the creation of an autonomous region in Mindanao, which must be confirmed in a plebiscite in 1999. But there are signs that the population may reject the proposal. The peace agreement raised high hopes. The MNLF first picked up arms in response to the imposition of martial law by the Marcos regime in 1972 after which more than 100,000 people were killed over nearly three decades of violent conflict. The agreement spurred optimism that Mindanao could return to stability and turn its attention to developing the most impoverished regions of the Philippines.”

- Berowa, Alma E. and Norania M. Acmad. "The War and Postwar Experience of Selected Maranao Women in Lanao del Sur," *Tambara*, Vol 27, No 1 (2010), <http://ejournals.ph/index.php?journal=TAMBARA&page=article&op=view&path%5B%5D=1875>

"The Muslim communities in what is now the Autonomous Region in Muslim Mindanao (ARMM) experienced at least two major conflict episodes where secessionist rebels and the Armed Forces of the Philippines (AFP) troops were the major players - during the 1972-1981 Martial Law of the Marcos regime (1965 to 1986) and the 2000 All-Out War under the Estrada administration (1998 to 2001). But aside from the military-rebel encounters during these times, Ninal (1999) reports that there were also sporadic violent outbreaks of local conflict episodes between feuding families and between the respective members of the Moro National Liberation Front (MNLF) and the breakaway Moro Islamic Liberation Front (MILF). All these violent confrontations often caused the displacement of families as people scrambled to get out of the line of fire. Williams (2001) concludes that displacement has a dramatic effect on individuals in terms of their performance of social roles and responsibilities. Residents of conflict-affected communities face considerable difficulties as violence results in lost lives and livelihood resources. Houses are damaged, abandoned, ransacked, or totally burned down. During times of war and immediately following periods of armed conflict, the noncombatants — women, children, and the elderly — suffer as much or sometimes more than the warriors themselves. In communities where their men are drawn to go to war, women are left to fend not only for themselves but for the children and elderly as well. And while such may be regarded as an empowering opportunity for the women concerned, it is especially trying for those who were not trained for livelihood skills (Williams, 2001)."

- Beyer, H. Otley "Brief Memorandum on the Government of the Sultanate of Sulu and Powers of the Sultan during the 19th Century," December 8, 1946, <http://www.gov.ph/1946/12/08/brief-memorandum-on-the-government-of-the-sultanate-of-sulu-and-powers-of-the-sultan-during-the-19th-century>.

Writing at the time the Sabah – formerly North Borneo - issue was not yet controversial enough (Malaysia incorporated it in 1957 as one of its new states together with Sarawak), Beyer provided some interesting documentation on the proprietary rights of the Sulu Sultanate over this territory. The issue is compounded by problems of succession, confirmation (or its lack) by the Ruma Bechara, recognition by the Philippine government of the sultanate, and colonial policy under the American administration to the Commonwealth regime of Manuel L. Quezon. The memorandum comes with a translation of the 1878 Sabah contract by Harold G. Conklin of the Malay text, which runs contrary to Malaysian and British translations, especially of the word *padjak* (lease or cession). Beyer's memo is included with several official documents now housed in the archives of Malacanang.

- Billman, Cuthbert. "Islam in Sulu," *Philippine Studies*, Vol. 8, No. 1 (1960): 51-57. <http://www.philippinestudies.net/ojs/index.php/ps/article/view/2906>.

The author observes that while the people of Sulu are Muslims, at least a certain class (educated class) are not keenly intered in religion per se. Visits of Islamic missionaries, however, have encouraged the Tausug leaders to acknowledge the necessity of identifying with religious activities.

- Bin Ahmad Khan, Dato Md Ismael. "The International Monitoring Team in Mindanao," *Autonomy and Peace Review* Vol. 2.3 (2007): 49-54.

http://www.iag.org.ph/cgi-bin/publications/files/journal%20vol3%20issue%203_1.pdf.

- Bin Guerra, Fatimah. "Thank you, Supreme Court of the Philippines," November 11, 2008. In <http://www.moroherald.com/thank-you-supreme-court-of-the-philippines>.

In contrast with the title of the article, lawyer Ms. Guerra writes a satire of the action made by the Supreme Court in rejecting the draft of the Memorandum of Agreement on Ancestral Domain (MOA-AD).

- Blume, Francine. "Peace Zones: Exemplars and Potential," *The ACORN (Journal of the Gandhi-King Society)*, Volume VIII, Number 1 (Spring-Summer, 1993): 5-13. <http://acorn.sbu.edu/xSpring-Summer%201993/Spr93-Peace%20Zones-pg5pg13.pdf>.

The author describes the five peace zones now operative in Mindanao. A peace zone is a demilitarized community, with the local government or barangay enforcing the no-firearm policy and maintaining the peace. Thus far, peace zones are successful in this effort and calls for creating more of these community-based initiatives are now mounting.

- Boac, Ernesto D. "The East Timor and Mindanao Independence Movements: A Comparative Perspective," 2001, 27p. US Army War College, Carlisle, Pennsylvania. <http://www.dtic.mil/cgi-bin/GetTRDoc?AD=ADA389067>.

From the paper's abstract: "Two cases in South East Asia merit a study if only to derive useful insights on the complexity of ethnic conflicts. The first is the case of East Timor. For twenty-four years after the Indonesian invasion in 1975, the Indonesian military (ABRI) and militia created havoc in a scale and magnitude that shocked the world. This invasion resulted to the killing of one third of the population of East Timor. It was only in 1999 when the conflict was resolved after the United Nations mandated the deployment of the International Force for East Timor (INTERFET) and the United Nations Transition Administration in East Timor (UNTAET). The second involves the aspirations of the Moro National Liberation Front (MNLF) and the Moro Islamic Liberation Front (MILF) to establish a separate Islamic state in the Southern Philippines. After more than three decades since the founding of the Mindanao Independence Movement (MIM), the Philippines is still confronting a costly guerilla war from the MILF which is seeking independence of a region from Philippine territory."

- Bocobo, Dean Jorge. "No to Bangsamorostan, no to Moro Taliban," July 21, 2008. <http://philippinecommentary.blogspot.com/2008/07/no-to-bangsamorostan-no-to-moro-taliban.html>.

In the aftermath of the controversy over the issue of Memorandum of Agreement on Ancestral Domain, author joins the debate on the internet. Bocobo disputes the correctness of the Ancestral domain concept and the Bangsamoro Juridical Entity as nothing more than granting independence to the Moros. The author also reads parts of the book written by Thomas M. McKenna on the Muslims (McKenna, Thomas M. *Muslim Rulers and Rebels: Everyday Politics and Armed Separatism in the Southern Philippines*. Berkeley, California: University of California Press, 1998).

- Bocobo, Dean Jorge. "The Biggest, Most Stupid Ransom Payment of Them All." July 18, 2008. <http://philippinecommentary.blogspot.com/2008/07/biggest-most-stupid-ransom-payment-of.html#comment-5871265334696372172>.

- Bocobo, Dean Jorge. "Ancestral Domain Regime or Bangsamorostan?" August 14, 2007. <http://philippinecommentary.blogspot.com/2007/08/ancestral-domain-regime-or.html>.

In this blog article, the author assails President Gloria Macapagal Arroyo for her official announcement on the grant of ancestral domain to the Muslims.

- Boncodin, Emilia et al., "Towards Strengthening the Fiscal Capabilities of ARMM, A Policy Paper." Pasig City: InciteGov, 2007, 70 pp. http://lgspa.org.ph/kp/c_b.php?KnowledgeProductID=43, or http://www.lgspa.org.ph/uploads/KnowledgeProduct_43_400_Towards%20Strengthening%20the%20Fiscal%20Capacities%20of%20ARMM%20-%20A%20Policy%20Paper%20.pdf

This report points out the financial difficulties of ARMM, and suggests ways of improving the ARMM. "Poverty is a stark reality in the Autonomous Region in Muslim Mindanao (ARMM). From 1994 to 2000, ARMM registered the highest poverty incidence across all regions in the country. A slight improvement in its poverty conditions was apparent in 2003 when ARMM ranked second to Caraga. Notwithstanding this, the pervasive reality of poverty in ARMM over the years has not escaped notice. Rather, it has intensified the need for governance stakeholders to focus on trying to bring development to the region. Along this line, the issue of whether national government funds have been sufficient in propelling such development has also been raised. This, in fact, has been the subject of a raging debate between national government and the ARMM regional government. It has also underscored the need for an empirical study that would assess the fiscal capabilities of ARMM." Copies of this report may be obtained from: International Center for Innovation, Transformation and Excellence in Governance (INCITEGov), 8/F Prestige Tower, F. Ortigas Jr. Road, Ortigas Center, Pasig City, Telefax: 634-1334 • Email Address: incitegov@yahoo.com.

- Bondoc, Jarius. "Dazed govt pushing Misuari-MNLF to war." *The Phil Star* 10 June, 2000: P9. Print.

Press Secretary Dong Puno tried downplaying an Organization of the Islamic Conference resolution that urged Manila to stop attacking the MILF in central Mindanao. Puno stated many grievances that the Philippine government had against Misuari, the governor of the autonomous region, stating the allocation of funds as one of the issues.

- Bracamonte, Nimfa L. "Evolving a development framework for the Sama Dilaut in an urban center in the Southern Philippines," Available at http://findarticles.com/p/articles/mi_hb036/is_36/ai_n29239322.

Author discusses the Sama Dilaut who settled in Tambacan, a poor district in Iligan City. The Sama Dilaut (or Badjau, as they are also known) came from Sulu and Basilan as displaced families from Sulu and Basilan who were forced to leave because of the conflict, and due to harassments and persecution of their more dominant neighbors, the Tausug. She then outlines some strategy to enable them to live peacefully in Tambacan.

- Brazal, Agnes. "Beyond the religious and social divide: The emerging Mindanawon identity." *Chakana*, Vol. 2 (2004): 7-26. http://www.mwi-aachen.org/Images/Brazal-Web_tcm17-17248.pdf

"The influx of Christian migrants in the Mindanao archipelago, especially in the second half of the 20th century, has led to social instability in the region leading to the emergence of politicized

ethnic identities – Bangsamoro, Lumads (indigenous peoples) and Christians – with religion as the primary cultural marker. This essay focuses on the religious self-image fostered by these groups and how the emerging Mindanawon self-designation which is premised on a tri-people perspective, presents a creative attempt at a construction of a transcendent ethnic identity that hopes to unite rather than divide. Mindanawon identity is based on geographical location and stresses the concept of a shared territory. It encourages more the exploration of commonalities and the intertwining of lineage, cultural practices and problems among the tri-peoples. While de-emphasizing religion as cultural marker, it regards interreligious dialogue as an important means for the creation of a culture of peace. From a social constructivist perspective, however, the "fate" of this new ethnic identity will ultimately depend on the interplay of the historical forces in this archipelago once called 'Land of Promise'.”

- Brecht, Birte. “Muslim Women's Leadership in the Southern Philippines. The Effects of Maranao Women Leaders on the Women's Role.” http://www.susanne-schroeter.de/pdf/muslim_womens_leadership_in_the_southern_philippines.pdf.
- Brown, Graham K. “The long and winding road: The peace process in Mindanao, Philippines” Paper No. 6, Institute for British-Irish Studies. University College, Dublin, no date, 42 p. http://www.ucd.ie/ibis/publications/discussionpapers/thepeaceprocessinmindanao/g_brown.pdf.

“This paper examines the peace process in Mindanao, Philippines, situating it within broader national and international political economies. The paper argues that the root causes of the conflict can be found in the long-term processes of state formation and capital penetration in the region which have resulted in the displacement and marginalization of the indigenous groups of Mindanao under consecutive Spanish, American, and independent Philippines control. Examining the peace process within this context, it mainstream approaches to peace processes that focus on particular “actors” (e.g. spoilers, third party interventions) and “technologies” (e.g. commitment mechanisms) provide some insights into the failure to achieve a lasting peace in the region, but that a full explanation requires consideration this structural contexts. Formal peace processes are often embedded within wider developmental programmes and the tensions and interactions within this broader dynamic are important to understand. In Mindanao, while the formal peace process has moved towards explicitly addressing root concerns of the local population, the wider “peace through development” package promoted by the international community is, in fact, exacerbating many of the economic tensions behind the conflict. “

- Buat, Mohd. Musib M. “The Constitutional Dilemma: Impact and Implications on the GRP and MILF Peace Process,” *Autonomy and Peace Review* Vol. 4 (2008): 37-64. In <http://www.iag.org.ph/cgi-bin/publications/files/Final%20Body.pmd.pdf>.
- Buat, Mohmd. Musib M. “Are the Moros Filipinos?” November 2008. <http://www.moroherald.com/are-the-moros-filipinos>.

The author, a lawyer by profession and a legal counsel of the MILF panel, answers “No. They are not ‘Filipinos’ but they are ‘Philippine Citizens’ by operation of law. And how did that happen? He then narrates its historical antecedents as basis for discussing the issue on ‘Citizenship’. The last part of the article deals with the failed Memorandum of Agreement on Ancestral Domain, which the author considers a “new formula” to resolve the injustice done to Bangsamoro identity and their right to be recognized as a distinct and separate “nation.”

- Buenconsejo, José S. “Inland-Coastal Philippine Hybridity: Heteroglossia in Agusan Manobo Music and Ritual,” *Humanities Diliman*, Vol 7, No 1 (2010):140-175.
<http://journals.upd.edu.ph/index.php/humanitiesdiliman/article/view/1616>.

“This article deals with the hybridity of contemporary Agusan Manobo music as evident in its repertory and in the heteroglossia of possession ritual performances, where various archaic and modern speech styles (including song and ritual dance music) co-exist. This hybridity is consequent to the history of Agusan Manobo relations with outsiders, especially Visayan-speaking settlers whose markers of group identity have been incorporated into Manobo rites. Such incorporation indicates the Manobo presence to a social world that is characterized by a mix between inland Manobo and coastal Visayan cultures.”

- Buendia, Rizal G. “The State-Moro Armed Conflict in the Philippines: Unresolved National Question or Question of Governance?” *Asian Journal of Political Science*, Vol. 13, Issue No. 1 (2005): 109-138.
<http://www.tandfonline.com/doi/abs/10.1080/02185370508434252>.

“The continuing struggle of the *Moro* secessionist movement in the Philippines is one of Southeast Asia's longest armed conflicts. The tenacity of the conflict lies in two competing concerns: the assertion of self-determination rights of the *Moro* separatist movement; and the affirmation of the Philippines' sovereign right to territorial integrity. However, beneath these rights are crucial issues that remain unanswered both by the contending forces—problems where internecine violence and conflict emanate from. This article argues that self-determination rights can be adequately exercised by people who have clearly defined their national identity and concept of a nation. Unfortunately, the *Moro* multi-ethnic national identity has yet to be crystallised while the idea of a *Bangsamoro* (Bangsa Nation) remains weak. On the other hand, the state has yet to address the *Moron*' legitimate demands of political autonomy, socio-economic development, and social justice and discrimination. Without underestimating the ethnic component of secessionism, the article concludes that poor governance has prolonged, complicated, and further justified the *Moros*' quest to secede from the Republic.”

- Buendia, Rizal G. “Looking into the Future of Moro Self-Determination in the Philippines,” *Philippine Political Science Journal* 29 (52) 2008.
<http://www.journals.upd.edu.ph/index.php/pps/article/view/1343>.

“The paper argues that the internationally-recognized right to self-determination is a shaky promise of independence to nations and peoples who seek independence from the state. Unless the state addresses the fundamental grievances of Muslims in the Philippines in appropriate, relevant, and timely policies that substantially and tangibly work toward greater democracy, deeper participation, and better governance, secessionism as a political alternative cannot be completely disregarded as a final option.”

- Buendia, Rizal G. “The GRP-MILF Peace Talks: Quo Vadis?” pp. 205-224 in *Southeast Asian Affairs 2004*. Singapore: Institute of Southeast Asian Studies, 2004. Available at http://eprints.soas.ac.uk/4430/1/GRP-MILF_Rizal_Buendia.pdf; also see http://books.google.com/books?id=yggT4cR05gC&pg=PA205&dq=Rizal+G.+Buendia&hl=en&ei=uCJDTZb7C5O6sAPR9JGsCg&sa=X&oi=book_result&ct=result&resnum=2&ved=0CC8Q6AEwAQ#v=onepage&q=Rizal%20G.%20Buendia&f=false.

In the aftermath of the bombings of the Davao City International airport and Kabakan market place, the military blamed the MILF and resumed attacks on Camp Buliok which were reminiscent of the “all-out war” under the Estrada administration. On March 2003, the GRP-MILF panels resumed their talks in Kuala Lumpur to thresh differences and agreed to cease hostilities. The death of MILF chief Hashim Salamat on August 2003 delayed the resumption of further talks. Author comments on the MILF’s slogan of “self-determination” using the East Timor case. “Much as the MILF wishes to cite the case of East Timor as a model en route to independence, the historical circumstances of Mindanao and East Timor are different. The latter is a clear case of de-colonization where the principle of self-determination applies whereas the former has yet to prove the basis of its ‘peoplehood’ before the international community aside from meeting the stringent requirements of nationhood” (p. 212).

- Buendia, Rizal G. “The State-*Moro* Armed Conflict in the Philippines Unresolved National Question or Question of Governance?” https://eprints.soas.ac.uk/4362/1/AJPS13-tate_moro_conflict_in_the_philippines.pdf; see also <http://www.scribd.com/doc/50528856/50390382-The-State-Moro-Conflict-in-the-Philippines-AJPS-final..>

“The continuing struggle of the *Moro* secessionist movement in the Philippines is one of Southeast Asia’s longest armed conflicts. The tenacity of the conflict lies in two competing concerns: the assertion of self-determination rights of the *Moro* separatist movement; and the affirmation of the Philippines’ sovereign right to territorial integrity. However, beneath these rights are crucial issues that remain unanswered both by the contending forces—problems where internecine violence and conflict emanate from. This article argues that self-determination rights can be adequately exercised by people who have clearly defined their national identity and concept of a nation. Unfortunately, the *Moro* multi-ethnic national identity has yet to be crystallized while the idea of a *Bangsamoro* (Bangsa Nation) remains weak. On the other hand, the state has yet to address the *Moros*’ legitimate demands of political autonomy, socio-economic development, and social justice and discrimination. Without underestimating the ethnic component of secessionism, the article concludes that poor governance has prolonged, complicated, and further justified the *Moros*’ quest to secede from the Republic.”

- Buendia, Rizal G. “The Politics of Ethnicity and Moro Secessionism in the Philippines,” <http://wwwarc.murdoch.edu.au/wp/wp146.pdf>. Nov 2007.

This article examines the lingering Moro secessionism from the point of view of ethno-politics. It observes that the weak Philippine state and weak notion of nationhood among the Moro people leads to a complex but frail system that is not contributory to the quest for self-governance and political autonomy. It then suggests that both should be strengthened for a unified but diverse state like the Philippines.

- Buendia, Rizal G. “The Secessionist Movement and the Peace Process in the Philippines and Indonesia: The Case of Mindanao and Aceh.” *Asia Pacific Social Science Review*, Vol 5, No. 1 (2005?), 66 p. Available at: <http://www.scribd.com/doc/51079795/mindanao-and-aceh-peace-process>.

The author discussed the possibilities for creating a peaceful society amidst an on-going conflict between the state and ethno-based secessionist movement. He analyzes the cases of the Philippines and Indonesia, specifically the Moros and Acehnese against the backdrop of identity politics, modalities of peace building and conflict resolution, and nation-state building. Towards the end of the paper, he draws lessons from the

peace process engaged by both the state and secessionist movement on the wish that they may serve as guideposts in future peace and conflict mitigation endeavors.

- Buendia, Rizal G., Alex Brillantes, Lorelie C. Mendoza, Rufa Guiam and Luisa Sambeli. “Mapping and Analysis of Indigenous Governance Practices in the Philippines and Proposal for Establishing an Indicative Framework for Indigenous People’s Governance.” Technical Report. Bangkok: United Nations Development Programme, 2006, 205 p. Available at http://eprints.soas.ac.uk/4465/1/Mapping_and_Analysis_of_Indigenous_Governance-Philippines_Participatory_Governance_Case_Study.pdf; also see http://aboutphilippines.ph/filer/toledo-cebu/Mapping_and_Analysis_of_Indigenous_Governance-Philippines_Participatory_Governance_Case_Study.pdf.

This report consists of two parts, the first deals with “Mapping and Analysis of Indigenous Governance Practices in the Philippines,” and the second with “Establishing an Indicative Framework for Indigenous People’s Governance.” This explains the long title of the report, which is comprehensive as it covers most of the indigenous peoples in Luzon and Mindanao.

- Bullard, Robert R. “Preparing Our Moros for Government, 1906.” <http://www.fordham.edu/halsall/mod/1906bullard.html>.

Bullard was District Governor of Lanao at this time, and had been charged earlier with the task of constructing a road that would connect Marahui (now Marawi City) to Iligan. He argues that “the Moros don’t have a government other than that of the sultans and datos, who rule over them and have the power of life and death to their followers.” The completion of the road project, he believes, is a pathway to civilization among the isolated Maranao Moros around Lake Lanao. Its impact is that it actually has broken the insularity and geographical isolation of Lake Lanao, and made it accessible from Iligan aside from the southern route through Malabang.

- Burton, Erlinda M. “The Quest of the Indigenous Communities in Mindanao, Philippines: Rights To Ancestral Domain.” May 12-16, 2003. [http://www.unhchr.ch/Huridocda/Huridoca.nsf/0/9e44622ad80e6c2ac1256d25004c0820/\\$FILE/G0314167.pdf](http://www.unhchr.ch/Huridocda/Huridoca.nsf/0/9e44622ad80e6c2ac1256d25004c0820/$FILE/G0314167.pdf).

This is a country paper (Philippines) presented by Erlinda Burton for a 2003 UN conference on indigenous communities. She recounts the various problems these communities face, ranging from government neglect and development programs that utilize land resources to discrimination and lack of official concern for their own improvement. She calls for the implementation of one particular policy, the 1997 Indigenous Peoples Act, to protect their ancestral lands and preserve their culture and identity.

- Busran-Lao, Yasmin. “Human Development, Economic and Social Costs, and Spillovers of Conflict: The Case of Lanao del Sur,” PIDS Policy Notes 2006-05. Philippine Institute for Development Studies, April 2006. http://hdn.org.ph/wp-content/uploads/2005_PHDR/2005%20Lanao_Case_Study.pdf

Guided by the assumption that the Moro struggle is not properly understood, the author notes that her work “...is an attempt at truth telling – to bring into public consciousness and discourse a more accurate account of what really happened to the Moros, particularly the period from 1970-192 when hell broke loose in the Provinces of Lanao del Sur, Lanao del Norte, North Cotabato, South Cotabato, Bukidnon and Zamboanga del Sur. Such episode was considered to have started

the so-called Muslim-Christian conflict the impact of which became deeply rooted (seemingly have touched base with that part of the Filipino psyche that is related to the centuries-old unresolved colonialists instigated Moro-Indio conflict) and still shape and influence the communal relationship between the two, particularly in relation to the on-going GRP-MILF peace process.” She then focuses on Lanao del Sur as case study to bring to bear on the conflict from a micro-cosmic perspective of the Moro struggle.

- Butler, Amir. “An Enduring Freedom for the Moros,” February 2002.
<http://www.twf.org/News/Y2002/0215-Moros.html>.

The problems in Moroland, says the author, have little to do with international terrorism, but have everything to do with the injustices meted out to the Moro people for centuries. As the author opines it, “the solution to the Moro problem is the same as the solution to the East Timor problem. There must be a referendum under UN supervision similar to the one conducted in the former Portuguese colony.”

- Byler, Charles. “Pacifying the Moros: American Military Government in the Southern Philippines, 1899-1913.” *Military Review*, May-June 2005.
<http://www.au.af.mil/au/awc/awcgate/milreview/byler.pdf>.

“Presents information on the U.S. military government in the Southern Philippines from 1899 to 1913. Importance of understanding past U.S. actions in the southern Philippines; Decision of the U.S. government to bring the Muslims under direct rule in 1903; Tenure of Brigadier General John J. Pershing as governor of the Moro Province.”

- Cabacungan, Gil C. Jr. “WikiLeaks: US backed MILF: Washington favored MOA-AD, cables show,” *Philippine Daily Inquirer*, Thursday, September 8th, 2011.
<http://newsinfo.inquirer.net/54889/wikileaks-us-backed-milf>.

According to WikiLeaks, there were cables from Washington that purportedly show US intervention in the peace talks between the Philippine government and the Moro Islamic Liberation. It started with the letter of Salamat of the MILF to US President George Bush. In that letter, Salamat sought the assistance of the US to hammer out an agreement with the Philippine government to create a Bangsamoro homeland in Mindanao. The succeeding US Ambassador Kristie Kenney even visited the MILF camp in 2008 to talk with MILF Chief Murad Ibrahim, though there were no details given on the meeting between the two.

- Caballero-Anthony, Mely. “Revisiting the Bangsamoro Struggle: Contested Identities, Elusive Peace,” *Asian Security*, Volume 3, Issue 2, 2007, Pages 141 – 161.
<http://www.informaworld.com/smpp/content~db=all~content=a779367172>. See also
<http://www.tandfonline.com/doi/abs/10.1080/14799850701351425>.

“This article revisits the issue of the quest for the “Bangsamoro” since its first articulations in the 1960s. It examines the dynamics of identity in the history of this struggle and how these dynamics have shaped the Muslim separatist movements in the Philippines. Given the diverging trajectories of “Moro” groups that took up the “Bangsamoro” struggle and the contemporary developments that have since unfolded over the years, the paper argues that the issue of identity is a tenuous factor undergirding the fight for a “Bangsamoro” homeland. It is tenuous for many reasons: one of these is the construction of a “Moro” identity, which has come to mean different things to the many multi-ethnic and multi-lingual groups. The other is divisive history of the

various ethnic groups who have wanted to be part of the envisioned separate state called the Bangsamoro.”

- Caballero, Evelyn J. “Basis of Conflict in Armm in Relation to Land and Resources,” June 2002. Produced by the Department of Environment and Natural Resources-United States Agency for International Development’s (DENR-USAID) Philippine Environmental Governance (EcoGov) Project through the assistance of the USAID under USAID PCE-1-00-99-00002-00. Available at http://ecogovproject.denr.gov.ph/Downloads/Technical_reports/BASIS_OF_CONFLICT_IN_ARMM.pdf.

“The total population projection for indigenous peoples (IPs) in the Philippines for the year 2000 is estimated at 13 million or 17 percent of the total Filipino population. The majority of the IP population is located in Mindanao (61%). The remaining 33% are in Luzon and 6% are in the Visayan Islands. The IPs comprise more than 110 different major and minor ethnolinguistic groups and are found in 63 provinces of fifteen regions including the Autonomous Region of Muslim Mindanao (ARMM). (NCIP 2000). Indigenous peoples in Mindanao engage in economic activities that range from hunting, gathering, marine trade and fishing; shifting cultivation in or near forests; small-scale mining; permanent agriculture; wage labor and small-scale market oriented activities. They are groups with a cultural identity distinct from the dominant Filipino society and are vulnerable to being disadvantaged in the development process. A majority of these groups have had limited or no access to basic socio-economic services from the government, like education, health, infrastructure, extension, credit, and marketing. The purpose of this report is to discuss the basis of the conflict in ARMM related to land and resources and the role of indigenous peoples and Muslims in this conflict.”

- Caballero, Juvanni Yahya A. “The Risale-i Nur as solution to the Mindanao Problem,” <http://vimeo.com/18089865>. Symposium 2010, Istanbul, Turkey, 15.26 minutes.

Caballero is a faculty member of the History Department at Mindanao State University-Iligan Institute of Technology. Here, he discusses the Mindanao Problem in vocal rather than print version as a subject for resolution through the Risalei-i Nur approach, an Islamic thought (tafsir) on the Qur’an written by Said Nursi in Turkey during 1910s to 1950s.

- Caballero, Juvanni A. “Evolution of the Maranao Bangsa, 1903-1935”. *Dansalan Quarterly* 25, no. 1-4 (January 2005): 87-103.
- Cabaraban, Magdalena C. and Ederlina M. Fernandez. “Notes on Deportation from Malaysia,” *Tambara* 27 (2010): 105-130.

“*Halaw*, a Malayo word, literally means to “cast out, to eject, to throw away.” This word came to the nation’s consciousness when in mid-August of 2002, thousands of undocumented Filipino workers were deported from Malaysia. They were called halaw, an apt description considering the often-forcible means of their removal from an unwelcoming country. The halaw is not a recent phenomenon. It had its beginnings when people from Tawi-Tawi and neighboring provinces risked crossing the ocean in search of work and to engage in buying and selling of goods (Dañguilan-Vitug and Yabes, 1998). Trading was good and lucrative; taxes were not imposed. Thus, there was a strong lure for people to venture. The clandestine buying and selling peaked in the 1960s and 1970s, with cigarettes as the most popular item being smuggled to the country. Barter trade stalls proliferated in Zamboanga carrying goods produced in Malaysia and Indonesia. The steadily increasing influx of people to Malaysia, most heavily in Sabah, went on

over the years. The coming and going was mostly illegal and there were sporadic cases of migrants being sent back. Yet the streams of movement from Tawi-Tawi to Sabah remained unabated; Tawi-Tawi then came to be known as the “southern backdoor” of migration to nearby islands. In 1997, the issuance of a border pass was considered a significant act to legitimize migration. The pass bearing the stamp of the Philippine Immigration Office allowed a Filipino to stay for a maximum of thirty days in the eastern part of Malaysia, including Sandakan, Tawau, Semporna, and Lahad Datu (Dañguilan-Vitug and Yabes).

- Caculitan, Ariel R. “Negotiating Peace With The Moro Islamic Liberation Front in the Southern Philippines,” Thesis, December 2005, <http://www.dtic.mil/cgi-bin/GetTRDoc?AD=ADA443122&Location=U2&doc=GetTRDoc.pdf>.

“The peace negotiation between the Government Republic of the Philippines and the secessionist Moro Islamic Liberation Front which started in 1997 during the time of former President Fidel V. Ramos went through turbulent times in the year 2000 when the succeeding President, Joseph Estrada, failed to continue the momentum of the peace initiative and instead declared an “all out war” in dealing with the rebel group. When Gloria Macapagal Arroyo became president in 2001, she turned the “all out war” policy into an all out peace, which opened up hopes for the peaceful resolution of the conflict. Peace negotiations between the GRP and the MILF were resurrected and both sides have re-affirmed their commitment to a negotiated political settlement as the only solution to the conflict. This thesis analyzes the prospect for a sustainable peace between the GRP and MILF by looking at the following variables: (1) the conflict and its ripeness for resolution, (2) the ongoing peace process, and (3) the involvement of external actors. General findings of this study indicate a good prospect for a comprehensive peace agreement next year and a good chance for its implementation due to the favorable conditions cited in this thesis.”

- Cadar, Usopay H. “The Role of Kolintang Music in Maranao Society,” *Asian Music* Vol. 27, No. 2 (Spring - Summer, 1996), pp. 80-103. <http://www.jstor.org/stable/834489>. Also published with the same title in *Ethnomusicology* Vol. 17, No. 2 (May, 1973), pp. 234-249, Article Stable URL: <http://www.jstor.org/stable/849883>.

Cadar, who hails from Lanao del Sur, makes an in-depth study of kolintang (also spelled kulintang) music among the Maranao Muslims. Here, he discusses the various roles kolintang music plays for the Maranao, among them are: as a channel for bring about solidarity, as an arena for recitation, singing, etc., as a channel for various forms of expression, and as a vehicle for social interaction, among others.

- “Cagayan de Oro Declaration on the MOA on Ancestral Domain of the GRP-MILF Peace Panel.” By Tebtebba, September 16, 2008. http://www.tebtebba.org/index.php?option=com_content&view=article&id=29:cagayan-de-oro-declaration-on-the-moa-on-ancestral-domain-of-the-grp-milf-peace-panel-&catid=51:ip-declarations.

Called the “Cagayan de Oro Declaration,” leaders of more than 200 Lumads from Northern Mindanao assembled in Cagayan de Oro City on August 24-27, 2008 shortly after the Memorandum of Agreement on Ancestral Domain (MOA-AD) was declared unconstitutional by the Supreme Court. Here the Lumad leaders expressed their position and fears on the MOA-AD, including non-recognition of their distinct identities as indigenous peoples and calling them Bangsamoro, the failure of the NCIP to act on their applications for ancestral domain titles, and

failure to obtain their consent prior to the enlisting and inclusion of their ancestral domain under the BJE.

- Rufa Cagoco-Guiam. “Gender and Livelihoods among internally displaced persons in Mindanao, Philippines.” The Brookings-London School of Economics Project on Internal Displacement, July 2013, 39 p.
<http://www.brookings.edu/~media/research/files/reports/2013/07/gender%20livelihoods%20idps%20philippines/gender%20and%20livelihoods%20among%20idps%20in%20mindanao%20philippines%20july%202013.pdf>.

Internal displacement has confronted Mindanao populations for more than five decades, dating back to the height of the so-called “Muslim-Christian conflict” in the early to mid-1970s. Displaced communities encounter a range of vulnerabilities as they face a whole new milieu in which their familiar systems of social protection, including livelihoods, are gone or fragmented due to forced evacuation. This study on gender and livelihoods among IDPs is based on fieldwork conducted from October to December 2012, in three areas in Central and Southern Mindanao (Notre Dame Village, Cotabato City; Datu Piang, Maguindanao Province; and Sitio Pananag, Barangay Lumasal, Maasim, Sarangani Province). Fieldwork data gathering techniques included key informant interviews with government officials and civil society leaders, as well as focus group discussions with “protracted” IDPs in the three areas. The study aimed to answer the following research questions:

- What are the gender dimensions of the deprivations of livelihoods due to internal displacement?
- How can efforts to restore or access new livelihoods help advance gender equity and support internally displaced women as agents of positive change at different levels (from local to the national levels)?
- Are there particular livelihood strategies that advance the rights and well-being of internally displaced women, their families, and communities? In what ways?
- What are the potential contributions of innovative livelihood initiatives to peace building, the reconstruction process and the pursuit of durable solutions to displacement?

- Cagoco-Guiam, Rufa. “Philippines - Child Soldiers in Central and Western Mindanao: A Rapid Assessment,” ILO, Geneva. February, 2002, 128 p.
www.ilo.org/ipecinfor/product/download.do?type=document&id.

This study covers Maguindanao, Basilan and Cotabato provinces. It investigates the magnitude, causes and consequences of the participation of children and minors in armed conflict. It used a purposive survey of 85 child/minor respondents, key informant interview among NGO, government and academic personalities and focused group discussions. The earliest age of entry to being a child soldier is 11. A big number (40 percent) said they voluntarily joined the armed group, while 22.3 percent said they were invited to join by family members of this armed group. The child soldiers said they do not get paid for their services, although some of the Abu Sayyaf members said they did get paid in cash, and that the pay depends on the nature of their assignments. Others said they work on a voluntary basis as it is their contribution to the armed struggle against oppression and fulfills their obligation to do “jihad.” The author points out that no form of social interventions for the problems posed by the participation of children in armed conflict could succeed if some basis issues are not considered by government.

- Cagoco-Guiam, Rufa. “GRP-MILF Peace Process at the Crossroads: Exploring Different Paths,” *Autonomy and Peace Review* Vol. 4 (2008): 77-90. In <http://www.iag.org.ph/cgi-bin/publications/files/Final%20Body.pmd.pdf>. (Also see Guiam, Rufa C.)

- Cagoco-Guiam, Rufa. “Negotiations and detours: the rocky road to peace in Mindanao,” 2003 (Also see Guiam, Rufa C.).

<http://www.c-r.org/our-work/accord/philippines-mindanao/negotiations-detours.php>.

- Cagoco-Guiam, Rufa. ““Retrospect and Prospects: Toward a Peaceful Mindanao ,” Part 1, 1996.” <http://cpcabrisbane.org/Kasama/1996/V10n3/Retrospect.htm>. Part II, 1996 is available at <http://cpcabrisbane.org/Kasama/1996/V10n4/Mindanao.htm>.

This article is a modified version of a paper delivered at the Seminar-Workshop for Journalists, the Military, NGOs and Rebel groups on the theme "Media Reportage on the Peace Process" held at the New Astoria Hotel, Zamboanga City, Philippines, January 26-27, 1996. The seminar was sponsored by the Jesuit Communications Foundation in cooperation with the Alliance of Peace Communicators. Originally printed in *Moro Kurier* Vol. 10 No. 1, Jan/March 1996. Here, Ms. Guiam points out some misunderstood notions about Mindanao and echoes the need for cultural sensitivity among journalists.

- Cagoco-Guiam, Rufa. “The Autonomous Region in Muslim Mindanao (ARMM) and the Peace Process: Imperatives, Challenges and Prospects,” *Mindanao Forum Special Report* No. 3, March 22, 2006. (Also see Guiam, Rufa C.) Available at: <http://www.scribd.com/doc/46526801/ARMM>.

“Almost ten years after the signing of the 1996 Final Peace Agreement between the Philippine government and the Moro National Liberation Front(MNLF), the Autonomous Region in Muslim Mindanao (ARMM), acknowledged in the peace pact as the Moros’ vehicle for self-rule in the southern Philippines, is widely regarded as a failure in addressing the root causes of the Mindanao conflict. Currently, the autonomous region has the worst human development indicators among the 16 regions of the Philippines. In the ongoing peace process between Government of the Republic of the Philippines (GRP) and the Moro Islamic Liberation Front (MILF), this break-away group from the MNLF has reportedly rejected the ARMM model in the crafting of a new Bangsamoro Juridical Entity. The search for an accountable and effective governance structure acceptable to majority Muslims is a work in progress. Two windows of opportunities are open. One is the unparalleled consensus-building power of the present ARMM leaders, which is potentially a strong force for reforms and for maximizing the powers already granted to the autonomous region. The other is the ongoing GRP-MILF peace process, which can potentially correct the flaws in substance and implementation of policies for self-rule of the country’s Muslims. The key is to go beyond narrow political and group interests in building a meaningful, accountable and effective institution for Moro self-determination.”

- Calang, Felixberto L. “Alleged Participation of American Troops in the Mindanao Armed Conflict,” A Report of the Mindanao Coalition, Sept. 25, 2008. Available at: <http://www.yonip.com/archives/covert/Out%20Now%20Report%20to%20LOVFA.pdf>.

Based on the survey conducted by the *US Troops Out Now- Mindanao Coalition* based in Davao City over 6.5 years regarding the involvement of US troops in actual combat related activities in Mindanao, Bishop Calang submitted this report to the Senate Legislative Oversight Committee on the Visiting Forces Agreement. The data has been organized by the following topics: involvement of US military personnel in combat operations undertaken by the Armed Forces of the Philippines; b) evidence of infrastructure within Philippine territory for the sole use of the US military; and c) human rights violations involving US military personnel and other incidents affecting the Filipino civilians.

- Camacho, Agnes Zenaida. “Information for a Project Document on an Inter-Regional Programme for the Prevention and Reintegration of Children in Armed Conflict,” ILO, Geneva, June 2003, 37 p.
http://www.pstcrrc.org/docs/Prevention_Reintegration_Children_Armed_Conflict_Philippine_Experience.pdf

The author documents the participation of children in two armed groups, the New People’s Army and the Moro Islamic Liberation Front. She suggests lines of action along prevention and re-integration of child soldiers.

- Camacho, Agnes Zenaida V. Marco P. Puzon and Yasmin Patrice Ortega
Camacho, Agnes Zenaida V., Marco P. Puzon and Yasmin Patrice Ortega, “Children and Youth in Organised Armed Violence in the Philippines: Contextualisation, Personal Histories and Policy Options,” Available at:
<http://www.coav.org.br/publicue/media/Report%20Filipinas.pdf>. 80 p.

This chapter focuses on civilian vigilante groups, known as Civilian Volunteer Organisations (CVOs), that are being used as private armies by local politicians and powerful traditional leaders in Maguindanao province, Philippines. The report is divided into three parts. Part One gives a contextualised summary of these groups. Part Two takes a closer look at the human face of this phenomenon, with profiles of individuals involved. Part Three examines possible solutions to the problem, with an evaluation of relevant social programmes and policies.

- Camilleri, Rita. “Muslim Insurgency in Thailand and the Philippines: Implications for Malaysia’s Cross-Border Policy,” <http://www.une.edu.au/asiacenter/No27.pdf>.

“This paper examines Malaysian responses to the Moro rebellion in the Southern Philippines since 2001 and the repression of Muslim minorities in southern Thailand since 2004. Malaysia’s response to these challenges has often been multifaceted due to cultural, linguistic and religious affinities with Muslim minorities on one hand, and its avowed policy of noninterference in the domestic affairs of other countries in ASEAN on the other. Tensions can particularly be discerned in Malaysian responses to demands for Muslim autonomy in southern Thailand. However, Malaysia has also sponsored a number of diplomatic, educational and economic initiatives aimed at quelling separatist conflict. Since the mid 1970s Malaysia has also played an active role in the mediation process that brought about a degree of Muslim political autonomy in Mindanao, despite ongoing conflict with Muslim splinter groups, and additional diplomatic challenges spurred by the global War on Terror.”

- Camilleri, Rita. “Malaysia- ATale of Two Conflicts: Non-Muslim Neighbours and Muslim Minorities,” La Trobe University Centre for Dialogue, Working Paper, 2007/1.
<http://www.latrobe.edu.au/dialogue/assets/downloads/WP2007-1.pdf>.

“Two intra-state conflicts involving Muslim minorities close to Malaysia’s borders have been simmering for decades: the Moros rebellion in the Southern Philippines and Muslim unrest in Southern Thailand. Mindful of both external and domestic pressures, Malaysia has had to find ways of becoming actively involved without giving the impression of interfering in the affairs of either neighbour while at the same time ‘supporting’ the Muslim minorities in each country. This paper focuses on Malaysia’s involvement in the Thai border conflict from 2004 when events threatened to destabilise the relationship between the two countries. Malaysia co-operated with Thailand on several development projects in order to bring some stability to the region. The focus

of this paper in the Philippines conflict begins in 2001 when fighting on both sides was intensifying. Here Malaysia played the part of mediator by hosting peace talks. This paper examines the nature and circumstances of Malaysia's involvement and the interplay between the various pressures that brought it about."

- Campado, Andrea V. "Pioneering in the Cotabato Frontier: The Koronadal Valley Project during the Prewar Years," *Banwa*, Vol. 2, No. 1 (2005): 7-37.
<http://www.upmin.edu.ph/ojs/index.php/banwa/article/viewfile27/27>.

"This study tells of the opening of the Cotabato frontier under the auspices of the National Land Settlement Administration (NLSA) starting 1939, and the consequent formation of a community by both the newcomers and the original inhabitants of the Koronadal and Allah Valley (now the SOKSARGEN area comprising South Cotabato, Sultan Kudarat, Sarangani and General Santos City) during the period 1939 to 1942... The major findings of the study include: one, that the general poverty in the country was a powerful push factor for migration; two, the social processes of accommodation, assimilation, and amalgamation were all involved in the formation of a 'melting pot' community; and three, the success of the Koronadal Valley Project could largely be attributed to the good relationship developed between the migrant-settlers and the NLSA officials on one hand, and the original inhabitants, on the other."

- Casiño, Eric S. "Three Modes of Governance for Mindanao, 1900-1920," *Tambara*, Vol. 28 (2011): 1-30. Ateneo de Davao University publication.

The author has to his credit several ethnographic books on Mindanao, including *Mindanao Statecraft and Ecology: Moros, Lumads and Settlers across the lowland-highland continuum* (University of Notre Dame University, 2000) and *The Jama Mapun: A Changing Samal Society in the Southern Philippines* (Ateneo de Manila University Press, 1976). In this article, Casiño presents a historical overview of the American colonial regime of the Moros as a separate though integral structure to the overall administration of Mindanao. This adds more dimension to other works that deals mostly with the Moro Province government as if it were different from the special provinces in Mindanao.

- Casiño, Eric S. "Inter-Ethnic Conflict in the Philippine Archipelago," in Jerry Boucher, Dan Landis and Karen Arnold Clark (eds.) *Ethnic Conflict: International Perspectives*. Newberry Park, Ca.: Sage Publications, 1987.
<http://jlu.wbtrain.com/.../Casiño%20Interethnic%20Conflict%20Article.doc>.

Chapter summary available online in typescript.

- Casiño, Eric S. (Review article of) Patricio Abinales – Making Mindanao." *Philippine Studies*, Vol 49 (2001): 130-134.
<http://www.philippinestudies.net/ojs/index.php/ps/article/view/2690/2688>.

An early and positive review of Patricio Abinales's – *Making Mindanao* (Ateneo de Manila University Press, 2000). (Compare it with Molloy's review.) A fresh start on what the book is about before plunging into it. In Casiño's words:

"Abinales's analysis shows that a definite break occurred in the evolution of the Philippine state as a result of Marcos' martial law. He argues that Marcos's decisive entralization, upsetting Mindanao's traditional state-society balance, was the underlying structural shift causing strong antistate opposition represented by the MNLF and the Communists in Mindanao. To

quote Abinales in closing: "The revolution in Mindanao was, in a way, the BOOK REVIEWS 'offspring' of the state, born of the Marcos dictatorship when the state reached its most centralized form" (5).

Making Mindanao is definitely a ground-breaking scholarly venture. It offers novel insights and challenging interpretations of previously known and recently discovered data about Mindanao society and the Philippine state. As a fellow-Mindanaoan, this reviewer congratulates Abinales for indeed laying the basis for renewed dialogue and debate among those interested in the future of Mindanao, the Philippines, and state theory research."

- Casiño, Eric S. "Towards Understanding the Moro: Mosque and Moro," (Review of Peter Gowing's book of the same title, *Mosque and Moro*), *Philippine Studies*, Vol 12 (1964): 533-536. <http://www.philippinestudies.net/ojs/index.php/ps/article/view/2614/5236>.
- Casumbal, Melisa L. "Unintelligible Bodies: Gender, Time, and the Political in the Philippines," PhD dissertation, University of Hawaii at Manoa, 2012. <http://search.proquest.com/docview/1267150760>

"By what distribution of the sensible does a Kalinga woman revealing and squeezing her lactating breasts become an expression of rage and repudiation? What regimes of recognition are at work in the encounter between a Bontok woman elder who exposes a vengeful vulva, and the opponents she thus curses? How is the Muslim woman victim of electoral violence rendered incomprehensible because she cannot be situated in time? How can an interarticulated analysis of cinema and post/colonial regimes of pacification and policing counter such incomprehensibility? This dissertation addresses these questions by mobilizing embodiment as an image of thought as much as a category of analysis. I examine the corporealization and temporalization of the political through analyses of indigenous political subjectivity and necropower in the Philippines. My analysis of Bontok and Kalinga women's opposition to extractive sovereign power, indigeneity and Philippine cultural governance, and gendered violence and trauma associated with mass killing in Ampatuan, Mindanao highlights how gendered bodies are rendered eligible or ineligible for political claim-making. I argue for an entangled analysis of Philippine politics and contemporaneity that is attentive to masculine crisis and seeks to disrupt the instrumentalization of Filipina femininity."

- Catong, Esnaen. "The Iranun Nation in the Philippines," <http://iranunnation.blogspot.com>.

The little known Iranun, one of the Muslim "tribes," is described in some detail here. Mr. Catong represents the Iranun as an autonomous community contrary to their "vassalage status" under the Maguindanao sultanate.

- Cayon, Crisanto and Kathleen Geslani. "Appreciating ARMM Baselines: Moving Forward in the Bangsamoro," *Autonomy & Peace Review*, Special Edition (2013): 11-60. Transition to the Bangsamoro: Change and Imagination. <http://www.iag.org.ph/index.php/publication/autonomy-peacereview>.

This report is prepared specially for the Autonomy and Peace Review. It provides key baseline indicators on the ARMM in the areas of wealth and resources, and governance, mostly culled from published sources like the HDI index. Some analysis is provided in some sections to highlight issues and actions needed to institute changes and in preparation for the proposed autonomy for the Moros as spelled out under the Comprehensive Agreement for the Bangsamoro.

- Cerrojano, Teresa. "Manhunt for escapee heats up in Philippines." *Honolulu Star Bulletin* 21 July, 2003: K6. Print.

Police search through a Muslim community near for a suspected Indonesian terrorist who escaped from jail. The suspect escaped along with two alleged members of the Abu Sayyaf. The individual in question was Al-Ghozi, a Jemaah Islamiyah bomb expert who confessed to involvement in the deadly bombings that kill 22 people in Manila in 2000.

- Chalk, Peter. "Separatism and Southeast Asia: The Islamic Factor in Southern Thailand, Mindanao, and Aceh," *Studies in Conflict and Terrorism*, Vol. 24, Issue 4 (2001):241-269. <http://www.tandfonline.com/doi/abs/10.1080/10576100116748>.

"Islamic insurgent movements in southern Thailand, the southern Philippines and Aceh represent, arguably, the most visible signs of armed separatism in Southeast Asia today. The roots of ethno-religious unrest in each of these regions stem from the same basic factors: insensitivity to local concerns, regional neglect, military repression and the contemporary force of militant Islam. The longevity of the movements that have arisen in southern Thailand, the southern Philippines and Aceh has largely been determined by the degree of popular support each has been able to call on as well as operational considerations such as external support and access to weaponry."

- Chalk, Peter. "The Davao Consensus: A Panacea for the Muslim Insurgency in Mindanao?" *Terrorism and Political Violence* 9 (Summer 1997): 79-98. www.au.af.mil/au/aul/bibs/seatoc/seaphi.htm.

- "Chronology" (of the Mindanao Conflict, 1968-2003). Available at <http://www.c-r.org/our-work/accord/philippines-mindanao/chronology.php>.

This short article lists the timeline of significant episodes that gave birth to the Moro National Liberation Front and the ensuing conflict in Mindanao spawned by the Muslim secessionist movement. It also presents a series of events associated with the rise of the Moro Islamic Liberation Front, the "all-out war" of 2000 and the attacks of MILF strongholds that had devastating consequences, Misuari's falling out from the governorship of the ARMM, his capture in Malaysia and return to the Philippines to face "rebellion charges" is also briefly shown.

- Cleope, Earl Jude Paul L. "Slavery To Freedom: Revisiting the Ulahingan Epic of the Livunganen-Arumanen Manobos." *The Journal of History*, Vol. 50 Nos 1-4 (2004). Available <http://www.ejournals.ph/index.php?journal=TJH&page=article&op=view&path%5B%5D=787>.

"This paper attempts to present one of the numerous unpublished manuscripts of the Ulahingan epic which was a result of a trailblazing research spearheaded by the late Dr. Elena G. Maquiso in 1963. In this unpublished *kepu'unpu'un* version, the writer aims to present an oral tradition regarding the migration of Agyu and his clan, how they settled, and their ordeals. Likewise a transcribed version of the original translator will also be studied in the context of the background of the epic that would eventually enrich the perspective in the reconstruction of the heritage of Mindanao. Moreover, it also tries to provide an update of the Ulahingan research project as well as offer a challenge to scholars of the greater need to do further studies in this milestone study in Philippine folklore scholarship. Ultimately, the paper aims to present the cultural gem of a small community that expresses relevant universal truths with the aspiration of providing a significant artifact for our confusing and troubled times."

- “Col. Thompson’s Report on the Philippines,” *Advocate of Peace through Justice*, Vol. 89, No. 4 (April, 1927): 221-222. Published by: World Affairs Institute. Stable URL: <http://www.jstor.org/stable/20661561>.

A controversial report in 1927 was submitted by Col. Thompson on the conditions in the Philippines. The report recommends some policies in the former Moro Province, some of which favor reinstating American administrators over the Moro subjects. It has also recommended that Mindanao and Sulu should not be separated from the Philippines, but that American control be strengthened in the Moro country.

- Colletta, Nat J. “Citizen Security – The Role of NGOs and Broader Civil Society in Ceasefire Monitoring: Lessons from Mindanao,” *Journal of Peacebuilding & Development*, Volume 2 Number 3 (2006):21-24. Published By American University. <http://www1.american.edu/cgp/jpd/documents/backissues.pdf>.

“This article examines the role of NGOs and broader civil society in laying the ground for sustainable peace and development by maintaining and promoting early security and stability through the monitoring of ceasefire agreements. Central activities include preventing protagonists from engaging in violence, monitoring the peace process, documenting violations and promoting dialogue. The article draws lessons from an analysis of the 'Bantay Ceasefire' (Ceasefire Watch), a closely networked grassroots movement of NGO and other civil society actors which was formed to establish community security through monitoring a ceasefire agreement between the Moro Islamic Liberation Front (MILF) and the Armed Forces of the Philippines (AFP) in Mindanao, the second largest island of the Philippines. The article adds to the growing literature on the strategic role of NGOs and wider civil society in enabling citizen security as the missing link at the nexus of peace, security and development.”

- Collier, Kit. “Terrorism: Evolving regional alliances and state failure in Mindanao.” *Southeast Asian Affairs 2006*. Singapore: Institute of Southeast Asian Studies, 2006, pp. 26-38. <http://search.proquest.com.eres.library.manoa.hawaii.edu/docview/216936099/fulltext/13DF9C3E813558F5E5E/2?accountid=27140>.

“This overview examines Mindanao's growing role as the regional terrorist crossroads in 2005, but from the perspective of local realities, not externally imposed organigrams. It demonstrates a kaleidoscopic interplay of foreign and domestic jihadi groups only possible in Mindanao's lawless enclaves, where for all practical purposes the Philippine state has failed. “

- Colmenares, Serafin Jr. “Mindanao: A Glimpse of Political Forces at Work,” 2001, Manuscript, 21 p. Write fm@hawaii.edu for the text.

Paper presented during the Philippine Studies Spring Conference on Mindanao, May 14, 2001, Hawaii Imin International Conference Center, East-West Center, Honolulu, HI. Author argues that the attainment of a just and comprehensive peace in Mindanao must include a deal with all the rebel groups and ethnic communities involved in the conflict. He underscores the fact that some groups (e.g., Lumads) are excluded from the peace talks. Also analyzes the composition of both the government and the Moro rebel group’s panels in terms of ethnicity and other positionalities. This article is available upon request from the Center for Philippine Studies, University of Hawai’i at Mānoa (see website at <http://www.hawaii.edu/cps>).

- Colmenares, Serafin Jr. “Philippine Territorial Claims: Problems and Prospects,”

Philippine Studies Discussion Paper No. 6, 1990, University of Hawai'i at Mānoa. Available at: <http://scholarspace.manoa.hawaii.edu/handle/10125/20270>.

This paper was originally presented during the Philippine Studies Colloquium, UH Mānoa Center for Philippine Studies, on March 9, 1990. Here, the author analyzes two territorial claims of the country which collide with others, namely the claim on Kalayaan islands (part of so-called Spratly Islands on the western side of Palawan, and the Philippine claim to Sabah (North Borneo). The larger group of islands (Spratly) to which Kalayaan islands belong is also claimed in whole or in part by China, Vietnam, and Taiwan, among others. On the other hand, Sabah is a disputed territory with Malaysia due to a historical anomaly. Sabah was purportedly relinquished by the Brunei sultan to the sultan of Sulu for helping the former quell an internal rebellion. In turn, the Sulu sultan "leased" this territory to the British North Borneo Company. When this company stopped doing business, control of Sabah was passed on to what became an independent Malaysian state, which up to now still pays the heirs of the Sulu sultan "cession" money. The author also analyzed sovereignty issues revolving around these disputed territories. This article is available upon request from the Center for Philippine Studies, University of Hawai'i at Mānoa (visit our website at <http://www.hawaii.edu/cps>).

- Conciliation Resources. "Compromising on Autonomy: Mindanao in Transition," carries ten articles on the Mindanao conflict as a special issue of *Accord* 6 (1999, updated 2003). <http://www.c-r.org/our-work/accord/philippines-mindanao/contents.php>.

Issue editor is Mara Stankovitch, "Compromising on Autonomy: Mindanao in Transition." Contains 10 articles regarding the peace process involving the Moros and Philippine government. Among the contributors in this issue are: Macapado Muslim, Ruffa Guiam, and Carol Arguillas.

- Conde, Carlos H. "Salamat Hashim: Planting the Seeds of Jihad," *Bulatlat* magazine, August 10-16, 2003. <http://www.bulatlat.com/news/3-27/3-27-salamat.html>.

The author paints a portrait of Salamat Hashim, founder and leader of the Moro Islamic Liberation Front, who died at the age of 16 on July 13, 2003. In his words: "More than any other Moro leader, Salamat Hashim reawakened the Islamic consciousness of the Moro people. He made them proud of their identity. He gave them a vision." A more detailed biography of Salamat is written by Abhoud Syed Lingga ("The Political Thought of Salamat Hashim," MA Thesis, at the University of the Philippines, 1995).

- Cook, Malcolm and Kit Collier. "Mindanao: A Gamble worth Taking," Lowy Institute, Paper 17, 2006. In <http://www.lowyinstitute.org/Publication.asp?pid=511>; also see http://xa.yimg.com/kq/groups/22277821/1056705326/name/Cook_Collier%2C_Mindanao.pdf.

"A new Lowy Institute Paper by Dr Malcolm Cook and Dr Kit Collier analyses the prospects for peace in Mindanao and the threats facing the peace process." The authors offer a number of policy recommendations for the "involved foreign governments to better the odds that a sustainable peace deal can be struck and implemented."

- Copin, Berchmans R. (review). "Mindanao Martyr: Purpura De Sangre Martirial En La Corte Del Rey Moro Cachil Sultan Corralat," by Hilario Marin, S.J. *Philippine Studies* vol. 4, no. 2 (1956): 353-354. <http://philippinestudies.net/ojs/index.php/ps/article/view/3272/5827>.

A review of the forgotten account of Fr. Lopez who had a close encounter with Sultan Kudarat. Copin argues that Fr. Lopez being painted as a martyr by the author does not necessarily carry weight, especially from the church.

- Coronel-Ferrer, Miriam. “The Making of the Framework Agreement on the Bangsamoro,” *Autonomy and Peace Review*, Special Publication (2012): 13-22. See also <http://www.mindanews.com/mindaviews/2012/11/07/peacetalk-the-making-of-the-framework-agreement>.

In this article, the author explains an untold story about how the two panels have agreed on the delicate and sensitive Framework Agreement on the Bangsamoro in October 2012. Later, the two panels tackle the four annexes to complete the said agreement. She describes the process as evolving from “simple text to boldface.” Since 2010, Ferrer has been the chair of the Philippine government panel during peace talks with the Moro Islamic Liberation Front.

- Coronel-Ferrer, Miriam. “Salient Provisions of the Comprehensive Agreement on the Bangsamoro between GPH and MILF and how they differ from the provisions of the 1996 FPA between GPH and MNLF,” February 19, 2014. <http://www.opapp.gov.ph/milf/news/salient-provisions-comprehensive-agreement-bangsamoro-between-gph-and-milf-and-how-they>.

This speech from the GPH Ferrer chair provides a gist of the FAB and how it differs from the 1996 Peace Agreement with the MNLF.

- Coronel-Ferrer, Miriam. “Opening Statement of GPH Panel Chair Miriam Coronel-Ferrer on the 43rd GPH-MILF Exploratory Talks,” 22 January 2014. <http://www.opapp.gov.ph/sites/default/files/Opening%20Statement%20of%20GPH%20Panel%20Chair%20Miriam%20Coronel-Ferrer%20on%20the%2043rd%20GPH-MILF%20Exploratory%20Talks.pdf>.

This opening statement focuses on closing the Comprehensive Agreement on the Bangsamoro (CAB).

- Coronel-Ferrer, Miriam. “The Maguindanao Massacre, Perspective from Political Science,” *Autonomy and Peace Review* Vol. 6.1 (2010): 32-46. Available at http://www.kas.de/wf/doc/kas_20657-1522-1-30.pdf?110128055940.

Ms. Ferrer, a member of the government peace panel (2010-), proposes that the state is the central variable in the analysis of the heinous Maguindanao massacre. She uses the concepts of “bossism” (or strongmen) and “patrimonialism” and their crucial role in such incident, where almost 60 persons were killed in one incident. In particular, she explains that this massacre begins with the Philippine state and its structures that sustain bossism and patrimonialism, and misdirected state capacity.

- Coronel-Ferrer, Miriam. “Framework for Autonomy in Southeast Asia’s Plural Societies,” Singapore: Institute of Defense and Strategic Studies, May 2001. <http://www.rsis.edu.sg/publications/WorkingPapers/WP13.pdf>.

This study developed a framework for autonomy that can be useful to nation-states confronted with the problem of conflict. The elements of the framework were extracted from a survey of

contemporary ethnic mobilization in four Southeast Asian countries: Southern Philippines, Southern Thailand, Aceh in Indonesia, and Burma-- and corresponding governmental responses.

- Coronel-Ferrer, Miriam. "Interrogating the Bangsamoro master frame," Nov. 30, 2009. <http://www.abs-cbnnews.com/views-and-analysis/10/30/09/interrogating-bangsamoro-master-frame>.

The author is currently (2011) a member of the government panel that negotiates with the Moro Islamic Liberation. In her view, the Moro nation as an "imagined community" (or historical construction) is due to Moro nationalism, which "championed the cause of a singular homogenous Bangsa Moro. She puts it this way: The Moro nation "is a historical "master frame" that has achieved an ideological, valorized status such that believers and supporters retell and defend it passionately. They built and fortified self-identities, wrote fiction and poetry, engaged each other in e-mails and blogs, and organized campaigns and coalitions around it. Armed struggle continues to be waged in its name." However, she also points out the diversity, or ethnic divide, within the Bangsa Moro community into 13 ethnolinguistic groups. There is tension over the valorized Bangsamoro frame, citing the case of the Sama Dilaut who still practice their ancient beliefs, and the marginalization of smaller Moro groups like the Yakan, Sama Badjao in the ARMM leadership. She concludes that "Moro claimants are faced with the same need as that of the bigger Filipino nation."

- Coronel-Ferrer, Miriam. "Civil Society Institutional Response: Peaceful Intervention to Resolve Conflicts," <http://hdn.org.ph/2005-philippine-human-development-report-peace-human-security-and-human-development/#download>. *Human Development Report*, 2005.

- Coronel-Ferrer, Miriam. "Metaphorical framing and the 'Moro problem,'" <http://www.abs-cbnnews.com/views-and-analysis/10/22/09/metaphorical-framing-and-moro-problem-miriam-coronel-ferrer>.

In this article, Ferrer re-applies Remigio Agpalo's idea of "metaphorical framing" to the war on Mindanao. Here she describes that there is a homogenization of the nation in terms of national interests thus setting a standard and thus a status-quo that is then the authority of the inside (of a nation) and delineating anything against such interests as the outside, and thus a threat to the nation

- Coronel-Ferrer, Miriam. "Recycled Autonomy? Enacting the New Organic Act for a Regional Autonomous Government in Southern Philippines," *Kararinlan*, Vol. 15, No. 2 (2000): 165-190. <http://www.journals.upd.edu.ph/index.php/kasarinlan/article/view/1115/1151>.

"According to the 1996 Peace Agreement between the Government of the Republic of the Philippines and the Moro National Liberation Front a new autonomous government for Muslim Philippines should have been in place as early as 1999. But due to delays in the legislative process, legal and administrative anomalies have followed suit, extending the transition phase. There appears to be some light at the end of the waiting tunnel, Senators managed to hammer out Senate Bill 2129 which, compared to the House version, could provide for a meaningful autonomy for the discontented Muslims. But while strong in strengthening fiscal autonomy, it was stingy in enhancing Moro representation and participation in the national body politique. The MNLF and Moro civil society must continue to engage the legislative arena to arrive at a mutually acceptable and workable Organic Act reflective of the spirit of the 1996 Agreement, which remains to date the best antidote to renewed fighting with the MNLF."

- Coronel-Ferrer, Miriam. "Breaking the Impasse: Formulae for Muslim Autonomy," *Philippine Political Science Journal*, Volume 19, Issue 39-42, 1998. <http://www.tandfonline.com/doi/abs/10.1080/01154451.1998.9754195>.

"Observers of the international scene note how the integration of nations has actually propelled the disintegration of these same nations... In this global backdrop, the negotiated political settlement between the Government of the Republic of the Philippines and the Moro National Liberation Front would seem exceptional. Forged in September 1996, the agreement ended almost 30 years of war and provided a feasible arrangement for Muslim self-governance that did not diminish the current Philippine state and territory."

- Cortes, Jose P. "Sulu's Lost Sultan," *Philippine Graphic*, Oct. 4, 2002, pp 20-25. http://sovereignsulu.webs.com/Pilippine_GRAPHIC_October%2014%202002.pdf.

An interview with Sulu Sultan Rodinood Julaspi Kiram, son of Juslaspi and grandson of Jamalul Kiram II. Jamalul is said to have a first wife, with whom he has a son, Julaspi. His son Rodinood is now claiming to be the only legitimate heir to the sultanate throne since he directly descended from Jamalul Kiram II.

- Corvera, Ann Bernadette S. "Nur Misuari: Has the good warrior's long struggle come to a disgraceful end?" *Philstar.com*, January 16, 2002. http://www.seasite.niu.edu/Tagalog/Modules/Modules/Separatist_Groups/nur_misuari.htm.

Misuari is the rebel leader-turned-bureaucrat is now in jail for charges of rebellion. If he is found guilty, he could face up to twenty years of imprisonment. This ordeal started on November 19, 2001 when Misuari declared war on the Arroyo government and MNLG guerillas loyal to him attacked an army headquarters in Jolo, Sulu.

- "Cotabato Thru Time." http://cotabatocity.net.ph/index.php?option=com_content&view=article&id=123&Itemid=94.

A brief narrative of Cotabato from the eyes of the local government itself, starting from the reign of the Maguindanao sultanate to the present form of government.

- Cox, Dan G. The Bangsamoro Islamic Freedom Fighters and the Future of the Peace Process in the Southern Philippines. *Terrorism Monitor*, Volume: 9 Issue: 34, September 9, 2011. [http://www.jamestown.org/single/?no_cache=1&tx_ttnews\[tt_news\]=38380](http://www.jamestown.org/single/?no_cache=1&tx_ttnews[tt_news]=38380).

The emergence of a new rebel movement under renegade Islamist commander Ameril Umbra Kato is threatening a 14-year-old peace process in the Muslim south Philippines. Though Kato's Bangsamoro Islamic Freedom Fighters (BIFF) consists of only 100 to 200 men, their impact on the ongoing peace process is far greater than their numbers might indicate (for Kato, see *Terrorism Monitor* Brief, April 3, 2009).

- Cragin, Kim; Peter Chalk, Sara A. Daly, and Brian A. Jackson. "Sharing the Dragon's Teeth: Terrorist Groups and the Exchange of New Technologies," http://www.rand.org/pubs/monographs/2007/RAND_MG485.pdf.

The authors analyze the Islamic terrorists in Southeast Asia, their interconnections and exchanges in the use of explosives technology. They suggest that there is little that distinguishes between

the participants who are identified with the renegade JI, MNLF or MILF commands, the Abu Sayyaf, and Islamic converts from the Philippines as they share experiences in combat during the Afghan war against the Soviets. They pursue the idea that Mindanao is a “Mecca for Transnational Terrorism in Southeast Asia.”

- Cushner, Nicolás. “Las Fiestas de “Moros y Cristianos” en las Islas Filipinas,” *Revista de Historia de América*, No. 52 (Dec., 1961): 518-520. Published by: Pan American Institute of Geography and History. Stable URL: <http://www.jstor.org/stable/20138454>.
- Daguino, Dolores S. and Norma T. Gomez. “Reproductive Health Concerns among the Internally Displaced Persons in Pikit, North Cotabato,” <http://ejournals.ph/index.php?journal=TAMBARA&page=article&op=view&path%5B%5D=1877>.

“In Asia and the Middle East, the most prevailing issue for many decades has been the internal displacements of populations due to armed conflicts and wars. The plight of the hapless victims of displacements is deplorable. In the Philippines, mainly in the southern Mindanao regions, internal displacements due to acts of violence and armed conflicts between the military forces and Moro1 Front groups have been the most predominant. In times of local armed conflicts and the ensuing internal displacements, women and children account for the biggest casualties and are the most vulnerable to risks of health, social dislocation, and loss of property or even life. Accounts of women and children affected by armed conflicts and war indicate that they suffer mainly due to displacement and its consequence of poor access to food, safe drinking water, privacy, reproductive health (RH) care, and psychological support (NSO, 2002). Fr. Eliseo Mercado, OMI (in NDURC, 2004) contends that internal displacement is one of the five urgent issues confronting Mindanao. In Central Mindanao, in particular, the armed conflict between the Philippine military and the Moro Fronts since the early 1960s has caused displacements in many communities. The affected families usually live as internally displaced persons (IDPs) for extended periods away from their homes and sources of livelihood. Separated from kin and community support systems, they are rendered most vulnerable to health risks and hazards.”

- Daquino, Dolores S. “Secular and Islamic Education in the ARMM,” *ARMM Roundtable Series*, July 8, 2004, 6p. Pub by Center for Autonomy and Governance, Cotabato City. http://www.kas.de/wf/doc/kas_5190-544-2-30.pdf.

The author is Vice President for Academic Affairs at Notre Dame University in Cotabato City. She discusses the mainstreaming and accreditation of madrasah (Islamic) education in the ARMM. She cites data, according to Prof. Manaros Boransing, DepEd Undersecretary, that “there are 706 madaris in the country today. They are of three types— a) the weekend or Qur’anic madrasah, b) the regular madrasah that operates elementary and high school with Islamic sectarian curriculum and Arabic language as the medium of instruction, and c) the integrated Madrasah with secular and Islamic subjects, and are recognized by the government. There are more of the weekends or Quranic madrasah types, numbering about 612 schools in the country. These madaris enroll about 97,926 pupils/ students being served by 4,187 teachers.”

- Dale, Stephen Frederic. “Religious Suicide in Islamic Asia: Anticolonial Terrorism in India, Indonesia, and the Philippines,” *The Journal of Conflict Resolution*, Vol. 32, No. 1 (Mar. 1988): 37-59. Published by Sage Publications, Inc. Stable URL: <http://www.jstor.org/stable/174087>.

“Most modern studies of terrorism have been synchronic or ahistorical, focusing on immediate problems and ignoring the more profound conflicts that give rise to terrorist attacks. This failure to take into account long-term conflicts that give rise to terrorist attacks is especially noticeable in the research on Middle Eastern terrorism, for most published studies ignore the shared historical experience of Muslims, especially their cultural memory of their centuries-long confrontation with the West. This article demonstrates that even the most intimidating form of modern terrorism, the suicidal attack, such as that which destroyed the U.S. Marine barracks in Beirut, has been used repeatedly over several centuries by Muslims in three Asian Muslim communities as a means of attacking militarily superior European and American colonial powers. A study of such incidents in Islamic Asia establishes a basis for understanding the attitudes of Middle Eastern Muslims, provides insights into the dynamics of terrorist attacks, and illustrates the necessity of political solutions to the problems of terrorism in both Asia and the Middle East.”

- Damaso, Elena Joaquin. “Honoring Mamalu: Turning a paradox into a paradigm shift,” *Autonomy and Peace Review*, Vol. 7 (April-June 2011): 11-40. http://www.kas.de/wf/doc/kas_28716-1522-2-30.pdf?110909101311; also <http://iag2001.wordpress.com/pf-peace-process-quo-vadis/1169-2>.

According to the Maguindanao folktale, Mamalu is the ancestor of non-Islamized communities in Cotabato at the time of the arrival of Sharif Kabungsuwan in 1462. From him has descended various tribal groups or indigenous peoples (IPs) now collectively called Lumads. The focus of this paper is to assess the status of the IPs in the ARMM, particularly the Teduray-Lambangian struggle, to arrive at a durable solution that would mainstream their rights as part of the IPRA and ARMM constituencies, given the second decade of implementation of the IPRA and the third decade of operation of the Organic Act for the Autonomous Region in Muslim Mindanao. This paper adopts the usage of the OTLAC (Organization of Teduray-Lambangian Conference) referring to themselves and including the Dulangan Manobo, B’laan of Maguindanao, Higaonon Manobo in Lanao del Sur, and Badjao of Basilan, Tawi Tawi and Sulu, *as non-Islamized ethnic groups* within the scope of the ARMM.

- Dayag-Laylo, Carijane C. “Exploring Conflict Management in the Autonomous Region of Muslim Mindanao,” Paper Presented at the 4th Asian Regional Conference of the World Association for Public Opinion Research (WAPOR), Asian Institute of Management Conference Center, Makati City, Metro Manila, Philippines, February 23-24, 2004. <http://www.asiafoundation.org/publications/pdf/186>.

“The Asia Foundation conceptualized and funded a study that looked into the cleavages, roots of conflict and possible mechanisms of conflict management in the Autonomous Region of Muslim Mindanao or ARMM. In partnership with the Office of the President and TNS-TRENDS, a probability survey of households in ARMM and adjacent areas was undertaken. The findings indicate a high level of pride for one’s ethnicity and religion, high church attendance and high regard for religious leaders in ARMM. The study also revealed that Muslim ethnic groups are more divided than they would care to admit. Interfamily and clan conflicts tend to be more prevalent than “military-rebel” wars or “Muslim-Christian” feuds. On conflict resolution, majority says that appealing to higher authorities would be the most effective means. When asked what would be best for ARMM, most would prefer that Islamic laws be implemented in ARMM rather than support moves to secede from the Philippines. The study findings give much insight on how to further explore new and efficient ways of managing conflicts in ARMM.”

- David, Jr., Ricardo A. “The Causes and Prospect of the Southern Philippines Secessionist Movement,” December 2003. www.ccc.nps.navy.mil/research/theses/David03.pdf; also

www.nps.edu/academics/sigs/nsa/publicationsandresearch/studenttheses/theses/David03.pdf.

“The Southern Philippines secessionist movement has developed once again into a major security concern of the Republic of the Philippines. The hostilities have taken a heavy toll on the nation’s human and physical resources and hurt to the nation’s economy. Likewise, the rebellion has afflicted both regional and global security because of the reported linkages of the Moro Islamic Liberation Front and the Abu Sayyaf with the Islamic militant groups. The United States has already directly intervened in the Philippine counter-terrorism campaign by providing military assistance and deploying American combat troops in Mindanao and the Sulu archipelago. Peace remains elusive. Various administrations have used combinations of military, political, diplomatic and socio-economic instruments to resolve the conflict but the violence persists. The presidential regime of Fidel Ramos appeared to have achieved a breakthrough in finding a lasting solution by assiduously instituting the policies of decentralization and regional autonomy. Although the government has settled the dispute with the MNLF, other equally dangerous groups, the Moro Islamic Liberation Front (MILF) and the Abu Sayyaf have emerged espousing independence from the Republic of the Philippines. This thesis will analyze the issues and prospects surrounding the Muslim secessionist movements in the Philippines and will examine the responses to resolve the grievances of the Muslim Filipinos.”

- David, Randy. “A Moro Homeland,” *Philippine Daily Inquirer*, February 20, 2005. <http://randy david.blogspot.com/2005/02/moro-homeland.html>.

“The Mindanao conflict is complex enough as it is without having to locate it in the American world map of global terrorism. Its roots go back to the unsuccessful wars of pacification under the Spanish and American colonial regimes. The new Philippine Republic rode on the inertia of these colonial expeditions. It spread its rule, its settlers and carpetbaggers, all over Mindanao, completely ignoring the ancestral domains of the native peoples and the sovereign rights of the sultanates that had administered these territories since pre-colonial times. Land is what the Moros lost, and a homeland is what they hope to recover. Everything else—Misuari, Salamat, the MNLF, the MILF, the Abu Sayyaf—is but a footnote in a just struggle that will never be resolved by war.”

- Dearn, Mark. “Mindanao: Poverty on the Frontlines,” April 2009, <http://www.opendemocracy.net/article/philippines/development-insurgency-poverty-terrorism>.

The article discusses how a significant number of people live in poverty that is continuously growing in the Philippines, despite sustained economic growth and a rising GDP. Dearn targets the internal conflict in Mindanao as a source of this growth in poverty. Along with this, the growth of poverty in this region sustains the ongoing conflict in the region due to civil unrest.

- Defensor-Santiago, Miriam. “The Sabah Issue in International Law,” March 23, 2013. http://www.senate.gov.ph/press_release/2013/0315_santiago2.asp; also <http://opinion.inquirer.net/49361/sabah-issue-in-international-law>

Philippine Senator Santiago argues that the main basis for the Sabah dispute between the Philippines and Malaysia lies in the 1878 Treaty itself. The word “pajak” is interpreted as “lease” by the Philippines, on account of the Tausug language on which is derived. On the other hand, Malaysia and the British government interpreted this word to mean “cession.” Santiago also maintains that the two Europeans (the British North Borneo Company and UK) “never acquired sovereignty over Sabah and had no power to transfer that sovereignty to BNBC, to the British Crown or to Malaysia, which is merely a successor-in-interest to Britain.” She also questions the Malaysia claim based on two grounds: “First, since the deed is written in Arabic, it is a question

whether the intent was to engage in a deed of lease or in a deed of cession. Second, under international law, British nationals could not assume state sovereignty; they had no legal status to accept a deed of cession of territory.

- Delor Angeles, F. “Notes and translations from the ‘Operaciones Militares en Rio Grande de Mindanao’ (Perinat),” *Philippine Quarterly of Culture and Society*, Vol. 9, No. 4 (December 1981): 275-293. Published by: [University of San Carlos Publications](#). Stable URL: <http://www.jstor.org/stable/29791738>.

“The Notes and Translations referred to in the title of the article are based on a journal kept by Alfonso Perinat y Lasso de la Vega, published under the title *Operacions militares en Rio Grande de Mindanao*, 1888 (Manila: Im[re]nta y Litografia de M. Perez, Hijo)... Perinat deals with the military operations conducted in 1887 against Datu Uttu and his allies by the Spanish governor-general of the Philippines, Don Emilio Terrero. An official on the staff of Terrero, he accompanied the Spanish expedition together with reporters of the *Diario de Manila*. Presumably, some of his notes came from those newspapermen.”

- De Quiroz, Conrado. “Moro-Moro,” *Philippine Daily Inquirer*, 08/12/2008. <http://opinion.inquirer.net/inquireropinion/columns/view/20080812-154037/Moro-moro>.

De Quiroz analyses the spat between government chief negotiator and North Cotabato Vice Governor Pinol (and other officials) during the legal debacle about the draft of the Memorandum of Agreement on Ancestral Domain that the latter contested before the Supreme Court. The author called this “Moro-Moro,” a traditional, farcical stage play featuring Muslims versus Christians. In his conclusion, he says: “The MOA puts the cart before the horse. Or more accurately, it puts a gun to the Filipinos’ heads and tells them that if they do not go along with it, they will have a war on their hands. That was exactly what Esperon threatened Piñol with. And as if on cue, the MILF raised spears—or their far more modern, and lethal, equivalents—and sounded war drums at his doorstep. Goodwill, patience, wisdom and consultation are all very well, but those are the very things the MOA does not have.”

- Dela Cruz, Divina Nova Joy . “Women from War Torn Mindanao.” <http://untoldterritories.blogspot.com/2007/10/women-from-war-torn-mindanao-life.html>.

In this Blogpost, Dela Cruz describes the oppression of Muslim women in Mindanao intensified not only as Muslims but also as women. She talks about how many Muslim women and men migrate to Manila, specifically Culiati, Quezon City, in order to leave Mindanao, some with the hopes of going abroad in order to escape the dire circumstances. However even there, Muslims are “targeted” by the military during any “terrorist” attack. Dela Cruz exposes the underlying issue of militarization that causes the extreme poverty in Mindanao that forces them to leave.

- De La Paz, Ma. Corazon G. and Lisa Colson. “Population, Health, and Environment Issues in the Philippines: A Profile of the Autonomous Region in Muslim Mindanao (ARMM),” *Population Reference Bureau*, October 2008. http://www.prb.org/pdf08/pheregionalprofiles_armm.pdf.

Authors argue that the link between “population, health, and environment (PHE) issues is becoming increasingly important for the Philippines, where natural resources and public health and well-being are often negatively affected by factors such as population pressures and poverty. Understanding these connections—including the economic and social context in which they occur— and addressing PHE issues in an integrated manner is critical for achieving sustainable

development. “This regional profile highlights key population, health, and environment indicators and important development challenges for the Autonomous Region in Muslim Mindanao (ARMM). It is designed to help educators, policymakers, and community leaders identify key threats to sustainable development and explore possible approaches to addressing them. This profile is part of a series covering select regions of the Philippines, and is intended as a companion publication to the Population Reference Bureau’s 2006 data sheet, *Making the Link in the Philippines: Population, Health, and the Environment*.”

- De Leon, Lydia Mary. “Cuyunon,” http://litera1no4.tripod.com/cuyunon_frame.html.

This is a study of a major ethnolinguistic group from Palawan known as Cuyunon (also spelled Cuyonon), which derived its name from Cuyo island some 281 kilometers northeast of Puerto Princesa City. In 1990, the Census enumerated 15,175 Cuyunon. Unlike other indigenous people from this island, the Cuyunon received heavy doses of Hispanic influence as evidenced in their religion and customs. The author draws a picture of their history, as well as some contemporary affairs including Cuyunon performing arts. She also relates the bitter relations between the Cuyunon and the Muslims in the aftermath of raids and slave hunting that began in 1602. (cf: James Eder, “Cuyonon”)

- Delmendo, Sharon. “I come from one-time very murdering family”: Rehabilitating Moros for the U.S. War Effort.” *The Journal of History*, Vol. 54 (2008). Available at: <http://www.ejournals.ph/index.php?journal=TJH&page=article&op=view&path%5B%5D=236>.

“From the beginning of the colonial period, both Filipino and U.S. officials used exaggerated stereotypes of “wild” Filipinos – particularly the Moros – as stratagems in arguments over Filipino independence. Caricatured images of Moros were propagated, particularly in U.S. popular culture, including by the American film industry. Even before the advent of World War II, Hollywood feature films functioned as propaganda on the Filipino independence issue. But as the war started and the Philippines became the focus of American identities – mainly because the “fall” of the Philippines constituted the largest American military surrender in history, but also because of anxiety over the upcoming grant of official Philippine independence set for July 4, 1946 – Hollywood began a new era of films set in the Philippines. Although Mindanao did not, from the American perspective, constitute a major military theater, Hollywood again harnessed caricatured Moros to serve the U.S. war effort – this time as subordinated protagonists rather than antagonists of “Filipino freedom. This paper explores the transformation of the Moros as the enemy in the pre-war film *The Real Glory* (Samuel Goldwyn, 1939) to the Moro as American wartime ally in *Bataan* (MGM, 1943). It focuses not only on these films as articles of American popular culture, but on these films as pieces of political propaganda to both U.S. domestic and international audiences, as well as the films’ history in political and military relations between the U.S. and the Philippine Commonwealth governments, both pre- and during World War II.”

- Delos Santos, Jalal-ud-din R. Joel. “Towards a Solution of the Moro Problem,” *Southeast Asian Affairs* 2009. Singapore: Institute of Southeast Asian Studies, 2009. <http://www.jstor.org/stable/27908347>.
- De Quiroz, Conrado. “Moro-Moro.” *Philippine Daily Inquirer*, August 12, 2008. <http://opinion.inquirer.net/inquireropinion/columns/view/20080812-154037/Moro-moro>.
- Dery, Luis C. “Piratas or Moro Anti-Colonial Resistance: The Non-Muslim and Non-Spanish View,” *Journal of History*, Vol 13, No 1 (1995). Available at

<http://www.ejournals.ph/index.php?journal=ANUARYO&page=article&op=viewArticle&path%5B%5D=2517>.

The writer assesses the impact of the ‘Moro’ wars in the Philippines during the Spanish colonial years. The Muslim raids did not only result in the capture and death of many inhabitants of the coastal towns of Luzon and the Visayas but also in their resettlement and depopulation. The last part of the paper explains the reasons for the failure of Spanish colonial authorities to contain the Muslim attacks.

- deRoos, Dirk. “Lightning from the Clouds: The U.S. Army and the Moro Wars.”
<http://www.kampfkunst-board.info/forum/f15/the-u-s-army-and-the-moro-wars-part-4-4-kris-versus-krag-2nd-part-1055>.

- Diaz, Patricio. “After Abubakar’s Fall: What?”
http://bugsbytes.tripod.com/bb_newsletter_0004_04.html.

This article focuses on whether peace and economic development are on the way for Mindanao. Diaz focuses on a significant number of hurdles that Mindanao faces, such as the laying down of arms by resistant forces, the lack of clarity in priorities, as well as the ability for violence to immediately cease after the longest internal conflict in Southeast Asia.

- Diaz, Patricio. “ARMM Situation: False Assumptions,”
<http://mindanews.com/peaceprocess/commentaries/comment/2011/08/comment-armm-situation-false-assumptions>.

This article discusses the necessity for reforms in ARMM, it however discloses the issues surrounding President Aquino’s reformation. Diaz lays out three fallacies with regards to ARMM: “horse-trading and transactional politics” and how it has been done in ARMM, synchronization of ARMM and national elections would bring benefits of good governance to ARMM, and the synchronization of elections would end the cycle of electoral fraud and official abuse that has led ARMM to become one of the poorest regions in the country.

- Diaz, Patricio. “The Issue: Not Separation.”
<http://mindanews.com/peaceprocess/commentaries/comment/2011/07/commentthe-issue-not-separation>.

- Diaz, Paz. “Prejudice and Pride in the Philippine Entertainment Media: Constructing the Muslim Image in Selected Films in the Philippines, Asian Institute of Journalism and Communication, no date, 85 p.
http://www.muslimmindanao.ph/mass_media/PP%20in%20the%20Philippine%20Entertainment%20Media%20-%20Report.pdf.

Author has asked reviewers, some of whom are Muslims, to analyze eight films produced between 1937 and 2003 to find out how they portray and characterize Muslims based on the characters of these movies. None of the actors except Robin Padilla (a Muslim convert) are ethnically Muslims. The reviewers found human rights as most common theme in all the films in the study. As a reflection of the human condition, most films deal with the problems of human beings in the process of seeking their rights as they live their life on earth. The next common themes are culture, democracy, political participation, good governance, poverty, women’s issues, family relations, and romantic relationships. The least common theme is the plight of workers. In the “Sarah Balabagan” movie, the reviewers found commonality among

Filipinos to help others, even a Muslim like Sarah, during crisis. The characters portray a mixed bag of “good guys” and “bad guys” but not one of them truly appear to be Muslims. Even in Fernando Poe’s most liked movie “Muslim Magnum .357,” he was perceived to be more the icon he was than a “real” Muslim. The reviewers suggested that Muslims must play the roles they are supposed to be in the movies for authenticity. Overall, the films portrayed the Muslims in a positive light though more seems to be desired.

- Dida Glorivine R., “The Search for Peace in Mindanao: Resolving a Wicked Problem.” United States Army War College, 2012, 32 p.
<http://www.dtic.mil/cgi-bin/GetTRDoc?AD=ADA561672>.

For 50 years the Government of the Republic of the Philippines (GRP) has been confronted with a Muslim insurgency in Mindanao. The grievances which underpin this insurgency and the insurgents political objective of independence are deep rooted, extending back into the Spanish Colonial Period. The Marcos Administration launched a complex web of initiatives to defeat this insurgency. As variations of these efforts persistently failed over several decades across a succession of presidential administrations, many observers contend that this insurgency is a “wicked problem” that cannot be solved – only managed. This Strategy Research Project (SRP) considers new strategic opportunities pursued by the current GRP for the purpose of forging a fair, just and lasting resolution to the Mindanao Muslim Insurgency. This paper argues that this long standing conflict is “ripe for resolution” and provides substantive recommendations to advance the GRP-MILF Peace Process towards a successful conclusion.

- Dionco, Cynthia. “Muslim–Initiated/Related Population Development Program: Development of a National Fatwa on Family Planning and Reproductive Health,”
<http://www.pcpd.ph/uploads/products/546c3a58ea50a505322b36dd47249ecb.pdf>.

Cynthia Dionco focuses on family planning in central Mindanao, in which Sheik Omar Pasigan Mohammad along with 200 other religious Muslims leaders, declared a national ‘fatwa’ on family planning. This is used to assure every Muslim infant is also a “planned Muslim child.” Sulu-Vice-Governor Nur-Ana Sahidulla looked for an avenue to help the poorer constituents in Sulu.

- Dirampatan-Sharief, Minang. “The Dying Meranao Arts And Crafts: The Need For Revitalization, Restoration, Reconstruction, and Preservation,”
<http://lakelanao.com/main/?p=130>. Posted by Anisha on April 10, 2011.

- Docena, Herbert. “Philippines: Towards a Memorandum for Self-Determination for the Moro people.” <http://links.org.au/node/631>.

The author writes a critical view of the facilitative role played by the United States Institute of Peace in the peace process, particularly the talks between the Philippine government and MILF. He opines that this role has implications on the wider relationship between the two countries: “Two possibilities have recently been proposed to explain the U.S. agenda: one is that the U.S. is supporting the creation of an independent pro-U.S. Bangsamoro state as a hedge against a more pro-China Philippines; the other is that U.S. is deliberately fomenting and prolonging conflict between Filipinos and Moros so as to justify its intervention in Mindanao. Both assume common underlying geostrategic objectives: access to natural resources, including potential oil reserves, as well as military presence or basing.”

- Documentation for Action Groups in Asia (Daga). “The Struggle in Mindanao.” Dossier 2001, 50 pp. In <http://daga.dhs.org/daga/dd/d2001/d109ph.pdf>.

This work is a compilation of available resources (documents, newspaper articles, online materials, etc.). The following articles (authors in closed parentheses) are found here: A Concise History of the People of Mindanao (Pastor Marshall Daul), Overview of the Moro Struggle (Prof. Datu Amilusin A. Jumaani), The Socio-Political Dimension of the Mindanao Conflict (Jun Anave), The Bangsamoro after 100 years of US Colonization (Antonio Tujan, Jr.), Understanding the Mindanao Conflict: Mindanao at the Crossroad (Samuel Tan), The Tri-People Relationship (Rudy B. Rodil), A Journey Towards Lasting Peace (Lt. Gen. Ismael Z. Villareal), An Interview with Wahab Guialal, Profits from the Mindanao War (Eric Gutierrez), Religious Intolerance in Mindanao (PhilRights), Palace Sees Lasting Peace with MNLF-MILF Unity Pact (Francis T. Wakefield), A People's Movement for Muslim-Christian Unity in the Philippines (Amirah Ali Lidasan), Alternative to War: Maladeg Peace Zone and Dungos Peace Pact (Rudy B. Rodil), Understanding The 'Relations' Between Christians and Muslims (Fr. Eliseo R. Mercado, Jr., OMI), A View from the MILF (Interview with Mohagher Iqbal), Internationalizing the Mindanao Crisis: The Need for Peoples Solidarity (Augusto N. Miclat, Jr.).

- Dodge, Edmund Arthur. "Our Mohammedan Subjects," *Political Science Quarterly*, Vol. 19, No. 1 (Mar., 1904): 20-31. Published by: The Academy of Political Science. Stable URL: <http://www.jstor.org/stable/2140233>.

"At the date of President Roosevelt's 'amnesty' proclamation of July 4, 1902, the only inhabitants of the Philippine Islands who were in revolt, and to whom that proclamation did not apply, were the Moros. The President declared that the Moros had not yet "submitted to the authority of the United States." These are the people who were supposed to have been brought peaceably under American authority by the agreement made with the Sultan of Sulu in 1899. Hostilities between their chiefs and the forces of the United States began in the spring of 1902."

- Dolorfino, LtGen. Ben, (AFP). "Soldiers as Peacemakers, Peacekeepers and Peacebuilders," *Autonomy and Peace Review*, Vol. 6, No. 3 (July-Sept. 2010), 273 p. Special Edition. http://www.kas.de/wf/doc/kas_23557-1522-2-30.pdf?110908054822.

An army officer who has been assigned very long in Mindanao writes his memoirs:

"Are we fighting to win a war with our people or fighting to win peace with them? Soldiers are plain warriors by tradition but faced with the complexities of our internal security problems, we must realize that conflicts are not fought and won with arms alone. There are other means of fighting the enemy without using arms. For decades now, we have been fighting the enemies of the state with the full might of the armed forces led by officers who are well-trained both in local and foreign schools. They have employed the best military tactics, techniques and procedures that can be learned from these schools. We are far superior in manpower, equipment, armaments and weaponry compared to insurgents, terrorists and criminal groups. But, are we winning?"

- Dphrepaulezz, Omar. "The Most Obstinate Passive Resistance: The Racialization of Muslim Filipinos in United States Colonial Discourse, 1898-1913." SHAFR conference, Panel 38, 2007, 16 p. <http://www.h-net.org/~diplo/reports/SHAFR2007/SHAFR2007-Panel38-Dphrepaulezz-Paper.pdf>.

This is a conference paper presented by the author. Not to be quoted without permission.

- Drake, Kristi. “A brief look at Sinama basic verbs and clause structures” in *Studies in Philippine Languages & Cultures*, Volume 12 No. 1 2001. http://www.sil.org/asia/philippines/splc/SPLC_12.1_052-068.pdf.

“In this paper, a class of 'basic' verbs is proposed for Sinama, a language of the Sulu archipelago of the Southern Philippines. Basic verbs are defined as those roots that may function as verbs without affixation. Sinama clause core structure and clause types, as they relate to verbal morphology, are examined. It is shown that basic verbs produce only two distinct clause types: transitive and intransitive. The verbal affix *-an* is explored as a means of demonstrating how basic transitive and intransitive clause types serve as the basis from which other clause types may be derived through overt verbal affixation. Finally, the clause types illustrated in the paper are ranked as to their relative degrees of transitivity. The framework analysis commonly used in reference to Philippine languages has been avoided in this study; instead, processes occurring in the Sinama clause core are examined in terms of components and grammatical slots which make up the clause core. The analysis of Sinama presented in this paper is based on the presupposition that Sinama is an ergative language. Ergativity, therefore, is an underlying theme for all proposals made here regarding the language. Transitivity is also treated as a significant factor in the language, and explored as to its ramifications for the study of the Sinama clause core.”

- Dressler, Wolfram. “Green Governmentality and Swidden Decline on Palawan Island, the Philippines. *Transactions of the Institute of British Geographers*. (in press, 2013).
- Dressler, Wolfram. “First to third nature: The rise of capitalist conservation on Palawan island, Philippines,” *Journal of Peasant Studies*, Vol. 38, No. 3 (2011): 533-557. <http://www.tandfonline.com/doi/abs/10.1080/03066150.2011.582580#preview>.

“The social relations and agricultural lands that rural peoples in Southeast Asia hold in common are being commodified through the converging pressures of agrarian change, conservation and capitalist development. This paper examines how broader and local processes driving agrarian differentiation have been accelerated through the revaluing of people and nature in market terms to ostensibly finance conservation through development at the Puerto Princesa Subterranean River National Park – the flagship protected area of Palawan Island, the Philippines. Drawing on the notions of ‘first’ and ‘third nature’, I show how the pace and scale of agrarian change between rural peoples has gone ‘fast forward’ with the onset of resource partitioning, objectification, commodification and, ultimately, revaluing through translocal ‘capitalist conservation’, the rise of conservation as capitalist production. I examine how the national park's valuing as a ‘common’ World Heritage has drawn major private sector investments that objectify, commodify and rearticulate the value of nature as capital that finances and merges conservation and development according to the images and ideals of the modern Philippines. The conclusion asserts that while the processes of differentiation and capitalist conservation facilitate the revaluing of nature in market terms, the overall process remains recursive, partial and context dependent.”

- Dressler, Wolfram and Pulhin, J. “The Shifting Ground of Swidden Agriculture on Palawan Island, the Philippines.” *Agriculture and Human Values*. Vol. 27, No. 4(2010): 445-459. <http://connection.ebscohost.com/c/articles/55530562/shifting-ground-swidden-agriculture-palawan-island-philippines>,

“Recent literature describing the process and pathways of the agrarian transition in Southeast Asia suggests that the rise of agricultural intensification and the growth of commodity markets

will lead to the demise of swidden agriculture. This paper offers a longitudinal overview of the conditions that drive the agrarian transition amongst indigenous swidden cultivators and migrant paddy farmers in central Palawan Island, the Philippines. In line with regional agrarian change, we describe how a history of conservation policies has criminalized and pressured swidden farmers to adopt more intensive 'modern' agricultural practices. We examine how indigenous swidden cultivators adjust their practice in response to recent changes in policies, security of harvests, and socio-cultural values vis-a-vis intensification. Rather than suggest that this transition will lead to the demise of swidden, results reveal that farmers instead negotiate a shifting ground in which they lean on and value swidden as a means of negotiating agrarian change.”

- Dressler, Wolfram & Melanie Hughes McDermott. “Indigenous Peoples and Migrants: Social Categories, Rights, and Policies for Protected Areas in the Philippine Uplands,” *Journal of Sustainable Forestry*, Vol. 29, Issue 2-4 (2010): 328-361.
<http://www.tandfonline.com/doi/abs/10.1080/10549810903550779#.UYrPCEpUyfY>.

“This article identifies four models of park management that apply where indigenous people mix with migrant settlers in developing countries: (a) coercive conservation; (b) community-based conservation; (c) ancestral domain; and (d) European-style landscape park. Puerto Princesa Subterranean River National Park in Palawan Island, the Philippines, has evolved through all four types. While legal recognition of indigenous peoples' land rights has improved their relative position vis-à-vis their migrant neighbors, it has not equalized their lack of access to political and economic resources. This deficit prevents them from capturing full benefits from the forest, and consequently undermines their capacity and incentive to conserve forest resources. We argue that indigenous peoples' property rights and access to assets must be sufficiently secure for them to actively participate in park management and share in its benefits. This leads to the conclusion that the most effective and just form of park management is a blend of community-based conservation, ancestral domain, and landscape park.”

- Dressler, Wolfram. “Disentangling Tagbanua Lifeways, Swidden and Conservation on Palawan Island,” *Human Ecology Review*, Vol. 12, No. 1, 2005: 21-29.
<http://www.humanecologyreview.org/pastissues/her121/dressler.pdf>.

“Over this past century the Philippine state has sustained a campaign to criminalize swidden cultivation among small-scale farmers in the uplands of Palawan Island. This paper focuses on how such state conservation agendas unfolded to negatively affect swidden cultivation among the Tagbanua people who occupy upland forests flanking Puerto Princesa Subterranean River National Park. Ethnographic methods were used to examine a specific case where the traditional linkages between swidden cultivation and honey collection—the basis of Tagbanua livelihoods and cultural beliefs—were devalued as coercive conservation proliferated at the national park. Park managers upheld the state’s conservation discourse that swidden disrupted “equilibrium” between livelihoods and forest ecology and, upon enforcing such views, neglected the local embeddedness of swidden cultivation. The conclusion asserts that park management can be enhanced on both moral and practical grounds by building on the interrelated ecological and cultural value of swidden cultivation.”

- Duhaylungsod, Levita. “Ancestral Domain, Cultural Identity, and Self-Determination: The Case of the Lumads,” Paper presented to the Fourth Annual Common Property Conference, Philippine Village Hotel, June 16-19, 1993.
<http://dlc.dlib.indiana.edu/dlc/handle/10535/1181>.

"Historically marginalized and neglected, indigenous peoples like the Bagobos and the T'boli have come under renewed assaults as resource competition for 'development' expands in the Philippines. Due to twisted legal intervention, their land and resources have been placed under domination of the State. The dual forces of state-building and capitalism have encapsulated the T'boli and the Bagobo, and other indigenous peoples in Mindanao, resulting in a conflict which can be traced to the incompatibility of social systems (indigenous peoples' cultures and the state) and differing modes of production (kinship and capitalist). "The Philippines is a society that is not only marked by class, regional and urban-rural stratification but also significantly by a sociocultural plurality and its acknowledgment is essential in understanding why indigenous peoples are resisting expropriation of their homelands. To development in the Philippines and elsewhere across the globe. Ethnic-cultural issues are as fundamental as the economic issue. They are, in fact, inseparably linked. Ethnicity is not a reactionary process but an assertion of a historically-based cultural identity system."

- Dumindin, Arnaldo. "Stalling Moro Resistance: The Bates Treaty and the Sultan of Sulu, Aug. 20, 1899," <http://philippineamericanwar.webs.com/stallingmororesistance.htm>.

Contains a brief analysis of the Bates Treaty, and the role Hadji Butu played in the integration of Moro areas in the growing Philippine republic. Also features the infamous Panglima Hassan rebellion, and lots of old photos in Sulu and Momungan, now Lanao, known Moro leaders and American officials.

- Dunham-Scott, Diana L. "Understanding and Engaging the Muslims of the Southern Philippines," June 2012, 208 p. http://www.rand.org/content/dam/rand/pubs/rgs_dissertations/2012/RAND_RGSD301.pdf.

This dissertation is based on field work conducted in the southern Philippines to explore and compare how members of the US military, Philippine military and police, and populace of Mindanao understand Islamic beliefs and values, using anthropological research methods. This will shed light on the degree to which the task force shares an understanding of the local culture with its partners and populace and where any divergence of understanding may lie. This will better enable USG personnel to discern the cultural implications when engaging Muslim populations in the Southern Philippines during irregular warfare or security assistance activities and inform capacity-building, development and diplomatic efforts.

- Durante, Ofelia. "Building bridges: Interfaith and Peace Education among Women and Children in Mindanao," no date, 7 p. <http://www.unesconatcom.gov.ph/docs/culture/Peace%20educ%20Zambo.pdf>.

This is a report of a training on peace education conducted by the Ateneo de Zamboanga University. The participants were 20 wives of Moro rebel-returnees, 17 loved ones of the Philippine military, and 19 Subanen women. After the two-day training, the project team spent three months with the participants to conduct healing sessions with those traumatized by the Mindanao conflict. Focus group discussions with stakeholders, such as local leaders, were also conducted as part of the peace education and interfaith activities. Positive results were observed from the training, and recommendations offered to continue the project.

- Durante, Ofelia. "Cultivating Wisdom, Harvesting Peace," <http://cpcabrisbane.org/Kasama/2005/V19n3/OfeliaDurante.htm>.

This article focuses on issues pertaining to rido, or clan conflict which can be equated to tribal war. The purpose of this article is to develop an understanding of some indigenous ways of resolving conflict through some practices of the Moros and Lumads of Mindanao in order to further the hopes to nurture intercultural respect and understand.

- Durante, Ofelia. "A Lesson on Clan Conflict Resolution in the Philippines."

<http://cpcabrisbane.org/Kasama/2005/V19n3/OfeliaDurante.htm>

"The symposium workshop 'The Traditional Ways of Resolving Conflict among Indigenous Peoples,' referred to by Archbishop Capalla in his interview, was based on a study of 'Management of Clan Conflict and Rido among the Tausug, Maguindanao, Maranao, Sama, and Yakan tribes' conducted by the Research Centers of Ateneo de Zamboanga University and Notre Dame University. Its aim was to gain better knowledge and appreciation of clan conflict and devise more effective methods of resolution and prevention. Dr. Ofelia Durante (known as Bing by her friends and colleagues) conducted the workshop as participative exercise. Bing's workshop notes are reproduced here."

- Durante, Ofelia L. "Alternatives to Institutional Violence," *Autonomy and Peace Review* Vol. 2.2 (2006): 73-82. In

<http://www.iag.org.ph/cgi-bin/publications/files/journal%20vol%203.pdf>.

- Durante, Ofelia L. "A Model Curriculum for Peace Monitors," *Autonomy and Peace Review* Vol. 2.2 (2006): 105-121. In

<http://www.iag.org.ph/cgi-bin/publications/files/journal%20vol%203.pdf>.

- Dwyer, Leslie and Rufa Cagoco-Guiam, Rufa. "Gender and Conflict in Mindanao," 2011 (?), 47 p. <http://asiafoundation.org/resources/pdfs/GenderConflictinMindanao.pdf>, also <http://afirm.org.ph/IDLS/items/show/105>.

This study is commissioned by The Asia Foundation's Women Empowerment Program in Washington, D.C. and The Asia Foundation Philippines Manila office to look into the intersections of gender and conflict at the local level and how those gender dynamics can be more effectively addressed. The setting is Muslim Mindanao, where focus group discussions were conducted by the authors to elicit ethnographic data for the research. Three questions were posed:

- How does conflict shape the choices, incentives, roles, and opportunities for women living in communities affected by violent conflict?
- How can aid be used to improve the conditions and prospects for women in conflict areas, while strengthening their social status?
- How can aid be used to reduce the risk and vulnerability of women during protracted conflict?

- Eklof, Stefan. "The Return of Piracy: Decolonization and International Relations in a Maritime Border Region (the Sulu by Sea), 1959-63." Working Paper No. 15, 2005. Center for East and Southeast Asian Studies, Lund University, Sweden.

http://www.lu.se/images/Syd_och_sydstasiestudier/working_papers/Eklof.pdf.

"Piracy in Southeast Asia is generally believed to have declined dramatically with the advance of steam navigation and colonial expansion in the latter half of the nineteenth century and then to have been all but extinct for most of the twentieth century. However, in several parts of the region, particularly the Southern Philippines and Eastern Malaysia, piracy and maritime raiding

returned on a significant scale in the aftermath of World War II and have since then continued more or less unabated. Drawing on British archival sources from the later colonial period the paper discusses the character of, and reasons for, the surge in piracy and armed raids in the waters off the east coast of British North Borneo (Sabah) in the 1950s and early 1960s. It is argued that, just as during the 'Golden Age' of European piracy in the seventeenth and eighteenth centuries, the fluctuations in piratical activity are best explained with reference to the different political economies of the colonial and post-colonial states responsible for policing the maritime region."

- East, Bob. "The Bangsa Moro Fighting for Freedom During the War on Terror: The Muslim Independence Movement of the Southern Philippines," 2005. www.humanities.qut.edu.au/research/socialchange/docs/conf_papers2005/East.pdf.

- East, Bob. "Moro National Liberation Front (MNLF): A Profile of Determination," October 2006. <http://www.scribd.com/doc/22691892/Moro-National-Liberation-Front-MNLF-A-Profile-of-Determination>.

Paper presented to the Social Change in the 21st Century Conference, Queensland University of Technology, October 27, 2006.

- Eddy, Frederick W. "Mindanao's Wild Tribes," *New York Times*, June 16, 1901. <http://query.nytimes.com/mem/archive-free/pdf?res=F50D11F9345C12738DDDAF0994DE405B818CF1D3>.

An old account describing the various wild tribes from Mindanao, and how the American colonial government deals with them. Made mention of Datu Piang and Datu Ali, and the wedding of Datu Ali to Piang's daughter.

- Eder, James F. "Ethnic Differences, Islamic Consciousness, and Muslim Social Integration in the Philippines," *Journal of Muslim Minority Affairs*, 30: 3 (2010):317-332. Available at <http://dx.doi.org/10.1080/13602004.2010.515812>, or link to this article:DOI: 10.1080/13602004.2010.515812.

Muslims in the Philippines are themselves culturally and geographically diverse, a theme pursued by the author who has thoroughly studied some ethnic groups in Palawan like the Batac. Here, Eder presents results of his ethnographic investigation of some 100,000 Muslims from the island province of Palawan. He finds that ethnicity and ethnic differences, though important, are only part of the story in explaining Islamic resurgence in the Philippines during the 1970s and 1980s. "It is in the totality of the similarities, differences, and identities that implicate Muslims and non-Muslims alike, that an explanation for the different appeal of political Islam and the development of Islamic consciousness in the Philippines must be sought. "Palawan Muslims occupy and position themselves in a grid of identities and viewpoints that enable them to make choices, for or against, on such issues as religious tolerance, social integration, political stability.

- Eder, James F. "Muslim Palawan: Diversity and Difference on the Periphery of Philippine Islam," *Philippine Studies* 58, No. 3 (2010): 407-420. Available for download at <http://philippinestudies.net>.

Eder describes basic areas of differences "in length of residence and sense of place, in how Islam is known and practiced, and in acceptance of the Philippine state and associated institutions of power" between Muslims residing in Palawan and those who live on mainland Mindanao and

Sulu. In addition, many Palawan Muslims are also recent migrants themselves like the Christian settlers (except the Molbog who are indigenous people from Balabac and Bataraza). He notes that such differences, among others, “make both ethnic and religious labels of limited predictive value in regard to livelihood, class position, voting behavior, and other important dimensions of Muslim lives” in analyzing Muslims on the periphery of Islam.

- Eder, James F. “Who Are the Cuyonon? Ethnic Identity in the Modern Philippines,” *Journal of Asian Studies* 63, no. 3 (August 2004):625-647. Available at <http://www.cuyonon.org/clcp1.html>.

The Cuyonon are a group of indigenous people living in the small island of Cuyo, between Palawan and Panay. In the author’s own words: “Cuyo figures more prominently in a local history revolving around the Catholicization of its populace by the Spanish in 1640 and subsequent centuries of indecisive conflict in the Sulu Sea between the Spanish and the feared "Moros" (Muslim seafarers emanating from the Sulu zone) for political control over the Palawan region. In part a product of this regional colonial history, Cuyonon evolved their own distinctive version of Hispanized or "lowland" Philippine life.”

- Eder, James F. “Coastal Resource Management and Social Differences in Philippine Fishing Communities,” *Human Ecology*, Vol. 33, No. 2 (Apr., 2005): 147-169. Published by: Springer. Stable URL: <http://www.jstor.org/stable/4603564>.

“Class, ethnic, and gender differences among fisherfolk powerfully influence how the benefits and costs of coastal resource management programs are perceived and experienced in Philippine fishing communities. These and other social differences also limits the efficacy of community participation in the these programs and hence the role that local communities can be expected to play in fisheries co-management regimes. Greater attention to institutional changes is needed if the manages’ potential of such regime is to be realized.”

- Eder, James F. “Of fishers and farmers: Ethnicity and resource use in coastal Palawan,” *Philippine Quarterly of Culture and Society*, Vol. 31, No. 3 (September 2003): 207-225, SPECIAL ISSUE: RURAL ENVIRONMENTAL ISSUES IN THE CENTRAL VISAYAS AND PALAWAN. Published by: [University of San Carlos Publications](#), Stable URL: <http://www.jstor.org/stable/29792526>.
- Eder, James F. “Deforestation and detribalization in the Philippines: The Palawan case,” *Population and Environment*, Vol. 12, No. 2 (Dec., 1990): 99-115. Published by Springer. Stable URL: <http://www.jstor.org/stable/27503184>.

“Palawan Island contains the largest remaining expanse of unbroken forest cover in the Philippines. The forest is currently threatened by agricultural colonization, as numerous migrants from throughout the Philippines settle annually in the island’s forested uplands. Further, Palawan is being heavily logged and is in consequence, the focus of an acrimonious national environmental debate. This paper examines how land alienation and other forms of socioeconomic marginalization attending those pressures have undermined the well-being of Palawan’s indigenous tribal peoples. It also explains how lack of secure tenure and failure to achieve popular participation so distant that the gap between the ideal and the practice of agroforestry programs aimed at these peoples that such programs not only fail to ameliorate the ecological situation but further undermine tribal well-being.”

- Engineer. Asghar Ali “The Moro Struggle Seen in a Wider Perspective,” *Economic and*

Political Weekly, Vol. 20, No. 48 (Nov. 30, 1985):2113-2114. Available at <http://www.jstor.org/stable/4375053>.

Author describes his observations of the Moros who were marginalized and oppressed, especially during the Marcos dictatorial regime, and who resorted to rebellion during the early 1970s. While the Tripoli agreement to provide them autonomy was in place, Enginer notes, it was not implemented. The bad treatment they received from the government continued to drive them to seek redress. Despite the attempt of Marcos to divide Muslims and Christians, the author notes that the Moro National Liberation Front is aided by many concerned Christians, among them priests, who work for the Moro cause seeking for autonomy.

- Ephraim, Frank. "The Mindanao Plan: Political Obstacles to Jewish Refugee Settlement," *Holocaust Genocide Studies* (Winter 2006): 20 (3): 410-436. Available at: <http://hgs.oxfordjournals.org/content/20/3/410.full.pdf+html>.

"The Intergovernmental Committee on Refugees was established in the waning hours of the failed 1938 Evian Conference. Its purpose was to contact various governments to explore their willingness to accept European Jewish refugees for settlement. The Philippine Islands, a United States Commonwealth, responded to the committee's inquiry with a proposal to allow ten thousand Jewish refugees to immigrate as agricultural settlers. Negotiations to settle Jewish refugees on the large island of Mindanao progressed over the next three years, but the "Mindanao Plan" ultimately failed because its architects underestimated the extent of local opposition and the complexity of land acquisition in the Philippines. The United States' entry into the war in December 1941 ended all further efforts on the settlement project. This article examines Philippine President Manuel Quezon's key role in this process, as well as the often skeptical positions of U.S. State Department officials and the surprisingly supportive stance of Paul McNutt, the U.S. High Commissioner for the Philippines."

- Eleazar, Alma A., Robert N. Aplacador, and Mary Grace M. Brongcano. "The Impact of Local Armed Conflict on the Family Life of Women in Three Agusan del Norte Villages." *Tambara* 27 (2010): 1-22.

"This paper explores how women experience conflict and postconflict situations in three selected barangays in two Agusan del Norte municipalities. Barangay Guinabsan in Buenavista and Barangays Camagong and Jaguimitan in Nasipit were randomly chosen from among the six barangays in these two towns that had been touched by counterinsurgency operations from 2000 to 2005. Through systematic sampling of households in these three barangays, the women and mothers were surveyed. Secondary data sources and key informant interviews were also used to enrich the findings from the household survey. Among the seventeen key informants interviewed were the chieftain of the Higaoanon2 tribe, barangay officials, barangay health workers (BHWs), para-teachers, and former NPA combatants who are now residing in Barangay Jaguimitan..."

- Elizaga, Elson T. "Notes on Heritage Site Conservation: The Battle for the Huluga Archaeological Site," *Tambara* 25 (Dec. 2008): 203-221.
- Entenia, Reyjohn Galos. "Ending Prejudice," *Philippine Daily Inquirer*, March 26, 2012, <http://opinion.inquirer.net/25677/ending-prejudice>.

Author was a student at Mindanao State University, where he learned from a history teacher (Tirmizy Abdullah) the value of integration and respect for cultural minorities like Moros and lumads.

- Erasga, Dennis S. "Ancestral Domain Claim: The Case of the Indigenous People in Muslim Mindanao (ARMM)," *Asia-Pacific Social Science Review*, Vol 8, No 1 (2008): 33-44. Available at: <http://www.ejournals.ph/index.php?journal=dlsu-apsr&page=article&op=view&path%5B%5D=1163>.

"In its broadest level, this study (a) examines the "concept" of ancestral domain and its usage in the Philippines; (b) it situates the discussion within the context of .claims. made by the Philippine IPs and (c) from there, assesses the "concerns" and problems attendant to the ancestral domain claims-making process with special focus on the case of the IPs in the Autonomous Region of Muslim Mindanao (ARMM). Of particular interest are some statistics (period of 2002-2007) on the state of claims issued (Certificate of Ancestral Domain Claims-CADCs) and titles awarded (Certificate of Ancestral Domain Titles, CADTs) by NCIP nationwide, zooming in first, on the five Mindanao regions, then on the ARMM region; as well as on the policy (i.e. legal) context of ancestral domain claims and their implications for the struggle of ARMM IPs for their ancestral domain. This report draws heavily on documents released by the Department of Environment and Natural Resources (DENR) and the National Commission on Indigenous People (NCIP); as well as on documents provided the research team by the officials of the Timuay Justice and Governance (TJG) officials. Additional literature is also referred to, so as to situate the discussions of the ancestral domain claim issues in the Philippines; literature such as the Philippine Constitution (1987), the Indigenous Peoples Rights Act (IPRA), the ARMM Organic Act and related documents. The analysis and interpretation are complemented by several field interviews (including a whole day validation session in Cotabato) the research team conducted from December 2007 to January 2008, both in Cotabato and in Manila."

- Esmaque II, Paterno. "FAQS: Bangsamoro Peace Deal," Nov. 15, 2012, <http://www.rappler.com/nation/13961-bangsamoro-peace-deal-in-q-amp-a>.

Author explains the various issues on the newly crafted (2012) Bangsamoro Framework Agreement in terms of questions and answers.

- Esmula, Wadja K. "Islam in the Philippines," <http://www.islamawareness.net/Asia/Philippines/philippines.html>.

This article focuses on the history of Islam in the Philippines, from its introduction to the present period.

- Erasga, Dennis S. "Ancestral Domain Claim: The Case of the Indigenous People in Muslim Mindanao (ARMM)," *Asia-Pacific Social Science Review*, Vol 8, No 1 (2008): 33-44. Available at: <http://www.ejournals.ph/index.php?journal=dlsu-apsr&page=article&op=view&path%5B%5D=1163&path%5B%5D=1241>

"In its broadest level, this study (a) examines the "concept" of ancestral domain and its usage in the Philippines; (b) it situates the discussion within the context of .claims. made by the Philippine IPs and (c) from there, assesses the "concerns" and problems attendant to the ancestral domain claims-making process with special focus on the case of the IPs in the Autonomous Region of Muslim Mindanao (ARMM). Of particular interest are some statistics (period of 2002-2007) on the state of claims issued (Certificate of Ancestral Domain Claims-CADCs) and titles awarded (Certificate of Ancestral Domain Titles, CADTs) by NCIP nationwide, zooming in first, on the five Mindanao regions, then on the ARMM region; as well as on the policy (i.e. legal) context of ancestral domain claims and their implications for the struggle of ARMM IPs for their ancestral

domain. This report draws heavily on documents released by the Department of Environment and Natural Resources (DENR) and the National Commission on Indigenous People (NCIP); as well as on documents provided the research team by the officials of the Timuay Justice and Governance (TJG) officials. Additional literature is also referred to, so as to situate the discussions of the ancestral domain claim issues in the Philippines; literature such as the Philippine Constitution (1987), the Indigenous Peoples Rights Act (IPRA), the ARMM Organic Act and related documents. The analysis and interpretation are complemented by several field interviews (including a whole day validation session in Cotabato) the research team conducted from December 2007 to January 2008, both in Cotabato and in Manila.”

- Esteban, Rolando. “Culture Contacts and Linguistic Hybridity,” *Linguae et Litterae*, 2008. Journal published by the University of the Philippines, Diliman.
<http://journals.upd.edu.ph/index.php/lel/article/viewFile/1782/1701>.

Esteban recounts the early culture contacts and the resulting language borrowing between the Ilocano settlers in Titay, Zamboanga Sibugay, and the Subanon and Kalibugan natives. He also includes recent migrants who followed the Ilocanos like the Ilonggo, Cebuano and Chavacano. He notes that settlers have developed a repertoire of words quite distinct from the languages spoken in their provinces of origins.

- Esteban, Ivie Carbon. “The Subanen Guinguman (From a Literary Folklorist Point of View).” *Southeast Asian Studies Bulletin*, 2003.
<http://www.seasrepfoundation.org/ebulletin/aprilmay/ivie.html>.

Ms. Esteban discusses a popular folk literature used by the Subanen of Zamboanga province. The Subanen is one of the major Lumad groups in Western Mindanao.

- Evans, Darren. “Using Natural Resources Management as a Peacebuilding Tool: Observations and Lessons from Central Western Mindanao,” *Journal of Peacebuilding & Development*, Volume 1 Number 3 (2004):57-70. Published By American University.
<http://www1.american.edu/cgp/jpd/documents/backissues.pdf>.

“The conflict in Mindanao, Philippines, is widely presented as a religious one, often within a wider Southeast Asian context. Yet many of the underlying disputes and tensions are the result of local issues revolving around ownership, use and access to land and natural resources and the resultant impact upon livelihoods. At the local level in Mindanao peacebuilding activities need to address these livelihood issues. A number of non-governmental organisations (NGOs) in the area already have separate peacebuilding and natural resource management activities, yet they seem unable to link the two, both within their programmes and at a conceptual level. This paper argues that at the practical level these management activities have the potential, when used together, to reduce communal conflict and address basic human needs. The paper is based primarily on interviews with local NGO practitioners, and though not exhaustive, it provides a number of interesting lessons that have significance beyond Mindanao.”

- Ewing, J. Franklin. “Juramentado: Institutionalized Suicide among the Moros of the Philippines,” *Anthropological Quarterly*, Vol. 28, No. 4, New Series Vol. 3 (Oct., 1955): 148-155. Published by: The George Washington University Institute for Ethnographic Research. Stable URL: <http://www.jstor.org/stable/3316989>.

The author describes what is known as juramentado, an institutionalized suicide committed by the Moros during the Spanish and later American colonial periods. In his notes, he sums it up as

follows: “This paper describes a single pattern-and one whose incidence is very low--of a group of people known as the Moros (Spanish for Mohammedan) in the southern Philippines. The pattern is selected, however, not merely for its exotic interest, but because it exhibits an interesting temporal change, and because it manifests the adoption of a religious doctrine with what Linton has called a change in the "form" of the cultural trait. The author hopes in a forthcoming publication to give a full account of the influence of the adoption of Mohammedanism on the Moros-an account which is impossible here.”

- Ewing, J. Franklin. “Some Rites of Passage among the Tawsug of the Philippines,” *Anthropological Quarterly*, Vol. 31, No. 2 (Apr., 1958): 33-41. Published by: The George Washington University Institute for Ethnographic Research. Stable URL: <http://www.jstor.org/stable/3316708>.

The author narrates three rites of passage among the Tausug Muslims: (1) Pag-gunting, or the cutting of the hair; (2) Circumcision; (3) Marriage. There will not be space for a discussion of Death and Burial. Ewing does not hide his scorn of the Moros when he describes them thus: “A favorite activity of the Tawsug-piracy-plus the influence of Mohammedanism, encouraged the warlike ideal in their culture, and a feeling of superiority over Christian and pagan. As a matter of fact, this type of ingroup feeling is experienced, more or less, by all the Philippine Moros.”

- Fallon, Joseph E. “Igorot and Moro National Reemergence: The Fabricated Philippine State.” <http://www.cwis.org/fwj/21/imnr.html>.

Author argues that the Moros and Igorots are “nations” within the Philippine nation, the latter being a “fabricated” state. “The (Philippine) population is overwhelmingly Malay with significant Chinese, European, and indigenous Dumagat and Negrito minorities. This image of an apparent homogeneous Malay nation, however, is shattered by the reality of over 50 peoples speaking 90 languages and dialects, and professing rival religions: Christianity, Islam, and Animism. These three faiths have molded the disparate communities into not one nation, but three - Filipino, Moro, and Igorot, respectively.”

- Federspiel, Howard M. “Islam and Muslims in the Southern Territories of the Philippine Islands During the American Colonial Period (1898 to 1946),” *Journal of Southeast Asian Studies* Vol. 29 (1998): 340-356. Available at <http://www.jstor.org/stable/20072050>; also <http://journals.cambridge.org/action/displayAbstract?fromPage=online&aid=4458084>.

“The United States gained authority over the Philippine Islands as a result of the Spanish-American War (1898) and the Treaty of Paris (1899), which recognized American wartime territorial gains. Prior to that time the Spanish had general authority over the northern region of the Islands down to the Visayas, which they had ruled from their capital at Manila on Luzon for nearly three hundred years. The population in that Spanish zone was Christianized as a product of deliberate Spanish policy during that time frame. The area to the south, encompassing much of the island of Mindanao and all of the Sulu Archipelago, was under Spanish military control at the time of the Spanish American War (1898), having been taken over in the previous fifteen years by a protracted military campaign. This southern territory was held by the presence of Spanish military units in a series of strong forts located throughout the settled areas, but clear control over the society was quite weak and, in fact, collapsed after the American naval victory at Manila Bay. The United States did not establish its own presence in much of the southern region until 1902. It based its claim over the region on the treaty with the Spanish, and other colonial powers recognized that claim as legitimate.”

- Fernandez, Erwin S. "Philippine-Malaysia Dispute over Sabah: A Bibliographic Survey," *Asia-Pacific Social Science Review*, Vol 7, No 2 (2007): 53-64. Available at: <http://www.ejournals.ph/index.php?journal=dlsu-apsr&page=article&op=view&path%5B%5D=1187&path%5B%5D=1272>.

"The Philippine-Malaysia dispute over Sabah was, and still is, a contentious diplomatic issue. In the interest of understanding its complexity (and one cannot discount that someone might be interested in the near future), a bibliographic essay, one that lists all available literature which directly or obliquely deals with the subject, is here undertaken. Thus, this work has compiled a list of books, journal articles, theses, dissertations, and monographs, introduced with brief notes on their publication arranged chronologically and thematically and pointing out some major points that might provoke the reader into engaging into one or more of its debatable aspects. This bibliographic survey in a way assesses the production of knowledge around the Philippine- Malaysia dispute over Sabah."

- Fernandez, Steven P.C. "Contemporary Theater in Mindanao." 1995. <http://www.msuiit.edu.ph/ipag/dulaan/mindthea.html>.

Author probes into the recent emergence of dynamic Mindanao theater movement. Then he outlines the theater patterns from Mindanao resulting from the tapestry of multi-ethnic groups and cultures that populate this once isolated region.

- Fianza, Myrthena L. "Contesting Land and Identity In The Periphery: The Moro Indigenous People of Southern Philippines," 2004. <http://dlc.dlib.indiana.edu/dlc/handle/10535/949>; also see http://dlc.dlib.indiana.edu/archive/00001673/01/Contesting_Land.pdf.

Paper presented by the author for the 10th Conference of the International Association for the Study of Common Property, Oaxaca, Mexico, August 9-13. 2004. Author traces the onerous public land policy of the government during the years that Mindanao was opened for resettlement to land seekers from Luzon and the Visayas.

- Finley, John P. "The Mohammedan Problem in the Philippines I." *The Journal of Race Development*, Vol. 5, No. 4 (April 1915): 353-363. Published by:Stable URL: <http://www.jstor.org/stable/29738073>.

This is the first part of a two-series article dealing with the Moro Problem. Many Americans call the Moros or Muslims as Mohammedans. Finley says: "One of the greatest of all the problems, in the Philippines which the American government has to face, and solve, if it wishes to retain the corner stone of freedom, is that of the Moro." He recommends that first of all, the government must respect the Moros and must teach them modern methods compatible with their religion.

- Finley, John P. "The Mohammedan Problem in the Philippines II." *The Journal of Race Development*, Vol. 7, No. 1 (Jul., 1916): 27-46. Stable URL: <http://www.jstor.org/stable/29738183>.

The author echoes a familiar phrase, Mohammedan problem (also known as Moro Problem), which was coined during the early period of American administration of the Moro people. Compare with Najeeb Saleeby's discussion of the Moro problem.

- Finley, John P. "Race Development by Industrial Means among the Moros and Pagans of

the Southern Philippines,” *The Journal of Race Development*, Vol. 3, No. 3 (Jan., 1913): 343-368. Published by: Stable URL: <http://www.jstor.org/stable/29737965>.

As governor of the district of Zamboanga, Major Finley describes his program for the Moros and the Subano tribe. His view of the Moros is typical of the prevailing policy toward them as wards and that the US military administration of this people was necessary for their own advancement and “prepare the way for a semi-civil organization.” During his time as governor, Finley implemented the Moro Exchange in 1904 to enhance commerce and trade in the district.

- Finley, John P. “Commercial Awakening of the Moros,” *The North American Review*, Vol. 197, No. 688 (Mar., 1913): 325-334. Published by the University of Iowa. Available at: <http://www.jstor.org/stable/25119955>.

Finley, former governor of the District of Zamboanga (Moro Province) traces the history of American colonial regime in the Philippines from the sinking of the Maine in Cuba to the organization of the Bureau of Non-Christian Tribes and the military occupation of the U.S. forces of the Moro territory in Mindanao. His focus, however, is on the renewed commercial of the Moro people. He describes the organization of the Moro exchange that began in his district in Zamboanga. He notes that the volume of trade increased, and so did the material prosperity of the Moro and Pagans (now called Lumad).

- Focus on the Global South. “At the Door of all the East: The Philippines in the United States Military Strategy,” <http://www.focusweb.org/pdf/at-the-door-of-all-the-east.pdf>. Special Report, Nov. 2007.

“This report seeks to document and explain why and how the United States has been attempting to re-establish its military presence in the Philippines in the period beginning in 2001. Diverging from the common explanation attributing increased US military presence in the country to the so-called “global war on terror,” this report instead locates US actions in the Philippines in the larger context of the US’ objectives and strategy.”

- Forsberg, Vivian M.. “A pedagogical grammar of Tboli” *Studies in Philippine Linguistics*, Volume 9 Number 1 1992. http://www.sil.org/asia/philippines/sipl/SIPL_9-1_001-110.pdf.

“Tboli is a language spoken by approximately **80,000** people living in the mountains of southwestern Mindanao, Philippines, in the province of South Cotabato. A pedagogical grammar is a tool for learning. This pedagogical grammar of Tboli has been written to help non-Tboli who would like to learn to speak Tboli. It has been written specifically for those who have had no linguistic training to help them **in** this most exacting task. Explanations as to how the grammar of Tboli functions are as brief as possible. But a great many examples have been given so that the learner can actually see how it functions. Memorizing these examples will help develop patterns which can then be used to formulate new sentences. All the examples have been taken from text material authored by Tboli themselves and compiled in a concordance done at the University of Oklahoma Computer Laboratory.”

- Fowler, Mike. “Philippine Counterinsurgency Strategy: Then and Now,” Jan. 2011, 15 p. Available at: <http://smallwarsjournal.com/blog/journal/docs-temp/651-fowler.pdf>.

“This study is a comparative analysis of two periods of major insurgency in the Philippines: 1899-1902 and 1969-2009. The analysis compares both insurgent and counterinsurgent strategies

between and within the two periods. Although there is no —recipe or checklist that will ensure a successful insurgency or counterinsurgency, there is significant overlap among the best practices recommended by both academics and the military.” It also discusses the Moro insurgency as a separate category from the communist insurgency, the former differs in its being ethno-nationalist and is driven by motives related to religion. Curiously, the author treats the Moro Islamic Liberation Front as another category for its Islamist bent.

- Fraiser, Douglas M. “Land Conflict of the Cotabato Manobo People,” *Philippine Studies*, Vol. 49 (2001):215-235.
<http://philippinestudies.net/ojs/index.php/ps/article/download/425/429>.

This article originally appeared in a longer form in "In Search of a Place: Analysis of a Land Conflict Involving the Cotabato Manobo People." SIL Electronic Working Papers 1999-007:1-24. In it, the author seeks to understand the process and underlying causes of the land conflicts the Manobo are experiencing today, to determine the probable outcome if the *status quo* is maintained, and to see how the most satisfactory and equitable solution to all the parties concerned. He uses the analytic hierarchy approach to model the conflict.

- Frake, Charles. “Abu Sayyaf: Displays of Violence and the Proliferation of Contested Identities among Philippine Muslims”, *American Anthropologist*, Vol. 100, No. 1 (March 1998): 41-54. <http://onlinelibrary.wiley.com/doi/10.1525/aa.1998.100.1.41/pdf>.

“Violence between and among Christians and Muslims of the southwestern Philippines provides the ethnographic setting for an investigation of Herzfeld's paradox of social indifference. But there is yet another paradox in this case: Why has this 400-year conflict been characterized by a proliferation of contested identities among the insurgents, those who most need to be united? Is this another case of the force of “hegemony,” with the oppressed somehow duped into practices detrimental to their own interests? But how? And by what agency? The Philippine case reveals the challenging complexities of identity construction to be faced in any attempt to reach an understanding of these issues.”

- Frake, Charles. “The Diagnosis of Disease among the Subanun of Mindanao,” *American Anthropologist*, New Series, Vol. 63, No. 1 (Feb., 1961): 113-132. Published by: Wiley on behalf of the American Anthropological Association. Stable URL: <http://www.jstor.org/stable/667341>.

The author presents a partial analysis of one of the less numerous terminologies: 186 'disease names' used by the Subanu of Zamboanga. The Subanu are a simple society which practices traditional healing and are engaged in swidden agriculture.

- Fresnoza-Flot, Asuncion. “Labor Migration and Minority Group Empowerment: The Nikkeijin in Davao and their Association,” *Asian Studies*, Vol. 44, No. 1, <http://www.asj.upd.edu.ph/mediabox/archive/ASJ-44-1-2008/fresnozaflot.pdf>.

Author examines the impact of the Japanese settlers (called nikkeijin) in Davao as a new minority group but contributing much to the quality of labor and economy in Mindanao during the 1920-30s. She says: After World War II, Filipino Nikkeijin suffered social and economic difficulties. As a result, they tried to conceal their Japanese origin to escape reproaches and teasing. Their shared experience of social discrimination mobilized them into associations that helped them to socially empower themselves. To explore the process of their

empowerment, the present study examines the case of Davao Nikkeijin and their association, Philippine NikkeijinKai Inc. (PNJK). Looking at the different dimensions of empowerment, it shows how this association has helped some Nikkeijin acquire Japanese nationality and/or migrate to Japan to work there. Nowadays, Nikkeijin have good socio-economic status in the Philippines and are not a marginalized minority group anymore.

- Fry, Howard T. "The Bacon Bill of 1926: New Light on an Exercise in Divide-and-Rule," *Philippine Studies*, Vol. 26, no. 3 (1978): 257–273.
<http://www.philippinestudies.net/ojs/index.php/ps/article/view/1655>.

Fry re-examines the Bacon Bill of 1926 to highlight the colonial tactic of "divide-and-rule." Here, he discusses the influence on New York Representative Robert L. Bacon, an avid opponent of Philippine independence, for drafting the bill. As Fry noted, Bacon "had no genuine interest in the fate of the Moros." Bacon wanted to reformulate a new Moro Province, to be separated from the Philippine territory but kept under US sovereignty to be exploited for agribusiness ventures like rubber and hemp growing. The move evoked severe opposition in the Manila media, and among Filipino leaders and their American allies in Washington.

- Fuertes, Al. "Storytelling and its transformative impact in the Philippines," *Conflict Resolution Quarterly*, Vol. 29, No. 3 (2012): 333-348.
<http://onlinelibrary.wiley.com/doi/10.1002/crq.21043/abstract>.

"Storytelling is an effective tool in transforming the negative energy of trauma into something constructive, especially in settings where oral tradition remains strong. The entire process of storytelling, as this article suggests, can bring the whole community to a consciousness of history with a strong appreciation of their individual and societal resilience. The experience of telling stories enables a community to plan and implement the course of action that people want to undertake, and further affirms their being active participants in social healing and community building."

- Fulton, Robert A. "The Legend of the Colt .45 caliber semi-automatic pistol and the Moros,"
<http://www.morolandhistory.com/Related%20Articles/Legend%20of%20Colt%2045.pdf>.

Fulton recounts the use of the .45 caliber pistol by the U.S. military during the early days of the Moro Province. Learning from the experience taught by the Battle of Bayang in 1902 and several encounters with the Moro fighters who refused to die, the U.S. military issued in 1908 the .45 pistol semi-automatic to replace the .38 caliber colt that proved to be ineffective in hand-to-hand combat with the Moros armed only with their kris and bolos.

- Fulton, Robert A. "Battle of Bayang" (May 2, 1902),
http://www.morolandhistory.com/08.PG-Battle%20of%20Bayan/battle_of_bayan_p1.htm.

Brief account of the first battle with the Moros during the early occupation of Mindanao by the US military. Col. Frank Baldwin of the US 27th Infantry led the troops in this attack against Maranao warriors under Sultan Pandapatan of the Bayang Rancheria. The 27th Infantry was one of ten Regular Army regiments authorized during the Philippine-American War. Over 400 Maranaos died in the attack. Photographs of Pandapatan cotta and an adjacent fort in Binidayan before and after the siege are shown here. (See also Phyllis Marie Teanco for a grounded narrative of the battle.)

- Fulton, Robert A. "The Battle of Bud Dajo (March 6-8, 1906), http://www.morolandhistory.com/12.PG-Battle%20of%20Bud%20Dajo/bud_dajo_account_06.htm.

An account of the deadliest Moro battle engaged by the US military forces in 1906. General Leonard Wood, first Military Governor of Moro Province, was in command of the troops that laid siege to the Tausug fighters who held their ground on top of an extinct volcano, Bud Dajo. Over 1,000 Tausug warriors, including women and children, perished during the attack. A major motivation of Moro resistance was opposition against the payment of tax (cedula).

- Fulton, Robert A. "Battle of Bud Bagsak (June 11-15, 1913), <http://www.morolandhistory.com>.

This battle was supposed to be the last major engagement between the US military and the Moros. Under command of the troops was General John Pershing, last Military Governor of the Moro Province. The incident was due to Moro resistance against disarmament that was imposed by Pershing.

- Funtecha, Henry F. "A Preliminary Study of 'Bisaya'-'Moro' Contacts during the Early Spanish Period: Focus on Iloilo," *The Journal of History*, Vol. 35, Nos. 1-2 (1990): <http://www.ejournals.ph/index.php?journal=TJH&page=article&op=view&path%5B%5D=1371>.

This article is available for download from www.eJournals.ph. Here, the author recounts the relationship between the Hispanized residents of Iloilo and the Moros of Mindanao and Sulu.

- Gaabucayan, Samuel. "Medicine Men of Agusan in Mindanao, Philippines." *Asian Folklore Studies*, Vol. 30, No. 1 (1971): 39-54. Published by Nanzan University. Stable URL: <http://www.jstor.org/stable/1177763>.

The author presents how medicine men, or traditional healers, in Barrio Agusan, treat the sick. "The Agusanons believe that there are two kinds of ailments, one that is caused by natural factors, as for instance, a purely biological defect, and the other which is caused by supernatural powers or beings, beyond the control of the ordinary man. To cure the former, the rich field of plants and herbs would suffice as remedies. To the latter, however, a shaman must be invited to take care of the ceremonies and rituals necessary to propitiate the offended beings."

- Gallardo, Orlando C. "Reliability of Lake Lanao as A Reservoir to Agus 1 Hydro-electric Plant RST Model," <http://lakelanao.com/main/?p=40>. Posted by Anisha on September 2, 2009.

"This paper aims to give inputs to the decision makers and to the public in general on the controversy of operating Agus 1 HEP using Lake Lanao as its reservoir. The paper investigated three different drawdowns namely: 1.) 0.5 meter drawdown, 2.) 1.5 meter drawdown and 3.) 3-meter drawdown in relation to satisfying a proposed 41 MW plant loading or an 81 cms (cubic meters per second) firm flow or an equivalent annual water demand of 2500 MCM (million cubic meter) as stipulated by government regulations and NPC....Results showed that the utilization of the lake is optimized as a 3-meter drawdown. With this value, the lake is highly reliable to meet the said annual power demand. However, it must be emphasized that the lake's reliability should not deter the decision makers to examine the effects of the lake level fluctuations that have

affected the lives of the people and the environment in general. It is proposed that a comprehensive study on the Water Management Balance be conducted properly operate and utilize the lake not only to satisfy a given proper demand but also to consider the different water needs of the people. These needs among others are irrigation, navigation, domestic, religious, fish farming, and recreation. All of these, the author believes must be subject to the desire to preserve if possible, the natural processes of the lake's hydrology."

- Gallop, Annabel Teh. "A Rare Map from Mindanao," June 12, 2014. <http://britishlibrary.typepad.co.uk/asian-and-african/2014/06/a-rare-map-from-mindanao.html>.

In her blog, author describes a rare map from Maguindanao drawn by a native ruler (Fakih Maulana) for British voyager Thomas Forrest in 1775 when the latter visited the area looking for a suitable site for a trading post.

- Gallop, Annabel Teh. "Alexander Dalrymple's Treaties with Sulu in Malay and Tausug," June 5, 2014. <http://britishlibrary.typepad.co.uk/asian-and-african/2014/06/alexander-dalrymples-treaties-with-sulu-in-malay-and-tausug.html>.

During the visit of Dalrymple to Sulu, he negotiated four treaties between 1761 and 1764 with successive sultans (Bantilan and Azimuddin II among them) to establish a trading post in Balambangan (now part of North Borneo). The author also analyzes the content and form of the treaties in comparison with existing documents in other Islamized states in the region. She notes some differences in translation from Mayal or Tausug language to English, like the phrase "perpetual possession of the ground" which is absent in the Malay version.

- Gallop, Annabel Teh. "Two Letters in Maguindanao," June 26, 2014. <http://britishlibrary.typepad.co.uk/asian-and-african/2014/06/two-letters-in-maguindanao.html>.

Gallop describes two letters written by a Maguindanao sultan (Fakih Maulana) to King George III. The letters use the modified Arabic form called *jawi*, written three decades before Forrest's visit to Mindanao.

- Gallop, Annabel Teh. "Royal Malay Letters from Mindanao," June 19, 2014. <http://britishlibrary.typepad.co.uk/asian-and-african/2014/06/royal-malay-letters-from-mindanao.html>.

- Gallop, Annabel Teh. "Qur'an Manuscripts from Mindanao in US Collections," April 2011. <http://oovrag.com/essays/essay2011a-1.shtm>. (also see Kawashima Midori, on the Bayang Qur'an)

Ms. Gallop, who works at the British National Museum, describes the facsimile of the Qur'an from Bayang (1902), and other Qur'an manuscripts deposited at various US libraries, including the Smithsonian Museum and the Library of Congress. A facsimile of the Bayang Qur'an is the only surviving copy of the original manuscript which Kawashima Midori said was lost in Manila during the People Power revolt in 1986. The Darangen epic, another important manuscript from Lanao, is available at the Library of Congress in the Charles W. Hack papers. Hack was a surgeon assigned at Camp Vicars during 1901-1903 under General John J. Pershing.

- Gallop, Annabel Teh. "A Note on the Qur'an of Bayang, and Illuminated Islamic

Manuscripts in the Philippines,” 2011, pp. 111-118, Sophia University, Japan.
<http://www.info.sophia.ac.jp/iac/publish/AP/AP2011.pdf>.

Author makes a detailed description of the Qur’an from Bayang (1902), together with other Islamic manuscripts from Mindanao, and their possible relationships with other Islamic texts in Southeast Asia, Turkey and the Middle East. She examines the photocopies (4 colour images and 37 pages of black-and-white) of the Bayang Qur’an obtained by Midori Kawashima from the Field Museum of Natural History in Chicago. Based on the writing style, she concludes that this Qur’an and other Islamic manuscripts during the period were Daghistani scripts from Turkey based on writing style and codicological practice.

- Gamon, Alizaman D. “Islamization of Education in the Philippines,”
<http://i-epistemology.net/education/98-islamization-of-education-in-the-philippines.html>.

Author reviews the history of Islamic education in the Philippines. His focus, however, is on the public system of education and not the *madrasah* as an institution used by Philippine Muslims. He discusses schools or centers, such as the King Faisal Center for Arabic and Islamic Education of Mindanao State University, the Institute of Islamic Studies at the University of the Philippines, and the educational curriculum of the Autonomous Region for Muslim Philippines (ARMM).

- Ganancial, Nelson Sixto H. “Resistance to Colonization: The Case of the Moros and the Karens – A Continuing Saga of Resistance 1946-2000,”
<http://www.scribd.com/doc/35550054/The-Moros-of-the-Philippines-and-the-Karens-of-Myanmar>.

Ganancial compares the Moros of Mindanao and the Karens of Myanmar, two societies with a history of colonialism and secessionism using archival sources. He also notes that both groups have suffered from state oppression and mistreatment, but the Karens have experienced greater repression and discrimination from their own government. Some parts of the article, however, are missing and could not be retrieved online.

- Ganancial, Nelson Sixto H. “The Tigkalan: My Interaction with History in 1976.”
<http://sirganz.hubpages.com/hub/Tigkalan>.

This article is a brief account of the Tigkalan tribe in the highlands of Bukidnon, a supplement to a published work by Samuel M. Briones resulting from a fieldwork conducted in 1976. Ganancial was a student member of the team. He debunks the notion that the Tigkalan is the same as the Talaandig tribe that is also found in the same location.

- Garred, Michelle G. “Conflict Sensitivity for Multi-Faith Religious Leaders in Mindanao.” Report submitted to the International Peace Research Association, June 30, 2009, 19p. http://www.iprafoundation.org/grant_michelle_garred.shtml.

This is a final report submitted to IPRA by the author, then a PhD student at Lancaster University. The report gives insights on sensitivity training that involves religious leaders, applying the Do No Harm (DNH) framework in the grassroots level.

- Garrido, Marco Z. “The evolution of Philippine Muslim insurgency.”
http://www.atimes.com/atimes/Southeast_Asia/EC06Ae03.html.

This article focuses on the United States, and the Philippine government's roles in shaping the Moro identity as well as Philippine insurgency.

- Garrido, Marco Z. "Commitment and Contradiction: The Philippine Tuna Trade and the War on Terror," *Journal of Peacebuilding & Development*, Vol. 1, No. 2 (2003):63-76. Published by American University.
<http://www1.american.edu/cgp/jpd/documents/backissues.pdf>.

"The US-led war on terror has made global security the foremost international priority. The true measure of international commitment to this goal will be whether and how it extends to areas of national interest, particularly in the economic domain. The campaigns for and against the Andean Trade Preference Expansion Act both invoke commitments to security which, upon scrutiny, prove to be specious. Both the US and the Philippines argue variations of the popular contention that greater trade will lead to greater security. In reality, greater trade in the Philippine fisheries sector has contributed to both the food and livelihood insecurity of low-income Filipinos and small-scale fisherfolk. It would seem that policies justified in the name of security more truly serve elite national economic interests. Where elite national interest trumps international commitments, contradictions become apparent and undermine the moral claims of the war effort."

- Garvan, John M. "The Manobos of Mindanao." *Memoirs of the National Academy of Sciences*, Vol XXII, Washington, D.C., 1941, 252 p. Produced into digital format by Project Gutenberg. <http://www.munseys.com/diskfive/manob.pdf>; also found in <http://archive.org/stream/memoirsofnationa23nati#page/n3/mode/2up>

This book is one of the earliest and most comprehensive ethnography of the Manobos, inspired by the Dean Worcester's study of Philippine ethnic groups. Texts and illustrations of their material culture are provided here. The online version from archive.com provides a more faithful reproduction yet blurred image of the whole book.

- Garvan, John M. "A Survey of the Material and Sociological Culture of the Manobo of Eastern Mindanao." *American Anthropologist*, New Series, Vol. 29, No. 4 (Oct. - Dec., 1927): 567-604. Published by: Wiley on behalf of the American Anthropological Association. Stable URL: <http://www.jstor.org/stable/661225>.

A concise ethnography of the Manobo of Northeastern Mindanao. This is a synoptical review written as Chapters II & III of an extensive ethnological monograph on the Manobo of eastern Mindanao, Philippine Islands. The whole manuscript was written for the Bureau of Science, Manila, while the writer was still a member of the now extinct Division of Ethnology during the years 1907-1914.

- Gaspar, Karl M. "*Kaalam sa Dramaturgong Kaliwatan*: Post-modern Philosophical Roots, Underpinnings, and Perspectives of the Mindanawon Theatre Movement," <http://teatropilipinas.org/2011/08/the-mindanawon-theater-movement/>.

This article is a foray into some theoretical and post-modern presentation of theater and arts movement in Mindanao.

- Gatmaytan, Augusto B. and Kenette Jean Millondaga. "Mahabang Usapin: Teduray Perspectives on the Peace Process," Discussion Paper Series Vol.16, October 22, 2012. <http://home.hiroshima-u.ac.jp/hipec/ja/products/dp/dpvol16.pdf>.

“Our research project proceeded from the observation that in the ongoing peace talks between the Separatist - turned-autonomist MILF and the Philippine government, the Teduray and other un-Islamized indigenous groups in the Cotabato region were virtually invisible. Indeed, the already considerable yet still growing journalistic and social science literature on the so-called ‘Moro problem’ often elides the presence and participation of indigenous groups like the Teduray in the historical unfolding of this fraught political issue.”

- Gedacht, Joshua. “The Moro Province of the Philippines: National Imagination and the Periphery in Comparative Perspective,” <http://www.ourownvoice.com/essays/essay2008b-1b.shtml>.

Author analyzes the historical roots of contemporary separatist aspiration among the Moros. Here, he draws information from the significance of the Moro Province as an administrative unit governed separately from the rest of the Philippines as an American colony, and as a territory that was the subject of attempts to dismember Mindanao and Sulu from the Philippines. The return of the Republicans in the 1920s, and the assumption of General Leonard Wood as Governor General of the Philippines revived such aspiration for a separate Mindanao and Sulu, and culminated in the passage of the Bacon Bill in 1926.

- Gershman, John. “Self-Determination Regional Conflict Profile: Moros in the Philippines,” (revised October 2001). http://www.seasite.niu.edu/Tagalog/Modules/Modules/MuslimMindanao/self_determination.htm. See also <http://www.scribd.com/doc/20589646/Moros-in-the-Philippines>.

John Gershman focuses on outlying the history of Islam in the Philippines followed by an introduction to the major organizations pertaining to Islam involved in the conflict, and then looks at the proposed solutions put forth to end the conflict in central Mindanao.

- Giangan, Cristita Marie. “Institutions in the Future Bangsamoro Political Entity.” Manila, Philippines. Konrad Adenauer Stiftung – Philippines, no date. http://www.kas.de/wf/doc/kas_36511-1522-1-30.pdf?140109061051.

This paper aims to detail the options on how the institutions of the future Bangsamoro may look like and the considerations that are essential guideposts towards making the decisions on which forms to adopt. Specifically, it will post key questions on four major concerns –on the electoral system, on the ministerial form of government, the participation in the governance process of minorities, specifically, indigenous minorities in the region and on the relations between the local and regional governments. After presenting the options and taking into account the considerations attached to these options, a preliminary judgment on which option or options might be most effective and beneficial to the future Bangsamoro will be discussed.

- Gibson, Christine. “American Troops Killing Muslims: A Massacre to Remember,” <http://www.americanheritage.com/places/articles/web/20060308-moro-my-lai-leonard-wood-theodore-roosevelt-philippines-sulu-juramentado-manila-pershing.shtml>.

“History is full of cautionary tales for any ruler looking to start a war in a foreign land. It is even full of specific warnings for Americans fighting small Asian nations. Before the lessons of the first Gulf War, or Vietnam, or even Korea, came America’s first dalliance with empire. If for every Abu Ghraib there is a My Lai, for both there is an earlier, largely forgotten lesson about what happens when an American force in a faraway land confronts a group whose religion and customs seem completely alien. In an extinct volcano in the southern Philippines 100 years ago

today, 800 American soldiers killed 600 Muslim men, women, and children in what came to be called the Moro crater massacre.” (also see Bud Dajo battle)

- Glazer, Sidney. “The Moros as a Political Factor in Philippine Independence,” *Pacific Affairs*, Vol. 14, No. 1 (Mar. 1941), pp. 78-90. Available at: <http://www.jstor.org/pss/2751776>.

Written during the time of the Philippine Commonwealth (1935-1946), the author analyzes the role Moros play in the politics of Philippine independence. After reviewing the history of the Moros relative to their position in the emerging Philippine state, he points out the mistakes committed by Spain and the United States in dealing with the Moros. For one, he notes that the Americans erred in assuming that there was profound difference between the Moros and Christian Filipinos. From this assumption grew the idea of a separate government for the Moros, under the hands of US military authorities. Everything went well until the enactment of some policy and bad administrative behaviors that stirred up Moro fears and reactions against eminent rule by the Christian Filipino elite. However, given the progressive weakening and decline of the Moro datanship, and their growing adaptation to modern life, Glazer argues that the “Moros are no longer, nor will they be, politically important.” He then predicts that the problem presented by the Moros to the new government “will become insignificant should July 4, 1946 indeed be Independence Day for the Philippine Islands.”

- Gloria, Heidi K. “The Tampat at Tuguis: Oral History among the Sangil of Sarangani.” *The Journal of History*, Vol. 54 (2008): Available at: <http://www.ejournals.ph/index.php?journal=TJH&page=article&op=view&path%5B%5D=137>.

“The southernmost province in the island of Mindanao is Sarangani, which is also the name of the bay that separates the provincial domain into an eastern and western part. Two small islands fronting the bay likewise used to be known as Sarangani. These islands were prominently cited in the chronicles of the Villalobos expedition, which was marooned in the bigger of the two islands. Villalobos and his men lived for about a month in the western part of the Sarangani Bay until they were forced to abandon the temporary settlement by hostile inhabitants. One of the oldest inhabitants of the area is the Sangil (Sangir, Sangirese) whose original homeland is the tiny archipelago of Sangihe Talaud in Indonesia. Communities of Sangil peoples have lived on both sides of the present Sarangani province for more than 600 years. They fought in the Moro Wars (16th-19th centuries) alongside the Magindanaos, Tausugs, Ternatans, and Caragans, with whom they were related. Today, they are a little known group living in remote communities in Sarangani Province. In reconstructing the history of Sarangani, one is obliged to address and acknowledge the Sangil. This paper focuses on the *tampat* (shrine) at Tuguis, in the present municipality of Kiamba, Sarangani, for it is there that an important institution among the Sarangani, for it is there that an important institution among the Sangil is found. The *tampat* at Tuguis is revered by the Sangil on both sides of Sarangani Bay. The guardians of this shrine claim to be direct descendants of the holy man whose remains are buried in the tomb. Methods of oral history were used, together with documentary sources, to resuscitate the historic past of the Sangil and the role they played in the history of Sarangani.”

- Gloria, Heidi K. “The Writing of the Ethnohistory of the Bagobos,” *The Journal of History*, Vol 35, Nos. 1-2 (1990): <http://www.ejournals.ph/index.php?journal=TJH&page=article&op=view&path%5B%5D=1370>.

“The article discusses the ethnohistory of one of the major ethnlolinguistic groups in the Davao region, the Bagobos. Since their first exposure to Western culture brought by the Spaniards in the late nineteenth century, their autochthonous traditions, and their culture in general, are presumed to have undergone changes within a hundred year-period during which foreign rule and culture were brought to bear upon the Bagobo's own. Since change as well as persistence are both intrinsic to history, a problem to which this study addressed itself is that of change and/or unchange. Why and how do people change? Another problem with which the study is concerned is the role of the human agency in decision and change, and lastly, because change can either be a change for the better or a change for the worse, the third problem that must be inquired into is that of growth and development among the Bagobos today.”

- Gomez, Jim. “Abu Sayyaf had Indonesian tutors.” *Honolulu Star Bulletin* 7 June 2004: B6. Print.

This article discusses how Indonesian Islamic militants had taught dozens of Abu Sayyaf recruits how to make bombs and other skills to ignite terror. Officials believe that these teachers are from the al-Qaida-linked Jamaah Islamiyah network. This network aims to create an Islamic caliphate comprising of Malaysia, Indonesia, Singapore, and the southern Philippines.

- Gomez, Rafael R. and Eliseo Mercado, Jr. “Peaceful Conflict Transformation – Civil Society Responses to the Conflict in Mindanao.” *Focus Asien* Nr 3, March 2001. www.asienhaus.de/public/archiv/focus3.rtf.

This study was commissioned by German Asia Foundation to make an inquiry into how civil society responds to conflict situations in light of the summer 2000 conflict that began in Kauswagan, Lanao del Norte. The government under Estrada responded to this “provocation” by declaring an “all out” war on the MILF. This report presents the various peace-building initiatives from civil society, analyzes their efficacy and long-term benefits, and offers recommendations for future interventions in peace-building and public policy.

- Goodno, James B. “Staying Alive in Mindanao,” *Foreign Policy*, No. 139 (Nov-Dec. 2003): 87-88. <http://www.jstor.org/stable/3183745>.

A journalist writing on the Philippines speaks about the Mindanao conflict. Here, he focuses on the reports from a special issue of *Newsbreak* (Jan-June 2003) which features articles on militarization grounded on the doctrine that uses overwhelming forces to annihilate a much smaller force, and the difficulties faced by Philippine schools in integrating Islamic (*madrasah*) and secular education.

- Gowing, Peter G. “Muslim-American Relations in the Philippines,” *Asian Studies Journal*, Vol. 43, No. 1 (2007): 38-48. <http://www.asj.upd.edu.ph/mediabox/archive/ASJ-43-01-2007/Gowing.pdf>.

“This paper focuses on the development of American governmental policy toward Muslim Filipinos between the years 1899 and 1920... These years are especially important in the general story of Muslim-American relations because they cover the period of direct administration in Moroland. During this time Moroland (and its inhabitants) became effectively a part of the Philippine national concept, and it became integrated into the Philippine governmental framework as well. An understanding of the policies pursued and problems encountered in this period yields some important insights with respect to the relations between Muslim and Christian Filipinos today.”

- Gowing, Peter G. "Questions History raises about Christian-Muslim Relations in the Philippines," 1978. http://www.biblicalstudies.org.uk/pdf/seajt/19-2_001.pdf.

Paper presented by the author at the Joint Catholic-Protestant Consultation on Christian presence among Muslim Filipinos, Marawi City, July 24-27, 1978. Gowing poses two hard questions drawn from history to explain why Muslims suspect the intentions of Christians settling among them and how the Christians have persisted in misreading the Moro Problem. He concludes by raising a third question for Christian workers how to go about the situation, to establish their credibility and acceptability in the Muslim areas where they spread the "good news" rather than become the "bad news" from the point of view of the Muslims themselves.

- Greaves, Ian A., Jose Albovias Jr. and Federico Malibago. "Sandata - The Edged Weapons of the Philippines," <http://www.arcsives.com/historysteel/philippines.introduction.htm>.

Moro weapons and other blades from the Philippines are found on display in the Macao Museum of Art. The authors describe them briefly in this article. The Moro weapons include kris, barong, kampilan, bangkung, pira and gunong. Also included are the weapons used by Lumads (non-Muslim, tribal communities), such as those of the Mandaya, T'boli, and Bagobo.

- Greenberg, William L. "Pershing in Mindanao: Leadership in Counterinsurgency," *Small Wars Journal*, September 26, 2012. <http://smallwarsjournal.com/jrnl/art/pershing-in-mindanao-leadership-in-counterinsurgency>.

This article analyzes leadership attributes crucial in achieving success in a complex environment such as central Mindanao through the exploration of the career of John Pershing in Mindanao from 1900-1903.

- Gross, Joshua. Rethinking The Millennium Challenge Corporation: Conflict in Mindanao and the Republic of the Philippines," *Asian Journal of Public Affairs*, Vol. 3, (2010): 34-48. <http://www.spp.nus.edu.sg/ajpa/pdf/issue5/7%20Gross.pdf>.

"The Millennium Challenge Corporation (MCC), a United States (US) administered poverty reduction program that aims to improve aid effectiveness, has for the past several years encouraged developing countries to adopt a series of policies that promote sustainable economic growth. The Philippines was selected for the MCC Threshold Program in 2006, paving the way for the nation, once known as the most corrupt in Asia, to gain access to additional US resources. Although the MCC was not designed with the intention of influencing a grantee state's national security policy, the Philippine government's actions in the conflict-affected island of Mindanao have negatively impacted the country's performance in several MCC indicators and inhibited economic growth. The outbreak of violence that followed an October 2008 Supreme Court decision invalidating the Philippine government's peace agreements with the Moro Islamic Liberation Front (MILF) risks undermining the State's efforts to remain compact-eligible, although this is unlikely to be acknowledged by either the government of the Philippines or the US. Both governments have downplayed the connection between protracted conflict and economic under-performance, and the conflict in Mindanao rarely factors into public dialogue about reform efforts related to the MCC. This paper argues that officials involved in the MCC compact eligibility process should explicitly make the link between economic growth and conflict management. Visible progress in Mindanao will strengthen civil liberties, shift resources from

military spending to poverty reduction and attract foreign investment. Filipinos who supported the peace process in Mindanao should encourage the US to use the MCC qualification process to renew efforts to negotiate a just solution to Mindanao's decades-long conflict. Moving beyond the specific concerns of the Philippines, the US should consider expanding its MCC indicators beyond narrow economic concerns to encompass a government's commitment to peace and stabilisation."

- Gross, Max. *A Muslim Archipelago: Islam and Politics in Southeast Asia*. Washington, D.C. National Defense College, NDIC Press, 2007, 296 p. Available at: <http://www.ndic.edu/press/pdf/5160.pdf>. Also see <http://cgsc.cdmhost.com/cdm/singleitem/collection/p4013coll11/id/695>.
- Guiam, Rufa C. "Retrospect and Prospects: Toward a Peaceful Mindanao" (1996), <http://cpcabrisbane.org/Kasama/1996/V10n3/Retrospect.htm>. (also see Cagoco-Guiam, Rufa).

Guiam focuses on understanding the possible causes for the so-called Muslim-Christian conflict in Mindanao.

- Guiam, Rufa C. "On the Botched MOA-AD: Lessons Never Learned." <http://www.focusweb.org/philippines/content/view/201/51/> (also see Cagoco-Guiam, Rufa).

The author discusses some aspects of the failed Memorandum of Agreement on Ancestral Domain (MOA-AD) and the misconceptions people have of this proposal, or of the Muslims in general, that prevent better understanding of the conflict in Mindanao.

- Guinto, Amado C. Jr. "Distillation of Bantugan: A Maranao Epic," in *2011 International Conference on Humanities, Society and Culture* (IPEDR), Vol.20 (2011) IACSIT Press, Singapore. <http://www.ipedr.com/vol20/13-ichsc2011-m00030.pdf>.

"This study aims to answer the main question: How can the Maranao epic of Bantugan be distilled for the postmodern theater? Specifically, the study: relates the folklore theories to the postmodernist principles of deconstruction and distillation; integrates the theories with these postmodern principles by analysis and production into theater; includes in the scenario portions of the material culture and the cultural symbols in the epic of Bantugan using the procedures of distillation in postmodern theater; identifies the values and emotive representations in the epic of Bantugan; distills and deconstructs portions of the epic of Bantugan for production in postmodern theater identifying their recreation according to: "tangibles" (choreography, props and sets, costumes, lighting, dialogues), and "intangibles" or the values and emotive representations of the text. Using the theories on Deconstructionism and Postmodernism as guides, the researcher "distilled" the text into a theater script outline. In distillation, the meanings of text are not only extracted but the affective values of the folk literature are drawn out too."

- Gunaratna, Rohan. "Terrorism in Southeast Asia: Threat and Response." Hudson Institute Center for Eurasian Policy Occasional Paper. 12 p. <http://counterterrorismblog.org/site-resources/images/Gunaratna-Terrorism%20in%20Southeast%20Asia-Threat%20and%20Response.pdf>.

"In the post-9/11 world, the landscape of terrorism in Southeast Asian has undergone profound change. Following the US-led coalition intervention in Afghanistan in October 2001, and the invasion of Iraq in March 2003, al-Qaeda's structure was significantly dispersed. In order to

continue its campaign of international terror, a weakened al-Qaeda began to rely far more heavily on its regional and local Islamist counterparts around the world, including those in Southeast Asia.”

- Gustafsson, Per. “The Social Impact of Slavery in the Sulu Sultanate.” <http://e-articles.info/e/a/title/The-Social-Impact-of-Slavery-in-the-Sulu-Sultanate>.
- Gutierrez, Eric. “The Politics of Transition,” <http://www.c-r.org/our-work/accord/philippines-mindanao/transition-politics.php>. April 1999; see also www.seasite.niu.edu/Tagalog/Modules/Modules/MuslimMindanao/politics_of_transition.htm

Three years after the 1996 Final Peace Agreement was adopted, the author starts noticing some signals that warn about problems regarding implementation. Among the danger signs are the problem of lack of funding and weak transitional mechanisms in the structures and powers of the SPCPD (Southern Philippine Council for Peace and Development) and CA (Consultative Assembly). He recommends that existing bureaucracies that stand in the way of the successful implementation of the 1996 FPA be abolished and their functions placed under the two bodies created to promote peace and development in the areas of Muslim autonomy.

- Gutierrez, Eric. “Southern Philippines Conflict: Violence to Intensify as Land and Territorial Disputes Worsen,” <http://www.focusweb.org/philippines/content/view/213/1/>.
- Gutierrez, Eric and Saturnino Borrás, Jr. “The Moro Conflict: Landlessness and Misdirected State Policies,” East-West Center Washington, 2004. www.eastwestcenter.org/fileadmin/stored/pdfs/PS008.pdf; See also, <http://hdl.handle.net/10125/3506>.

“The conflict in the southern Philippines is becoming increasingly complex, and untangling the knots for a greater understanding of the problem is no easy task. Yet underlying the many manifestations of a complex conflict is a straightforward political-economic explanation. This study represents a step toward a more systematic inquiry into the problem by developing a political-economic explanation of the conflict. It starts from two observations: first, the geographic areas in the southern Philippines where there is a significant if not a majority presence of Muslims are marked by a high incidence of poverty and social exclusion; second, there has been an alarming surge of “entrepreneurs in violence” in these areas determined to enforce their own nonstate systems of property relations. The study contends that these two observations result, to a significant degree, from the highly skewed distribution of ownership and control over land resources in the southern Philippines that should be traced back in the country's colonial history. Thus we argue that the continuing war, the persistence of poverty and landlessness, and the emergence of entrepreneurs in violence are mere symptoms of something that has not yet been sufficiently addressed by a succession of Philippine governments or even by mainstream Moro revolutionary organizations: the highly skewed distribution of land-ownership and control in the southern Philippines.

Peace building from below is necessary if only to ensure that agreements settled at the negotiating table can be properly implemented. There is no easy solution. Policies that focus attention only on strengthening state authority may be important but not sufficient; policies that focus attention only on building civil society are also crucial but incomplete. An interactive state/society policy framework may be more useful. The challenge is to attain a redistribution of wealth and power

that favors the poor, largely through land redistribution and agrarian reform, alongside peace building to be generated from below as well as from above.”

- Gutierrez, Eric. “Profits from the Mindanao War,” <http://daga.dhs.org/daga/dd/d2001/d109ph.pdf>.

Author offers a hunch (or hypothesis) that “among those pushing for the military agenda versus the Moro Islamic Liberation Front (MILF) in Mindanao are those who stand to profit from the subtle manipulation of the AFP Modernization Program.”

- Gutierrez, Eric. “Southern Philippines Conflict: Violence to Intensify as Land and Territorial Disputes Worsen,” <http://focusweb.org/philippines/content/view/213/1>.

- Gutoc, Samira. “Confronting Peace, Battling Stereotypes,” Philippine Center for Investigative Journalism, Dec. 15, 2006. <http://pcij.org/stories/confronting-peace-battling-stereotypes>.

Ms. Gutoc expresses her thoughts as a young Muslim journalist coming from Mindanao amid the stereotypes leveled against Muslims, apart from the overt discrimination they experience on account of being “different” and outside of mainstream society. In addition, she also points out internal problems many Moros don’t see happening from within: disunity, feudalism, corruption. She outlines what is vitally needed to bridge the gap of ignorance between Muslims and Christians, by promoting peace journalism (in the web or otherwise), by writing stories that inform and enlighten the minds.

- Gutoc, Samira Ali. “Politics of Labeling the Philippine Muslims,” *Tambara*, Vol. 25 (2008): 143-156. <http://www.arellanolaw.edu/alpr/v6n1b.pdf>.

Author assails the indiscriminate and pejorative use of “Moro” and other labels that identify them with terrorist organizations without knowing fully what they mean, a practice that seems common among many media practitioners. She calls for greater cultural sensitivity in reporting and describing the various Philippines Muslim groups, arguing that the media has a vital role in promoting peace and cross cultural understanding.

- Gutoc, Samira. “Datu Paglas,” August 07, 2008. http://www.mindanaoexaminer.com/news.php?news_id=20080807052806.

Another short narrative about the “Datu Paglas story” from the point of view of a journalist. Datu Paglas is the man behind the success of a joint venture in raising banana for export, in cooperation with La Frutera.

- Hall, Lois Ann. “Gensan is Halu-Halu: A Study of Muslim-Christian Relations in a Regional City of the Southern Philippines,” PhD Dissertation, Univ of Western Australia, 2010, 306 p. https://repository.uwa.edu.au/R/-?func=dbin-jump-full&object_id=30801&local_base=GEN01-INS01.

The writer was challenged by the need to discover how “ordinary” Muslims and Christians dealt with the social reality of living in close proximity to each other in an urban setting (General Santos City). She found that the shared imperative for economic progress is a major contributor

to peace in the city, uniting Muslims and Christians yet also dividing by class, ethnic and gender distinctions.

- Hameed, Atif. "Project: Philippines – Mindanao," <http://www.nonviolentpeaceforce.org/en/philippinesMayDec07>.

In November 2005, Nonviolent Peaceforce (NP) deployed a team of 5 International Civilian Peacekeepers (ICPs) for a period of 18 months in Mindanao. In August 2006, NP's Advance Team led by the designated Project Director Atif Hameed transformed the context of the project through detailed consultations in the Philippines. An Advisory Board of locals was initiated and six potential field sites were identified for setting up offices. Potential activities derived from NP's mandate were also suggested for the Project. Since then, several important political developments have taken place in Mindanao that have a bearing upon NP's work. The NP Philippines Project was officially launched on May 1st, 2007. After an In-Country Training of one month in the main office in Cotabato City, the ICPs have been assigned to two field sites as per the priority list of the Advance Team Report. Currently, both field offices in Central Mindanao and Sulu are operational. Altogether the project currently has 6 international and 11 national/local staff.

- Hamm, Florian. "Geographical Outline of Mindanao," Johannes Gutenberg-University Mainz, September 2008. http://www.staff.uni-mainz.de/krames/philippinen_neu/hausarbeiten/hamm_mindanao.pdf.
- Hataman, Mujiv. "On being a Moro and Muslim" (statement from Cong. Mujiv Hataman in response to the privilege speech of Cong. Teddy Locsin), http://www.maranao.com/index.php?option=com_content&view=article&id=65:on-being-a-moro-and-a-muslim&catid=27:other-articles&Itemid=27.
- Hawkins, Michael. "Masculinity reborn: Chivalry, misogyny, potency and violence in the Philippines' Muslim South, 1899-1903" *Journal of Southeast Asian Studies*, Vol. 44 (2012): 250-265. <http://dx.doi.org/10.1017/S0022463413000064>.

"This article offers an examination of the gendering of the Philippines' Muslim South under American military rule (1899–1913) through discourses of violence against women. It explores the exposition and discussion of cases involving abuse, murder, enslavement, and violence in both official and unofficial reports, which revealed a critical discourse of gender construction for both coloniser and colonised in Moro Province."

- Hawkins, Michael. "Managing a Massacre: Savagery, Civility, and Gender in Moro Province in the Wake of Bud Dajo," *Philippine Studies*, Vol 59, No. 1 (2011): 83-105. <http://philippinestudies.net/ojs/index.php/ps/issue/view/242/showtoc>; also <http://www.philippinestudies.net/files/journals/1/articles/3094/public/3094-3833-1-pb.pdf>.

"This article examines the delicate ideological maneuverings that shaped American colonial constructions of savagery, civility, and gender in the wake of the Bud Dajo massacre in the Philippines's Muslim south in 1906. It looks particularly at shifting notions of femininity and masculinity as these related to episodes of violence and colonial control. The article concludes that, while the Bud Dajo massacre was a terrible black mark on the American military's record in Mindanao and Sulu, colonial officials ultimately used the event to positively affirm existing discourses of power and justification, which helped to sustain and guide military rule in the Muslim south for another seven years."

- Hawkins, Michael. "Imperial historicism and American military rule in the Philippines' Muslim south," *Journal of Southeast Asian Studies* (2008), 39: 411-429, <http://journals.cambridge.org/action/displayAbstract?fromPage=online&aid=2199696>

"When American imperialists seized the Philippines at the dawning of the twentieth century, their guiding philosophy was predicated upon broadly conceived notions of cultural and political historicism. The unwavering self-assurance required to rule over millions of unfamiliar imperial subjects derived its potency from an unquestioned panoptic view of history. This epistemological tool of imperialism found an especially unique and fascinating expression in the United States' politico-military rule over Filipino Muslims. This article explores the creation and processes of imperial taxonomy among Moro populations while accounting for a number of disturbing disruptions and anomalies in the Americans' historical narrative (such as slavery and Islamic civilisation) that threatened to unravel the tightly circumscribed concept of a uniform and interpretable progressive transitional past. It also examines the ways in which American imperialists accounted for these anomalies, and manipulated their own interpretations of the past and the present to maintain the integrity of their philosophical imperial foundations."

- Hawkins, Michael. "Muslim Integration in the Philippines: A Historiographical Survey," *Asia-Pacific Social Science Review*, Vol 8, No 1 (2008): 19-31. Available at: <http://www.ejournals.ph/index.php?journal=dlsu-apssr&page=article&op=view&path%5B%5D=1159&path%5B%5D=1240>.

"This study examines the various historiographical trends that have shaped the intellectual and political integration of Filipino Muslims into a developing national narrative over the past century in the Philippines. By exploring notions of religious, cultural, and national identities, this piece highlights the various intersections and points of contention that frame a negotiated exchange between majority and minority populations in the Philippines. Questions of cultural and national authenticity, imperial conquest, and post-colonial economic and bureaucratic modernity create widely differing visions of a sharply contested "Filipino nation". These essential questions form the foundations of a meaningful inter-ethnic/religious dialogue among the various participants of the "Moro Integration Conflict".

- Hayase, Shinzo. "American Colonial Policy and the Abaca Industry in Davao, 1898-1941." *Philippine Studies* vol. 33, no. 4(1985) 505–517. <http://www.philippinestudies.net/ojs/index.php/ps/article/view/1637>.

This work is based on a larger research by the author on the lucrative abaca industry in Davao promoted by Japanese entrepreneurs. Davao became prosperous as abaca exports rose during the early periods before World War II amid American colonial policy. At the same time, however, the Japanese presence in the province became a source of concern to the fledgling country on the verge of becoming independent.

- Hayden, Ralston. "What next for the Moro." *Foreign Affairs*, Vol. 6, No. 4 (July 1928): pp. 633-644. Published by: Council on Foreign Relations. Available at: <http://www.jstor.org/stable/20028647> also <http://www.foreignaffairs.com/articles/68902/ralston-hayden/what-next-for-the-moro#>.

Hayden, Vice Governor General of the Philippines, prefaces this article by calling attention to a "determined struggle to control the progress today to control the latent wealth and dominate the political future of the richest undeveloped territory under the American flag - the treasure island

of Mindanao and the Sulu Archipelago.” He notes there are three parties to the conflict: American capitalists, Filipino nationalists, and Moros. “American business men desire to obtain there the valuable tropical products, including rubber, which yearly become of greater importance to the United States; they are quite certain that only under American rule can the Moros and the Christian Filipinos who inhabit these islands hope for peace and prosperity. Filipinos regard Mindanao and Sulu as the richest portion of their national heritage, look forward to the day when they will be an independent Philippine nation, and realize that if Moroland should be taken from them their dream of national greatness would vanish forever. The Moros, groups of primitive peoples without either national organization or sentiment, are suspicious and afraid of the forces which they feel closing in around them. By the sword and by intrigue their leaders are seeking to protect themselves from the impact of an alien civilization which threatens to crowd them off of the land which for centuries they have called their own. The Moro question, the problem of an ethnic and religious minority, has thus become one of the most urgent of the Philippine problems which Washington has been called upon to solve.”

- Hedman, Eva-Lotta. “Conflict and Internal Displacement in the Philippines,” March 2009, 19 p. Available at: http://www.observatori.org/paises/pais_63/documentos/UNHCR.pdf.

This report has been prepared for the UH Human Rights Commission. United Nations High Commissioner for Refugees, Emergency and Technical Support Service. Author relates the status of conflict and the displacement it has caused in Mindanao after the 2008 attack by two rogue commanders of the MILF in Lanao and Cotabato, recognizing that these acts of aggression came in the wake of legal opposition by Christian leaders against the 2008 Memorandum of Agreement on Ancestral Domain. The author concludes that “the prospects for the safe return home of tens, indeed hundreds, of thousands of internally displaced persons – or for the broader safety of the millions of other residents of Mindanao and the Sulu Archipelago – remain decidedly bleak, with further conflict, violence, and displacement all too likely to continue in the months and years ahead in the southern Philippines.

- Hermoso, Dickson P. “GRP-MILF Peace Process: Review and Prospects,” *Autonomy and Peace Review* Vol. 2.3 (2007): 55-92. http://www.iag.org.ph/cgi-bin/publications/files/journal%20vol3%20issue%203_1.pdf.
- Hernandez, Carolina. “The AFP’s Institutional Responses to Armed Conflict.” PIDS Policy Notes 2006-02. Philippine Institute for Development Studies, <http://hdn.org.ph/2005-philippine-human-development-report-peace-human-security-and-human-development/#download>. *Human Development Report*, March 2005.
- Hernandez, Miguel J. “Kris vs. Krag” *Military History*, June 2006, pp. 58-65. http://www.ezania.net/library/articles/philippines/page_1.htm.

A gripping account of the battles at Bud Dajo (1906) and Bud Bagsak (1913), with photos.

- Herre, Albert W. “The Sibutu Islands,” *The Scientific Monthly*, Vol. 28, No. 4 (Apr. 1929), pp. 304-317. Stable URL: <http://www.jstor.org/stable/14767>.

A vivid description of Sibutu islands in the 1920s. The author considers these islands, however, as geographically and ethnologically belonging to Borneo. He also observes that the people there don’t identify themselves with the Sama though they speak about the same language. Article contains old pictures of the islands and their people.

- Hicken, Allen. "The Philippines in 2008: Peace-building, War-fighting, and Crisis Management," *Asian Survey*, Vol. 49, No. 1 (January/February 2009), pp. 193-199. Stable URL: <http://www.jstor.org/stable/10.1525/as.2009.49.1.193>.

"In 2008 the big developments in the Philippines were the signing of a historic and controversial agreement with Muslim rebels, the subsequent scuttling of that agreement by the Supreme Court, and a resumption of hostilities between the government and the Moro Islamic Liberation Front (MILF). Meanwhile, the embattled Arroyo government worked to respond to a series of economic and natural disasters."

- "The Higaonon tribe of Mindanao," <http://www.unahi.org/higaonon-tribe.htm>.

This site features the history and culture of the Higaonon tribe of Northern Mindanao. It also describes the habitat of this tribal community, the forest, which serves three functions: as Supermarket, Hospital and Church.

- Hill, Fred. "Ethnic Cleansing in Mindanao," http://bugsnbytes.tripod.com/bb_newsletter_0004_03.html.

Fred Hill's article focuses on the ethnic cleansing of the Mindanao, starting after the late 1960s when the MNLF and the MILF developed to opposed the Philippine military and Christian vigilante forces. His article thus adds onto the story for the Mindanao.

- Hilsdon, Anne-Marie. "Migration and human rights: The case of Filipino Muslim women in Sabah, Malaysia," *Women's Studies International Forum*, Volume 29, Issue 4 (July-August 2006):405-416. http://www.sciencedirect.com/science?_ob=ArticleURL&_udi=B6VBD-4KF78D4-1&_user=10&_coverDate=08%2F31%2F2006&_rdoc=1&_fmt=high&_orig=gateway&_origin=gateway&_sort=d&_docanchor=&_view=c&_searchStrId=1749068078&_rerunOrigin=google&_acct=C000050221&_version=1&_urlVersion=0&_userid=10&md5=b339e32f7fcbf2fd178c1de39f581e95&searchtype=a.

"From the 1960s Sabah accepted refugees who fled Mindanao after the war escalated against insurgent Muslim groups. From the 1970s, labour migration to Sabah increased exponentially as Filipinos attempted to escape the structural poverty of their country by ameliorating Malaysia's labour shortage in construction, oil palm and service industries. Various tensions developed in Sabah between migrants, and local communities and the state. Migrant Muslim women in particular experienced violence on a number of different fronts: oppression at the level of citizenship, institutions and culture produced physical, economic and social violence which differentiated their lives from those of both Malaysian citizens and Filipinos in the Philippines. The article addresses, through life narratives, the parameters of such violence and women's resilience, invoking questions of who ought to defend and protect the rights of migrant Muslim women."

- Hilsdon, Anne-Marie. "Invisible Bodies: Gender, Conflict and Peace in Mindanao," *Asian Studies Review* Vol. 33 (2009): 349-365. <http://www.tandfonline.com/doi/abs/10.1080/10357820903153723>.

Focusing on the Maranao Muslims of the Lake Lanao region, the author analyzes the interconnections between gender, conflict and peace and their significance on the Moro secessionist struggle since the 1970s.

- Holbrook, Justin. "Legal Hybridity in the Philippines: Lessons in Legal Pluralism from Mindanao and Sulu," *Tulane Journal of International and Comparative Law*, Vol. 18, No. 2 (Spring 2010): 403-450. Available at:

[http://heinonline.org/HOL/Page?handle=hein.journals/tulic118&div=16&collection=journals&set_as_cursor=20&men_tab=schresults&terms=\(mindanao\)&type=matchall](http://heinonline.org/HOL/Page?handle=hein.journals/tulic118&div=16&collection=journals&set_as_cursor=20&men_tab=schresults&terms=(mindanao)&type=matchall).

Article analyzes the integration of Muslim Personal Code into the Philippine legal system. This code is the basis of the implementation of the shariah judicial system among Muslims in Mindanao.

- Holden, William and Allan Ingelson. "Disconnect between the Philippine Mining Investment Policy and Indigenous People's Rights," *Journal of Energy & Natural Resources Law*, Vol. 25, No. 4 (November 2007):375-391. Available at:

[http://heinonline.org/HOL/Page?handle=hein.journals/jenr125&div=29&collection=journals&set_as_cursor=44&men_tab=schresults&terms=\(mindanao\)&type=matchall#383](http://heinonline.org/HOL/Page?handle=hein.journals/jenr125&div=29&collection=journals&set_as_cursor=44&men_tab=schresults&terms=(mindanao)&type=matchall#383).

"Throughout the world, conflict arising from mineral development in areas occupied by indigenous peoples is common. The Philippines is well endowed with mineral resources. The government's policy to encourage mineral development ignores the rights provided to indigenous people in the Indigenous Peoples' Rights Act (IPRA). This mining-based development paradigm has prompted opposition to mineral development from indigenous peoples. The conflict has entailed disputes involving the mining industry, government and indigenous peoples concerning environmental impacts, the validity of IPRA and alleged human rights abuses. Possible solutions to the conflict are examined."

- Honasan, Gregorio B. "On Peace and Insurgency: President Estrada and the Conflict in Mindanao," *Kasarinlan*, Vol. 15, 2 (2000): 237-244.

<http://www.journals.upd.edu.ph/index.php/kasarinlan/article/view/1119/1278>.

"More than the average politician, renegade soldier-turned lawmaker Senator Gregorio Honasan understands President Joseph Estrada's order to use force against the Moro Islamic Liberation Front (MILF) rebels. He believes the Estrada government had very little choice as the presence of the MILF secessionist camps in Mindanao was an affront to national sovereignty that no self-respecting government would have tolerated. Honasan stresses that the conflict, which has inflicted upon the nation billions in losses and an incalculable cost of human lives, must end and that the present administration has an opportunity to do so soon. Once the Mindanao conflict is resolved, the region may finally catch up with the rest of the country through Senator Honasan's proposed legislation that would provide for the rebuilding of the Muslim communities long neglected by the central government. The Plan aims to provide emergency relief assistance, rehabilitate damaged social infrastructure and accelerate the increased transfer of real resources to Mindanao and the closer monitoring of government projects in Mindanao. Aside from the implementation of the Plan, there is also an urgent need for a stronger political representation for Muslims in Manila. Meanwhile, the government and the MILF should refrain from imposing deadlines and ultimatums and instead find patience in the slow moving path toward peace."

- Horvatic, Patricia. "Ways of Knowing Islam," *American Ethnologist*, Vol. 21, No. 4 (Nov. 1994): 811-826. Available at: <http://www.jstor.org/stable/646841>.

This article features the Sama of Simunul Island in Tawi-Tawi province, Philippines. It discusses how they reconfigure the nature of Islamic knowledge and Islamic authority. In particular, it

focuses “on the ways the Sama construct their understandings of Islam and the discursive practices they employ to defend their traditions and affect change in their communities. As I will show, traditional ways of knowing Islam exist in considerable tension within modern sociopolitical contexts. Many Sama are questioning how their imam, Islamic specialists, have learned the knowledge they possess, the veracity of this knowledge, and imam's claims to supernatural powers.”

- *Human Development Report 2005*. Published by the Human Development Network (HDN) in cooperation with United Nations Development Programme (UNDP) and New Zealand Agency for International Development (NZAID), <http://hdn.org.ph/2005-philippine-human-development-report-peace-human-security-and-human-development/>.

See Chapters 1 (“Human Security and Armed Conflict) and 2 (“Evolution of the Armed Conflict on the Moro Front”), also appendices and background papers in <http://hdn.org.ph/2005-philippine-human-development-report-peace-human-security-and-human-development/#download>. Of particular relevance to Mindanao issue are the reports of Soliman Santos, Jr. and Yasmin Busran Lao.

- Human Rights Watch. *They Own the People: The Ampatuans, State-Backed Militias, and Killings in the Southern Philippines*, November 2010, 110p. <http://www.hrw.org/reports/2010/11/17/they-own-people>.

On November 23, 2009, a gruesome massacre in Maguindanao province broke into the headlines. This caught the attention of the Human Rights Watch, an international organization with headquarters in New York and European countries. HRW regards this massacre as the “worst in recent Philippine history.” In sum, its report says:

“This report focuses on the Ampatuan family and its forces, one of the most powerful and abusive state-backed militias in the Philippines. It charts the Ampatuans’ rise and expansion, aided by President Gloria Macapagal Arroyo, who relied on the family for crucial votes and support in the protracted armed conflict with Moro armed groups in Mindanao. The report also details the Ampatuans’ many abuses, including more than 50 incidences of killings, torture, sexual assault, and abductions and ‘disappearances.’ In addition to the 58 killed in the Maguindanao massacre, the family is implicated over the years in the killing of at least 56 people, including relatives of opposition politicians, landowners who resisted forced acquisition of their property, eyewitnesses to Ampatuan crimes, including their own militia members, and even children.”

- Hunt, Chester L. “Moslem and Christian in the Philippines,” *Pacific Affairs*, Vol. 28, No. 4 (Dec., 1955): 331-349. Published by: Pacific Affairs, University of British Columbia. Stable URL: <http://www.jstor.org/stable/3035317>.

Author describes the Moros and their relationship with the Christian Filipinos. He also mentions Kamlon who, during this period, staged a rebellion in Sulu. He also spends a great deal of space discussing the situation in Cotabato, and the shape of Moro-Christian relations there which is different from what exists in Sulu.

- Husin, Alber Ahmad. “Healing Communities, Reclaiming Traditions: Legal Pluralism, Islamic Revivalism, and Emerging Ethno-Based Peace and Development Strategies in Mindanao” *Autonomy and Peace Review* Vol. 6.1 (2010):102-127. Available at http://www.kas.de/wf/doc/kas_20657-1522-1-30.pdf?110128055940.

“This paper will attempt to highlight current realities in Mindanao in terms of conflicts and underdevelopment as a prelude into underscoring how communities are healing by reclaiming their traditions. The main gist of this paper will center on local strategies such as through: (a) legal pluralism being adopted in different settings in Mindanao that combines features of traditional and Islamic justice system with state institutions; (b) Islamic revivalism through Bangsamoro Development Authority and its Islamic paradigm on peace and development on Mindanao and the revitalization of Islamic Principles and traditions in environment governance as will be seen in the *Al Khalifa*; and (c) the re-emergence of an ethno-centered peace and development strategy via a case study of the Iranun Development Council in the Maguindanao Province that seeks to re-establish traditional Iranun institutions in their existing political domains.

- Husin, Alber. “Philippine Politics and the Peace Process: Prospects and Perils,” *Autonomy & Peace Review*, Vol. 7 (January-March 2011): 25-40. In <http://www.iag.org.ph/cgi-bin/publications/files/Volume%20No%207%20Issue%20No%201%20%20Jan-March%202011.pdf>; also http://www.kas.de/wf/doc/kas_29907-1522-1-30.pdf?120116083445.

“This paper is a reflection on the resumption of the GRP-MILF Peace Process from the perspective of a young Bangsamoro professional. It looks back at the events immediately following the aborted signing of the MOA-AD between the GRP and MILF Peace Panels in 2008 and re-examines the role of Philippine politics that significantly contributed to the collapse of the peace process. It will also look into the existing conditions of political patronage that contributes to conflict and human insecurity in Muslim Mindanao. It will also look at the prospects of the resumption of the peace process amidst political cleavages among state agencies directly related to the peace process. Lastly, it will argue that while challenge to the peace process may have come in such aspects as in the technicality of ascertaining ancestral domain of the Moro people, securing and rehabilitating conflict-affects areas, and in the framing of mechanism for shared governance, the essential, however, remains in finding concrete ways to reduce the impact of politics within and among the negotiating parties.”

- *IBP Journal*, Special issue on FAB, Dec 2012. <http://www.ibp.ph/downloads/pdf/IBP%20Journal%20Bangsamoro%20Issue.pdf>

This journal focuses on and analyzes the process of peace settlement and the internal conflict of Mindanao. This is done through discerning the nature and history of the conflict.

- Ilagan, Gail Tan. “A Critique of the AFP Internal Peace and Security Plan in the Light of Peacebuilding among Mindanao Soldiers,” Revised paper presented to the Joint Conference of the Association of Asian Studies and International Convention of Asian Scholars, March 30-April 2, 2011, Honolulu, Hawaii (*forthcoming*).

Author is currently the editor of *Tambara*, a journal published annually by the Ateneo de Davao University, Davao City. She presents her study and critique of the military’s internal peace and security plan which developed from broad-based consultations with grassroots organizations and civil society groups. This security plan (IPSP) or Oplan Bayanhihan was implemented in January 2011 as co-terminus with the administration of President Noynoy Aquino. She then makes her critique of this paradigmatic shift in strategy to deal with insurgency in Mindanao.

- Ilagan, Lauro Tito C. "Aquaculture in Mindanao: Transcending the Barriers," *Tambara* 25 (Dec. 2008): 7-30.

- Imbing, Thimuay Mangura Vicente and Joy Enriquez. "A Legend of the Subanen Buklog." *Asian Folklore Studies*, Vol. 49, No. 1 (1990), pp. 109-123. <http://www.jstor.org/stable/1177951>.

"The term Subanen is given to a group of Philippine ethnic tribes that inhabits areas in Zamboanga del Sur and Zamboanga del Norte peninsula and the mountain areas of Misamis Occidental on the island of Mindanao. Subanen means 'riverdweller.' The tale of the origin of the buklog' came from the Subanens in the municipality of Lapuyan, located on the northern shore of Dumanquilas Bay in Zamboanga del Sur. The name Lapuyan is derived from the Subanen word gepuyan, which means 'a place for cooking.' Long ago, when the Subanen were still in their hunting and fishing stage, they would come to the bank of the river to cook their food after a long and tiring hunt for wild pigs in the area. They called the place gepuyan, which in turn became the name tubig gepuyan which was later Hispanized to Rio de Lapuyan or Lapuyan river."

- Indigenous Peoples Struggle for their own RSD and Ancestral Domain, The." *Autonomy & Peace Review*, Vol. 7 (January-March 2011): 101-110. In <http://www.iag.org.ph/cgi-bin/publications/files/Volume%20No%207%20Issue%20No%201%20%20Jan-March%202011.pdf>.

"The right to self-determination (RSD) of the indigenous peoples is one struggle that has been carried out passionately for many years now. Over at the United Nations, the adoption by the general assembly of the declaration of the rights of the indigenous peoples on September 13, 2007 sparked worldwide jubilations among indigenous cultural communities and various support groups from civil society. While the United Nations Declaration on the Rights of Indigenous Peoples (UNDRIP) is not a legally binding instrument, it sets 'an important standard for the treatment of indigenous peoples that will undoubtedly be a significant tool towards eliminating human rights violations against the planets' 370 million indigenous people and assisting them in combatting discrimination and marginalization.'

In the Philippines, the passage of the Indigenous Peoples' Rights Act (IPRA) on October 29, 1997 causes similar jubilation that reverberation even from the farthest outskirts of the Philippine society, home to approximately 14 to 15 million indigenous peoples subdivided further into 110 ethno-linguistic groups. The common understanding then was finally a national law to protect and uphold rights of indigenous peoples comes at last."

- Inglis, Douglas. "Salience Hierarchy in a MolbogText." *Journal of Translation and Textlinguistics*, Vol 9 (1999): 1-14. <http://www.sil.org/acpub/repository/JOTT09.pdf>.

The article shows how Longacre's salience hierarchy (1989) provides an insightful language-specific template for the focus system in Molbog, an Islamized community in Southern Palawan. It shows that the Molbog narrative predictably exploits focus constructs to generate an effective narrative. The salience hierarchy also serves to predict a dominance/ancillary relationship among juxtaposed sentences at the local level in the narrative text.

- "Interfaith dialogue and education toward a culture of peace: A response to the Mindanao conflict." A project of Ateneo de Zamboanga University, 2007, 7 p. <http://www.i-i-p-e.org/cipe/MCIPE%20summary%20report.pdf>.

Three panels with different sets of speakers from two major religious groups are presented, with brief summaries of what were discussed during a community forum at Ateneo de Zamboanga. The following were some of those issues that arose in the forum: the many faces of Interfaith dialogue (IFD) and how to integrate it in peace education; deeper understanding of the Indigenous Peoples' spirituality and the peace process through the stories of the two IP presenters; the history of IFD and its impact on the Mindanao problem; better understanding of peace education concepts and approaches and the various complexities surrounding it; current peace education programs (formal and nonformal) and the organizations implementing them; updates on the peace education framework and avenues for institutionalizing peace education; understanding better the Mindanao problem; need to know the history of Mindanao and its relation to the Mindanao conflict; processes of building constituency for the Mindanao peace process; rights of IP communities to their ancestral domain.

- International Crisis Group. "The Philippines: Breakthrough in Mindanao," Asia Report N°240 – 5 December 2012. <http://www.isn.ethz.ch/isn/Digital-Library/Publications/Detail/?ots591=0c54e3b3-1e9c-be1e-2c24-a6a8c7060233&lng=en&id=156093>.

"The pact signed on 15 October 2012 between the Moro Islamic Liberation Front (MILF) and the Philippine government is a breakthrough in many ways but is far from a final peace. At stake is the creation of a genuinely autonomous region in Muslim-majority Mindanao for the various ethnic groups collectively known as the Bangsamoro, with more powers, more territory and more control over resources. However, the obstacles ahead are huge. This report argues that the MILF, the government and their international partners need to work together to ensure those hopes are not dashed."

- International Crisis Group. "Philippines Terrorism: The Role of Militant Islamic Converts." Asia Report N°110 – 19 December 2005, 35 pp. www.merln.ndu.edu/archive/icg/terrorismphilippines.pdf.

This article examines the role played by the Rajah Soliman Movement (RSM), a group of Islamic militant converts who have forged strategic alliance with the other terrorist organizations in Mindanao like the Abu Sayyaf Group (ASG) and the Jemaah Islamiyah (JI), the latter coming from Indonesia. It also pointed out that some commanders of the Moro Islamic Liberation Front gave shelter and protection to these terrorist groups operating in the south. Mindful of the importance of the peace process, it then offers some policy recommendations mostly for the government, but indirectly affecting the Moro front through an expanded body called "Ad Hoc Joint Action Group (AHJAG) to cover MILF and MNLF personnel in collusion with identified terrorist groups or individuals, and require MILF to provide a full accounting of disciplinary action taken against commanders with proven terror ties as well as its own list of terrorism suspects."

- International Crisis Group. "The Philippines: Indigenous Rights and the MILF Peace Process," Nov 22, 2011, 25 p. <http://www.crisisgroup.org/en/regions/asia/south-east-asia/philippines/213-the-philippines-indigenous-rights-and-the-milf-peace-process.aspx>; also http://cambridge-centralasia.academia.edu/boracayisland/Papers/1251341/Indigenous_rights_and_the_MILF_Peace_Process.

"The indigenous peoples of the southern Philippines known as the Lumad are in a precarious position as the peace process between Muslim rebels and the government moves forward. If and

when a settlement is reached, thorny questions about protecting their distinct identity and land will have to be addressed. Many of the tribes fear that because they lack titles for their traditional territory, they will be unable to claim the resources and exercise their right to self-governance after a deal is signed. The question is what can be done now to reassure them that they will retain control of their land. While the peace process with the Moro Islamic Liberation Front (MILF) may be ill-suited to advancing indigenous rights because its structure and content do not prioritise these issues, the government and the MILF should take steps both within and outside the parameters of formal negotiations to respond more concretely to the concerns of the Lumad. “

- Isduri, Adjili N. “Parang Sabil: The Life of Urang Kaya Hadjiyula of Paugan, Parang, Sulu,” *The Journal of History*, Vol. 45, Nos. 1-4 (1999): Available at [http://www.ejournals.ph/index.php?journal=TJH&page=article&op=view&path\[\]=837](http://www.ejournals.ph/index.php?journal=TJH&page=article&op=view&path[]=837).

Parang sabil is a Tausug concept of defending their freedom/liberty, known as *kamaruan*, from the colonizers, such as the Spaniards and Americans. This paper will present the life of Urang Kaya Hadjiyula who defended the freedom or *kamaruan* against the Spaniards. It will also explain his contribution to Philippine history in general, and the history of the Muslims, in particular.

- Islam, Syed Serajul. “The Islamic Independence Movements in Patani of Thailand and Mindanao of the Philippines,” *Asian Survey*, Vol. 38, No. 5 (May 1998): 441-456. Stable URL: <http://www.jstor.org/stable/2645502>.

The author raised the question about the apparent success of the Mindanao Moros in the Philippines and the failure of the Patani Malay Muslims in Thailand. “What has led to the relative success of the Moros and the failure of the Malay Muslims?” he asks. He then invoked two theoretical analyses made by Samuel Huntington and Tedd Robert Gurr. He then formulates three common propositions derived from both Huntington's and Gurr's analyses. “First, if the state uses too much force and other socioeconomic and political measures to suppress the minority group, that group will feel more alienated and frustrated and aspiring minority elites will exploit this sentiment to gain support for the separatist movement. Second, a movement is likely to be successful if it is led by a cohesive political organization under a strong leadership. Finally, the separatist group must be able to mobilize both internal and external support.”

- Iyer, Pushpa. “Peace Zones of Mindanao, Philippines: Civil Society Efforts to End Violence,” October 2004. http://www.cdainc.com/cdawww/pdf/casestudy/steps_philippines_case_study_Pdf.pdf.

The author documented some villages in Nalapaan (Pikit town), and Bual (Sultan Kudarat) that worked toward peace by declaring themselves as sites of so called “peace zones” or “spaces of peace” where the residents decided to demilitarize and disallow armed groups from entering their communities. These moves were supported by local leaders, including the Moro Islamic Liberation Front. However, the peace zones were put in jeopardy during the war of 2003 between government forces and the MILF.

- Jacobe-Asperin, Jane Ruby. “Mindanao, Philippines: Community Perspectives on the Business Responsibility to Respect Human Rights in Countries Affected or Threatened by Conflict,” August 2010, 20 p. http://www.cdainc.com/cdawww/pdf/casestudy/cep_community_perspectives_mindanao_final_2011_Pdf.pdf

From the author: “This document was developed as part of a collaborative learning project directed by CDA. It is part of a collection of documents that should be considered initial and partial findings of the project. These documents are written to allow for the identification of cross-cutting issues and themes across a range of situations. Each case represents the views and perspectives of a variety of people at the time when it was written. “ The author is a faculty member of the History Department, Mindanao State University. This project is conducted through the assistance of ECOWEB, an NGO based in Iligan City. CDA Collaborative Learning Projects is a non-profit organization, based in Cambridge, Massachusetts (USA) committed to improving the effectiveness of international actors who provide humanitarian assistance, engage in peace practice, and are involved in supporting sustainable development.

- Jalali, Janice A & Judith M. de Guzman, “Meanings of Peace among the Tri-People of Jolo, Sulu,” http://ateneo.edu/sites/default/files/attached-files/8MeaningsOfPeace_0.pdf.

Tausugs, Christians and Badjaos echo their own definitions of peace through Focus Group Discussion. Similarities in their definitions are noted, but there are also differences among them, especially in the method of attaining peace in the community.

- “The Jemaah Islamiya Arrests and Terrorist Threat.” Document presented to the Singapore Parliament by Command of the Singapore President. Jan 7, 2003, 54 p. www.mha.gov.sg/get_blob.aspx?file_id=252_complete.pdf.

This is Singapore’s “White Paper” on terrorism and its threat in Singapore, as ordered presented to the Parliament. It details the connections between Al Qeda, Jemaah Islamiya, and Islamic militant organizations in Malaysia, Thailand and the Philippines including the MILF and Abu Sayyaf. The Internal Security Department made an arrest of 15 persons in Dec. 2001, 13 of whom are JI members and two are MILF (released on Restriction Order). ISD again made an arrest of 23 persons in Jan. 2002 18 of whom are detained including one MILF member.

- Jimenez, I. Donoso. “Texts and Manuscripts: Description and Research – Philippine Islamic Manuscripts and Western Historiography,” *Manuscripta Orientalia*, Vol. 16, No. 2 (2010): 3-28. http://manuscripta-orientalia.kunstkamera.ru/files/mo/2010_02/DonosoJimenez.pdf.

An interesting article that highlights the few works on Islamic manuscripts in the Philippines from the point of view of historiography. Author says: “The Philippine historical sources before the 16th century are not numerous [3]. Hence the reconstruction of the pre-Hispanic Archipelago has to employ usually auxiliary sciences to History [4], or external sources that somehow mention the area. In this sense, Chinese sources are capital to measure the political development in the Archipelago, especially southern regions due to the diplomatic contact between China and Sulu . Regarding Arabic sources, unluckily the data that they provide are circumstantial and intricate to identify. Besides these general data mentioned, it is possible to find two main typologies of primary sources to research on Islam in the Philippine Archipelago: We could call them as: (i) sources internally created (emic genesis) and (ii) sources externally created (etic genesis).”

- Jiménez, Isaac Donoso. “Historiography of the Moro Kulintang.” *Transcultural Music Review* No. 12 (2008) <http://www.sibetrans.com/trans/trans12/art17.htm>.

“Filipino music is idiosyncratic inside Asia by its deep Hispanization and Western features. However, pre-Hispanic indigenous music remains manifest in oral traditions connecting it with Southeast Asian personality. Muslims in the Philippines (so-called *Moros*) preserve this realm,

being the *Kulintang* the most notorious instrument. After a contemporary process to recover the indigenous traditions as part of the Philippine Civilization, a historiography dealing with different aspect of the *Kulintang* has been developed.”

- Jimeno, Jaileen F. “Amid the fighting, the clan rules in Maguindanao,” <http://pcij.org/stories/amid-the-fighting-the-clan-rules-in-maguindanao>.

Author details the entrenched political position of the Ampatuan clan in Maguindanao province. One of the sons of Andal Ampatuan, Sr. is governor of ARMM, while two other sons, two grandsons and other relatives hold positions as mayor, vice mayor, and other political positions in eight towns of Maguindanao province. Maguindanao was dragged not only in the notorious massacre of 57 persons in 2009 but also in fraudulent elections associated with “hello Garci” that became a national scandal. In 2004, Maguindanao made Gloria Macapagal Arroyo win by landslide over Fernando Poe, who scored zero in some towns in Maguindanao. In the 2007 national election, it gave the administration 12-0 votes, making Chavit Singson number one in the list and overshadowing the lone Muslim candidate from Sulu.

- Joint Needs Assessment and Reconstruction of Conflict-Affected Areas in Mindanao. vol. 5, 2005, 132p. http://www-wds.worldbank.org/external/default/WDSContentServer/WDSP/IB/2011/07/04/000386194_20110704071222/Rendered/PDF/630270WP0Local00Box0361499B0PUBLIC0.pdf.
- Jose, F. Sionil. “The Challenge of History: Mindanao – Sana,” *Philippine Star*, March 9, 2009. <http://www.philstar.com/ArticlePrinterFriendly.aspx?articleId=446692>.

In a speech before a group of students and faculty at Ateneo de Zamboanga University, a prominent writer and novelist shares his thoughts on issue of Moro self-determination and claim for a separate and distinct homeland in Mindanao. Jose reminisces on his experience in the 1950s visiting many places in what is now Muslim Mindanao, from Dansalan to Jolo, and states his case on land ownership, ancestry and identity. He asks how far must ancestry go back to be legitimate? who owns the land? How is the domain marked and measured? Though agreeing that land is central to the Moro problem, he argues that religion is not though it has colored it. But at the same time, he also recognizes the government benign neglect for not acting quickly enough to solve the Moro problem. Jose ends up with the note that the conflict in Mindanao cannot be resolved with the gun, only with the heart.

- Jose, F. Sionil. “How do you solve a problem like the Moro?” Feb. 22, 2005. <http://www.newsflash.org/2004/02/si/si1988.htm>.

The author prefaces this article as if he is reviewing a book (by Marites D. Vitug and G. Gloria, *Under the Crescent Moon: Rebellion in Mindanao*) since his discussion occupies more than a fourth of the whole article. As he closes his discussion of the book, he makes the comment that it shows very little of Mindanao before the conflict erupted. From there, he narrates his own observations of Mindanao during the fifties, visiting Moro villages and talking to some leaders. He suggests that to solve the Moro problem will take federalism not just for Mindanao but the entire country. He argues that it takes social justice and a moral order to correct the problem in Mindanao, not militarism or the use of force.

- Jose, Jr., Regalado Trota. “Mindanao and Sulu Memorabilia in Spain.” *The Journal of*

History, Vol. 50 Nos. 1-4 (2004): Available at:

<http://www.ejournals.ph/index.php?journal=TJH&page=article&op=view&path%5B%5D=786>.

“Little studied and even less known are artifacts from the various cultures of Mindanao which have ended up in Spain. Treasure troves of items to be studied and documented include baskets, musical instruments, textiles, adornments, miniatures of boats, weapons, and so on. Among the highlights: an album of cloth swatches woven by Zamboanga del Norte school teachers; a 17th century map of Mindanao; the complete battle gear of an Iligan datu killed in battle; flags, lantakas, and other war booty from places like Marawi. These mostly date from the late 19th century, and are kept in museums such as the Anthropology Museums of Madrid and Barcelona, the various museums devoted to the armed forces, and even the National Library at Madrid. Archives all over Spain guard letters, maps, and accounts concerning events in Mindanao.”

- Juanday, Danda and Parido Pigkaulan. “The Bangsamoro Development Agency and its Development Paradigm for the Bangsamoro People,” *Policy Forum*, March 12, 2009. <http://www.iag.org.ph/cgi-bin/publications/files/THE%20BANGSAMORO%20DEVELOPMENT%20AGENCY.pdf>.

This forum is a “no-holds barred” discussion of the Bangsamoro Development Agency (BDA) and its functions. The BDA is an institution created by virtue of the GRP-MILF Tripoli Agreement on Peace on June 22, 2001, and has been existence since June 2, 2002. “As a development arm of the Moro Islamic Liberation Front (MILF), it is mandated to determine, lead, and manage relief, rehabilitation, and development programs in the conflict-affected areas in Mindanao. It promotes a model of development anchored on the belief of stewardship and on values of inclusiveness, fairness, transparency, and accountability. Since its paradigm of development is rooted in the Qur’anic verse “Allah does not change the condition of people until the people change themselves,” it assumes that people must be the initial focus or object of change. However, it is only after the people have undergone transformation in their values and attitudes that they could take full responsibility of solving their problem or changing their situation or their environment for the better.”

- Juanite, Ted Khan R. “The Remaking of a Lost Kingdom,” *Philippine Graphic*, Oct. 4, 2002, pp. 26-28. http://sovereignsulu.webs.com/Pilippine_GRAPHIC_October%2014%202002.pdf.

A companion article of Jose P. Cortes on the claim of Rodinood Julaspi Kiram to the Sulu sultanate throne.

- Jumaani, Amilussin A. “Muslim-Christian Relations in the Philippines: Redefining the Conflict.” <http://www.philsol.nl/A01a/Jumaani-redefining-oct00.htm>. October 2000.

The author recounts the old “Muslim problem” as a recidivist issue in Muslim-Christian past relations. At the time of the writing, the 1996 Peace Agreement between the Moro National Liberation Front and the government was still in effect, though at risk of failing because of difficulties in implementing some of its major provisions, such as the expansion of the ARMM and running the ZSOPAD. He also points out the disjuncture between what the Moros regard as their homeland, as enunciated by the 1976 Tripoli Agreement, by virtue of birthright and the current demographic reality where many of those places in the homeland are now under the control of Christian migrants.

- Kalanduyan, Danongan S. *Asian Music* XXVII (2) (Spring-Summer 1996): 3-18. Stable URL: <http://www.jstor.org/stable/834485>.

“In Magindanaon villages, the performance of *kulintang* music is considered to be a villagers’ major recreation. The sound of *kulintang* music is heard almost every night, especially when people are not busy with their farming, in the evening after dinner, a family of musicians in Magindanaon society usually begins to perform *kulintang* music as a form of family entertainment. This is also a time to invite neighbors to come and participate.”

- Kalaw, Maximo. “Recent Policy towards the Non-Christian People of the Philippines,” *The Journal of International Relations*, Vol. 10, No. 1 (Jul., 1919): 1-12. Stable URL: <http://www.jstor.org/stable/29738323>.

“One of the strongest objections to the independence of the Philippines has been the so-called non-Christian problem. According to the census estimate of 1918, out of the population of 10,500,000 Filipinos, there are 500,000 inhabitants who belong to the so-called non Christian tribes. The most numerous of these non Christian people are the Moros, who inhabit the Sulu Archipelago and certain parts of Mindanao. The Mountain Province and Nueva Vizcaya, in Luzon, contain also non-Christian people. It was predicted that with the establishment of Philippine autonomy these Moros would revive their piratical life and war on their Christian brothers.”

- Kamel, Kareem M. “Islam under siege in Southeast Asia: Conflict in the Philippines.” http://www.islamonline.net/servlet/Satellite?c=Article_C&cid=1156077765953&pagename=Zone-English-Muslim_Affairs%2FMAELayout.
- Kamlian, Jamail A. “Who are the Moro People?” *Philippine Daily Inquirer*, October 20, 2012. <http://opinion.inquirer.net/39098/who-are-the-moro-people>.

A short article that describes the Philippine Muslims (Moros) on their demographic, cultural and political aspects. Visible in the description is an attempt to articulate the idea of Moro self-determination and its historical and economic basis.

- Kamlian, Jamail A. “The Secessionist Movements in Southern Philippines: Prospects and Challenges in Negotiating for the Mindanao Peace Process.” *Mindanao Forum*, Vol 24, No 1 (2011): 69-80. <http://ejournals.ph>.

“Unless peaceful and negotiated settlements can be put in place and accepted by the majority of the people in the affected areas, the Bangsamoro secessionist movements in the southern Philippines will continue to affect not only the well-being of the Bangsamoro people but also the other peoples of Mindanao. It will not only threaten the national security of the Republic of the Philippines and the stability of Southeast Asia but also pose an important security concern for other countries whose security interests in the region are undeniable. Hence, this paper is of significance as it attempts to articulate some of the prospects and challenges that a peaceful and negotiated settlement on the secessionist problem entails in the southern Philippines.”

- Kamlian, Jamail A. “Discrimination: A Broken Bridge in Christian-Muslim Harmony,” October 1, 2002. http://kalilintad.tripod.com/discrimination_kamlian.htm.

The author narrates his personal experience after a sad encounter with discrimination in housing on account of his Moro ethnicity. The owner of the housing subdivision is a high-placed Filipino politician.

- Kamlian, Jamail A. "The Centennial of the Philippine Independence: A Bangsa Moro Perspective," *The Journal of History*, Vol. 45, Nos. 1-4 (1999): [http://www.ejournals.ph/index.php?journal=TJH&page=article&op=view&path\[\]=842](http://www.ejournals.ph/index.php?journal=TJH&page=article&op=view&path[]=842).

This paper is divided into two parts. The first part presents an analysis of the historical basis for the Bangsamoro's attitude of indifference towards the celebration of the Centennial of the Republic of the Philippines. The second part cites some basic considerations in the advocacy for national unity and nationhood.

- Kamlian, Jamail A. "Ethnic and Religious Conflict in Southern Philippines: A Discourse on Self-Determination, Political Autonomy and Conflict Resolution." <http://www.law.emory.edu/ihr/worddocs/jamail1.doc>.

A lecture that presents issues pertaining to Philippine ethnic and religious minority populations such as how to forge unity and cooperation among the various ethnic groups in the country. However, the ethnic group that Kamilian focuses on in his lecture is the Muslim Filipino people. His lecture highlights the following: demographic background, contesting claims and ethnic relations in southern Philippines, how the Bangsamoro people become part of the Philippine Republic, the Bangsamoro Secessionist Movement, establishing political autonomy and conflict resolutions in Mindanao, and Bishops-Ulama Forum as a venue for inter-cultural and religious dialogue.

- Kamlian, Jamail A. "Islam, Women and Gender Justice: A Discourse on the Traditional Islamic Practices among the Tausug in Southern Philippines," *Muslim World Journal of Human Rights*: Vol. 2: Issue 1, Article 4. (2005). <http://www.bepress.com/mwjhr/vol2/iss1/art4>; also http://www.law.emory.edu/ihr/wrkpaper/j_kamlian.doc.

"This study aims to document and analyze the influence of the traditional Islamic practices of the Tausug in relation to women's rights and gender justice in marriage, divorce, polygamy, custody of children, inheritance, property rights and leadership; and proposes recommendations on some reform initiatives aimed at improving the status of women and gender justice situations in the Muslim communities in southern Philippines."

- Kamlian, Jamail A. "The MNLF and Emergence of Bangsamoro Identity among the Muslims in the Philippines," *Mindanao Forum*, Vol. 10 (June 1995): 1-28.

This article explores some questions related to the growth, goals, and strategies of the Moro National Liberation Front (MNLF). In addition, he also analyzes the factors that led to the emergence of the Bangsamoro identity and the connection of this identity to the ideological program of the MNLF. Finally, he probes into the significance of the Bangsamoro identity in the Moro struggle for self-determination.

- Kassim, Azizah. "Filipino Refugees in Sabah: State Responses, Public Stereotypes, and the Dilemma Over their Future," *Journal of Southeast Asian Studies*, Vol. 47, No. 1, June 2009. In <http://www.cseas.kyoto-u.ac.jp/seas/47/1/Azzizah.pdf>.

“Over the past four decades, Malaysia has seen a rise in the inflow of foreign nationals. Among them are a substantial number of refugees estimated to be between 57,000 and 70,500 in 2008. The refugees, who are largely from neighboring countries, are only found in Peninsula Malaysia and the eastern state of Sabah. This paper, which limits itself to Filipino refugees in Sabah examines state administration of the refugees, the various stereotypes accorded to the by the general public and the dilemma of the state over their future. The validity of these stereotypes is tested by looking at their daily lives viz. their family structure and composition, community organizations, economic activities, and their interactions with ‘others’ and the state. The negative impact of external constraints on their lives is highlighted, particularly the ambiguous legal status of second and third generation refugees born and bred in Sabah. By presenting the stark realities of their lives, the writer hopes to refute some public misconceptions about them and by doing so help the state overcome its dilemma over the future of the refugees. The paper is based on fieldworks carried out intermittently between 2003 and 2005.

Keywords: refugees, asylum seekers, cross-border migration, migrant workers, illegal immigrants, irregular migrants, ethnic stereotyping, undocumented children”

- Kaufman, Stuart J. "Symbolic Politics and Ethnic War in the Philippines" *Paper presented at the annual meeting of the International Studies Association 48th Annual Convention, Hilton Chicago, CHICAGO, IL, USA, Feb 28, 2007*. Available at:http://www.allacademic.com/meta/p180763_index.html.

“The ethnic war in the southern Philippines killed tens of thousands of people, primarily in the 1970s, and it remains unresolved today. This paper explores whether the symbolic politics theory of ethnic war, which was designed to explain conflict in the post-Communist societies of Eastern Europe, is also effective for explaining ethnic war in areas like Mindanao and Sulu where traditional social structures continued to exist. Evidence supports the hypotheses of symbolist theory. Myths justifying hostility were strong on both sides, the result of centuries of warfare between Christianizing Spanish colonial authorities and independent Muslim societies in Mindanao and Sulu. Also significant were ethnic fears, opportunity factors, hostile attitudes, chauvinist mobilization by ethnic elites, and security dilemma dynamics. Understanding the particular dynamics of the conflict, though—and in particular the tendency of Muslim movements to fracture—requires understanding not only the ethnolinguistic differences among Muslim groups, but also the patterns of their attachment to the traditional aristocratic class, the *datus*.”

- Kawashima, Midori. “Conservation of the Islamic Manuscripts of Mindanao: The Case of the Qur’an of Bayang,” with A Note by Annabel Teh Gallop of the British Library. Sophia University, Japan. 2011, pp. 99-110. <http://www.info.sophia.ac.jp/iac/publish/AP/AP2011.pdf>.

This article describes the “missing” Qur’an from Bayang, which was taken to the United States by Dr. Ralph Porter, who was assigned with the American troops that attacked Bayang on May 2, 1902. Dr. Porter then took it to the Field Museum of Natural History in Chicago. The Qur’an was later returned to the National Museum in Manila, but for some reason went missing and remained unaccounted for until this day. There was information that the Qur’an was taken to Malacanang upon intercession of the First Lady Imelda Marcos, but the People Power Revolt in 1986 caused confusion and disarray. When a representative of the National Museum went to make an inventory of the museum artifacts therein, the Bayang Qur’an could not be found and has been missing ever since. Fortunately, photos of the Qur’an have survived and remain as the only replica of this important Islamic manuscript.

- Kawashima, Midori. "The Islamic Reform Movement at Lanao in the Philippines during the 1930s: The Founding of the Kamilol Islam Society." *The Journal of Sophia Asian Studies*, No. 27 (2009): 135-159. <http://repository.cc.sophia.ac.jp/dspace/handle/123456789/15794>; http://repository.cc.sophia.ac.jp/dspace/bitstream/123456789/15795/1/200000079942_000129000_135.pdf.

The author contends that "Islamic resurgence" in Mindanao, particularly in the province of Lanao, in the 1950s and 1960s was triggered by the activities of Muslim missionaries who came from the Middle East, and by the Philippine Muslim youth who studied Islam in the Middle East. She then traced such influence by a case study of Kamilol Islam Society in Lanao, which was founded by the Maranao *ulama*, or Islamic scholars and missionaries.

- Kawashima, Midori. "Jawi (*Batang Arab*) Publication in Lanao, Philippines from the 1950s to the 1970s," *The Journal of Sophia Asian Studies*, No. 27 (2009): 65-76. http://repository.cc.sophia.ac.jp/dspace/bitstream/123456789/15792/1/200000079942_000129000_65.pdf.

"This paper focuses on the use of batang Arab in Islamic publication produced by Maranao ulamas from the 1950s to the 1970s, by tracing the development of their movement in encouraging the use of batang Arab. It also examines the views of a certain influential ulama, namely Ahmad Bashir, on the basis of his book concerning the script, and discuss the significance of the 'Jawi' script and documents in furthering our understanding of the history and society of the Philippine Muslims."

- Kawashima, Midori. "Transformation of the Concepts of Homeland and People among the Philippine Muslims: The Bangsa Moro Revolution and Reformist *Ulama* in Lanao," *Proceedings of the Symposium on Bangsa and Umma*: March 12, 13, 19, 2008. Sophia University Institute of Asian Cultures, Japan.

This paper attempts to bring to light the political thoughts of the reformist *ulama* among the Lanao Muslims in the 1960s as a subject little known to scholars and not adequately reported in the literature. It considers this topic significant and a possible source for a viable alternative to armed revolutionary movements involving Muslim minorities in the world. In particular, the author looks into the historical and cultural origins of the concepts of *bangsa* and homeland and as enshrined in several Moro petitions against their incorporation into the Philippine state. She then situates them in the revolutionary articulations by Moro secessionist movement of the 1970s up to the present.

- Kawashima, Midori. "Commentary on a Maranao Petition: Letter of Hadji Bogabong, 1934," *The Journal of Sophia Asian Studies*, No. 20 (2002): 211-228. Available at: http://repository.cc.sophia.ac.jp/dspace/bitstream/123456789/5237/1/200000079942_000122000_211.pdf.

Ms. Kawashima presents a copy of the 1934 letter of Hadji Bogabong and other ulama (in *kirim* text) with a transliteration in Maranao and its English equivalent. The petition makes a case for recognition of Maranao customs and traditions for the 1935 Philippine constitution that was in process at the time. This analysis is a most comprehensive treatment of a Moro petition amid several others whose authenticity is under question. The 1934 petition is followed later by a similar one addressed to the President of the United States of America.

- Kawashima, Midori. "Explanatory Notes on the Maranao Petitions: Letters of Haji

Bogabong, 1935,” *The Journal of Sophia Asian Studies*, No. 21 (2003): 219-232.
http://repository.cc.sophia.ac.jp/dspace/bitstream/123456789/5267/1/200000079942_000123000_219.pdf.

Author critically examines two manuscripts or petitions written by Maranao datus and *ulama* led by Haji Bogabong to U.S. President Franklin Roosevelt and the U.S. Congress during the 1930s. They requested for special legislative arrangements for the Muslims to be incorporated in the Philippine Constitution which was being drafted in 1934. They also echoed their opposition to being included in the Philippines in the event of independence and expressed their desire to remain under American rule.

- Kawashima, Midori and Oman Fathurahman. “Islamic Manuscripts of Southern Philippines: A Research Note with Descriptions of Three Manuscripts,” *The Journal of Sophia Asian Studies*, No. 29 (2011): 251-267.
http://repository.cc.sophia.ac.jp/dspace/bitstream/123456789/33972/1/200000079942_000131000_251.pdf.

In this article, the authors have examined some Islamic manuscripts and noted the relationship between local scribes from Mindanao and those from other places (e.g., Indonesia and the Middle East. Focusing on three such Islamic manuscripts from Indonesia and the Newberry Library in Chicago, they argue that Islamic knowledge was transmitted to Mindanao and Sulu from Malay-speaking areas by way of Islamic intellectuals who travelled across the sea. From these sources, they maintain that it is possible to reconstruct the intellectual network connecting Mindanao and the rest of maritime Southeast Asia and beyond.

- Kawashima, Midori et al. (compiled and edited by M. Kawashima). *A Provisional Catalogue of Southeast Asian Kitabs of Sophia University*. SIAS Working Paper Series, December 2010, 20 p. <http://www.islamicmanuscripts.info/reference/catalogues/Kawashima-2010-Catalogue/Kawashima-2010-Catalogue-000-025.pdf>.

The authors look into the *kitabs* (Islamic books) of various sources in Southeast Asia, including those produced in Mindanao by *ulama* (learned religious leaders) to discover the interconnection and network among them at different periods.

- Kawashima, Midori. “Introduction: Asian Social Networks and Movements,” *Journal of Sophia Asian Studies*, No. 27, 2009, 7 p.
<http://repository.cc.sophia.ac.jp/dspace/handle/123456789/15787>;also
http://repository.cc.sophia.ac.jp/dspace/bitstream/123456789/15787/1/200000079942_000129000_1.pdf.

Author explains the content of the collections based on a multi-country project on Islamic scripts or *jawi* and the development of social networks among Malay and Philippine Muslims.

- Keister, Jennifer M. “A Diplomatic Milestone for Mindanao?” *USIP Peacebrief* 136, November 29, 2012. <http://www.isn.ethz.ch/isn/Digital-Library/Publications/Detail/?fecvnodeid=127567&groupot593=0c54e3b3-1e9c-be1e-2c24-a6a8c7060233&dom=1&fecvid=21&ots591=0c54e3b3-1e9c-be1e-2c24-a6a8c7060233&v21=127567&lng=en&v33=118574&id=156257>.

Summary: A recent framework agreement between the Philippine government and the Moro Islamic Liberation Front (MILF) leaves much yet to do in building peace in Mindanao, but does offer an opportunity for careful progress.

- Many of the problems that have plagued previous agreements in Mindanao's 40-year conflict still exist.
- The international community has an opportunity to support progress and avoid a repeat of previous agreements' disappointments.
- Careful foreign aid policies that empower locals and do not foster competition can be critical in building peace in Mindanao.

Author puts forward four points: 1. A recent framework agreement between the Philippine government and the Moro Islamic Liberation Front (MILF) leaves much yet to do in peacebuilding in Mindanao, but does offer an opportunity for careful progress, 2. Many of the problems that have plagued previous agreements in Mindanao's 40-year conflict still exist, 3. The international community has an opportunity to support progress and avoid a repeat of previous agreements' disappointments, and Careful foreign aid policies that empower locals and do not foster competition can be critical in building peace in Mindanao.

- Kerr, Harland. "Cotabato Manobo ethnography." *Studies In Philippine Linguistics*, Volume 7 Number 1 1988, http://www.sil.org/asia/philippines/sipl/SIPL_7-1_125-151.pdf.

Written in 1957, the author and his wife had stayed with the Manobos whom he describes "to have one of the least developed cultures in Cotabato in terms of technology and possessions." This brief ethnography may be compared with earlier ones, such as those of Garvan and Cole.

- Kho, Madge. "Jolo – Chronology of Moro Resistance." <http://www.seasite.niu.edu/Tagalog/Modules/Modules/MuslimMindanao/jolomuslim.htm>; also <http://filipino.biz.ph/history/jolo.html>.

Kho provides a timeline of resistance by the Tausug from 1878 to 1913 against foreign colonizers. Treaties with Spain are included here, which gave the Spanish authorities the impression that they had sovereignty over the Tausug.

- Kho, Madge. "A conflict that won't go away." <http://www.philippineupdate.com/Conflict.htm>.

Noticing the sensational kidnapping of tourists in Malaysia during 2000, the author points out the root of this conflict dating back in 1898 "when Spain included Mindanao and Sulu in the cession of its territories to the U.S. even though it didn't have sovereignty over these islands."

- Kho, Madge. "The Bates Treaty." <http://www.philippineupdate.com/Bates.htm>.

This article revisits the agreement made in 1899 between the Sultan of Sulu and American General John Bates. It examines the background and consequences of this "treaty" as the first step towards the dissolution of Moro sovereignty and dismantling of the Sulu Sultanate.

- Kilcullen, David. "Countering Global Insurgency," *Journal of Strategic Studies*, 28, 4,

(2005): 597 — 617. Available at:
<http://www.socsci.uci.edu/files/internationalstudies/docs/counterinsurgency20101007>; also see <http://smallwarsjournal.com/documents/kilcullen.pdf>, Nov. 2004, 72 p.

The author argues for a strategy of countering global terrorism by “disaggregation” that seeks to dismantle or de-link global *jihād*. He proposes that counterinsurgency rather than counter terrorism is the best strategy to defeat this jihadist movement in the aftermath of 9/11. He believes that disaggregation also similarly applies to the Moros to resolve their separatist demand. “It requires only that we isolate groups like Abu Sayyaf from the global jihad, and assist the Philippines to resolve its conflict with groups like the Moro National Liberation Front which, although composed of Islamic separatists, is seeking regional self-government not endless global jihad.”

- “Killed and wounded in the Battle of Bayang.” *New York Times*, May 6, 1902.
<http://query.nytimes.com/mem/archive-free/pdf?res=F50A13FE385412738DDDAF0894DD405B828CF1D3>.

A rare news report on the casualties incurred by the US military troops during the attack on the cotta (fort) of Bayang, in Lanao. It lists the number of dead and wounded, and mentions their names. The encounter between the US military and the Moros of Bayang would soon earn the monicker the “battle of Bayang.” Over 400 Moros died during this incident.

- Koerner, Brendan I. “How Islam got to the Philippines and what the Sultan of Sulu has to do with it.” <http://www.slate.com/id/2112795/>.

Brendan Koerner briefly discusses how Islam came to the Philippines by Arab traders in the 13th and 14th century. Some indigenous communities were converted and sultanates were setup. From hundreds of years back, Muslims fought against

- Kok, Frederik. “Cycle of Conflict and Neglect: Mindanao’s displacement and protection crisis,” Internal Displacement Monitoring Centre, October 2009.
<http://afrim.org.ph/IDLS/files/original/c8d2cb6e6d06fdbbc342fff4caee38f52.pdf>.

This online article provides a brief summary of the consequences of the 2008 “war” in Mindanao in terms of number of persons displaced, and the efforts exerted to help them cope up with the crisis. The report recommends a package of suggestions to both the Philippine government and the Moro Islamic Liberation Front, including the UN and other humanitarian organizations. Full report may be accessed from Internal Displacement Monitoring Centre, Norwegian Refugee Council, Chemin de Balexert 7-9, CH-1219 Châtelaine (Geneva), Tel.: +41 22 799 07 00, Fax: +41 22 799 07 01, www.internal-displacement.org.

- Kreuzer, Peter. “Violence as a means of control and domination in the Southern Philippines.” PRIF-Report No. 10, 2011, 48p. Published by Peace Research Frankfurt, Germany. http://www.ssoar.info/ssoar/bitstream/handle/document/32165/ssoar-2011-kreuzer-Violence_as_a_means_of.pdf?sequence=1.

“This report deals with the problem of physical violence in the predominantly Muslim regions of the Southern Philippines: parts of Mindanao and the Sulu Archipelago. For the past four decades these regions were shaped by a seemingly never-ending armed quest for self-determination, which resulted in probably more than 100,000 civilian deaths and millions of people who were driven off their land not only once, but several times. However, during the past few years and

probably for most of the time except for a fairly short time span from the late 1960s to the late 1970s most violent deaths were not the result of inter-religious, Christian-Muslim or secessionist fighting, but occurred in the context of local practices of conflict management and settlement or dealing with norm or rule violations in the context of Islamic or traditional practices. In a nutshell, by and large, with the above mentioned exception warfare proved less deadly than everyday practices of domination and control. Nevertheless most studies stress the civil war and American or Philippine imperialism as crucial features that should be held responsible for the high levels of violence in everyday social practices.”

- Kreuzer, Peter. “Protracted Civil War in Mindanao: Can Civil Society Help Cut the Gordian Knot?” In *The Politics of Change in the Philippines*, ed. Yuko Kasuya and Nathan Gilbert Quimpo, pp. 313-338. Manila: Anvil Publications, 2010.

- Kreuzer, Peter and Mirjam Weiberg. “Framing Violence: Nation- and State-Building,” PRIF Reports 72 (2005), Frankfurt, Germany: Peace Research Institute Frankfurt. <http://xa.yimg.com/kq/groups/22277821/1517432606/name/PRIF-72.pdf>.

Author makes an interesting comparison of three countries with problems of inter-ethnic violence and secessionism: Sri Lanka, the Philippines, and Malaysia.

- Kreuzer, Peter. “Enduring Civil War in the Philippines: Why the way to peace always leads to renewed warfare,” Frankfurt, Germany: Peace Research Institute Frankfurt.

Paper presented for the 2009 World Convention of the Association for the Study of Nationalities Columbia University 23-25 April 2009.

- Kreuzer, Peter. “Democracy, Diversity, and Conflict: Managing Ethnic Divisions in the Philippines and Malaysia,” Cornell University Peace Studies Program, *Occasional Paper* #30-4. December 2006, 64 pp. http://www.einaudi.cornell.edu/peaceprogram/publications/occasional_papers/Kreuzer-final.pdf.

In this paper, Kreuzer compares the similarities and differences between Malaysia and the Philippines in managing their problems of conflict management. He concludes that: “1. The relative failure of the Philippine arrangements can be traced to inauspicious practices, as can the relative success of the Malaysians. This means that while institutional design is important, it is far from a guarantee for successful political conflict management. Even if democratic institutions are in place, their concrete working principles are to a large degree determined by social practices. Therefore, any effort at redesigning institutions in order to be better able to accommodate inter-ethnic conflict ought to focus on the reform of practice and not so much on the reform of the institutional set-up itself. 2. The relative success of the Malaysian case, when contrasted with the Philippines, shows that the ethnization of politics in a democratic multi-party setting need not result in processes of ethnic outbidding. Quite to the contrary, it might even be a fruitful way for inter-ethnic conflict management. In ethno-political theory it is generally assumed that “the politicization of ethnic divisions inevitably gives rise to one or more ethnic parties. In turn, the emergence of even a single ethnic party ‘infects’ the rest of the party system, leading to a spiral of extreme ethnic bids that destroy competitive politics altogether.”

- Kreuzer, Peter . “Political Clans and Violence in the Southern Philippines,” PRIF Report No. 71. 2005, 46 p. Peace Research Institute Frankfurt, Available at: <http://hsfk.de/downloads/PRIF-71.pdf>.

This article predates the 2009 Maguindanao massacre and political in-fighting in the Muslim region. The author takes the readers to the scene ripe with conflicts arising from, or related to political clans, many of which have connections with the central authority in Manila, or with armed groups like the rebels, thugs, and others. Kreuzer cautions readers that the predominance of violence and use of force in this region is not significantly different from other areas in the Philippines.

- Kuder, Edward M. "The Moros in the Philippines," *The Far Eastern Quarterly*, Vol. 4, No. 2 (Feb., 1945), pp. 119-126. <http://www.jstor.org/pss/2048961>.

"The Moros do refer to themselves, generally, as Islam. But that term like Christian in Europe, indicates only cultural or religious entity, not political. So far as recorded history shows the Moros have never been united, as Moros, under one Moro head, or one Moro government, or even under an external Islamic rule. Studies of their history and our knowledge of them tend to show that it is improbable any union of all of them has ever existed.

- Kulidtod, Zainal D. "Building Sustainable Peace in Mindanao," 2001. <http://iag2001.wordpress.com/policy-brief/building-sustainable-peace-in-mindanao>.

Despite the implementation of these peace initiatives with the active involvement of foreign countries acting as facilitators and monitoring teams, the fact remains that sustainable peace in Mindanao is still a dream for everyone. The Moro problem has not been totally solved. Why is this so? What could be the factors that could explain the success or failure of the government peace efforts towards attaining sustainable peace in the South? This author conducted a study in an attempt to address these questions. The study focused on evaluating the different peace efforts of the Philippine government in Mindanao by identifying some of its perceived strengths and weaknesses, and eventually come up with an Alternative Sustainable Peacebuilding Program.

- Kulidtod, Zainal D. "Perceived Strengths and Weaknesses of GRP Peace Initiatives," *Bangsamoro Studies Occasional Paper* No. 2007-01, 34 p. http://issuu.com/morostudies/docs/ibs_occasional_paper_2007-01_kulidtod.

Prof. Kulidtod, a faculty member of Mindanao State University, presents results of his survey of respondents from the conflict-affected region of Mindanao, based on his analysis of the peace initiatives of the Philippine government toward the Bangsamoro people. Kulidtod uses Lederach's model of peacebuilding through which he views the peace process and makes suggestions on how to arrive at a lasting solution to the conflict that has cost so much for the government and the Moros themselves. Kulidtod is a Maguindanao Muslim.

- Kulidtod, Zainal D. "Perceived Motives, Objectives, Effects and Impact of the All-Out-War Policy of the Estrada Administration Against the Moro Islamic Liberation Front (MILF)". *Dansalan Quarterly* 23, no. 1-4 (January-December 2003): 5-79.
- Kulidtod, Zainal D. "The Moro Problem: Its Perceived Nature, Root Causes and Some Suggested 'Effective' Solutions". *Dansalan Quarterly* 22, no. 1-4 (January-December 2002): 32-99.

- Kulidtod, Zainal D. "Reexamining Phases of Power-Sharing as Applied in the Mindanao Problem," *Autonomy & Peace Review*, Special Edition (2013): 121-203. Transition to the Bangsamoro: Change and Imagination. <http://www.iag.org.ph/index.php/publication/autonomy-peacereview>.

This paper, according to the author, is guided by certain queries: (1) What are the different phases or stages of power sharing? (2) How far have we gone in trying to accommodate the right of the Bangsamoro people to self-determination? (3) What may be the highest possible degree of self-rule or self-determination that can be validly granted to the Moro people under the existing legal framework? (4) How did the grant of self-governance to, and demands of, the Moros interact and evolve?

- Laarhoven, Ruurdje. "The Rivalry of the Dutch and the English over the Maguindanao Sultanate, 1680-1690," *The Journal of History*, Vol 35, No 1-2 (1990): <http://www.ejournals.ph/index.php?journal=TJH&page=article&op=view&path%5B%5D=1372>.
- Lacar, Luis Q. "Familism among Muslims and Christians in the Philippines," *Philippine Studies*, Vol. 43, No. 1 (1995): 42-65. <http://www.philippinestudies.net/ojs/index.php/ps/article/view/648/648>.

Author compares Muslims and Christians on the cultural value of families. He has found that Muslim families scored higher on a familism scale than do Christian families. Some similarities, however, exist such as the concern for the elderly.

- Lacar, Luis Q. "Marital Dissolutions in Iligan City," *Philippine Studies*, Vol. 41, No. 2 (1993):232-241. <http://www.philippinestudies.net/ojs/index.php/ps/article/view/831/826>.

Based on a survey of 850 students in high school and elementary in Iligan City, the author finds that close to 9-10 percent of those who responded to the questionnaire have parents who are separated. He said it "would seem appropriate to suggest a thorough reexamination of the position of the government and the Church toward legalizing divorce in this country."

- Lacar, Luis Q. "The Emerging Role of Muslim Women," *Philippine Studies*, Vol. 39, No. 1 (1991): 3 - 22. <http://philippinestudies.net/ojs/index.php/ps/article/view/924/912>.

Author observes that radical changes have taken place among Muslim. This article indicates the areas of change among Filipino Muslim women; points out some of the important factors that have influenced or propelled these changes, and assesses the wider implications of these changes with regard to the relations of men and women in Philippine Muslim society, and in the various Philippine Muslim institutions such as the family, the Madrasah, the *adat*, and the *Shari-ah*.

- Lacar, Luis Q. "Culture Contact and National Identification Among Philippine Muslims," *Philippine Studies*, Vol. 42, No. 4 (1991): 431-451. <http://www.philippinestudies.net/ojs/index.php/ps/article/view/848/839>.

Here, Lacar validates the thesis that Muslim minority identification with the Philippine society is a function of many factors, among them historical and current experiences related to the Mindanao conflict that sets Muslims and Christians apart. Of particular importance is the social contact of the Muslims with other Muslims, aside from Christian Filipinos. The specific issues pursued in the study were the following:

1. Do the national identification and attachment of Philippine Muslims who have had no culture contacts with Muslim cultures of the Middle East and other Muslim countries in Southeast Asia, differ from those Muslims who have had culture contacts?
2. If there are differences in their national identification and attachment, what aspects of their culture contact experience contribute to the differences?
3. Is the impact of culture contact on national identification and attachment similar for those with the Middle Eastern countries and those in the Southeast Asian countries?
4. Is there any association between absence and/or lack of national identification and attachment with the Philippines and a desire or belief for a separate or autonomous state for Philippine Muslims? Stated differently, do Muslims in the Philippines who do not identify with the Philippines also believe and desire a separate and autonomous state for Muslims in the Philippines?
5. Besides culture contacts, what socio-demographic characteristics of Philippine Muslims help explain differences in their national identification?

- Lacar, Luis Q. "Kabaru: The Impact of Infrastructure Development and Armed Conflict in the Life of a Mindanao Community," *The Journal of History*, Vol. 33, Nos. 1-2 (1988): [http://www.ejournals.ph/index.php?journal=TJH&page=issue&op=view&path\[\]=153](http://www.ejournals.ph/index.php?journal=TJH&page=issue&op=view&path[]=153).

Author describes a small Muslim village known as Kabaru in the predominantly Christian city of Iligan. He relates its history and development with certain events in Mindanao, such as the conflict, that created this ethnic enclave.

- Lacar, Luis Q. "Neglected Dimensions in the Development of Muslim Mindanao and the continuing struggle of the Moro people for self-determination," *Journal of Muslim Minority Affairs*, Vol. 9, Issue 2 (1988): 296 – 310. <http://www.informaworld.com/smpp/title~db=all~content=g773419711>.

- Lacar, Luis Q., Carmelita S. Lacar, and Labi Riwarung. "Muslim Migrant Merchants in Luzon and Visayas: A Terminal Report to the National Council of the Philippines." Iligan City: MSU Iligan Institute of Technology, 1985, 80 p.

This is the final report rendered by Lacar to the National Council of the Philippines (also known as National Research Council of the Philippines-NRCP). A shorter version is available, below.

- Lacar, Luis Q. and Carmelita S. Lacar. "Maranao Muslim Migration and its Impact on Children," *Philippine Studies*, Vol. 37, No. 1 (1989):3-14. <http://www.philippinestudies.net/ojs/index.php/ps/article/viewFile/996/984>.

Authors analyze the reason for migration among the Maranao Muslims of Lanao. They noted an increase in migratory patterns during the past 15 years or so preceding the study. They also observed certain changes particularly among their children in their new places of destination. The migrants reported higher levels of living in their places of destination, suggesting that they have improved economically.

- Lacar, Luis Q., Gabino Puno and Nagamura Moner (eds.). *Madrasah Education in the Philippines and its Role in National Integration: A Book of Readings*, Iligan City: MSU Iligan Institute of Technology, 1986, 336p.

- Lacuesta, Marlina C. with Penelope C. Sanz and Gail T. Ilagan. “Health Research Agenda of Mindanao: A Zonal Report.” <http://www.dlshsi.edu.ph/forms/research/Zonal/Mindanao-Agenda.pdf>.

This zonal report documents the proceedings from the regional consultations for Health Research and Development Agenda Setting in Mindanao.

- Lacuna-Richman, Celeste. “Subsistence Strategies of an Indigenous Minority in the Philippines: Nonwood Forest Product Use by the Tagbanua of Narra, Palawan.” *Economic Botany*, Vol. 58, No. 2 (Summer, 2004): 266-285. Published by: Springer on behalf of New York Botanical Garden Press. Stable URL: <http://www.jstor.org/stable/4256813>.

“Indigenous people, such as the Tagbanua of Palawan Island in the Philippines, are often considered to be experienced and responsible users of natural resources. The Tagbanua have traditionally been involved in the collection of nonwood forest products (NWFPs) both for trade and for subsistence purposes. The proximity of many Tagbanua communities to the forest allows them easy access to NWFPs, although various restrictions, such as distance from markets, legal land issues, and lack of formal education, prevent them from receiving more favorable earnings from the sale of NWFPs. Similarly, increasing access to manufactured products also lessens dependence on NWFPs for food, medicine, and housing purposes, although small incomes prevent extensive conversion to the use of purchased goods. The knowledge and current subsistence-level use of NWFPs by the Tagbanua from the settlement of Boong are described and discussed.”

- Lacuna-Richman, Celeste. “The use of non-wood forest products by migrants in a new settlement: experiences of a Visayan community in Palawan, Philippines,” <http://www.ethnobiomed.com/content/pdf/1746-4269-2-36.pdf>

“Migrants are often constrained by a lack of knowledge regarding their new environment and require new skills for their livelihood. In Palawan, some of these necessary skills and knowledge are related to the collection and use of non-wood forest products (NWFPs), many of which the migrants were previously not familiar with. The predominantly Visayan migrants have been successful in familiarizing themselves with the NWFPs in the surrounding forests, with assistance from some of the local indigenous people, in this case the Tagbanua, and from previous migrant settlers. The NWFPs they know about and the extent of use are presented. Currently, except for almaciga (*Agathis philippinensis* Warb.) resin and house-building materials, NWFPs are considered as supplements to agricultural products, not as main source of either subsistence or income.”

- Lais, Jolly. “The National Oppression in the Philippines Today: The Bangsamoro Revolution, a Struggle for National Liberation.” <http://www.deltagandedemokrati.se/Filer/File/Natl%20Question%20Workshop%20by%20Jolly%20Lais.pdf>.

- “Land Tenure Stories in Central Mindanao,” 210 p. <http://issuu.com/lgsipa/docs/land-tenure-stories-in-central-mindanao>.

- Langman, Lauren and Douglas Morris. “Islamic Terrorism: From Retrenchment to Ressentiment and Beyond,” <http://www.angelfire.com/or3/tss2/islterror.html>.

“Using a Weberian perspective informed by Critical Theory, this paper investigates the interaction of economic, cultural and political causes and potential outcomes of Islamic terrorism. Islam’s decline vis-à-vis Christendom was constrained through three major internal moments: 1) limits to modernity, 2) religious conservatism, and 3) resentment of the West. Islamic societies responded proactively to the rise of the West through two strategies: 1) Westernization and 2) Islamic modernism, which have both been strongly resisted. In the 20th century, due to the internal suppression of secular political movements among other factors, puritanical fundamentalisms such as Wahhabism arose. Fundamentalisms in various religions explain reality by blaming social problems on the departure from religious morality and promise redemption via a return to an idealized community. In face of decline, colonization, and economic stagnation, resentment of the West became widespread in Islam. Fundamentalisms interacting with resentment may turn militant, as in the case of Al Qaeda. A war on terrorism is not likely to end terrorism. To solve the problem of terrorism requires addressing its roots: internal constraints, dictatorships sponsored by the West and the underdevelopment that results from neo-liberal globalization. We suggest terrorism will wane in the face of the evolution of modern Islamic public spheres that might challenge religious conservatism. In wake of 9/11, both moderate and radical religious movements are likely to remain a basis for mobilizing alternative identities to globalization. “

- Van Langenberg, Carolyn. “The Songs of Salanda and Other Stories of Sulu,” (Review Article). By H. Arlo Nimmo. Seattle: University of Washington, Press, 1994.. *Sojourn*, Vol. 11, No. 1 (1996): 170-173.

Van Langenberg examines Nimmo’s narrative from Sulu. Nimmo was then a graduate student who, after a twenty year absence, revisited the island and appalled by the disappearance of the life-style he studied.

- Lanuza, Gerry M. and Cristian Bernadette Gonzales, “The violence of cultural difference: Accommodation and oppositional Practices of Muslim Pupils in a Public Primary school in Metro Manila,” *Social Science Diliman* 6: 1 (January 2008-December 2009): 46-65. <http://journals.upd.edu.ph/index.php/socialsciencediliman/article/viewFile/1978/1866>.

“Primary schools are supposed to provide a haven for young people to learn respect for individual differences and cultural diversity. However, schools often do not acknowledge cultural differences among their pupils or do not consciously consider the dynamics of these cultural differences in the school, which may lead to a simmering violence. This paper is an attempt to document the ways in which minority Muslim pupils in a primary public school develop different strategies of accommodation, assimilation, and resistance to the mainstream culture of the school.”

- Lao, Mardonio L. “Land Conflict and Peasant Unrest at Central Mindanao University, 1946-1974.” *The Journal of History*, Vol. 29 (1988). Available at: <http://www.ejournals.ph/index.php?journal=TJH&page=article&op=view&path%5B%5D=1410>.

Author describes an “abnormal and a seemingly serious incident” on the Central Mindanao University campus, when about 500 bolo - armed peasants into the university reservation in October 1971. He asks: “Why this peasant unrest? It is the quest for the answer of this question that gives conception to and the final birth in the idea of writing this paper. Specifically, the paper will deal on the following points: (1) the issues involved in the peasant unrest at CMU, (2) the

response of the government, and (3) the life of the peasant after the unrest. It is the intention of this brief essay to illustrate that the peasant unrest at CMU was basically rooted in the peasant's desire to regain their ancestral lands which were included in the CMU reservation. It will, therefore, show that the land conflict that culminated in the October peasant agitation can be traced back to the 1946 when, in that year, the site of the school was transferred to Musuan, Maramag, Bukidnon. The plight of the peasants was elevated to the appropriate pedestal of the government, but it took the October 1971 peasant unrest to erupt before the government could take final actions on the issue.”

- Lara, Jr., Francisco J. “Collusion and Collision in Muslim Mindanao,” *Autonomy and Peace Review* Vol. 6.1 (2010): 84-88. Available at http://www.kas.de/wf/doc/kas_20657-1522-1-30.pdf?110128055940.

“The eruption of violence and the declaration of martial law in Maguindanao exposes the dynamics of collaboration and conflict between allies who advance their interests in conditions of war. Without this backdrop the recent declaration of martial law will be perceived as baseless, unnecessary, and rife with hidden agendas. Why should government declare martial law in an area which had been under de-facto military rule over the past two weeks?”

- Lara, Jr., Francisco J. “Rust never sleeps: the corrosive power of Mindanao’s warlord clans,” *Autonomy and Peace Review* Vol. 6.1 (2010): 76-82. Available at http://www.kas.de/wf/doc/kas_20657-1522-1-30.pdf?110128055940.

“An unintended consequence of the Maguindanao massacre was to draw attention to a huge underground economy that undergirds the political authority and legitimacy of Mindanao’s political entrepreneurs. The revelation by US authorities over the palpable impact of ‘narcopolitics’ in the May 10, 2010 elections, and the recent busting of small-scale drug labs in Metro-Manila, Cotabato City, and in several towns of Lanao del Sur underscore this reality, alongside the discovery of a huge cache of arms and ammunition controlled by violent clans.”

- Lara, Francisco Jr. “The New Face of Mindanao’s Strongmen: The Politico-Economic Foundations of Legitimacy in Muslim Mindanao,” *Asian Studies*, Vol. 46 Nos 1-2 (2010): 55-68. <http://www.asj.upd.edu.ph/mediabox/archive/ASJ-48-1and2-2012/Lara%20-%20The%20New%20Face%20of%20Mindanao%20Strongmen%20-%20The%20Politico-Economic%20Foundations%20of%20Legitimacy%20in%20Muslim%20Mindanao.pdf>

The purpose of the paper is to provide empirical evidence to support the claim that the elite bargain happening between the Macapagal-Arroyo administration and local elites was shifting in the direction of local warlords who had acquired influence and power over national electoral elites.

- Lara, Francisco Jr. “The ruthless political entrepreneurs of Muslim Mindanao,” GMA TV, Nov. 27, 2009. <http://www.gmanetwork.com/news/story/177944/news/nation/the-ruthless-political-entrepreneurs-of-muslim-mindanao>.

Lara analyzes the factors that prod politicians and local warlords who are allegedly behind the infamous Maguindanao massacre of 2009. He argues that the nature of Muslim Mindanao’s economy and politics has much to do with the violence in the region.

- Lara, Jr., Francisco J. and Phil Champain. “Inclusive Peace in Muslim Mindanao:

Revisiting the Dynamics of Conflict and Exclusion,” http://www.international-alert.org/pdf/Inclusive_Peace_in_Muslim_Mindanao_Revisiting_the_dynamics_of_conflict_and_exclusion.pdf.

“This paper sets out a case that explains why there is ‘so much conflict in the post-conflict moment’. It argues that at the core of the problem is the exclusionary political economy that is developed and sustained through a complex system of contest and violence. Rebellion-related violence relating to the vertical armed challenges against the infrastructure of the state combines with inter- or intraclan and group violence relating to horizontal armed challenges between and among families, clans, and tribes. These two types of conflict interact in ways that are poorly understood and which sustain conditions serving the interests of those with access to economic and political power and exclude the majority of those in Mindanao from opportunities to improve their lives. The authors argue that the region’s underdevelopment can no longer be ascribed solely to the colonial and post-colonial exploitation of the region and discrimination towards Muslims and indigenous people, but must also be connected to the shifting balance of economic and political power within Bangsamoro society itself.”

- La Viña, Antonio Gabriel M. “Complementary approaches to the Mindanao peace process: From diverse perspectives to a united effort,” *Mindanao Horizons*, Vol. 1 (2010): 47-50. Jointly published by Ateneo de Manila University School of Government and the Institute of Bangsamoro Studies, with support from AusAID. See also <http://www.scribd.com/doc/43483113/Mindanao-Horizons-Vol-1-No-2010-01>.

“A monograph series on peace, justice and development in Mindanao published by the Ateneo de Manila School of Government and the Institute of Bangsamoro Studies through the support of the Australian Agency for International Development.”

- La Viña, Antonio Gabriel M. “Peace and Governance: What are the Options?” *Mindanao Horizons*, 2nd edition, Aug 2011, 1-17. See also <http://www.mindanaopeace.org/news/mindanawon-governance-2nd-edition-mindanao-horizons>.
- La Vina, Enrico Antonio and Lilita Balane. “Timeline: The Abu Sayyaf Atrocities,” Newsbreak, March 2009. <http://www.abs-cbnnews.com/nation/03/31/09/abu-sayyaf-atrocities>.

La Vina and Balane show the various periods of Abu Sayyaf activity starting in 1991 up to 2009. The Abu Sayyaf group has been widely considered as a “terrorist” organization operating in the southern Philippines.

- Legaspi, Edgardo Pedro. “Case Studies of Ethnic Minority Conflicts in Southern Philippines and Southern Thailand,” Paper prepared for the 6th Asia-Europe Roundtable Derry and Letterkenny, 10-12 June 2009. <http://www.fes-asia.org/media/publication/Legaspi%20-%20Case%20studies%20Southern%20Philippines%20and%20Southern%20Thailand.pdf>

“This paper aims to present salient aspects of the ethnic conflicts in Southern Philippines and Southern Thailand, within the context of a broader discussion of analysis and how to address these and similar conflicts in the framework of the Asia-Europe Roundtable discussions. Specifically, it will outline a comparative overview and analysis of these two conflicts, including official approaches under the respective frameworks of each state, and an overview

of the involvement of various external actors in these conflicts.” The paper also provides an overview of the key insurgent groups in Mindanao and southern Thailand.

- Library of Congress. “Muslim Filipinos,” <http://countrystudies.us/philippines/38.htm>.

This article serves as an introduction to the cultural and social constructs of Muslim Filipinos. It is then followed by a breakdown of political issues pertaining to the conflict in Mindanao.

- Legaspi, Edgardo Pedro. “Case Studies of Ethnic Minority Conflicts in Southern Philippines and Southern Thailand,” June 2009. <http://www.sijaonline.org/files/Legaspi%20-%20Case%20studies%20Southern%20Philippines%20and%20Southern%20Thailand.pdf>.

Legaspi makes a comparative analysis of the Muslim issue in the Southern Philippines and Southern Thailand, where brewing Islamic secessionist movements are in place.

- Lillie, Stephen. “Mindanao Peace Process – lessons from Northern Ireland,” September 6, 2011. <http://blogs.fco.gov.uk/stephenlillie/2011/09/06/mindanao-peace-process-lessons-from-northern-ireland/>

Lillie is British Ambassador to the Philippines at the time of this writing. He notes in his blog the British Government’s interest in the Mindanao Peace Process, and offers some personal reflections on this important issue for the Philippines. UK is a member of the International Contact Group in the Mindanao Peace Process.

“The reasons for the UK’s interest in the peace process are straightforward. The Philippines is an important partner for the UK in ASEAN, but it will not achieve its full potential politically or economically while there is violent conflict within its borders. It’s clear too that with our traditional support for human rights, democracy and freedom, Britain should wish to see an end to the injustices and human rights violations that have blighted Muslim Mindanao for many years. There’s another, crucial reason why we are involved – it’s at the invitation of both the main parties to the conflict. In 2008/9, we worked intensively to share best practice from the UK’s own successful experience of conflict resolution in Northern Ireland – a conflict with several centuries more history behind it than Mindanao. Former Prime Minister Tony Blair visited the Philippines; the peace panels of both the Government of the Philippines (GPH) and the Moro Islamic Liberation Front (MILF) visited the Northern Irish capital Belfast and London. When later in 2009 the GPH and MILF decided to set up an International Contact Group of other governments and international NGOs, the British Government was on both their lists, and we willingly accepted the invitation to join. “

- Lingga, Abhoud Syed M. “Assertions of Sovereignty and Self-Determination: Philippine-Bangsamoro Conflict ,” *Mindanao Horizons*, Vol. 1 (2010): 5-24. Jointly published by Ateneo de Manila University School of Government and the Institute of Bangsamoro Studies, with support from AusAID. See also <http://www.scribd.com/doc/43483664/The-Philippine-Bangsamoro-Conflict>.

In this paper, the author discusses the armed conflict between the Philippine government and the Bangsamoro people as rooted in the twin assertions of sovereignty and self-determination. He argues that finding solutions to the current conflict will have to consider these two positions to make the search for peace viable and sustainable in the Bangsamoro homeland.

- Lingga, Abhoud Syed M. “Rethinking Government Policies to get the Peace Process

Moving,” Dec. 4, 2008. Available at:

http://www.mindanaoexaminer.com/news.php?news_id=20081203210554.

“This paper argues that to resolve the problem of the Philippine government with the Bangsamoro in the South there is a need for new political thinking for this is a sovereignty-based problem. The Bangsamoro representative organizations, like the Moro National Liberation Front and the Moro Islamic Liberation Front assert sovereign right over a territory that the government is exercising sovereign power and consider part of its national territory. The political arrangement that can accommodate these contrasting positions is what this paper attempts to explore.”

- Lingga, Abhoud Syed M. “Understanding Bangsamoro Right to Self-Determination,” Institute of Bangsamoro Studies , Occasional Paper No. 2008-03, July 2008.
<http://library.upmin.edu.ph/philmind/bangsamoro/IBS%20Occasional%20Paper%202008-03%20-%20Lingga.pdf>.

Based on many United Nations instruments, Lingga argues that self-determination is a right that the Moro people can enjoy. Citing some sources, Philippine officials (e.g., Chair of the GRP Peace Panel Afafe) are said to recognize this right. Independence is an expression of self-determination that may be adopted if the Bangsamoro want it. The author calls for a UN supervised referendum on the political status of the Bangsamoro after the issue of territory has been resolved.

- Lingga, Abhoud Syed M. “The Aceh Peace Process and Lessons for Mindanao,” *Autonomy and Peace Review* Vol. 3.4 (2007):65-92. In
<http://www.iag.org.ph/cgi-bin/publications/files/final%20journal%20boby%20vol3%20issue%204.pdf>.
- Lingga, Abhoud Syed M. “Bangsamoro Self-Determination,” *Mindanao Journal*, Vol XXIX (2006):75-84.
- Lingga, Abhoud Syed M. “The Muslim Minority in the Philippines.”
<http://www.islamawareness.net/Asia/Philippines/>; also see
http://www.muslimmindanao.ph/islam_phil/muslim%20minority.pdf.

Paper presented during the SEACSN Conference: “Issues and Challenges for Peace and Conflict Resolution in Southeast Asia”, at Shangri-La Hotel, Penang, Malaysia on 12-15 January 2004. It provides a brief overview of the Islamized people in the southern Philippines, who have become minorities in their own lands due to colonial schemes, which have continued to the present.

- Lingga, Abhoud Syed M. “Role of Third Parties in Mindanao Peace Process,”
<http://www.aljazeera.com/Opinion%20editorials/2006%20Opinion%20Editorials/July/7%20o/ROLE%20OF%20THIRD%20PARTIES%20IN%20MINDANAO%20PEACE%20PROCESS%20BY%20Abhoud%20Syed%20M.%20Lingga.htm>.

Paper presented during the International Conference on Peace Building in Asia Pacific: The Role of Third Parties, on July 1-3, 2006 in Khon Kaen, Thailand, organized by the Institute for Dispute Resolution, Khon Kaen University, and Southeast Asia Conflict Studies Network, with support from the Japan Foundation.

- Lingga, Abhoud Syed M. “Democratic Approach to Pursue the Bangsamoro People’s

Right to Self-Determination,” Paper presented in Geneva, Switzerland, July 17, 2002. In <http://www.yonip.com/main/articles/bangsariights.html>.

From the author’s own words: “The Bangsamoro, as people with distinct identity and common culture, and with long history of political independence in the same territory they presently occupy, continuously assert their right to freedom and independence as an expression of their right to self-determination. The liberation fronts, convinced that there is no possibility to regain independence under the Philippine nation state system, choose armed struggle as means to for liberation, while the Bangsamoro civil society prefer to follow the peaceful and democratic tract..”

- Lingga, Abhoud Syed M. “The Mindanao Peace Process: Needing a New Formula,” *Mindanao Journal*, Vol XXVIII (2005): 12-34.

The author echoes his reservation about the role of the Organization of Islamic Conference (OIC) as a third party mediator in the Mindanao Peace Process. He suggests that both the government and the MILF must explore “new formula free from the restrictions imposed by the OIC.”

- Lingga, Abhoud Syed M. “Understanding Rido,” *Autonomy and Peace Review*, October-December 2005, pp. 67-74. Available also at www.morostudies.com/images/stories/Bangsamoro/UNDERSTANDING%20RIDO.pdf.

To resolve the lingering problem in Mindanao, the author proposes that a new political thinking is needed to address the Moro issue. This problem is sovereignty-based, says Lingga, who argues that a political arrangement to accommodate the contrasting position between the sovereign right of the Moro in their territory and the sovereign power exercised by the government over that territory. He then outlines the historical basis of that sovereignty over many parts of Mindanao and Sulu starting during the reign of the sultanates. Among his recommendations are to amend the constitution and institute a power-sharing arrangement with the Moros.

- Lingga, Abhoud Syed M. “Referendum: A Political Option for Mindanao,” *Asian Studies Journal*, Vol. 40, No. 2 (2004):130-137. <http://asj.upd.edu.ph/mediabox/archive/ASJ-40-2-2004/referendummindanao-lingga.pdf>.

Author argues that the best option to avoid war in Mindanao, especially concerning the Muslim separatist movement, is to conduct a referendum supervised by the United Nations. He cites the case of Timor Lester, among other countries, as an example of a successful model where referenda that ended political conflicts.

- Linog, Maria Teresa Sharon C. and Sulpecia L. Ponce. “Children in the Aftermath of Local Conflict in Lanao del Norte.” *Tambara*, Vol 27, No 1 (2010), <http://ejournals.ph/index.php?journal=TAMBARA&page=article&op=view&path%5B%5D=1876>.

“Countries with ongoing conflict or those which experienced a long drawn out war are beset with social problems and economic slowdown. Armed conflict disrupts family life and governance. Local conflict adversely affects the provision of health services, schooling, and public utilities in the immediate vicinity. Relationships among residents are fractured, and existing power structure loses or diminishes its authority. It seems, however, that the direct consequences of war in terms of deaths, injuries, and damage to physical infrastructures prove to be much easier to measure

than the long-term impact of exposure to violence on people's mental health. The prevalence of mental health problems can rise significantly after natural disasters and conflict (Whiteford, 2005). Marcelino, et al. (2000) recorded that since 1986, poverty, human rights violations, evacuations, and terrorism, among others, affected mostly children eight years old and below. A body of literature on children and war documented the travails the young suffer — the trauma and physical violence they experienced. In particular, it is indicated that conflict implicates their ability to learn in school and threatens their chances for long-term psychosocial stability (Machel, 1996).”

- [Liow, Joseph Chin Yong](#). “Muslim resistance in Southern Thailand and Southern Philippines : Religion, ideology, and politics,” Washington, D.C.: East-West Center Washington, *Policy Studies* No. 24 (2006). <http://hdl.handle.net/10125/3524>; ; also <http://www.eastwestcenter.org/fileadmin/stored/pdfs/PS024.pdf>.

The purpose of this study is to investigate the ideological context and content of the conflicts in these two countries insofar as they have pertained to Islam and radicalism. In so doing, it raises three fundamental questions: How and why has Islam gained greater salience in southern Thailand and southern Philippines” Has the complexion and objectives of resistance changed fundamentally as a result? What is the significance of this move to a Islamic register in both countries, and what does it tell us of the conflicts’ trajectories?

- [Liow, Joseph Chinyong](#). “The Fluid Terrain of Islamism in Southeast Asia,” in *NBR Analysis: Aspects of Islamism in South and Southeast Asia*, Vol. 19, Aug. 2008, www.nbr.org/publications/analysis/pdf/vol19no4.pdf.

“This analysis proceeds by first examining trends in religiosity among Southeast Asian Muslims as well as the impact of the forces of transnational Islam. The next section then investigates these trends in terms of the configurations of politics and conflict in Indonesia, Malaysia, southern Thailand, and the southern Philippines. The essay concludes with an exploration of trends and policy implications.”

- Llanes, Ferdinand C. “Destroying Moro Communities: Remembering Bud Dajo and Bud Bagsak,” April 2003. <http://www.oovrag.com/essays/essay2003b-1.shtml>.

Two Accounts of U.S. Intrusions in Sulu in the 1900s. Llanes recounts the two battles in Sulu (Dajo and Bagsak). A modest bibliography on the Muslims and Mindanao is also included in this article. <http://www.oovrag.com/bibliography/bibliography13.shtml>.

- Lobel, Jason William and Labi Hadji Sarip Riwarung. “Maranao Revisited: An Overlooked Consonant Contrast and its Implications for Lexicography and Grammar,” *Oceanic Linguistics*, Vol 48 (December 2009): 403-438. <http://muse.jhu.edu/journals/ol/summary/v048/48.2.lobel.html>.

“This paper revisits Maranao, a Philippine language spoken on the island of Mindanao. In spite of its being the object of foreign inquiry for nearly a century, major errors have persisted in the analysis of its phonology and verb system. However, several now-deceased Muslim Maranao scholars unknowingly deciphered their language's phoneme system in the early 1970s in the process of trying to develop a more ideal orthography than had previously been in use. This breakthrough, unnoticed by linguists until now, allows for revision of the phonological analysis and for a better understanding of its historical development. In turn, such a revision is a prerequisite to the analysis of the morphophonemically complex verbal system, which by its

nature cannot be properly analyzed unless based on a clear understanding of the language's phonological system. Finally, by examining the shortcomings of the nearly one hundred years of studies of the Maranao language, linguists can learn many lessons that, hopefully, will help them avoid making similar mistakes in the future.”

- Lobel, Jason William and Labi Hadji Sarip Riwarung. “Maranao: A Preliminary Phonological Sketch with Supporting Audio,” <http://scholarspace.manoa.hawaii.edu/bitstream/handle/10125/4487/000-lobelriwarung-nosound.pdf?sequence=397>.

“This paper presents a preliminary phonological sketch of the Maranao language in light of the revisions made by Lobel and Riwarung (2009). Over 300 audio examples accompany the paper, to allow for and to encourage further instrumental analysis. It is hoped that this will not only facilitate but also motivate further inquiry into a language with a register-like system in which consonant aspiration or voicing affects the height and tenseness of the following vowel. The possible implications of such analysis may apply not only to Maranao, but also to other languages with similar phenomena of vowel raising and voice register.”

- Lorena, Jose I. “Challenges for Peace and Development in Mindanao,” *Autonomy and Peace Review* Vol. 2.3 (2006): 23-28. In <http://www.iag.org.ph/cgi-bin/publications/files/journal%20vol%204.pdf>.
- Loyre, Ghislaine. “Foreign influences on Muslim rituals,” *Philippine Studies*, Vol. 46, No. 4 (1998). Available at <http://www.philippinestudies.net/>.
- Loyre, Ghislaine. “The Spanish fort of Iligan: 1750-60,” *Philippine Studies*, Vol. 35, No.24 (1987):163-174. <http://www.philippinestudies.net/ojs/index.php/ps/article/view/1164/3563>.

Ms. Loyre traces the building of a Spanish fort in Iligan during 1750, the height of so-called “Moro piracy” in Mindanao and Visayas. The author has spent fieldwork in Lanao and is versed with some Muslim groups like the Maranao and Maguindanao.

- “Lumads and Bangsamoro Communities Bear the Costs of Development Projects that are imposed against their Will,” April 2010. http://indigenouspeoplesissues.com/index.php?option=com_content&view=article&id=4920:lumads-and-bangsamoro-communities-bear-the-costs-of-development-projects-that-are-imposed-against-their-will&catid=62:southeast-asia-indigenous-peoples&Itemid=84.

The Manobo tribe and various Bangsamoro communities in Cotabato opposed the construction of a megadam, the Pulangui V hydroelectric project in Bukidnon, on the ground that it was being imposed against their will, and without their free and informed consent. The affected communities argue that “the Pulangi V Dam will displace them from their ancestral lands, destroy their farms and livelihood, threaten their food security, cause irreversible damage to the environment and the fragile Pulangi river ecosystem. The megadam project will flood various sacred sites of the Manobo and Bangsamoro peoples, including the burial grounds of their common ancestors.”

- Mabagani, Daranda. “Untold History.” <http://home.pacbell.net/sika/goal.html>. (Mabagani is a pseudonym).

- Majul, Cesar Adib. "The Moro Struggle in the Philippines," *Third World Quarterly*, Vol. 10, No. 2, Islam & Politics (Apr., 1988): 897-922. Published by: Taylor & Francis, Ltd. Stable URL: <http://www.jstor.org/stable/3992672>.

The author moves closer to contemporary events to explain the Moro struggle calling for secession from the Philippine Republic. Majul has focused on the dynamics of the peace process that was formalized with the Tripoli Agreement in Libya in 1976 between the Marcos government and the Moro National Liberation under Nur Misuari. The article is rich in details about the personalities involved in the politics of Moro autonomy and secession. The discussion ends with the peace talks with the Cory Aquino government that led to the passing of the new constitution in 1973 that recognizes autonomy for the Muslims in Mindanao.

- Majul, Cesar Adib. "Muslims in the Philippines: A Historical Perspective," <http://www.maranao.com/bangsamoro/index2.htm>.

A foremost and leading scholar of Philippine Muslim studies, Cesar Majul, has written a book *Muslims in the Philippines* (University of the Philippines Press, 1977) that has become like a standard history text for use by college students. This site provides interactive summaries of the important chapters of such book.

- Majul, Cesar A., Islam in the Philippines and its link to China. *Asian Studies*, Vol. 35 (1999). <http://asj.upd.edu.ph/mediabox/archive/Vol35,1999.pdf>.
- Majul, Cesar Adib. "The Moro Struggle in the Philippines," *Third World Quarterly*, Vol. 10, No. 2, Islam & Politics (Apr., 1988): 897-922. Published by: Taylor & Francis, Ltd. Stable URL: <http://www.jstor.org/stable/3992672>.

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- Majul, Cesar Adib. "Islamic and Arab Cultural Influences in the South of the Philippines," *Journal of Southeast Asian History*, Vol. 7, No. 2 (Sep., 1966): 61-73. Published by: Cambridge University Press on behalf of Department of History, National University of Singapore. Stable URL: <http://www.jstor.org/stable/20067572>.

Majul outlines the Islamic and Arabic influences in the southern Philippines in several stages or categories:

1. The coming of Arab traders who did missionary work in Sulu during the thirteenth and fourteenth centuries. Some probably came from China as a stopping place in their commercial activities.
2. The coming of additional influences from Sumatra as recorded in the coming of Rajah Baguinda Ali from Menangkabaw around the end of the fourteenth century. Tradition also claims that Abu Bakr came from Palembang as a stopping place.
3. Commercial contacts with Malacca and Java during the fifteenth century, contacts that might have facilitated the coming of additional influences from theological centers.

4. The coming of religious leaders from the Moluccas during the sixteenth century. Evidences of Javanese missionaries and military alliances with Macassar, Borneo, and the Moluccas to face the threat of the coming of Christianity and the commercial rivalry of European powers.

- Mabry, Tristan James. “Nationalism and Language in Muslim Minority Conflict: A Comparative Study of Language Policy in the Secessionist Politics of Mindanao and Aceh,” University of Pennsylvania ~ International Studies Association, 2005.
www.allacademic.com/meta/p_mla_apa_research_citation/0/6/9/4/7/pages69478/p69478-1.php.

- Macaayong, Habib W. “Trade and Investment in a Globalized Setting: The Philippine Experience in Muslim Areas,” Discussion Paper Series No. 2004-37. Makati: Philippine Institute for Development Studies, 47 p. <http://dirp4.pids.gov.ph/ris/dps/pidsdps0437.pdf>.

- Macabalang, Ali. “Bill infusing Moro history in school curriculum hailed,” *Manila Bulletin*, Aug. 28, 2010. <http://www.mb.com.ph/node/274588/bill-infu>.

Macabalang briefly recounts a bill (HB 270) filed in Congress by Aurora represent Jose Edgardo Angara. Under this bill, Angara proposes for the Department of Education (DepEd) to open and maintain a subject on Moro history, culture, and identity in all levels in both public and private schools across the country.

- MacClintock, Samuel. “Mohammedan Law in Our Possessions,” *Green Bag*, Vol. 21, No. 7 (July 1909): 319-323. Available at:
[http://heinonline.org/HOL/Page?handle=hein.journals/tgb21&div=76&collection=journals&et_as_cursor=28&men_tab=srchresults&terms=\(mindanao\)&type=matchall#353](http://heinonline.org/HOL/Page?handle=hein.journals/tgb21&div=76&collection=journals&et_as_cursor=28&men_tab=srchresults&terms=(mindanao)&type=matchall#353).

Author talks of the datship and Islam in Mindanao, including the *luwaran* code and how it is applied among the Moro people.

- Macansantos, Rosello C. “Rizal and Misuari: Historical Turning Points in Philippine Nationhood.” <http://www.oppapers.com/essays/Rizal-And-Misuari/401867?topic>.

Speaking before a group of Masons, Macansantos offers his analysis of two Philippine nationalists, Jose Rizal (Filipino hero) and Nur Misuari (Chair of the Moro National Liberation Front). He then compares their similarities and differences.

- Macarambon, Hussein Limaco. “Imagining a Map for the ‘New’ Bangsamoro,” *BusinessWorlds* (Yellow Pad), August 25, 2008. In Action for Economic Reforms, <http://www.aer.com.ph>.

In the aftermath of the failed Memorandum of Agreement on Ancestral Domain, author hypothetically argues that the transitional mechanism (that is, the Bangsamoro Juridical Entity) to implement it would “not be conducive to cooperation” with Christians and Lumads because of the “ARMM tragedy.” Thus he calls the MOA-AD as ARMM II after the EDSA II, which calls for lessons to reflect upon.

- Macawaris, Ali G. & Medior P. Mamoko. “The Adverse Effects of the Water Surface Fluctuation of Lake Lanao as a Consequence of Operating Agus 1 Hydro-electric Plant,” <http://lakelanao.com/main/?p=36>. Posted by Anisha on June 15, 2009.

Paper presented to the Seminar on “Man and Environment: The Case of Lake Lanao,” August 16, 1991, Mindanao State University, Marawi City, hosted by the Department of Sociology and/the Office of the Vice Chancellor for Research and Extension. Dr. Ali G. Macawaris was a Professor of the College of Engineering, Mindanao State University Marawi City and served as the Chancellor of MSU Naawan before his demise. Prof. Medior Mamoko is also an Associate Professor at the same college before retiring.

- MacDonald, Charles J-H. “*Urug*. An Anthropological Investigation on Suicide in Palawan, Philippines,” *Southeast Asian Studies*, Vol. 40, No. 4, March 2003. In <http://www.cseas.kyoto-u.ac.jp/seas/40/4/400401.pdf>.

“This paper aims firstly at documenting a unique phenomenon that has been observed and analyzed over a period of 20 years, namely the consistently high occurrence of suicide among a small population of tribal inhabitants of Southern Palawan, Philippines. After a brief sketch of the cultural and social setting of the study, anthropological studies on suicide among tribal and nonindustrial people are reviewed and a quick overview of suicide in Southeast Asia is provided. Aggregate figures are then examined with a view of providing a general outline of voluntary death in Kulbi, Palaan. The yearly rate, one of the highest in the world (as high as 173 per 100,000) is established. Factors that are computed include age, sex, method, and motives. Indigenous concepts concerning personhood, morality, the emotional life, and eschatology are examined next and a sketch of the native conceptual framework is drawn, so as to locate the indigenous view of suicide within this framework. In conclusion, the central problem of the study is restated, namely to understand the overall rate of suicide for a population whose culture does not essentially differ from non-suicide prone neighbors. Several complementary hypotheses are suggested, combining socialization, genetically defined predisposition and wave hypothesis.”

- Madale, Abdullah T. “Muslims: The Misunderstood Filipinos,” *Philippine Studies*, Vol. 46, No. 4 (1998).
- Madale, Nagasura T. “Toward Understanding of the Concept of Bangsa/Bansa,” <http://www.muslimmindanao.ph/conflict1.html>.

This article originally appeared in National Centennial Commission and the Asian Institute of Journalism and Communication. (1999). *Philippine Revolution: The Making of a Nation*. Papers from the Regional Conferences. Manila: NCC and AIJC.

- Madale, Nagasura T. “A Look at Philippine Mosques,” <http://www.ncca.gov.ph/about-culture-and-arts/articles-on-c-n-a/article.php?i=18&subcat=13>.

Author discusses the type and history of mosques used by Philippine Muslims since the time of Karim Mahkdum in Sulu to the present ones in Mindanao. He notes that as in “the early days of Islam, the mosque is the center of the political, religious, and social life of its followers.”

- Madale, Nagasura T. “The Mindanao Conflict and Prospects for Peace in the Southern Philippines,” <http://www.niu.edu/cseas/outreach/pdfs/MindanaoPeace.pdf>.

This article is fleshed out from the larger 2004 report prepared by Susan Russell, Linda Davide-Ong, Rey Ty, Nagasura T. Madale, and Noemi A. Medina for the ACCESS Philippines Project.

- Madale, Nagasura T. “Recipes in the Life of the Maranao,” posted online in 2010.

<http://aratawata.ning.com/profiles/blogs/recipe-in-the-life-of-the>.

This is a survey on the concept of food and practices related to it among the Maranao. It shows rich vestiges of pre-Islamic beliefs and practices, an overlay of Islamic influences in the midst of globalization and commercialization. Suffice it to say that the recipes are intertwined with the life cycle rites and rituals of all aspects of Maranao society and culture: from birth to death. In other words, food cannot be separated with daily life activities because food is life itself.

- Francis C. Madigan, S. J. and Nicholas P. Cushner, S. J. "Tamontaka: A Sociological Experiment," *The American Catholic Sociological Review*, Vol. 19, No. 4 (Dec., 1958): 322-336. Published by: Oxford University Press. Stable URL: <http://www.jstor.org/stable/3708265>.

The authors describe an event that happened in 1872 in Tamontaka, a place about 2.5 miles south of Cotabato City. This paper reports upon field work done during late October 1957 at Tamontaka, an unusual missionary settlement opened by the Spanish Jesuits in 1872 and aborted in 1899. The study attempted to assess the degree of success of this remarkable undertaking. Accordingly, it was mainly based upon interviews with three informants who are among the more alert survivors of the institution. The authors investigated some religious hypotheses derived from the "experiment" whereby Spanish priests purchased the freedom of Moro slave children (including Tiruray) and converted them to Christianity.

- Magallona, Merlin M. "Constitutional Dilemmas in the Creation of Bangsamoro Political Entity," *IBP Journal*, Special issue on Framework Agreement on the Bangsamoro, (Dec 2012): 27-34. <http://www.ibp.ph/downloads/pdf/IBP%20Journal%20Bangsamoro%20Issue.pdf>.
- Magdalena, Federico V. "Moro Autonomy and the Sabah Issue: Problems and Challenges in Mindanao," *Progressio, Journal on Human Development*, Vol 5 (2012), [http://ejournals.ph/index.php?journal=PROGRESSIO&page=article&op=view&path\[\]=9409](http://ejournals.ph/index.php?journal=PROGRESSIO&page=article&op=view&path[]=9409). Also available upon request from the author (fm@hawaii.edu).

The Moros (Muslims) have fought all foreign aggressions since time immemorial, and struggled since the 1970s to chart their own political future. In 1996, the Moro National Liberation Front (MNLF) entered into a peace agreement with the Philippines to grant autonomy in Muslim Mindanao according to an earlier deal brokered by Libya. However, its implementation suffered setbacks. Meanwhile, rival faction Moro Islamic Liberation Front (MILF) has engaged the government in peace talks. Recently, in 2014 both parties signed a peace accord called Comprehensive Agreement on the Bangsamoro. This framework allows for power and wealth-sharing arrangements, a transitional mechanism, and normalization toward a new political entity that will replace the current Autonomous Region for Muslim Mindanao (ARMM). A bill known as Bangsamoro Basic Law has been submitted to Congress to install a new Bangsamoro by 2016. Meanwhile, an old issue came up when the Sulu Sultan's forces (including MNLF fighters) intruded into Sabah in February 2013 to reclaim it since it was only "leased" to the British North Borneo Company in 1878. In 1963, Sabah became a federal state of Malaysia under protest from the Philippines. Now the Sulu sultanate wanted it back, sensing that they were sidelined by the current peace process. The MNLF also felt left out, leading Nur Misuari to declare an independent Bangsamoro Republik. He included Sabah as a territory in that declaration. Moreover, the MNLF had a lethal standoff with the Philippine military in September 2013 when Misuari's loyal troops entered Zamboanga City, causing deaths and destruction. As the

Philippines walks into tightrope diplomacy with Malaysia, it must also put into delicate balance the MILF-MNLF-Sabah triangle. The paper analyzes these issues and challenges, and draws some implications on Bangsamoro autonomy in Mindanao.

- Magdalena, Federico V. “Configuring the Peace Process: Implications for Development and Globalization,” *Mindanao Forum*, Vol. 25, No. 1 (2012): 69-97.
<http://www.ejournals.ph/index.php?journal=MF&page=article&op=view&path%5B%5D=7468>. Also available upon request from the author (fm@hawaii.edu).

“This paper has two aims: (1) explore the ongoing Mindanao peace process involving, as major actors, the Moro Islamic Liberation Front (MILF) and the Philippine government to resolve the sovereignty-based conflict in the south, and (2) discuss some implications for development and constructing a Bangsamoro homeland, in the sense of a nation (or state) emerging, with its own diversity that encompasses various ethnic groups and identities. The paper contends that the peace process is also a cultural issue, besides its obvious political connotation. Hence, this process needs to be framed along the lines of culturalism - moving toward the direction of a multicultural mix sensitive to all ethnicities and respectful of cultural differences - foreground by globalization. Peace and stability are necessary conditions for development, especially so for new nations that confront, and are in turn influenced by the larger global processes. In particular, it proposes that the peace process cover certain grounds for dialogue and offers some policy suggestions toward ending the conflict that has deeply divided Muslim and Christians, and marginalized other indigenous people (Lumads) in the Philippines. It is necessary to develop a “culture of peace” in this formulated homeland tuned in to globalization, both as space shared by diverse ethnic groups who enjoy equity and as locus where they can affirm their status and identity.”

- Magdalena, Federico V. “Dabao-kuo and the Winning of Mindanao,” *Mindanao Forum*, Vol. 22, No. 1 (2009): 1- 20.
https://www.academia.edu/6435239/Dabao_Kuo_and_Winning_of_Mindanao.
Also available upon request from the author (fm@hawaii.edu).

This paper traces the history of Japanese presence in Davao, which came to be known as Dabao-kuo (little Tokyo) during 1903-1935. Their presence came to be viewed as “menacing” and invited attention from the government, and consequently stoked Filipino nationalism that led to the rationalization of settlement policies and projects in Mindanao. At the same time, these settlement projects were also directed in areas inhabited by the Moro population.

- Magdalena, Federico V. “Islam and the Politics of Identity,” 2003. Center for Philippine Studies, University of Hawai’i at Mānoa. Available online at:
<http://www.hawaii.edu/cps/identity.html>.

From a lecture delivered at the University of Hawai’i at Mānoa on November 2003. The article traces the history of the Islam in Mindanao in the context of Southeast Asia, and discusses identity as one among the contentious issues why the Moro rebellion has persisted to this day.

- Magdalena, Federico V. “Ethnicity, Identity and Conflict: The Ethnogenesis of the Philippine Moros,” *Mindanao Journal*, Vol. 24 (2001): 73-88. Available upon request from the author (fm@hawaii.edu).

The object of this paper is to describe how ethnicity is formed by or responds to conflict, using the case of the Moros (for Muslims) in the Mindanao region, a minority community of about five

percent of the Philippines' 60 million people. That figure translates to some 3 million people, which is about the size of the population of Singapore. In this paper, conflict is taken as an outcome of intergroup relations based on two levels of dialectics: one, physical confrontation in which members of one group attempt to injure or eliminate those from another group, and second, ideological clash in which two cultures or world views are trying to incorporate each other. The ideological conflict is particularly relevant in the Philippine case, considering the historical underpinnings of state formation and Filipino character, which consequently gave shape to the unique Moro identity among the Muslims in the south.

- Magdalena, Federico V. "The Peace Process In Mindanao: Problems and Prospects," *Southeast Asian Affairs* (1997), pp. 245-259. Published by: [Institute of Southeast Asian Studies \(ISEAS\)](http://www.iseas.edu.sg/). Stable URL: <http://www.jstor.org/stable/27912181>.

This article analyzes the prospects of the peace process in Mindanao at the time the 1996 Peace Agreement was signed between the Moro rebels under Nur Misuari and the administration of President Fidel Ramos.

- Magdalena, Federico V. "Moro-American Relations in the Philippines," *Philippine Studies*, Vol. 44, No. 3 (1996): 427-438. <http://www.philippinestudies.net/ojs/index.php/ps/article/view/686/687>.

A deadly triangle of relations between Moro-Filipino and Americano is demonstrated by the author as a consequence of historic nation-building in Mindanao. In particular, Moro-American relations have affected the way Moros responded to overtures to make Mindanao integral to the growing Philippine state, and obstructed the grant of early independence from the United States. Here, the author also discusses the movement to annex Mindanao as a permanent territory of the United States and its implications on the ethnic relations between Muslims and Christian Filipinos. The annexation agenda was spearheaded by American businessmen and officials sympathetic to the Moros, with support from some Moro leaders themselves who were classified as "Americanistas" as opposed to the "Filipinistas."

- Magdalena, Federico V. "Population Growth and the Changing Ecosystem in Mindanao." *Sojourn*, Vol 11 (1996). Publication of Singapore's Institute of Southeast Asian Studies. [http://www.ncbi.nlm.nih.gov/pubmed/12292068?log\\$=activity](http://www.ncbi.nlm.nih.gov/pubmed/12292068?log$=activity).

A slightly different version appears with the same title in *Philippine Quarterly of Culture and Society*, Vol. 25, No. 1/2, Special Issue: Environment, Society and History (March/June 1997): 5-30. <http://www.jstor.org/stable/29792211>.

"Mindanao is the second largest island in the Philippines. Once considered the greenest spot on earth, it has since been highly exploited. This paper discusses the changing ecosystem of the island as a result of rapid population growth since the early 1900s. Not much is known about Mindanao before 1900. From 1913, however, population grew on Mindanao as the American colonial government established agricultural colonies to open up the south for trade and development. Colonial settlement together with migration and natural population increase led to environmental resource degradation and the displacement of indigenous communities such as the Moros and Lumads. Legal and illegal logging and rampant kaingin agriculture have also stressed the environment. The opening of the Mindanao frontier, Philippine development, the Great Migration, incursion of the Mindanao upland, deforestation, the displacement of indigenous communities, and the possible maintenance and rehabilitation of the ecosystem are discussed."

- Magdalena, Federico V. "Intergroup Conflict in the Southern Philippines: An Empirical Analysis." *Journal of Peace Research*, Vol. 14, No. 4 (1977): 299-313. Available at: <http://www.jstor.org/stable/422883>; also <http://www.jpr.sagepub.com/cgi/content/refs/14/4/299>.

"This study explores the utility of social-psychological factors, inferred from aggregate or ecological data, which had brought about (or depressed) the emergence of intergroup violence between Muslims and Christians in Mindanao, Philippines in the early 1970s. Eight variables underlying the theme of social strain or tension were selected and analyzed (by MSA-1) for 80 municipalities, half of which were violent and the other half, nonviolent. A violent community was one which experienced physical manifestations of civilian attacks and depredations on either Muslims or Christians, resulting in death, injury, and destruction of property around 1970 to 1972, and confirmed by newspaper reports. Five variables were found to be facilitators of violence, namely: relative deprivation, Muslim displacement, size of Muslim population, rate of uneducated population, and tenancy. The remainder were considered inhibitors, namely: size of Christian population, land ownership, and farm population. Some interpretive conclusions were attempted and implications for policy drawn."

- (Majul, Cesar) "Islam and Philippine Society, Writings of Cesar Majul." *Asian Studies*, Vol. 46 Nos. 1-2 (2010). <http://asj.upd.edu.ph/index.php/archive/159-asian-studies-46-1-2-2010>.

Ten articles of Majul reprinted here. Among them are the following:

- Majul, Cesar Adib. "A Historical Background on the Coming and Spread of Islam and Christianity in Southeast Asia," *Asian Studies*, Vol. 46 Nos 1-2 (2010): 34-47. <http://asj.upd.edu.ph/mediabox/archive/ASJ-46-2010/Spread%20of%20Islam%20in%20SEA.pdf>.

"An all too common feature of history has been the spread of such externally-introduced cultural institutions as religion. In Southeast Asia, for instance, the spread of Islam and Christianity had served to induce the peoples in the region to conceive of themselves as part of wider human communities, thus transcending the limitations of race, language, region, and geography. Yet, paradoxically, Islam and, to a lesser extent, Christianity had provided those very elements of identity which played a large part in the struggle of the Malay peoples against foreign domination."

- Majul, Cesar Adib. "The role of Islam in the History of the Filipino People," *Asian Studies*, Vol. 46 Nos 1-2 (2010): 65-77. <http://asj.upd.edu.ph/mediabox/archive/ASJ-46-2010/Role%20of%20Islam.pdf>.

Manjul's article focuses on the conception of a national community in the Philippines as well as the integration of individuals, as well as minority ethnic and religious groups into an overarching national community. Majul highlights issues with identifying with the Philippine national community such as common ideology or an agreement on how an ideology is to be created or determined.

- Makinano, Merliza M. and Alfredo Lubang. "Disarmament, Demobilization and Reintegration: The Mindanao Experience," February 2001. http://www.international.gc.ca/arms-armes/isrop-prisi/research-recherche/intl_security-securite_int/makinano_lubang2001/index.aspx?view=d.

This study is commissioned by the Canadian Department of Foreign Affairs and International Trade to address the following issues:

1. What factors have driven the separatist conflict in Mindanao?
2. Through what vectors have small arms and light weapons typically flowed into Mindanao?
3. What policy instruments has the Philippine government used to stem this flow, and to reintegrate the Muslim separatists on Mindanao? What role did outside agencies/states play in this regard? What were the strengths and weaknesses of the central government's approach to disarmament and demobilization, and to what extent can this be considered responsible for the level of success experienced by this effort? What role did sub-national community and other groups play in this regard?

The study concludes with a brief look into the possible roles of peace organizations, religious institutions and local educational institutions towards effective DDR efforts in Mindanao.

- Makol-Abdul, Pute Rahimah. "Colonialism and Change: The Case of Muslims in the Philippines," *Journal of Muslim Minority Affairs*, Vol. 17, Issue No. 2 (1997): 311-323. <http://www.tandfonline.com/doi/abs/10.1080/13602009708716379>.

The author examines the changes and impact brought about by two successive colonial powers, Spain and the United States, on the Philippine Muslims. She argued that colonialism has far-reaching implications on the Muslims as they underwent social, economic, and political transformation.

- Mala, Jaylah A. "The Bangsamoro Culture is here to stay," http://www.maranao.com/index.php?option=com_content&view=article&id=107:the-bangsamoro-culture-is-here-to-stay&catid=42:jaylah-mala&Itemid=82.

"The Bangsamoro Culture if Here to Stay" discusses adaptability yet maintenance of Bangsamoro culture. Mala warns that despite adaptability it is important to still practice pre-colonial culture. According to the author, this culture is tight-knit and able to maintain its sense of community even outside of its native lands.

- "(The) Maguindanao Massacre and the Rise of Warlord Clans," Special Issue of *Autonomy and Peace Review*, Vol. 6, No. 1 (January-March 2010). Available at http://www.kas.de/wf/doc/kas_20657-1522-1-30.pdf?110128055929; also http://www.kas.de/wf/doc/kas_20657-1522-1-30.pdf?110128055940.

Seven articles deal with the November 2009 massacre that killed at least 57 persons in an election-related violence in Maguindanao town. These are: "The Maguindanao Massacre and the Making of the Warlords," *Fr. Eliseo R. Mercado, OMI*; "The Maguindanao Massacre, Perspective from Political Science," *Miriam Coronel Ferrer*; "The Maguindanao Massacre, the Bangsamoro Problem and the Peace Process," *Soliman M. Santos, Jr.*; "CAFGUs, CVOs and The Maguindanao Massacre," *Rommel C. Banlaoi*; "Rust never sleeps: the corrosive power of Mindanao's warlord clans," *Francisco J. Lara Jr.*; "Collusion and collision in Muslim Mindanao," *Francisco Lara Jr.*; "Healing Communities, Reclaiming Traditions: Legal Pluralism, Islamic Revivalism, and Emerging Ethno-Based Peace and Development Strategies in Mindanao," *Alber Ahmad Husin*.

- Malang, Zainuddin S. "Examining the Nexus between Philippine Constitutionalism and

the Mindanao Conflict,” *Autonomy and Peace Review*, Vol. 3.4 (2007):11-24.
<http://www.iag.org.ph/cgi-bin/publications/files/final%20journal%20boby%20vol3%20issue%204.pdf>; see also
<http://morolaw.blogspot.com/search/label/Mindanao%20Conflict%20and%20Mindanao%20Peace%20Process%3A%20Backgrounder>.

In discussing the “Exploratory Talks” of September 2006 between the Government of the Republic of the Philippines (GRP) and the Moro Islamic Liberation Front (MILF), Malang examines the issue of the Philippine Constitution’s role in the resolution of the conflict in Mindanao. He argues that regardless of the constitution, the determining factor in resolving the conflict is the engagement of “the negotiating parties.” He cites the issue with negotiations is the GRP believes the conflict must be resolved constitutionally but the MILF contends that the constitution has irreconcilable limitations.

- Malang, Zainuddin S. “Calling Peace Mediators to Account III: Asking the Hard Questions,” <http://morolaw.blogspot.com/2007/05/calling-peace-mediators-to-account-iii.html>.

In Malang’s article, he writes that when mediating rights for self-determination, one must keep into account whose agenda is really being pushed forward in the process. Even the Organization of Islamic Conference, OIC, that functions to protect the interests of Muslims can have its biases that impact the engagement of the agreements regarding Mindanao and as a result can ensue conflict. Malang gives the example in which a moderator prevents a confrontation about some of the issues involved in the conflict and Malang recognized this to be a fundamental issue in mediation: not only do mediators have to be held accountable but first and foremost the main concern of all should be addressing the problems of self-determination.

- Malang, Zainuddin S. “Condemning the Basilan Encounter,” <http://morolaw.blogspot.com/search?q=condemning+the+basilan+encounter>

In his article, Zainudin S. Malang recalls lessons learned from “the Basilan Encounter” of beheading of Philippine Marines. He states that, “we must be prepared to condemn any and all acts of barbarity and cruelty.” At the core, he approaches it with a human rights framework: there was this atrocity against the Marines but overall there is an imbalance of reporting of atrocities committed against Moros compared to others. However, he points out that we should ALL be condemning ALL atrocities. He contends that Moros do speak out against atrocities committed by other Moros and that if the non-Moro Filipinos understood that, they might not oppose the general Moro population. He also argues that if Moros see Christian’s speak up against atrocities committed against Moros, that Moros would not be so against Christians. In all, we need to consider any atrocities in the context of larger “physical, political, economic, and cultural violence” against Moros in the

- Malang, Zainudin. “Charter Change and the Mindanao Peace Process,” Mindanao Forum, Special Report No. 2 February 8, 2006.
<http://www.iag.org.ph/cgi-bin/publications/files/chacafinal2.pdf>.

“New constitutional arrangements are required to restructure the relationship between the Republic and the Bangsamoro. Yet, prescribing federalism as the new constitutional arrangement may imply unilateralism on the side of Manila that may actually preempt peace agreements or prejudice political solutions as a result of peace talks. Charter change must also be viewed from the perspective of the Mindanao peace process, especially since the clash between Islamic

concepts and existing constitutional principles has yet to be resolved. Treaty constitutionalism and the “one country, two systems” concept are alternative constitutional approaches that should be explored.”

- “Malaybalay Declaration: Our opposition to plunder and militarization of Lumad communities in Northern Mindanao,” Dec. 2010. <http://www.aippnet.org/home/daily-sharing/359-malaybalay-declaration-our-opposition-to-plunder-and-militarization-of-lumad-communities-in-northern-mindanao>.

In this declaration, the Lumads from Bkidnon, Misamis Oriental, Agusan del Norte, and Agusan del Sur unite under the Kalumbay Regional Lumad Organization. They recognize that the war in Mindanao is generally not a war of religions but a war for control over the vast resources of the island.

- Mallari, Francisco. “Muslim Raids in Bicol, 1580-1792.” *Philippine Studies*, Vol. 34, No. 3 (1986): 257–286. <http://philippinestudies.net/ojs/index.php/ps/article/view/1238/3892>.

The author attempts to unravel some historical events that transpired from about 1580 to 1792 in a relatively remote region known as Bicolandia. These events consist mostly of the Bicolano's response to the recurrent incursions of Muslim raiders upon their peaceful shores. How did the Bicolanos defend themselves against Muslim attacks from about 1580 to 1792? Their responses were as varied as their needs but easily fall under clear categories.

- Manulat Jr., Eugenio J. “Effect of Global Economic Liberalization on Manufacturing Firms in Muslim Areas,” DISCUSSION PAPER SERIES NO. 2005-08. Oct 2004, 76 p. <http://dirp4.pids.gov.ph/ris/dps/pidsdps0508.pdf>.

“Economic globalization and liberalization is the trend in the contemporary time as a result of growing interdependencies of the nations of the world in terms of social, economic and business securities, and developments. This trend called for the global cooperation among nations. As a consequence, many regional associations have been created for mutual economic cooperation. These include the Asia Pacific Economic Cooperation (APEC), and the Brunei, Indonesia, Malaysia and the Philippines-East Asia Growth Area (BIMP-EAGA).

Like the previous governmental administration in the Philippines, the Estrada administration also upholds the supportive policy of the government on economic globalization and liberalization. The Philippine government has been providing strategies in its national development plans so that the national economy with the private enterprise could participate competently and productively in the global economic processes.”

- Mapupuno, Basari. “1996 GRP-MNLF Final Peace Agreement: A Backgrounder,” *Autonomy and Peace Review* Vol. 2.3 (2006): 9-22. In <http://www.iag.org.ph/cgi-bin/publications/files/journal%20vol%204.pdf>.
- Matuan, Moctar I. “Inventory of Rido in Lanao del Sur (1994-2004),” *Mindanao Journal*, Vol XXIX (2006): 1-52.
- Maulana, Nash. “Mindanao Movements,”

http://bugsnbytes.tripod.com/bb_newsletter_0004_07.html.

In 2000, Nash Maulana discusses the then movement for federalism in the Philippines which will create states throughout each region. In doing so, debates of Moro independence resurface, including legal documents “asserting Moro sovereignty.” Here Maulana also recalls decolonization movements that “recognize... indigenous nations” being petitioned in the U.N. and claiming that “moroization” functions “as an effective colonial and neocolonial tool in systematically dismantling the foundation of ‘natural nations’ in Mindanao and Sulu—the Sultanate—in favor of the Philippine Constitutionalism structure that made up the ‘contrived nation.’ ”

- Marawi City Confederation of Supreme Student Councils. “An Open Indignation Letter Addressed to Philippine President Benigno ‘Noynoy’ Aquino III,” <http://www.scribd.com/doc/40576015/Bangsamoro-Manifesto-of-Indignation-for-Pnoy>.

Several youth organizations led by Marawi City Confederation of Supreme Student Councils signed a petition on Oct. 15, 2010 addressed to Pres. Benigno Aquino III regarding their position on the peace talks between GPH and MILF. In particular, they lament the “reversal” of government policy under Aquino, whose election sent signals for a new hope in the peace negotiations.

- Marohomsalic, Nasser A. “The Framework Agreement on the Bangsamoro: Towards Hurdling the Constitutional Obstacle to Moro Self-Determination,” *IBP Journal*, Special issue on Framework Agreement on the Bangsamoro, (Dec 2012): 1-26.

<http://www.ibp.ph/downloads/pdf/IBP%20Journal%20Bangsamoro%20Issue.pdf>.

- Marr, Timothy. “Diasporic Intelligences in the American Philippine Empire: The Transnational Career of Dr. Najeeb Mitry Saleeby,” *Mashriq and Mahjar: A Journal of Middle East Migration Studies*, Vol. 3 (Spring-Summer 2014): 78-106.

<http://faculty.chass.ncsu.edu/akhater/Mashriq/Issues/Issue%203/Marr,%20Tim.pdf>.

“This article assesses the complex career of Najeeb Saleeby (1870-1935): a Lebanese Protestant physician who became naturalized as a U.S. citizen while serving the American colonial occupation of the Philippines. Saleeby was valued as a cultural intermediary whose facility with Arabic and Islam empowered his rise as the foremost American expert on the Muslim Moros of the southern Islands of Mindanao and Sulu. Saleeby’s story dramatizes the political advancement possible for an educated “Syrian” who aligned his mission with the American “duty” of teaching self-government to the Filipinos. However, his own background as a migrant from Asia and his sympathy for Moro history and culture raised unfair suspicions about his ultimate allegiance. Dr. Saleeby never settled in the United States but dedicated his whole career to the welfare of the Filipino peoples through his medical profession, his post-colonial advocacy for bilingual education, and his criticism of how imperialism compromised American democracy.”

- Marr, Timothy. ““Our Mohammedan Wards”: Bishop Brent and the Mission of the Moro Educational Foundation in Sulu” Paper presented at the annual meeting of the American Studies Association Annual Meeting, Hilton Baltimore, Baltimore, MD, 2013-05-06. http://citation.allacademic.com/meta/p524021_index.html.

This paper revisits a celebrated industrial and agricultural school founded by Episcopalian Bishop Charles Brent in Jolo. The school was supported by American philanthropists, operated between

its opening in 1916 and the time it was taken over by Japanese during WWII and then absorbed into the public school system of the new Philippine nation.

- Martin, G. Eugene and Astrid S. Tuminez. “Toward Peace in the Southern Philippines: A Summary and Assessment of the USIP Facilitation Project, 2003-2007.” Special Report 202, February 2008. Washington, D.C.: United States Institute of Peace.
<http://origin.usip.org/pubs/specialreports/sr202.pdf>; see also
<http://www.ciaonet.org/wps/usip10683/usip10683.pdf>, and
<http://www.usip.org/files/resources/sr202.pdf>.

“The Muslim inhabitants of Mindanao and Sulu in the southern Philippines, known as Moros, have resisted assimilation into the Christianized national culture for centuries. Since Spanish colonial times, Moros have been marginalized from Philippine society, politics, and economic development. Moro-dominated areas have suffered from the effects of war, poor governance, and lack of justice. High crime rates, internal clan-on-clan conflicts, and corruption and abuse by local leaders also beset Moro communities. For nearly four decades, Moros have rebelled against the Philippine government and sought self-determination. The rebellion was led first by the Moro National Liberation Front (MNLF) and then by the Moro Islamic Liberation Front (MILF). In 2003, the U.S. State Department, seeking to prevent international terrorist groups from exploiting the conflict in the Philippines, engaged the United States Institute of Peace (USIP) to facilitate a peace agreement between the government of the Republic of the Philippines (GRP) and the MILF. The State Department felt that the Institute’s status as a quasi-governmental, “track one-and-a-half” player would allow it to engage the parties more broadly than an official government entity could. To accomplish its mandate, USIP launched the Philippine Facilitation Project (PFP).

- PFP faced many difficulties at the outset. The Malaysian government had served as host and facilitator of the GRP-MILF peace talks since 2001 and opposed an American presence at the negotiating table. Moros suspected USIP’s presence, motives, and relationship with the U.S. government. USIP, lacking a permanent base in Mindanao, also faced challenges in establishing strong channels of communication with the GRP, MILF, and civil society. Multiple changes in the composition of the GRP negotiating team, and divergent perspectives and agendas within the Moro leadership and communities further complicated the peace facilitation effort. At times, senior GRP officials’ lukewarm support for an equitable and effective peace agreement hampered the efforts of skilled and committed negotiators. Corruption and criminality among the Moros, exacerbated by centuries-old clan loyalties, created other hurdles.
- Despite the challenges, USIP managed to build productive relationships with both the GRP and the MILF, helped the parties come up with creative solutions to stubborn issues of ancestral domain, and started dialogue between disparate Moro ethnic groups. PFP’s multifaceted approach included directly sharing lessons learned by principals from other conflict areas around the world; training civil society leaders in conflict management; promoting interfaith dialogue and cooperation via the Bishops-Ulama Forum; supporting the training of Mindanao history teachers on teaching a historical narrative that is more inclusive of the Moro experience; and launching dialogue among young Moro leaders. To improve media coverage of the conflict, PFP held two training workshops for media representatives. It also conducted six workshops on conflict management, negotiation, and communication for Philippine military officers.
- Through its activities, USIP introduced concepts and approaches that were useful to both government and MILF peace panels. It helped inform the Philippine population, and elites in Manila in particular, of issues underlying the conflict in Mindanao, while presenting potentially viable means of resolving them. The Institute’s efforts have added marginally to more balanced

media coverage. USIP funding supported the publication of policy papers, which were distributed to scholars, analysts, journalists, and policymakers. USIP also sponsored educational materials for use in Philippine schools.

- Philippine economic progress and U.S. counterterrorism objectives will remain precarious until the Mindanao conflict is resolved. The roots of conflict in Mindanao are primarily political, not economic or religious. Preference for military “solutions” will likely miss the delicate nuances of intergroup conflict and could even worsen the situation. To move the peace process forward, U.S. policymakers must give higher priority to the GRP-MILF negotiations and commit to working with both parties long enough to reach an agreement and implement it. The Philippine government, for its part, will need to muster the political will to address Moro grievances more effectively, especially on land claims, control over economic resources, and political self-governance. When an agreement is reached, implementation will require long-term monitoring by a committed international body. Today’s complex diplomatic landscape increasingly requires new tools and techniques of conflict management, including quasi- and nongovernmental actors, to accomplish U.S. foreign policy goals. Because of its ability to deal with nonstate actors and sensitive issues underlying civil conflict, USIP can be a useful instrument for advancing U.S. interests.”

- Martin, G. Eugene and Astrid S. Tuminez. “Obstacles to peace in Mindanao,” Aug. 5, 2008. <http://www.abs-cbnnews.com/views-and-analysis/08/05/08/obstacles-peace-mindanao-eugene-martin-and-astrid-tuminez>.

The authors contend that the current political will (under Gloria Macapagal Arroyo’s administration) is insufficient, given the strong opposition of the Christian constituency against the draft of the peace agreement to end the Bangsamoro conflict. They also say that the president has only expended minimal political capital to move the peace process forward, unlike the previous administration (under Fidel Ramos). The risk to the peace process is greater now because the three branches of government are not in synch with the peace agenda of Arroyo.

- Masa, Eduardo M. “Luwaran, Maguindanao Code of Laws: Its Role in Fostering National Unity.” *The Journal of History*, Vol. 35, Nos 1-2 (1990): Available at: <http://www.ejournals.ph/index.php?journal=TJH&page=article&op=view&path%5B%5D=1377>.

“The article presents a description of Lurawan- its origin; content and role in fostering National Unity.”

- Mastura, Ishak V. “Bangsamoro: A Triumph of Western Diplomacy,” *Small Wars Journal*, January 3, 2013. <http://smallwarsjournal.com/jrnl/art/philippines-bangsamoro-a-triumph-of-western-diplomacy>.

This article focuses on the use of Western diplomacy tools between the Philippine government and the Moro Islamic Liberation Front to facilitate peace. Mastura states that the negotiating parties “took lessons from the Northern Ireland peace process, Aceh peace process, South Sudan peace process, devolution in Scotland, power-sharing in Catalonia and Basque Country, and dealt with experts and lessons on conflict zones from other parts of the world from Colombia to Myanmar.”

- Mastura, Ishak. “Security for Economic Growth: Ethnic Conflict and the U.S. in Southern

Philippines,” April 2007, 35 p. Available at:
http://www.niu.edu/CSEAS/current_initiatives/PYLP/SecurityForEconomicGrowth_Mastura.pdf.

This paper was written on April 10, 2007 as background material for bidders for the Growth with Equity in Mindanao Program 3 of USAID, who interviewed the author in Cotabato City as resource person. At the time of writing this article, the author was the Regional Cabinet Secretary of the Autonomous Region for Muslim Mindanao.

- Mastura, Ishak. “The Two Faces of Counterterrorism Strategy in Mindanao,” <http://morolaw.blogspot.com/search/label/Mindanao%20Conflict%20and%20Mindanao%20Peace%20Process%3A%20%20Backgrounder>.
- Mastura, Ishak. “Philippines: The ‘Cassandra Predicament’ in Mindanao and ‘Legitimacy Crisis’ of the State.” *Autonomy & Peace Review*, Vol. 7 (January-March 2011): 43-65. In <http://www.iag.org.ph/cgi-bin/publications/files/Volume%20No%207%20Issue%20No%201%20%20Jan-March%202011.pdf>; also http://www.kas.de/wf/doc/kas_29907-1522-1-30.pdf?120116083445.

This article discusses the implications that the internal Philippine conflict has with the rest of the world. It discusses the military presence of the United States in the southern Philippines with regard to its significant location in terms of exerting the most leverage on China as well as the Philippine government. It underlines the importance of reaching an agreement between the Philippine government and the Muslim insurgents through comparing the conflict with that of southern Thailand.

- Mastura, Ishak. “ARMM Fiscal Decentralization and Bangsamoro Economic Development,” *Autonomy and Peace Review, A Quarterly Publication of the Institute for Autonomy and Governance*, Vol. 4, no. 2 (April-June 2008).
- Mastura, Ishak. “Why is the Mindanao (Moro) Conflict ‘intractable’? The Role of International Community in its Resolution,” *Autonomy and Peace Review, A Quarterly Publication of the Institute for Autonomy and Governance*, Vol. 4, no. 2 (January-March, 2008): 91-98. <http://www.iag.org.ph/cgi-bin/publications/files/Final%20Body.pmd.pdf>.
- Mastura, Ishak. “Diminishing Returns for US in Philippine Engagement Except in Mindanao.” <http://morolaw.blogspot.com/2007/09/diminishing-returns-for-us-in.html>.

In this blog, Mastura discusses how the U.S. relationship to the Philippines is especially through Mindanao. While the U.S. maintains a presence in Mindanao, it is also looking at other Southeast Asian nations as potential allies, in part as they don’t depend on a relationship with China whereas the Philippines does. Mastura discusses how the “political instability” of Mindanao (i.e. between Moro groups and the Armed Forces Philippines) contributes to how the U.S. justifies and conditions their sustained presence. He describes how the U.S. takes advantage of ambiguities of things like “ungoverned territories” and also takes advantage of other vulnerabilities such as the need for economic development. He points to the common cited reasons of U.S. investment and presence in Mindanao: Mindanao as a strategic location providing pathways to other nations and for its natural resources.

- Mastura, Ishak. “The Two Faces of Counterterrorism Strategy in Mindanao.” <http://morolaw.blogspot.com/2007/06/two-faces-of-counterterrorism-strategy.html>

In his blogpost, Ishak Masura highlights a contradiction: there are claims that counterterrorism efforts are mostly done through “law enforcement and intelligence” yet at the same time, there are calls for militarization in “ungoverned spaces.” Even further, Mastura points out that U.S. military training with the Philippine military to “pursue” groups like Abu Sayaf is a actually redirected to suppressing “Moro rebel groups fighting for legitimate Moro grievances.” Ultimately Mastura calls for militaries to work with Moros, not against them.

- Mastura, Ishak. “[Geopolitical Games and Malaysian Mediation in the Philippines.](http://www.jsia.edu.in/JJIA/PDF/Ishak%20Mastura.pdf)” <http://www.jsia.edu.in/JJIA/PDF/Ishak%20Mastura.pdf>.

“This article assesses the complex strategic environment prevailing in East and Southeast Asia, where a ‘vacuum war’ may be underway between China and the United States, with the southern Philippines as the bone of contention. The author argues that Malaysia is a keystone player in the peace process in Mindanao region of the Philippines and that it has a convergence of interests with the U.S. Malaysia’s involvement as a peace mediator between the Philippine government and the Moro Islamic rebel movement is driven by Kuala Lumpur’s own territorial agenda and is not necessarily in alignment with the aims of the Philippines itself. The article delves into the various geopolitical calculations of major players in the Philippine conflict and demonstrates how peace-making diplomacy can open doors for strategic domination by great powers.”

- Mastura, Michael O. “Bangsamoro History and the Quest for Future Status,” *Policy Forum*, March 2011. Cotabato City: Institute for Autonomy and Governance. Available at <http://www.iag.org.ph/cgi-bin/publications/files/Bangsamoro%20History%20and%20Quest%20for%20Future%20Status.pdf>.

As the peace talks between the Philippine government and the MILF resumes, Mastura, a senior member of the Moro panel presents his views during the Forum sponsored by the Center for People Empowerment in Governance (CenPEG) and the UP Institute of Islamic Studies (UPIIS) on March 23, 2011 at the UP Diliman, Quezon City.

- Mastura, Michael O. “Bangsamoro Governance: Culture of Co-Existence in Islam,” *Mindanews*, June 15, 2009. http://www.mindanews.com/index.php?option=com_content&task=view&id=6519.

Author recounts his experience travelling with the MILF delegation to Turkey. In this article, he describes Turkey’s millet system functioning historically as a form of autonomy: “This community system in dealing with people of different cultures and religions under the same political order and social domain enabled the culture of co-existence in Islam as a natural human condition. When we look at the current context of relationships between the Muslim majority and non-Muslim minorities, the millet provided freedom not only in the field of religion and worship, also in the areas of civil law and politics. How far modern Turkey inherited the culture co-existence? Which new instruments it has developed to consolidate this culture within its national boundaries under the Westphalian system?”

- Mastura, Michael O. “Comments on The MOA-AD Supreme Court Decision.”

2008(?), 41 p. <http://www.muslimmindanao.ph/Comments%20on%20the%20MOA-AD%20Supreme%20Court%20Decision.pdf>.

Mastura, a senior peace negotiator affiliated with the Moro Islamic Liberation Front, writes this piece in reaction to the Supreme Court's ruling on the draft proposal (Memorandum of Agreement on Ancestral Domain, 2008) as "unconstitutional." Here, Mastura voices his legal concerns on that decision of the high court.

- Mastura, Michael O. "Exploring New Constitutional Structures for the Muslim Community: A Renascent Approach," *Autonomy and Peace Review*, Vol. 4 (2008): 7-36. <http://www.iag.org.ph/cgi-bin/publications/files/Final%20Body.pmd.pdf>.
- Mastura, Michael O. "The Bangsamoro Territory: Explanatory Argument for Territorial Waters," Occasional Paper 2007-02, Institute of Bangsamoro Studies, Dec. 2007. See also <http://www.yonip.com/main/articles/archive03.html>.
- Mastura, Michael O. "A Time for Reckoning for the Bangsamoro People," *Autonomy and Peace Review* Vol. 2.2 (2006): 7-38. In <http://www.iag.org.ph/cgi-bin/publications/files/journal%20vol%203.pdf>.
- Mastura, Michael O. "Legal Pluralism in the Philippines," *Law & Society Review* Vol. 28, No. 3, Law and Society in Southeast Asia (1994) (pp. 461-476). Stable URL: <http://www.jstor.org/stable/3054065>.

"Members of the Muslim minority in the Philippines have a distinctive legal culture whose rules and customs are grounded in Islam. To address this situation of legal pluralism, the government in 1977 enacted a Code of Muslim Personal Laws, which stands alongside the Philippines Family Code and Civil Code and officially recognizes the principle of plural legal regimes for at least one minority cultural and religious group within the general population. This article, written by a participant in the legislative process, explores the complexities of conceptualizing and drafting the Code. These complexities include the use of ethnographic descriptions of customary law within the Muslim community, the selection of rules from among the different schools of Islamic jurisprudence, and the harmonization of conflicts between the laws now applicable to Muslims and non-Muslims in the Philippines."

- May, R.J. "Federalism Versus Autonomy: Debate and Practice in the Philippines," *Autonomy and Peace Review* Vol. 3.4 (2007):25-54. <http://www.iag.org.ph/cgi-bin/publications/files/final%20journal%20boby%20vol3%20issue%204.pdf>.
- May, R.J. "Muslim Mindanao: Four years after the Peace Agreement," *Southeast Asian Affairs 2001*. Singapore: Institute of Southeast Asian Studies, 2001. <http://search.proquest.com.eres.library.manoa.hawaii.edu/docview/216943866/13DF9C3E813558F5E5E/3?accountid=27140>.

Four years after the signing of the 1996 Peace Agreement, the author makes an assessment that the optimism behind its promised autonomy and development is poorly founded. It also did not include the other faction of the Moro movement, the Moro Islamic Liberation Front, which vowed to pursue independence from the Philippines. Lastly, it was clear, the author says, that "even in 1996, that the Philippine Government and the SPCPD were not going to be able to meet the exaggerated developmental expectations of the Philippine Muslims, and that the promised

integration of former Bangsa Moro Army guerrillas into the Armed Forces of the Philippines was unlikely to proceed smoothly.”

- May, R.J. “The religious factor in three minority movements: The Moros of the Philippines, the Malays of Thailand, and Indonesia’s West Papuans,” *Institute of Muslim Minority Affairs. Journal*, Vol. 12, Issue 2 (1991): 307-320.

This paper looks into three minority subnationalist movements: among the Moros (Muslims) in predominantly Christian Philippines, among the Malay Muslims in predominantly Buddhist Thailand, and among the largely Christian and traditionalist Papuans in predominantly Muslim Indonesia. The author observes similarities and differences among these three movements, and examines the significance of religion in defining the nature of the respective movements and their relations with the governments.

- May, R.J. “The situation of Philippine Muslims,” *Institute of Muslim Minority Affairs Journal*, Vol. 5, Issue 2 (1984): 427-439.

“Even before the dramatic events surrounding the assassination of Philippine opposition leader Senator Benigno Aquino in August 1983, and the ensuing political crisis, it was clear to observers of the Philippine's political scene that destabilizing influences were operating on the regime of President Ferdinand Marcos and that groups both within the regime and in opposition to it were maneuvering for positions in a post- Marcos society. With this in mind, in November 1983 a group of specialists from the Philippines, Australia and North America met in Canberra, Australia to review the current political and economic situation and speculate on various aspects of ‘the Philippines after Marcos’.¹ This article is an abbreviated and slightly modified version of a paper which the author contributed to that conference.”

- Mayo-Anda, Grizelda, Loreto L. Cagatulla, and Antonio G. M Lavina, “Is the Concept of Free and Prior Informed Consent Effective as a Legal and Governance Tool to Ensure Equity among Indigenous Peoples? A Case Study on the Experience of the Tagbanua on Free Prior Informed Consent, Coron Island, Palawan, Philippines,” <http://dlc.dlib.indiana.edu/dlc/handle/10535/2204>.

This is a paper presented by the authors in a conference entitled Survival of the Commons: Mounting Challenges and New Realities, the Eleventh Conference of the International Association for the Study of Common Property, held in Bali, Indonesia, June 19-23, 2006.

"This paper looks into the experience of the Tagbanua indigenous community of Coron Island, Palawan, Philippines on the application of the concept of Free Prior and Informed Consent (FPIC). The study area focused on the two Tagbanua communities in Coron Island - Barangays Banuang Daan and Cabugao. Coron Island is home to the seafaring Tagbanua tribes and has been identified as one of the country's important areas for biodiversity. The Tagbanua community has managed to secure their tenure on the island and its surrounding waters through the issuance and recognition by the government of an ancestral domain title, one of the first examples of its kind in the Philippines. "The study concludes that the exercise of Free Prior and Informed Consent by the Tagbanua community is an important and fundamental tool to ensure that the indigenous peoples will benefit from the resources within their ancestral territory.”

- McAmis, Robert D. “A History of Multinationals in Southern Philippines,” *The Journal*

of History, Vol. 33, Nos. 1-2 (1988):

[http://www.ejournals.ph/index.php?journal=TJH&page=article&op=view&path\[\]=1384](http://www.ejournals.ph/index.php?journal=TJH&page=article&op=view&path[]=1384).

“Multinational Corporations (MNCs), sometimes referred to as Transnational Corporations (TNCs), have become the most influential economic development on the global scene since the end of World War II. The predecessors of the MNCs were international banking operations to finance international trade and multinational trading corporations which brought the products of industrial nations to the economically more backward nations. The modern MNCs have seen their greatest development in the Jet Age when world travel became fast and economical.”

- McDonald, Charles J. H. “Concerning the Identity of Some Ethnic Categories in Southern Palawan,” *The Journal of History*, Vol. 47 (2001): Available at [http://www.ejournals.ph/index.php?journal=TJH&page=issue&op=view&path\[\]=44](http://www.ejournals.ph/index.php?journal=TJH&page=issue&op=view&path[]=44).

This paper discusses the existence of an as yet unrecognized, or little recognized, ethnic category, known locally under the name of "Islam" or other local terms. This ethnic category has a definite identity perceived by the local population both from inside and from outside, but with still an unclear "cultural" content.

- McKenna, Thomas M. “Governing Muslims in the Philippines,” *Harvard Asia Pacific Review* 9 (Winter 2007): 3-9. http://www.hcs.harvard.edu/~hapr/winter07_gov/mckenna.pdf.

Author discusses the historical patterns of governing the Philippine Muslims, especially during the American colonial regime under the Moro Province (1903-1913), the Commonwealth (1935-1945) and under the Philippine independent state. He notes that significant changes began earlier, but that certain government policies (e.g., integration, resettlement) toward the Muslims encouraged resentment and the birth of nationalist aspirations for a separate state in the 1970s. He also distinguishes Muslim separatists from Islamic extremists by the kind of ideology and tactics they use, especially in relation to post 9/11 phenomena. Talking of the prospects of a genuine peace, McKenna sees a brighter possibility now than the decade before. In contrast, he considers secession as somewhat remote since many Muslims believe it is impractical, and that all they want to change is the relationship between them and the Philippine state. He notes that if a new type of relationship is forged, Mindanao can serve as a model for Muslim-Christian harmony.

- McKenna, Thomas M. “The Origins of the Muslim Separatist Movement in the Philippines,” August 2008. Available at: <http://www.asiasociety.org/countries-history/conflicts/the-origins-muslim-separatist-movement-philippines?order=ASC>.

McKenna locates the remote causes of the Moro separatist movement during the 1970s from the policies and practices of the Philippine colonial government. Early American rule set a pattern of governance in Moroland consisting of a mix of pacification campaigns and paternalism. The jurisdiction of the Moros was placed later under the Bureau of Non-Christian Tribes, which grouped the Philippine Muslims with the tribal Filipinos for administration because “both were thought to need special attention to advance to the level of civilization of Christian Filipinos.” The establishment of the Commonwealth government in 1935 changed the policy toward the Muslims, and with this change Mindanao became a target of development for the benefit of the nation. This began a series of problems that were stirred by massive migration of settlers to Mindanao and soon marginalized the Muslim population.

- McKenna, Thomas M. “Muslim Separatism in the Philippines: Meaningful Autonomy or

Endless War?" http://www.asiasource.org/asip/mckenna_rebellion.cfm.

- McKenna, Thomas M. *Muslim Rulers and Rebels: Everyday Politics and Armed Separatism in the Southern Philippines*. Berkeley, California: University of California Press, 1998. <http://ark.cdlib.org/ark:/13030/ft0199n64c>. Full text of the book is available here by chapters – see <http://publishing.cdlib.org/ucpressebooks/view?docId=ft0199n64c&brand=ucpress>.

One of the most comprehensive and recent ethnographies on Philippine Muslims, McKenna's work discusses the Moro rebellion not only from the eyes of its leaders and nationalists but also more importantly from the Moro masses who see it their way. Using fieldwork data focused on Campo Muslim, an urban settlement in Cotabato, McKenna presents rich details on the dynamics of local politics and religion among the Maguindanao in the Cotabato plains from the perspective of "everyday life" experienced by ordinary Muslims. He exposes two commonly held beliefs or "modern myths of origins" about the Moros, that of "sanctified inequality," and the myth of "Morohood" or unified Muslim resistance and brotherhood (two chapters are devoted to these ideas). Official discourses of Moro nationalists, including those of non-Moro writers, do not necessarily filter down to the language, perceptions and actual usage of ordinary Maguindanao or those of the rank-in file fighters. "Muslimness" is understood by ordinary Muslims of Cotabato not in terms of the identity constructed for them by their leaders but in their own interpretation of meaning and relevance to their own experiences. McKenna also discusses another type of rebellion, but unarmed, occurring in the area espoused by the religious leaders (*ulama*) that contributes to the popular mobilization of support toward Islamic renewal and convergence of religion and nationalism. He finds that resistance to domination is expressed in various ways, some of them are in fact directed against tradition itself, suggesting that Muslim subordinates do have imaginative cultural productions of realities. (All chapters of McKenna's book are displayed here.)

- McKenna, Thomas M. "Persistence of an Overthrown Paradigm: Modernization in a Philippine Muslim Shantytown," *Journal of Anthropological Research*, Vol. 44, No. 3 (Autumn, 1988), pp. 287-309. Published by: University of New Mexico Stable URL: <http://www.jstor.org/stable/3630261>.

"Despite years of academic critique based on empirical refutation, modernization theory continues to provide the conceptual foundation for a significant share of community development in the Third World. It is suggested that community development programs premised on the belief that economic growth potential is created by the formation of modern values persist because this view conforms to the political interests and class-based perceptions of particular development agencies, their sponsors, and local administrators. This paper examines a Christian-sponsored community development program in a Muslim shantytown in the southern Philippines. Research data indicate that, in spite of the stated intent of the program to create self-reliant families and communities, its implementation has encouraged dependency among recipient families and increased divisiveness in the community. It is argued that the continuation and expansion of the program without regard for the harmful consequences of its operation are explicable when the relationship between the program and its recipients is seen as one of patronage."

- McKaughan, Howard P. and Batua A. Macaraya. "Maranao Plant Names," *Oceanic Linguistics*, Vol. 4, No. 1/2 (1965), pp. 48-112 Published by: University of Hawai'i Press. Stable URL: <http://www.jstor.org/stable/3622916>.

Lists names of plants given by the Maranao alongside their scientific names.

- McNicoll, Geoffrey. "Social Organization and Ecological Stability under Demographic Stress," *Population and Development Review*, Vol. 15, 1989, pp. 147-167. <http://www.jstor.org/stable/2807925>.

Author follows up Pelzer's study of Cebu migrants to Mindanao and discusses some consequences on the opening of the frontier. He argues that forest clearing does not necessarily lead to large and continuing economic gains.

- Meadows, Martin. "The Philippine Claim to North Borneo," *Political Science Quarterly*, Vol 77 (September 1962): 321-335. <http://jstor.org/stable/2146308>.

Writing in 1962 when Malaysia was being formed as a new federal state, Meadows draws attention to the Philippine claim to North Borneo and its implications on international relations between the two countries. Meadows writes the background of the claim, and the efforts exerted by the Sulu Sultan and the Philippine government in pressing for a peaceful solution. The author also provides insights into the dynamics of the 1878 "lease" (or "cession") of North Borneo which forms the basis of the Sulu claim for sovereignty and proprietary rights which was muddled by issues of translation and colonial intervention.

- Mednick, Melvin. *Encampment of the Lake: The Social Organization of a Philippine Moslem (Moro) People*. Issue 5, Philippine Studies Program, University of Chicago, 1965, 760 p.

This book is the first comprehensive ethnographic study in English done on the Maranao people of Lake Lanao. It has served as reference for numerous research.

- Medrano, Anthony. "Moral Spaces of Security." A Roundtable Discussion, University of Asia and the Pacific, Manila. 2003. <http://horatio.uap.edu.ph/downloads/IPE%20ROUNDTABLE/Vol3.No1-1stQ-2003.PDF>.

Author argues for the humanizing concern of security as a moral space by protecting, for example, children from the ravages of war in Mindanao.

- Mercado, Eliseo Jr. "The Owl's View of the Zamboanga Siege," *Autonomy & Peace Review*, Special Edition (2013): 309-321. Transition to the Bangsamoro: Change and Imagination. <http://www.iag.org.ph/index.php/publication/autonomy-peace-review>.

In this short note, Fr. Mercado discusses two basic "miscalculations" or strategies that resulted in the Zamboanga "war" of September 2013. These are: (1) the premise of government peace adviser/s that Chairman Nur Misuari is a spent force, and (2) the delusion of both government policy makers and security forces that the MNLF is so divided to be able to pose any threat to national security. He says that on "both ground, the government's peace adviser and security intelligence have erred. And the people paid dearly for such grave error of judgment!"

- Mercado, Fr. Jun. "The indigenous peoples within the Bangsamoro," December 13, 2012. <http://www.gmanetwork.com/news/story/286267/opinion/blogs/the-indigenous-peoples-within-the-bangsamoro>.
- Mercado, Fr. Eliseo R. "The Maguindanao Massacre and the Making of the Warlords,"

Autonomy and Peace Review Vol. 6.1 (2010): 11-30. Available at http://www.kas.de/wf/doc/kas_20657-1522-1-30.pdf?110128055940.

This article analyses the November 23rd massacre in Maguindanao. Mercado discuss how total control of the capital ensures control over all aspects of the government, including Comelec and the Armed Forces of the Philippines. Along with this, Mercado discuss the relationship between President Arroyo and the Ampatuans, the main political family. The Comelec resolution that required individuals to file the certificates of candidacy in the capital forced the Mangudadatu clan into where the Ampatuan family held their influence, and thus leading to the massacre of the Mangudadatu women and the envoy

- Mercado, Fr. Eliseo R. “Conflict and Peacemaking: The Philippine Experience,” *Autonomy and Peace Review* Vol. 7.1 (January-March 2011): 113-160. Available at http://www.kas.de/wf/doc/kas_29907-1522-1-30.pdf?120116083445.

Author foregrounds his analysis of conflict and peace in the Philippines with a detailed discussion of the 1996 Final Peace Agreement with the Moro National Liberation Front and its pitfalls. Then he winds up with the current peace talks with the Moro Islamic Liberation after the failed MOA-AD in 2008. This is a must read from a former officer of the defunct SPCPD, the administrative unit charged with the initial implementation of the said agreement.

- Mercado, Fr. Eliseo “Jun.” “The Politics of Separatism,” <http://blogs.gmanews.tv/jun-mercado/archives/2009/05/15.html>.
- Mercado, Eliseo R. “The effect of 9/11 on Mindanao Muslims and the Mindanao Peace Process,” pp. 229-244 in John L. Esposito, John O. Voll, and Osman Bakar (eds.). *Asian Islam in the 21st Century*. New York: Oxford University Press, 2008.

Author talks about the post 9/11 impact on the Moros (Muslims) by describing the events that followed during the two administrations of President Joseph Estrada and Gloria Macapagal Arroyo. Whereas Estrada pursued an “all-out war” on the MILF, Arroyo reversed it by her policy of “all out-peace.” But then, in 2003, her government again relentlessly battled with the MILF causing massive displacement in the Moro areas.

- Mercado, Fr. Eliseo “Jun”. “The 10th Anniversary of the Historical Final Peace Agreement between the GRP-MNLF: A Personal Note,” *Autonomy and Peace Review* Vol. 2.3 (2006): 43-60. In <http://www.iag.org.ph/cgi-bin/publications/files/journal%20vol%204.pdf>.
- Mercado, Fr. Eliseo. “The Mindanao Peace Process: Mediating Peace between the Philippine Government and the Moro Fronts,” 2003, 22 p. <http://www.rc.net/rome/afprs/mercado.doc>.

This document was written by Fr. Mercado while he was a Fulbright NCS Scholar in 2003 at Georgetown University. He traces the Mindanao peace process and its accomplishments, including problems and challenges, that began with the Moro National Liberation Front and the signing of the 1996 Peace Agreement, and how succeeding governments under Joseph Estrada and Gloria Macapagal Arroyo implemented it.

- Mercado, Fr. Eliseo “Jun”. “Mindanao Peace Process: Some Historical Notes,” <http://www.philippineupdate.com/frjun.htm>.

Author narrates the background and realities of the peace process that preceded the 1996 Final Peace Agreement between Nur Misuari's Moro National Liberation and the Philippine government under Fidel Ramos. It is significant to note that Fr. Mercado has been actually involved in the implementation of this agreement as an officer of the administrative structure established for the purpose.

- Mercado, Fr. Eliseo "Jun". "Five Basic Issues Confronting Mindanao vis-a`-vis the Roles Played by the Civil Society," <http://www.philsol.nl/fora/NL00a-Mercado.htm>.

Fr. Mercado talks about basic issues concerning the peace process in light of the 2000 "war" during the Estrada administration. He raises certain problems that owe their existence from the government, noting that peace talks cannot proceed under a condition of an "all-out war," and that the equally violent response of the MILF also imposes constraints on the talks. He calls for the continuance of dialogue and the establishment of a culture of peace between Muslims and Christians. On a lighter note, he finds that some sectors of civil society (media, religious groups, relief agencies, NGOs, the academe) try to work along this line and patch up differences between the warring groups, and to some extent are bigger than the government in terms of support and aid to the victims.

- Mercado, Fr. Eliseo "Jun". "Aide Memoire" (to Kusog Mindanao), July 2000. <http://www.philsol.nl/A00b/Minda-Mercado-jul00.htm>.

This is a crisp but informative brief on the three Moro fronts (MNLF, MILF, and MNLF-Reformist Group) and the status of the peace talks as of summer 2000. This brief was written shortly after the "war" during the presidency of Joseph Estrada, when the MILF forces and the AFP tangled horns in central Mindanao. This war resulted in the "pulverization" of various MILF camps, deaths and displacement of civilians (mostly Muslims) in the affected areas.

- Mezzera, Marco. "The Camps of the Sun: The MILF's Strongholds after the Military Offensive," *Focus on the Global South*, 5 March 2001. <http://www.philsol.nl/A01a/Focus-MILF-mar01.htm>.
- Miller, Daniel G. "American Counterinsurgency Strategy during the Moro Rebellion in the Philippines 1903-1913," *Small Wars Journal*, 2009. Available at: <http://smallwarsjournal.com/blog/journal/docs-temp/252-miller.pdf>.

"The American military government of the Moro Province from 1903 through 1913 remains a grossly overlooked part of U.S. military history. However, it is a significant episode. The period of military governance in the Moro Province of the Philippines represents the first time the U.S. military conducted a counterinsurgency campaign within an Islamic society. Given that nearly one hundred years later U.S forces returned to the southern Philippines to assist the Philippine government in suppressing Moro insurgents as part of Operation Enduring Freedom, it is important that the U.S. military give more study to that earlier counterinsurgency campaign conducted by the military government of the Moro Province from 1903-1913. The evolution of the military government's overall strategy in pacifying the Moros is particularly important in light of current U.S. Army counterinsurgency doctrine that focuses on a whole of government approach to dealing with insurgencies." The author includes a brief discussion of the strategies deployed by three US military governors (Leonard Wood, Tasker Bliss and John Pershing) of the Moro Province in an effort to pacify the Moros, and the lessons that can be drawn in today's campaign against Islamic terrorism in Mindanao.

- Milligan, Jeffrey Ayala. "Faith in School: Educational Policy Responses to Ethno-Religious Conflict in the Southern Philippines, 1935–1985," *Journal of Southeast Asian Studies* Vol. 36 (2005):67-86. <http://www.jstor.org/stable/20072629>; also <http://journals.cambridge.org/action/displayAbstract?fromPage=online&aid=282846&fulltextType=RA&fileId=S0022463405000032>.

“The expansion of public education is often seen as an effective tool for the promotion of national identity and the mitigation of ethno-religious tensions in diverse post-colonial states. This essay questions such assumptions via an examination of successive Philippine governments' efforts to deploy educational policy as a response to chronic tensions between the nation's Christianised mainstream and a restive Muslim minority on the southern island of Mindanao. It suggests that the expansion of education to foster a cohesive national identity without careful reconsideration of the religious, cultural and political biases inherent in its content is likely to fail in achieving peaceful, cohesive relations between different ethno-religious communities in religiously diverse multicultural states.”

- Milligan, Jeffrey Ayala. "Islamization or Secularization? Educational Reform and the Search for Peace in the Southern Philippines," *Current Issues in Comparative Education* Vol. 7, No. 1 (December 2004):30-38. Available at <http://www/tc.columbia.edu/cice/Issues/07.01/71milligan.pdf>.

“Since 2001 many observers of education in the Muslim world have expressed concerns about the radicalizing influence of madrasahs. These critiques often assume that the dichotomization of sacred and secular common to civic society in the West is a necessary ingredient of any educational reforms designed to prevent the spread of religious extremism in the Muslim world. This essay critically examines this secularization thesis through an analysis of current educational reforms in the southern Philippines, where local officials have initiated efforts to Islamize education in the context of a decades-long secessionist movement.”

- Milligan, Jeffrey Ayala. "The Prophet and the Engineer Meet Under the Mango Tree: Leadership, Education, and Conflict in the Southern Philippines," *Educational Policy* 24 (January 2010): 28-51. <http://epx.sagepub.com/content/24/1/28.abstract>.

“This essay represents an attempt to contribute to the growing body of literature on education in conflict and emergency situations by analyzing shifts in sources of authority and their influence on conceptions of leadership in the context of a decades-long armed conflict in the predominately Muslim regions of the southern Philippines. Interviews with school principals conducted in the conflict areas of Muslim Mindanao in two separate periods of field research reveal a fluid pattern of strategic blending of authority sources in response to the conflict's impact on social conditions. This data shows, I will argue, an evolution from patterns of leadership grounded in traditional and/or formal authority structures to a mode of leadership rooted in religious authority and aspirations of technological competence conceived as pragmatic prophetic leadership.”

- Milligan, Jeffrey Ayala. "Reclaiming an Ideal: The Islamization of Education in the Southern Philippines." *Comparative Education Review* Vol. 50, No. 3 (2006): 410-430. <http://www.journals.uchicago.edu/doi/abs/10.1086/503883>.
- Milligan, Jeffrey Ayala. "Teaching between the Cross and the Crescent Moon: Islamic

Identity, Postcoloniality, and Public Education in the Southern Philippines,” <http://www.journals.uchicago.edu/doi/pdf/10.1086/379494?cookieSet=1>.

- Mindanao Development Authority. “Mindanao Peace and Development Framework Plan, 2011-2030: Executive Summary,” 2011, 60 p. http://minda.gov.ph/pdf/m2020_Execsum.pdf.

Cielo Habito describes this document thus: “The Mindanao 2020 Peace and Development Framework Plan, the new blueprint charting Mindanao’s path for the next 20 years (i.e., covering 2011-2030), seeks to achieve precisely that. The Mindanao Development Authority (MinDA) spearheaded a participatory planning process in coming up with Mindanao 2020, which was nearly two years in the making. That time was spent bringing together various stakeholders and Mindanao-based planning officers from national government agencies and local governments, in working sessions all over Mindanao. MinDA thus believes that Mindanao 2020 finds wide ownership and support from the very objects of the plan, who can also be considered its authors: the people of Mindanao themselves. And because the blueprint embodies their expressed aspirations, the thrusts and strategies embodied therein must be responsive to Mindanaoans’ true needs.”

- Mindanao Economic Development Council (Medco). *Mindanao 2020: Peace and Development Framework*. Available at: <http://www.medco.gov.ph/medcoweb/newsfeat1.asp?NewsMode=20&NewsDetailID=1415>.

Mindanao 2020 is a blueprint of development for Mindanao for the next twenty years. Taking off from an earlier plan, *Mindanao 2020* is the updated roadmap that will guide Mindanao’s strategic peace and development directions from 2011 to 2030. It is borne out of more than 300 focus group discussions, key informant interviews and sectoral consultations across Mindanao.

- Mindanao Peoples Caucus. “A Working Paper on Ancestral Domain and Peace,” 2008? http://www.iidnet.org/docs/mindanao/ad_paper.pdf.

This is a working paper submitted by the Mindanao Peoples Caucus to the Philippine government in connection with the Memo of Agreement on Ancestral Domain, and for the smooth peace talks between the MILF and the government panel. It offers some recommendations, which include the recognition by the MILF of the traditional agreements between the Moros and the other indigenous peoples with respect to ancestral domain, the review of the law on ancestral domain, moratorium on the issuance of permits and licenses on forestry and mining operations in the affected region, and the serious rethinking and realignment of development priorities to include Mindanao.

- Miura, Taro. “Darangen,” by Mamitua Saber and Delia Coronel (compilers); Book Review, in <http://www.amazon.com/MOROLAND-History-Uncle-Moros-1899-1920/dp/0979517303>.
- Mogato, Manny. “Muslim Rebels Expel Christians in Southern Philippines.” *International Herald Tribune*, May 2, 2008. <http://www.iht.com/articles/reuters/2008/05/02/asia/OUKWD-UK-PHILIPPINES-REBELS.php>.
- Molloy, Ivan. (A Review) “Making Mindanao: Cotabato and Davao in the Formation of the Philippine State Revolution in the Philippines: *Pacific Affairs*, Vol. 75, No. 4 (Winter 2002-2003): 648-649. <http://www.jstor.org/stable/4127390>.

The author makes a critical review of Abinales's book. He claims that: "... this work merely presents a number of unrelated diverse studies, arbitrarily tied together to constitute what is a rather dubious thesis of state-making. Too many other factors are ignored, such as the wave of radical Islam that swept the Philippines in the late 1960s, international connections such as the Islamic Conference, and the role of competing "radicalisms" and nationalisms, each fed by different historical, economic and political processes. This work is also far too focused on elites, denying ordinary Muslim Filipinos any significant role in determining outcomes. Only passing attention is made to the new generation of anti-elite Moros, and to the growth and impact of youth radicalism on the campuses in the Philippines (which fed both rebellions), not to mention the role of individuals such as Nur Misuari, who came to head the Moro National Liberation Front. While mentioning the Muslim Independence Movement (MIM) and the Jabidah massacre, Abinales also does not adequately expand on their role in subsequent events. In short, the book appears written by a Christian Filipino with a very Manila-centric point of view, attributing all influence to those warlords prepared to play the power game of the emerging and Westernized Filipino state. Nevertheless, it is worthy in its contribution as a selective history of the development of the two regions and the political fortunes of some key strongmen involved in Mindanao's political development. In explaining Philippine state-making it falls short."

- Molloy, Ivan. "The decline of the Moro National Liberation Front in the Southern Philippines," *Journal of Contemporary Asia*, Vol. 18, Issue 1 (1988): 59-76.
<http://www.tandfonline.com/doi/abs/10.1080/0047233880000051>.

Author argues that by the late 1970s the Moro National Liberation Front was on the decline. It was saved somewhat with the ascension to power by Corazon Aquino who opened a new round of negotiations with the MNLF. However, the peace talks collapsed and did not prosper until ten years later under President Fidel Ramos.

- Molloy, Ivan. "Revolution in the Philippines: The Question of an Alliance between Islam and Communism," *Asian Survey*, Vol. 25, No. 8 (1985): 822-833.
<http://www.jstor.org/pss/2644112>.

Author claims that field research has shown that there exists some cooperation in the grassroots level between the NPA and the MNLF, though these organizations deny it. Their combined forces could pose the greatest threat to the government (under Marcos), which used them to justify the declaration of Martial Law.

- Montesa, Camilo "Bong". "Updates on the GRP-MILF Peace Process," Policy Forum, Feb. 20, 2009. Cotabato City: Institute for Autonomy and Governance.
<http://www.iag.org.ph/cgi-bin/publications/files/UPDATES%20ON%20THE%20GRP-MILF%20PEACE%20PROCESS.pdf>.

"Months after the collapse of the peace talks between the Government of the Republic of the Philippines (GRP) and the Moro Islamic Liberation Front (MILF), the Institute for Autonomy and Governance (IAG) in partnership with the Konrad Adenauer Stiftung (KAS) brought together major stakeholders in Cotabato City, in the Autonomous Region in Muslim Mindanao (ARMM), and in the neighboring areas to discuss the burning issues confronting them and the other peoples of Mindanao. The roundtable discussion aimed at (a) giving the participants an update on the status of the GRP-MILF Peace Talks and of the on-going tripartite talks on the revision of RA 9054; and (b) discussing some ways forward regarding the Mindanao Peace Process....Montesa's view is that if the government's stand is for the peace negotiations to be done within the

parameters of the Philippine Constitution and that of the MILF is “no way will we agree to pursue the talks with the Constitution as the basis of the discussions”, there really seems to be no way forward yet in the offing. “As it stands,” Montesa said, “the two sides are too far apart, and the potential spoilers are too numerous.”

- Montiel, Cristina Jame and Maria Elizabeth J. Macapagal. “Effects of Social Position on Societal Attributions of an Asymmetric Conflict,” *Journal of Peace Research*, Vol. 43 no. 2 (March 2006): 219-227. <http://jpr.sagepub.com/content/43/2/219.abstract>.

“This article extends the discourse on peace and conflict by considering psychological conditions during a heated social conflict. The focus is on societal attribution, a cognitive process involving shared beliefs about the causes of societal events. The present study examines the effects of social positions on causal attributions in an asymmetric conflict that is taking place in the Philippines on the war-torn island of Mindanao. It was expected that causal attributions of the Mindanao war would differ between Christians and Muslims. Four hundred and thirty Muslims and Christians at Mindanao State University-Marawi stated their degree of agreement on belief statements about perceived intergroup inequality and ranked the three most important causes of the conflict in Mindanao. Results indicated that power inequality between groups is perceived only by the disadvantaged Muslim group, while members in the dominant social position were not sensitized to systemic issues. Findings also indicated intergroup disagreements about the causes of the war. The marginalized Muslims believed that structural problems, namely, displaced and landless Bangsa Moro (Muslim Nation) and loss of rights to self-determination were important origins of the conflict. On the other hand, the dominant Christian group attributed the Mindanao conflict to person-related causes like corruption of the mind and moral fiber, as well as sociocultural discrimination. Implications for attribution theory and the practice of peacemaking in asymmetric conflicts are discussed.”

- Morales, Beethoven. “Microfinance and Financial Institutions in Bukidon,” Oct. 2004. http://pdf.usaid.gov/pdf_docs/PNADE771.pdf.

Morales looks at the relationship between microfinance and financial institutions in Bukidnon in the context of the national and local poverty conditions. This report examines government involvement in the provision of credit to low-income families and the importance of nongovernment microfinance providers in the province of Bukidnon in central Mindanao..

- “(The) Moro campaign, 1902.” <http://home.pacbell.net/sika/b1902.html>.

The account described here is an eyewitness report by an unknown soldier who participated in the 1902 Moro campaign in Lake Lanao by Colonel Frank Baldwin resulting in the Battle of Bayang. This anonymous report gives some details on the battle, and complements the official report made by Col. Baldwin regarding the fall of Fort Pandapatan (the Moro cotta in Bayang town), which was the scene of the first deadly war between the Moros and the American occupying forces.

- Mortela, Krishnamurti A. and Jonathan P. Hastings, “Theoretical Underpinnings of the Counterinsurgency Strategy in Basilan,” *Tambara*, Vol. 26 (2009): 99-140. <http://www.ejournals.ph/index.php?journal=TAMBARA&page=article&op=view&path%5B%5D=1936>.

“A counterinsurgency (COIN) strategy can only be effective when it builds and promotes democratic legitimacy for the state. It is imperative that in developing a COIN strategy, there must first be an understanding of the role of the population and its perceptions of the political

legitimacy of its government. There are many different theories on the origination of a state's legitimacy — whether it stems from policies of good governance and inclusion of the population in the political process, or from the state's coercive control measures. Notwithstanding the notions put forward by some scholars that political legitimacy can also be derived from state coercion, this paper asserts that establishing democratic legitimacy based on good governance is a more effective and enduring strategy — particularly in the context of the insurgency problem in southern Philippines.”

- Muslim, Macapado A. and Ruffa Cagoco-Guiam, “Mindanao: Land of Promise,” (April 1999), <http://www.c-r.org/our-work/accord/philippines-mindanao/promised-land.php>.

“Macapado A. Muslim and Rufa Cagoco-Guiam provide an overview of Mindanao's history, from its resistance to Spanish and American colonialism, to its marginalisation in post-independence Philippines, to the formation of the MNLF. They go on to describe the nature of the conflict, the MNLF's fragmentation, and peace processes in the 1970s and 1990s.”

Muslim is a political analyst while Guiam is an anthropologist, both trained at the University of Hawai'i at Mānoa.

- Muslim Macapado A. “Sustaining the constituency for Moro autonomy,” (April 1999). <http://www.c-r.org/our-work/accord/philippines-mindanao/sustaining-constituency.php>.

“The Agreement signed in 1996 represents not so much an end to the process, but a means to that end. Macapado A. Muslim asserts that financial autonomy and compensatory justice are key to meaningful autonomy in Mindanao. The integration of ex-MNLF combatants into the police has been successful, with outbreaks of violence sporadic. Development progress, however, has been poor and more needs to be done to help Moro communities in Mindanao if willingness to accept autonomy is to remain strong. Regional development bodies remain underfunded, while frustration is compounded by unrealistic expectations and inaccurate media coverage. However, although flawed, the Peace Agreement's goals are a good base to build upon.”

- “Muslim Separatist Movements in the Philippines and Thailand” (Ch 9) 85-98. http://www.rand.org/content/dam/rand/pubs/monograph_reports/MR1344/MR1344.ch9.pdf.

This article compares the two Islamic secessionist movements in Southeast Asia, both located in the southern Philippines and southern Thailand.

- Mustafa, Noralyn. “To be or not to be Bangsamoro “ *Philippine Daily Inquirer*, August 11, 2008. <http://opinion.inquirer.net/inquireropinion/columns/view/20080811-153840/To-be-or-not-to-be-Bangsamoro>.

Author recounts her Arab ancestry and Tausug descent, and probes into the social acceptance of the name “Moro” among a sample of Muslim residents who would not agree to including the Sulu ancestral domain under the Bangsamoro Juridical Entity (BJE). She points out that her mother would rather call herself a Zamboanguena and she Tausug, rather than “Bangsamoro,” and would not approve of placing Sulu and Palawan under the BJE. She also mentions Sultan Harun who was proclaimed sultan of Sulu by the Spanish authorities with her grandfather as wazir.

- Mustafa, Noralyn, “Giving back Sabah to the Sulu Sultanate,” *Phil. Daily Inquirer*, Aug 5, 2011. <http://news.google.com/newspapers?nid=2479&dat=20010805&id=-1Q1AAAIBAJ&sjid=bSUMAAAIBAJ&pg=982,30210090>.

This article discuss how the heirs of the Sultan of Sulu want territorial rights over the Malaysian state of Sabah to be returned to them. Along with this, Mustafa discuss the historical content of this territorial conflict.

- Mustafa, Noralyn, Alexander Young, Donna Cueto. "Abu rejects Aventajado as hostage negotiator." *Philippine Daily Inquirer* 11 June, 2000: P1. Print.

The Abu Sayyaf rejected presidential advisor, Robert Aventajado, as chief negotiator. Their press release stated that they refused to meet with any negotiator other than who they demanded, stating they would only talk to Ronaldo Zamora, Rajab Azzarouq, Dr. Farouk Hussein, and Gov. Tan. The list of demands given stated the return of Sabah of the Sultan of Sulu.

- National Economic Development Authority. "Sustainability of DAR Resettlement Projects in Region XII." Region XII, Cotabato City, September 1997.
http://pdf.usaid.gov/pdf_docs/PNACP073.pdf.

Shows some useful information on the settlement projects of the national government starting in the 1930s. Detailed discussion on NARRA (National Resettlement and Rehabilitation Administration) and its activities.

- Noralyn Mustafa, "Giving back Sabah to the Sulu Sultanate," *Phil. Daily Inquirer*, Aug 5, 2011. <http://news.google.com/newspapers?nid=2479&dat=20010805&id=-1Q1AAAIBAJ&sjid=bSUMAAAIBAJ&pg=982,30210090>.
- Mutin, Mindamora U. "Common Health Practices among Maranao Families of Marawi City," *Mindanao Journal*, Vol XXVIII (2005): 118-133.

The author presents her findings on the health beliefs and practices among Maranaos in Marawi City, noting that these are a mixture of folk and modern elements. She then discusses the role of the traditional medicine men (aslo women) called *pamomolong*, who are wield strong influence especially on the less educated sectors of Maranao society. Since 1981 when she made an initial study on this subject, she said that no significant changes have occurred in the health practices of this people.

- Neumann, Hannah. "The Peace Zone movement as an alternative form to pacify ethnopolitical war and conflict." Sept. 5-8, 2008, Paper presented at ISA Forum of Sociology, Spain. <http://www.friedenskommunikation.de/dokumente/Paper%20ISA%202008.pdf>.

The author presents her findings on the operation of villages with mixed Muslim and Christian residents that opted to renounce violence and declared these communities as free from armed groups.

- Neumann, Hannah. "Identity-building and Democracy in the Philippines: National Failure and Local Responses in Mindanao," *Journal of Current Southeast Asian Affairs* Volume 3 (2010): 61-90.
http://www.operationspaix.net/IMG/pdf/GIGA_IdentityBuildingandDemocracyinthePhilippines_NationalFailureandLocalResponsesinMindanao.pdf.

"The case of the Philippines provides an interesting example of how post-colonial governments in Southeast Asia are trying to govern multiethnic nations. The Philippines, despite being the

country in Asia with the most vibrant civil society, is still dealing with a war on the southern island of Mindanao – a war fuelled by, rather than abated by, national dynamics of identity-construction and social practices of democracy. This paper looks into these protracted national dynamics and their influence on the conflict in Mindanao. It further contrasts those with local, predominantly civil-societybased, approaches of identity re-construction and decision-making that have changed the situation for many communities on the ground, but that haven't so far had much impact on the national setting. Therefore, the final part of the paper assesses the impact of local civil-society initiatives and draws conclusions on how those could provide blueprints for national solutions and complement high-level peace talks.”

- *New York Times*, “Moros like our rule,” (Aug 25, 1910).
<http://query.nytimes.com/gst/abstract.html?res=9E0DE1D81E39E333A25756C2A96E9C946196D6CF>.
- Niksch, Larry. “Abu Sayyaf: Target of Philippine-US Anti-Terrorism,” CRS Report for Congress, January 2007. <http://www.fas.org/sgp/crs/terror/RL31265.pdf>.

“From January 2002 until July 31, 2002, the United States committed nearly 1,300 troops to the Philippines and \$93 million in military aid to assist Philippine armed forces (AFP) in operations against the Abu Sayyaf terrorist group in the southern Philippines, on the island of Basilan southwest of Mindanao. The U.S. action, dubbed Operation Balikatan, partly was in response to Philippine President Arroyo’s strong support of the United States following the September 11 Al Qaeda attack on the United States. A historic Muslim resistance to non-Muslim rulers broke out into massive rebellion in the 1970s. Two large resistance groups, a Moro National Liberation Front (MNLF) and a Moro Islamic Liberation Front (MILF) fought the Philippine government into the 1990s and entered into tenuous truces in 1996 and 2001 respectively. Abu Sayyaf emerged in 1990 as a splinter group composed of former MNLF fighters and Filipinos who had fought in Afghanistan. Abu Sayyaf resorted to terrorist tactics, including executions of civilians, bombings, and increasingly kidnappings for ransom. Abu Sayyaf had links with Osamu bin Laden’s Al Qaeda organization in the early 1990s, but these links reportedly dwindled in the late 1990s. After the 2002 Balikatan operation, the remaining Abu Sayyaf leadership established links with Jeemah Islamiah (JI), an Al Qaeda-affiliated group in Southeast Asia that had begun to use Mindanao for training and organizing terrorist strikes. Abu Sayyaf also established links with Rajah Solaiman, a radical Muslim group made up of Filipinos from the northern Philippines who had converted to Islam. Together, these groups carried out major bombings after 2003, including bombings in metropolitan Manila.”

- Noble, Cecilia. “The Bangsamoro Struggle for Self-Determination: A Case Study,” <http://manoa.hawaii.edu/ccpv/assets/docs/CCPV%20-%20The%20Bangsamoro%20Struggle%20for%20Self-Determination%20-%20A%20Case%20Study%20-%20By%20Caecilia%20Noble.pdf>.

The purpose of this case study is to identify the factors and ethnic boundaries that determine the ebb and flow of the Moro struggle for self-determination. It covers four (4) major parts and issues that form the critical history of the Bangsamoro struggle and peace processes through the years: a) Islamization and the rise of Moro communities; b) Muslims in the Philippines: Self-image and social image; c) Revisiting the Moro armed struggle and the instruments of peace.

- Noble, Lela Garner. “The Moro National Liberation Front in the Philippines,” *Pacific Affairs*, Vol. 49, No. 3 (Autumn, 1976): 405-424. Stable URL:

<http://www.jstor.org/pss/2755496>.

This article offers a comprehensive treatment of the Moro National Liberation Front founded by Nur Misuari. It discusses the origins and organizational structure of MNLF, and the problems it faces in its agenda to secede from the Philippine nation. At this time, there was intense effort to work out Muslim autonomy instead of secession due to the Libyan intercession for Misuari to negotiate and abandon his original plan.

- Noble, Lela Garner. "Ethnicity and Philippine-Malaysian Relations," *Asian Survey*, Vol. 15, No. 5 (May 1975): 453-472. Published by: University of California Press. Stable URL: <http://www.jstor.org/stable/2643257>.

The author analyzes two interconnected events: the formation of ASEAN with the Philippines and Malaysia forging their diplomatic relations, and the future of the Moro National Liberation Front without Malaysian support or interference.

- Non, Domingo M. "Moro Piracy during the Spanish Period and its Impact," *Journal of Southeast Asian Studies*, Vol. 30, No. 4 (March 1993): 401-419. <http://kyoto-seas.org/pdf/30/4/300403.pdf>.

Non describes the Moro "piracy" during the Spanish period as one that "caused an epoch of wholesale misery for the inhabitants." Piracy also hampered the social and material growth of the country. He notes that the "most devastating effect is the socio-psychological impact of the turmoil in shaping the relationship of the Moro and Christianized inhabitants."

- Non, Domingo M. "The Global Economy: Its Implications on the T'boli," *The Journal of History*, Vol. 33, Nos. 1-2 (1988): [http://www.ejournals.ph/index.php?journal=TJH&page=article&op=view&path\[\]=1386](http://www.ejournals.ph/index.php?journal=TJH&page=article&op=view&path[]=1386).

"This paper will deal with the most pressing problems confronting the T'boli. Attempts will also be made to link these problems to the global economic trends, as eminent nationalist scholar Renato Constantino says, 'internal problems and steps taken to solve them must be examined not only as they affect the Filipino people but also as they are related to... worldwide political and economic trends.' Although the treatment in this paper is not exhaustive nevertheless it will provide us an insight and a holistic view of the issues."

- Nubla, Gladys. "Managing the "Moro Problem": Fractured Nation/Narration in *Bagong Buwan*." *Positions: East Asia Cultures Critique* Vol 19, 2 (Fall 2011): 393-420. <http://muse.jhu.edu/login?auth=0&type=summary&url=/journals/positions/v019/19.2.nubla.pdf>.

"The 2001 film *Bagong buwan (New Moon)* was hailed as the first feature film to focus seriously on the long-standing conflict between the Philippine central government and Muslims in the southern Philippines, and the first to treat Muslim Filipinos (Moros) with sympathy and sensitivity. A heavily "pro-peace" rhetoric was deployed by the Christian Filipino director and producers during their promotion of the film. The article argues that, given the history of Moro disenfranchisement and oppression, the film and the pro-peace discourse surrounding it attempt to sublimate not only the legitimate claims of Moros for secession/separation from the Philippines but also the feminist critique of military sexual violations against Moro women. Yet despite the controlling pro-peace discourse, the film features a series of fractures and discontinuities in narrative and characterization that leave the viewer with a conflicted notion of what peace and

reconciliation between Christian and Muslim Filipinos might look like. Using gendered tropes of family and women's bodies to stand in for the nation, the film attempts to interpellate Moros back into the nation through its pro-peace discourse, but the film ultimately does not disrupt the shift in government rhetoric that now brands Moros, previously perceived as "insurgents," as terrorists in their own land. In the end, despite its purported desire to empower Moros and humanize them by making them seem just like other Filipinos, the film reinscribes a State-Christian normativity on which the "normalcy" of Philippine citizenship is based. "

- Ocampo, Nilo S. "Puerto Princesa as a Frontier," *The Journal of History*, Vol. 39, Nos. 1-2 (1994): Available at [http://www.ejournals.ph/index.php?journal=TJH&page=issue&op=view&path\[\]=100](http://www.ejournals.ph/index.php?journal=TJH&page=issue&op=view&path[]=100).

Ocampo describes the growth of this southern city from a small town dominated by the Cuyunon.

- Ocampo, Satur. "The Moro Land Problem: At Ground Level" *The Philippine Star*, March 12, 2011. <http://www.philstar.com/Article.aspx?articleId=665321&publicationSubCategoryId=64>.

Speaking before a group of students and faculty at Mindanao State University-Iligan Institute of Technology, Ocampo discusses the importance of ancestral land for the Moros and their quest for resolution through the peace process. Ocampo is a representative of Bayan Muna party list. He outlines some legal approaches to the land problem, which also applies to other indigenous communities in Mindanao.

- Office of the Presidential Assistant on Peace Process. "Statement of Peace Panel Chair Miriam Coronel Ferrer: 'And Now CAB.'" March 25, 2014. <http://www.gov.ph/2014/03/25/statement-of-peace-panel-chair-miriam-coronel-ferrer-and-now-the-cab>.

Speech of GRP Panel Chair Miriam Coronel on the signing of the Comprehensive Agreement on the Bangsamoro (CAB). She notes that the two panels have a significant number of women as members, one-fourth of the total number of signatories.

- Oliveros, Renato. "Moro-Christian Coexistence and Conflict in the Philippines," http://macdonald.hartsem.edu/articles_oliveros.htm.

This article is a presentation given in Professor Jane Smiths' "Essentials of Christian-Muslim Relations" class in the summer of 2002, Temple University, Pennsylvania.

- "On the so-called Moro Problem and the Bounty Money for the Capture of the Top Leadership of the Moro Islamic Liberation Front," August 16, 2000. http://www.chr.gov.ph/MAIN%20PAGES/about%20hr/advisories/pdf_files/abthr015.pdf.

This brief article assails the putting of bounty money over the heads of three MILF officers, namely Hashim Salamat, Al-Haj Murad, and Eid Kabalu. The bounty money was offered by Alfredo Lim, Secretary of the Department of Interior and Local Government.

- Onorato, Michael. "Leonard Wood: His First Year as Governor General, 1921-1922," *Asian Studies*, Vol. 41, No. 2 (2005): 57-65. <http://asj.upd.edu.ph/mediabox/archive/ASJ-41-2-2005/Onorato.pdf>.

“Forty-five years ago this October 15, Leonard Wood became the seventh American governor general of the Philippine Islands. At the insistence of President Harding, as well as many Filipino and American leaders, he agreed to accept the post for one year. In that year, it was expected that he would clean up the debris left by the “New Era” of Francis Burton Harrison. He would stay a year and then return home to a position at the University of Pennsylvania... Yet he was to remain in the Philippines for six long years. His first year has been characterized as one of harmony and cooperation. But this was hardly true. Leonard Wood would find it impossible to get the government out of business...”

- OPAPP. “Framework Agreement on the bangsamoro,” Oct. 15, 2012, 15p.
<http://www.opapp.gov.ph/sites/default/files/Framework%20Agreement%20on%20the%20Bangsamoro.pdf>.

This is the original copy of a recent document signed by representatives of the Moro Islamic Liberation Front and the Philippine government concerning Moro autonomy. The document is likened by many analysts as another historic agreement similar to the 1996 Peace Agreement between the Philippines and MNLF.

- Oreta, Jennifer Santiago and Kathline Anne Tolosa. “Pagpati-ut: Mediating Violence in Sulu,” HD Centre, March 2012, 70 p.
http://www.hdcentre.org/files/Mediating%20Violence%20in%20Sulu_web1.pdf.

“Pagpati’ut” is the Tausug equivalent of mediation. The meaning, however, is broader than just mediation as third-party intervention and encompasses the broader idea of mediation as handling or addressing as used in this research. The study compares three clusters of barangays in Sulu – those with active conflict, with dormant conflict, and those that are already considered peaceful.

- Oreta, Apple Santiago. “The Sulu Equation,” *Business World*, January 23, 2012.
<http://www.bworldonline.com/content.php?section=9&title=The-Sulu-equation&id=45494>;
also <http://womanizingsecurity.blogspot.com/2012/02/sulu-equation.html>.
appleoreta@gmail.com.

The author, who visited Sulu for a workshop in conflict dynamics, describes six cases of family feuds mostly occasioned by land conflict and exaggerated by political contestation due to control of IRA for the barangay. She says: “These conflict-ridden communities are the most difficult to reach and hence very limited local government services are poured in. People in these communities are trapped not just in violence, but more insidiously, trapped in the mindset that they need to take sides between the two warring factions. The sad part is, most often, these warring groups are part of the same, extended family clan. It is in these communities where lawless groups proliferate, get support, and get recruits as the seeming hopelessness of the situation leaves people with no option. The cycle of violence, victimization, and radicalization of dissent is carried over for generations.” At the same time, the author recalls the old glory of Sulu. She notes that it used to be rich.

- Orr, Yancey. “Coconuts and the emergence of violence in Sulu,” *Bijdragen tot de Taal- Land- en Volkenkunde*, Vol. 168, no. 2-3 (2012):253-273. URL: <http://www.kitlv-journals.nl/index.php/btlv>; also <http://www.kitlv-journals.nl/index.php/btlv/article/viewFile/URN%3ANBN%3ANL%3AUI%3A10-1-101735/9274>

The author argues that the link between coconut harvesting and violence cannot be adequately explained by resource acquisition theories common to studies of violence within human-environment paradigms. Rather, the connection between coconuts and violence among the Tausug can better be explained by 1. the minimal labour required for growing coconuts, 2. the absence of ‘nurturing’ (Hastorf 1998) in tending coconut trees because they are relatively slow-growing, and 3. the lack of creative skills gained from coconut cultivation to participate as a member of the community in ways other than through violence. By these means, coconut harvest has altered the relationship between labour and culture to create Tausug individuals and groups prone to violence.

- Ortiz, Pacifico A. “Legal aspects of the North Borneo Question,” *Philippine Studies*, Vol. 11, No. 1 (1963):18-64.
<http://www.philippinestudies.net/ojs/index.php/ps/article/viewFile/2653/5296>.

At the height of the controversy over the conflict of jurisdiction over Sabah (North Borneo), Ortiz writes on the legal implications of this issue using archival sources. He concludes with statements favoring the position of the Sulu sultan as enjoying sovereignty until the American period. He argues that the Philippine government becomes the successor-in-interest for the right to sovereignty transferred to it by the heirs of the Sulu sultan.

- Osaka, Huriights. “Mindanao Conflict: In Search of Peace and Human Rights,”
<http://www.hurights.or.jp/asia-pacific/054/02.html>.

The author examines why the Memorandum of Agreement on Ancestral Domain (MOA-AD) failed from the lens of human rights. “Whatever final peace settlement is reached by all parties (the Philippine government, the MNLF, and the MILF), the international human rights standards should form a crucial part of both the process and content of achieving it. Peace without human rights is not a final peace settlement.”

- O’shaughnessy, Thomas J. “How Many Muslims Has the Philippines?” *Philippine Studies* vol. 23, no. 3 (1975) 375–382.
<http://www.philippinestudies.net/ojs/index.php/ps/article/view/1824/4891>.

The author contends that despite some controversies on how many Muslims there are in the Philippines, the census figures are still more acceptable and will probably yield more approximation to their actual number.

- Osia, Reynold E. “The Role of the Police in Peacemaking and Peacebuilding,” *Autonomy and Peace Review* Vol. 2.3 (2007): 37-48.
http://www.iag.org.ph/cgi-bin/publications/files/journal%20vol3%20issue%203_1.pdf.
- Özerdem, Alpaslan, Sukanya Podder & Eddie L. Quitariano “Identity, Ideology and Child Soldiering: Community and Youth Participation in Civil Conflict – A Study on the Moro Islamic Liberation Front in Mindanao, Philippines,” *Civil Wars* , Volume 12, Issue 3, 2010 : 304-325. Available at:
<http://www.tandfonline.com/doi/abs/10.1080/13698249.2010.509566>; also
http://cranfield.academia.edu/SukanyaPodder/Papers/304698/Identity_Ideology_and_Child_Soldiering_Community_and_Youth_Participation_in_Civil_Conflict_-_A_Study_on_the_Moro_Islamic_Liberation_Front_in_Mindanao_Philippines

“The cessation of the governmental offensive to eliminate key figures of the separatist Moro Islamic Liberation Front (MILF) in 2009 imparted fresh impetus to the peace process in Mindanao, Philippines. Recent clashes have resulted in large-scale and ongoing displacement. This stalemate, together with the end of Gloria Macapagal Arroyo's Presidential term, has revived concerns about the future dynamics of the Bangsamoro struggle. An important dimension in this is the ‘voluntary’ nature of the participation of children and young people in the ranks of the MILF, sanctioned and often encouraged by their families and community. This presents an interesting contrast to the predominant literature on child soldiering that seems overly aligned with the coercive recruitment and related trauma-healing axis. In this article we examine the role of identity, ideology, the family and community in this presumed voluntary participation of children and youth in the MILF, in order to refine the linkage between recruitment experience of children and youth and their reintegration outcomes, and prescribe more appropriate reintegration interventions for youth in scenarios of participation sanctioned by family and community.”

- Pacana, Nestor Roa. “The Mindanao I Never Saw: Glimpses of ‘Yuta sa Saad’ from the Collections of the Cebuano Studies Center, University of San Carlos. *The Journal of History*, Vol 56 (2010).
[http://ejournals.ph/index.php?journal=TJH&page=article&op=viewArticle&path\[\]=2701](http://ejournals.ph/index.php?journal=TJH&page=article&op=viewArticle&path[]=2701).

“Mindanao has attracted visitors since times past. This island had beckoned traders/adventurers, missionaries, colonizers and post-independence homeless and landless lured by the government's catchphrase - "Yutâ sa Saad." From the Spanish colonial period to the American half-century, and to the era of the Philippine Republics, Mindanao never failed to attract divergent colonial and other "gazes" which not only altered this island's physiographic features but also its peoples' lives today. This narrative discusses the transformations/representations of some of Mindanao's places, peoples (particularly the Moros), and their cultures by availing of the collections of the Cebuano Studies Center at the University of San Carlos in Cebu City, and focusing primarily, but not exclusively, on the Nueva Fuerza/ Bag-ong Kusog newspaper of Vicente Rama which saw print from 1915 to 1941.”

- Pacana, Nestor R. “Mindanao-Sulu Studies in Cebu.” *The Journal of History*, Vol. 54 (2008): Available at:
<http://www.ejournals.ph/index.php?journal=TJH&page=article&op=view&path%5B%5D=171>.

“The Mindanao-Sulu areas are Cebu's immediate neighbors in the south of the Philippine archipelago. Both areas have undergone tremendous transformation since the colonial era and up to the present time. Not only is Mindanao the second largest island in our country. Along with Sulu, it is called by some 13 Muslim ethno-linguistic and 17 or so Lumad groups. Many of those who identify themselves as "Cebuanos" originate from there, or had gone to that island as settlers or colonists in the past. Big multinational business interests with "acquisitive" and "transformative" agenda are also present in Mindanao. Thus, the links between Mindanao-Sulu and the Visayas are not only geographical, demographical, and economic, but also cultural... With this background, the question that begs to be asked is: ‘Has there been or are there existing curricular programs in Cebu's (or Region VII) tertiary schools course offerings that make Mindanao and Sulu (or its people and cultures, perhaps) a focus of study? If there are, would such programs go deep enough to afford an educated understanding of the complexities in that southern region? As Cebu is the central hub of education and information in the Visayas region, is there even a general appreciation, or awareness in its tertiary institutions, of Mindanao's role and contribution to the national government?’”

- Pacturan, Jerry E. “Rural Enterprises for Poverty Reduction and Human Security,” <http://info.worldbank.org/etools/docs/library/114230/Rural%20Enterprises%20for%20Poverty%20Reduction%20%26%20Human%20Security%20DEC%207%2C2004.doc>.

This paper was prepared for the World Bank conference “Emphasizing Process: Facilitating Community Driven Development in Conflict-Affected Countries,” held in Manila, Philippines, November, 2004. It covers the following: Historical Background and Context of the PDAP Development Work in Mindanao, Philippine Development Assistance Programme in Mindanao and Palawan, Objective and Components of the PDAP-Propeace Program, Community-based Approach for Livelihood and Enterprise Projects, Stages of Development of Communities in Conflict Areas, The Partners Capacity Index (PCI), Important Features of Livelihood and Enterprise Programs in Conflict-Affected Areas, Human Security as the Over-arching Framework.

- Padilla, Arnold. “Aid and Conflict: The Philippine Case,” 2006, <http://www.realityofaid.org/roareport.php?table=roa2006&id=12>.
- Paglas, Ibrahim. “Bridging Leadership: The Datu Paglas Experience,” November 2006. http://www.datupaglas.com/speeches/Bridging_Leadership.pdf.

Speech of Datu Ibrahim “Toto” Paglas delivered at the Philippine Consulate General New York, New York City, November 20, 2006. This is a first-hand account of the successful experiment in the once sleepy Datu Paglas town, in which the author was involved in planning and implementation. In 1996, he invested in bananas (with fruit magnate *La Frutera*) for export, clearing idle or underutilized lands in this town dominated by the Paglas clan. Once a rebel himself, he laid down his arm, entered politics, and decided to embark on a business venture that would transform a community torn by conflict into a progressive town where Muslims and Christians live in harmony. In 2002, the *Wall Street Journal* put up a story that soon caught the attention of many people. Kidnappings, rido conflict, and inter-ethnic rivalry soon became a thing of the past. Datu Paglas died in August 2008, but his memory lives on.

- Palafox, Quennie Ann J. “Sultan of the River: The Rise and Fall of Datu Uto of Buayan,” Available at: <http://nhcpmanila.wordpress.com/2010/08/06/sultan-of-the-river-the-rise-and-fall-of-datu-uto-of-buayan>; also http://www.nhi.gov.ph/index.php?option=com_content&task=view&id=574&Itemid=3.

This article paints a colorful story of the strongman Datu Uto, sultan of Buayan sultanate, whose reign ended at the close of the Spanish colonization of the Philippines.

- Palongpalong, Artemio. “Patterns of political changes and their impact on Mindanao and Sulu after the Feb 1986 elections: A perspective.” *Asian Studies*, Vol. 25-26, 1987. <http://asj.upd.edu.ph/mediabox/archive/Vol25-26,1987-1988.pdf>.

Palongpalong observes that the ascension to power by Corazon Aquino, who became president of the Philippines because of the People Power revolt, has produced some political changes rather than revolutionary ones. He characterizes such changes as conforming to Pareto’s circulation of the elite in which the new leaders belong to the same class as those holding power in status quo. The change in elite status is partial rather than complete. He notes that there are some exceptions – those represented by emerging leaders who do not come from political dynasties. As illustrative examples, he points out cases in Sulu, Zamboanga del Sur, Agusan provinces, and Lanao

provinces. For example, the Plazas, as represented by the wife of Democrito Plaza, Valentina, was defeated by the incumbent governor Paredes. In Lanao del Norte, the Dimaporos were denied political base when Ali Dimaporo's daughter-in-law lost to candidate Abalos as governor of the province. The same thing happened to Ali's younger brother in Lanao del Sur. The author then shows new emerging cases of political leaders who don't conform to Pareto's circulation of the elite. He cited the cases of Aquilino Pimentel who established the Partido Demokratiko ng Pilipinas and Reuben Canoy, the guy behind the Mindanao Independence Movement.

- Panda, Ali. Moro "Problem remains unsolved." <http://ranaw.com/content/view/319/61>.
- Panolimba, Datuan S. "A Deeper Look at the Bangsamoro Problem and the Armed Conflict in Mindanao and its Islands," <http://barangayrp.wordpress.com/2008/12/04/a-deeper-look-at-the-bangsamoro-problem-and-the-armed-conflict-in-mindanao-and-its-islands>.

Author reviews the Bangsamoro Problem and presents his own analysis of its causes in a historical way. Though there are some lapses (misspellings, sources not provided in a bibliography, etc.) the article provides a thorough narrative of major events that led to the "problem" since colonial times.

- Parcasio, Randolph C. "The 1996 GRP-OIC-MNLF Peace Agreement: The Unaccomplished Mission," *Autonomy and Peace Review* Vol. 2.3 (2006): 29-42. In <http://www.iag.org.ph/cgi-bin/publications/files/journal%20vol%204.pdf>.
- Pasandalan, Sittie Noffaisah B. "A Cultural Dictionary of the Meranao," *Mindanao Forum*, Vol 24, No 1 (2011): 13-42. <http://ejournals.ph>.

"This study collected 2,000 lexical items which served as entries of a Meranao cultural dictionary that has the following objectives: (1) to present culture-related Meranao words; (2) to give the Filipino and English translations of the Meranao words; (3) to define and/or explain the items in English; (4) to provide a grammatical sketch of the Meranao language; and, (5) to present a pronunciation guide of the Meranao language. The study used a qualitative ethnographic method where majority of the data were collected through community immersion and/or observation and interviews. The elicited data served as the corpus of the study. This corpus was translated to Filipino and English to form the lexicographic data of the study. The collected Meranao words were then categorized under 22 semantic domains, namely, *Physical World, Mankind, Animals, Body Parts and Functions, Food and Drink, Clothing and Adornment, Dwelling And Furniture, Agriculture and Vegetation, Physical Acts and Materials, Motion and Transportation, Possession and Trade, Spatial Relations, Quantity and Number, Time, Sense and Perception, Emotion, Mind and Thought, Language and Music, Warfare and Hunting, Law and Judgment, Social Relations, and Religion and Beliefs*. The lexemes under each of these semantic categories were transcribed using the International Phonetic Alphabet (IPA) and were defined in English."

- Paular, Regino P. "Natural Catastrophes, Muslim Raids and Other Events Affecting Surigao during the Spanish Regime." *The Journal of History*, Vol. 35, Nos 1-2 (1990): Available at: <http://www.ejournals.ph/index.php?journal=TJH&page=article&op=view&path%5B%5D=1374>.
- Peace Agreements Digital Library, United States Institute of Peace, Washington, D.C. <http://www.usip.org/resources/peace-agreements-philippines>.

Eight documents on the Moro and government peace talks are reproduced here and made available to the reading public, two of them are quite important: the 1996 Peace Agreement and the 1976 Tripoli Agreement.

Condensed by Toby Monsod for the 2005 Human Development Report and appears as Appendix 1.1 of said report.

- Pendleton, Robert L. "Land utilization and agriculture of Mindanao, Philippine Islands," *Geographical Review*, Vol. 32, No. 2 (Apr., 1942): 180-21. Published by: American Geographical Society. Stable URL: <http://www.jstor.org/stable/210270>.

"Mindanao, the second largest island of the Philippines, is popularly-and quite erroneously thought of as still having vast empty expanses of arable land awaiting settlement. It is true that the average density of population over its 37,000 square miles is much lower than in such of the Visayan Islands as Cebu and Bohol, hardly a hundred miles to the north, yet in the more favorably located and topographically suitable parts of Mindanao there is already a considerable population to the square mile."

The editor of *Geographical Review* makes this note: "Dr. Pendleton's manuscript on Mindanao and its accompanying 120 photographs were dispatched from Bangkok in November last by extraordinary channels and reached us on January 6, four days after the fall of Manila. The article itself, like the greater part of the material in the "Geographical Review," is the fruit of long experience and has been long in preparation."

- "Philippines-Mindanao." http://www.c-r.org/our-work/accord/philippines_mindanao/profiles.php.
- Picardal, Amado L. "Christian-Muslim Dialogue in Mindanao," *Asian Christian Review*, Vol.2 No.2&3 (Summer/Winter 2008)" 54- 71. http://www.asianchristianreview.org/acr_pdf/acr_pdf_0202-03_08picardal.pdf.

The author is an active member of the religious dialogue group called Bishops-Ulama Conference (BUC), which is a group that advocates peace in Mindanao. Picardal narrates his personal experience in this interfaith encounter as one who has developed roots in Mindanao himself, his father being born in Marawi City. He points out: "In a land where antagonism and mistrust continue to prevail among many Christians and Muslims, the BUC has become a powerful symbol of how religious leaders from both sides can engage in dialogue that promote mutual understanding, reconciliation, peace and development. Even during the height of the all-out war between the Government and the MILF, the BUC became the voice that is respected and listened to by both sides. The BUC has also submitted their suggestions to the negotiating panels of the MILF and the Government. The BUC has prevented the armed conflict from turning into a Christian-Muslim conflict. It also pressed both sides to declare a ceasefire and resume the peace negotiations. With the recent breakdown of the peace negotiations between the MILF and the Government, the BUC continues to appeal to both sides to come up with a final peace agreement."

- Pimentel, Aquilino Jr. "Is Federalizing the Republic the Solution to Mindanao?" http://bugsbytes.tripod.com/bb_newsletter_0004_05.html.

Former Senator Pimentel, the author of the local governance code, proposes that a federal system may be the solution to the problem in Mindanao. This he argues in a paper prepared by before a

forum organized by the University of the Philippines Department on Political Science, Dilliman, Quezon City, August 24, 2000.

- Pobre, Cesar with Jose G. Quilop. *In Assertion of Sovereignty: The 2000 Campaign against the MILF*. Vol. 1. Office of the Strategic and Special Studies, Armed Forces of the Philippines, 2008.

http://www.academia.edu/184241/In_Assertion_of_Sovereignty_The_2000_Campaign_Against_the_MILF.

The first volume was all about the military campaign in the year 2000 which led to the government's capture of Camp Abubakar, which was until then the MILF's seat of power. The second volume attempts to narrate the developments of the Muslim problem in the Philippine South from 2000 to 2008. It was during the latter year when the Memorandum of Agreement on Ancestral Domain (MOA-AD) between the Government of the Republic of the Philippines (GRP) and the Moro Islamic Liberation Front (MILF) was thrown, as it were, to the dustbin of history just before it was supposed to be formally concluded. Volume Two is an account of the peace process with focus on the negotiation leading to the MOA-AD, as well as the armed clashes between the government forces and the MILF armed elements before, during, and after the negotiation. These include the violent acts that MILF rebels perpetrated against communities and economic infrastructures, like power transmission lines.

- Pobre, Cesar with Raymund Jose G. Quilop. *In Assertion of Sovereignty: The Peace Process*. Vol. 2. Office of the Strategic and Special Studies, Armed Forces of the Philippines. 2008(?). 224 p.

http://www.academia.edu/199632/In_Assertion_of_Sovereignty_The_Peace_Process

“This Volume Two, *In Assertion of Sovereignty: The Peace Process*, is a sequel to Volume One, *In Assertion of Sovereignty: The 2000 Campaign Against the MILF*. The first volume was all about the military campaign in the year 2000 which led to the government's capture of Camp Abubakar, which was until then the MILF's seat of power. The second volume attempts to narrate the developments of the Muslim problem in the Philippine South from 2000 to 2008. It was during the latter year when the Memorandum of Agreement on Ancestral Domain (MOA-AD) between the Government of the Republic of the Philippines (GRP) and the Moro Islamic Liberation Front (MILF) was thrown, as it were, to the dustbin of history just before it was supposed to be formally concluded. Volume two is an account of the peace process with focus on the negotiation leading to the MOA-AD, as well as the armed clashes between the government forces and the MILF armed elements before, during, and after the negotiation.”

- Porter, Ralph S. “The Story of Datto Pata Mata. (Chief Four-Eyes.)” *The Journal of American Folklore*, Vol. 15, No. 58 (Jul. - Sep., 1902): 162-164. Published by: American Folklore Society. Stable URL: <http://www.jstor.org/stable/533571>.

A folktale from Cotabato about a datu who has four eyes (pat a mata).

- “Practitioner's Guide: Peace Zones in Carmen, North Cotabato.” 15 p. no date. http://www.methodfinder.net/pdfmethods/gtz-prctkfi/example/gtz-prctkfi_example88_1.pdf.

This article presents the results of facilitation and involvement of some private agencies or NGOs in making a peace zone in Carmen, North Cotabato. The agencies are the GTZ-PRCT (Poverty Reduction Conflict Transformation Team), and Kadtuntaya Foundation, Inc. The steps for creating a peace zone follow several steps: initiation, declaration, maintaining, and sustaining.

Three barangays in the municipality of Carmen comprise the Peace Zone, with multi-ethnic populations belonging to Muslims, Christians and Lumads. The conflicts range from inter-ethnic to ideological ones between the Moro rebels and the Philippine armed forces.

- Ptak, Roderich. "From Quanzhou to the Sulu Zone and beyond: Questions Related to the Early Fourteenth Century," *Journal of Southeast Asian Studies*, Vol. 29, No. 2 (Sep., 1998): 269-294. <http://www.jstor.org/stable/20072046>.

The author unravels the trade link between China and Sulu, as well as with other coastal regions in Southeast Asia as early the 13th century. Chinese junks from Fujian and the city of Quanzhou could travel along two routes. Data for this study during the Yuan period were mostly taken from the accounts of Wang Dayuan, a sea traveler and contemporary of Iban Batuta. Traders from Quanzhou were Muslims themselves, and were acceptable to the people whom they did business with. Ptak raises some interesting but unanswered questions in the trade that continued through the succeeding periods, such as the claim that Butuan and Basilan were dependencies of Champa as well as of Brunei. Ptak also points out epigraphic evidence that points to Islamic links between Quanzhou and northern Borneo. He notes, therefore, the likelihood that Islamic groups in Quanzhou assisted in the spread of their religion to these areas and parts of the southern Philippines.

- Pulhin, Juan M., Wolfram H. Dressler. "People, power and timber: The politics of community-based forest management," *Journal of Environmental Management*, Vol. 91 (2009): 206-214. Available as a conference paper for presentation, http://iasc2008.glos.ac.uk/conference%20papers/papers/P/Pulhin_114101%20for%20Asia-CIFOR%20RRI%20Panel.pdf. Published version is available at <http://www.sciencedirect.com/science/article/pii/S0301479709002679>.

"The potential of devolved conservation to empower people, reduce poverty and protect forest resources has yet to be realized in much of the developing world. This is particularly evident in the Philippines where the central state paradoxically recentralizes political power through devolution at the policy, program and project level in forest management. We investigate how centralized state power emanates through devolved networks to affect the success of local timber utilization involving community-based forest management (CBFM) on Mindanao Island, the southern Philippines. By examining broader shifts from centralized to devolved forest management, results suggest that centralized political power continues to control and adversely affect local uses of timber through CBFM. We discuss how in the process of state authorities recentralizing devolved rights and responsibility over timber management, community-based logging operations were threatened but sustained by members relying on community-based structures and their own capabilities. The conclusion asserts that broader state processes of devolving power over timber management remains constrained by political motives and interests and so largely fails to fulfill the objectives of community-based forest management."

- Pulse Asia. "The Bias Against Muslims: A Creeping Perception," PIDS Development Research News, July-August 2006. Condensed by Ms. Toby Monsod for the 2005 Philippine Human Development Report from Pulse Asia, Inc.'s "Ulat ng Bayan Survey." <http://hdn.org.ph/2005-philippine-human-development-report-peace-human-security-and-human-development/#download>.

Findings: It thus appears that a considerable percentage of Filipinos (33% to 39% based on Indices 4 and 5) are biased against Muslims, notwithstanding the fact that only about 14 percent of them have had direct dealings with Muslims. The bias appears to be adequately captured by the

questions on stereotypes and serves to explain hiring and leasing decisions of Filipinos as well as perceptions of Muslims as terrorists and the adoption of a hard stance with respect to approaches in pursuing peace in Sulu.

The more widely held stereotypes are that of Muslims being more prone to run amok and being terrorists or extremists. A stereotype that Filipinos apparently do not subscribe to is that Muslims are oppressive to women.

Bias appears to be associated primarily to geographic location and age. A larger percentage of Visayans exhibit bias with respect to stereotypes. Majority of them (62% to 71%) agree that Muslims probably follow four of the negative stereotypes while a plurality (42%) believe that Muslims are probably oppressive to women.

Finally, it seems that those from Luzon are the least biased against Muslims. Those aged 54 years or over tend to be more biased while those aged 35 years or below tend to be less biased. Socioeconomic class appears as a factor in only one model. Based on the combined index, those from class DE appear to be more biased than those from the other socioeconomic classes.

- Quevedo, Orlando B. "Peacetalk: Why and How the GPH-MILF Peace Process Can Succeed," *Mindanews*, April 3, 2012. <http://www.mindanews.com/mindaviews/2012/04/03/peacetalk-why-and-how-the-gph-milf-peace-process-can-succeed>.

In this "unsolicited letter" to the government and the MILF, Bishop Quevedo offered some practical advice to both parties in the peace talks regarding the obstacles that they face. Among these are the issues of disputed territory, sub-state, and lack of consensus between the MNLF and MILF. On the part of the government, the obstacles include: "its reluctance to accept the term RSD and its insistence on the term "autonomy" and on a reformed ARMM ("3 for 1" concept) as the preferred option as well as its reluctance to amend the Constitution to accommodate the implications of RSD." He also suggested that the situation of the Lumad be given separate consideration in the peace talks.

- Quevedo, Orlando B. "Injustice: The Root of Conflict in Mindanao," <http://www.nd.edu/~cpn/Injustice%20article.doc>; also <http://peace.tinig.com/2003/09/16/injustice-the-root-of-conflict-in-mindanao>; also <http://www.mindanews.com/mindaviews/2014/02/23/archives-quevedo-on-injustice-the-root-of-conflict-in-mindanao>.

This paper was delivered by Cotabato Archbishop Orlando B. Quevedo, O.M.I., also president of the Catholic Bishops Conference of the Philippines, during the 27th General Assembly of the Bishops' Businessmen's Conference in Taguig, Metro Manila on July 8, 2003. It was published originally by *Mindanews*. Bishop Quevedo is proclaimed Cardinal in 2014 by the Pope.

- Quevedo, Orlando B. "What is the MOA-AD in the GRP-MILF Peace Process?" August 6, 2008. <http://www.cbcnews.com/?q=node/4139>.

Archbishop Quevedo joins civil society in explaining to the public the proposed Memorandum of Agreement on Ancestral Domain (MOA-AD) at the height of the controversy surrounding this issue. Here, he raised eight questions ranging from its meaning to how the MOA-AD responds to the loss of ancestral domain.

- Quezon III, Manuel L. “The Sultan sa Ramin speaks, 1934,” <http://www.quezon.ph/2008/08/08/the-sultan-sa-ramain-speaks-1934>.

In this blog, Quezon III, grandson of former Commonwealth President Manuel Quezon, reproduces the speech delivered by Sultan Alauya Alonto recorded in the Constitutional Record Journal No. 18, 1934. The speech was interpreted by Datu Mariaga sa Ramin from Maranao to English. A group photo showing President Quezon with the sultan and other Moro leaders, along with other officials is found here.

- Quezon III, Manuel L. “Land of Promises,” *Philippine Daily Inquirer*, August 25, 2008. <http://opinion.inquirer.net/inquireropinion/columns/view/20080825-156631/Land-of-promises>

Quezon’s article in the Philippine Inquirer introduced Mindanao as a place of “International intrigue” that went from “land of promises” to “land of blood.” Quezon writes how the government began giving land to Christian settlers which displaced Muslims and indigenous people. The MNLF was created in response to injustices against Muslims and the Philippine government was the target of the MNLF’s opposition. Ultimately the Philippine government brokered a peace agreement and talks beginning in the Marcos era. During the Aquino administration the government created the Office of Muslim Affairs and later the Autonomous Region in Muslim Mindanao (ARMM) was created.

- Quezon III, Manuel L. “The US and its Moro Province,” *Philippine Daily Inquirer*, September 1, 2008. http://services.inquirer.net/print/print.php?article_id=20080901-157930.
- Quijano, Franklin. “Insider Mediators: Exploring their key roles in peace processes.” Berghof Foundation for Peace Support. http://www.berghof-peacesupport.org/publications/MED_Insider_Mediators_Philippines.pdf.

The former Mayor of Iligan City explains his own thoughts about his experience with conflict in the city and its consequences on the residents. He emphasizes traditional conflict mediation structures rather than the conventional and standardized wisdom. Himself an insider mediator, he has turned into peacebuilding through the informal channel in trying to resolve conflicts. He proposed a mechanism to provide incentives to mediators to make them more effective in the traditional setting.

- Quimpo, Nathan Gilbert. “Mindanao, Southern Philippines : The Pitfalls in Working for Peace in a Time of Political Decay.” In *Autonomy and Ethnic Conflict in South and South-East Asia* , ed. Rajat Ganguly. Oxford : Routledge, 2012.
- Quimpo, Nathan Gilbert. [“The U.S. and the Southern Philippines’ Quagmire.”](#) *International Political Economy*, no. 20 (2008): 33-46; also published as Working Paper No. 144, July 2007, Asia Research Centre, Murdoch University, Perth, Australia. <http://wwwarc.murdoch.edu.au/publications/wp/wp144.pdf>

From the author’s note: “I raise a cautionary note on deepening US involvement. Contrary to USIP’s optimistic assessment, peace is not at all at hand in the southern Philippines. A GRP-MILF peace agreement is possible, but with the worsening patrimonial and repressive features of the Philippine state and its continuing ethnocentric bent, this may not fare any better than the string of forlorn GRP-MNLF peace accords. Unless the US is prepared to confront the deep-seated problems underlying the long-standing conflict in the southern Philippines, it may well fall short

of achieving its avowed goals and may even help worsen the situation. And it risks being dragged into the mire.”

- Quimpo, Nathan Gilbert. “The Prospects for the US’s Peace Efforts in the Southern Philippines,” *AsiaView*, Asia Research Centre, Murdoch University, November 2007.
- Quimpo, Nathan Gilbert. “Colonial name, colonial mentality and ethnocentrism,” *Kasama* 18 Jan-March 2004, <http://cpcabrisbane.org/Kasama/2004/V18n1/ColonialName3.htm>

From discussing causality of colonialism in the Philippines, disconnects from anti-colonialism trajectories in other countries, to race/revolution/nation-building and more, he compiles an aggregated historical context and background to the creation and perpetuation of “Filipino.” Quimpo argues that “...Philippines and Filipinos are reflective of the ethnocentric bias of the Christian majority and the ethnocentric tendencies of the Philippines state” (4). This argument serves as the basis for the exclusion and oppression of groups of Filipinos, such as indigenous and Muslim Filipinos. By exposing the “contradictions” of Filipino nationality, Quimpo shows the difficulties of decolonization when oppression is so ingrained in society.

- Quimpo, Nathan Gilbert. “Options in the Pursuit of a Just, Comprehensive, and Stable Peace in the Southern Philippines,” *Asian Survey* 41 (2001): 271-289. <http://www.jstor.org/pss/2691598>; also <http://www.philsol.nl/fora/NL00a-Quimpo.htm>.
- Quimpo, Nathan Gilbert. “What Muslim Mindanao Really Means to Arroyo,” <http://www.focusweb.org/philippines/content/view/200/51>.
- Quimpo, Nathan Gilbert. “Options in the pursuit of a just, comprehensive and stable peace in the southern Philippines,” *Asian Survey* 41, no. 2 (2001): 271-89. <http://www.jstor.org/stable/10.1525/as.2001.41.2.271>; also <http://www.deepdyve.com/lp/university-of-california-press/options-in-the-pursuit-of-a-just-comprehensive-and-stable-peace-in-the-065c0hXcMZ?autoClickRent=true>.
- Quimpo, Nathan Gilbert. “Back to War in Mindanao: The Weaknesses of a Power-based Approach in Conflict Resolution.” *Philippine Political Science Journal*, no. 44 (2000): 99-126.
- Quimpo, Nathan Gilbert. “Three-cornered Diplomatic Battle at OIC: GRP, MNLF, MILF.” *Philippine Human Rights Forum* 9, no. 2 (2000): 29-37.
- Quimpo, Nathan Gilbert. [“Colonial Name, Colonial Mentality and Ethnocentrism.”](#) *Public Policy* 4, no. 1 (2000): 1-49.
- Quimpo, Nathan Gilbert. [“Dealing with the MILF and Abu Sayyaf: Who’s Afraid of an Islamic State?”](#) *Public Policy* 3, no. 4 (1999): 38-62.

“Three years after the signing of a peace agreement between the Philippine government and the Moro National Liberation Front, the attainment of a lasting peace in Mindanao seems to be as distant as ever. Why is peace still proving so elusive in Southern Philippines? Why has the GRP-MNLK peace accord failed to win over other Moro rebel groups or to encourage them to forget their own peace pacts with the government? This essay argues that if it wants lasting peace in Southern Philippines, the Philippine government must take into account the

differences between the three Muslim rebel groups in Mindanao, and stop skirting the subject of a separate Islamic state or system for Muslim Filipinos.”

- Quimpo, Nathan Gilbert. “Resolving the Mindanao Conflict and Reimagining the Filipino Nation.” (*Conjuncture*, vol. 14, no. 2, May-June 2002).
- Quimpo, Nathan Gilbert. “The Thorny Issue of the MILF Camps.” (*Philippine Daily Inquirer*, 31 May – 2 June 2000).
- Quintero, Desiree. “Dansuer Bantugen: Gendering of the Filipino Hero,” *Explorations*, Vol 11, No. 1 (Spring 2011):31-50. A graduate student publication, Center for Southeast Asian Studies, University of Hawai’i at Mānoa.
<http://www.scribd.com/doc/55919473/Explorations-11>.

This article compares the “original” Darangen narrative with its stage performance by the Philippine Ballet Theater and finds difference in the way Bantugen, the hero of the epic, is represented and gendered.

- Quitariano, Eddie L. Land, “Foreign aid, and the Rural Poor in Mindanao.” September 2009, 40p. <http://focusweb.org/sites/www.focusweb.org/files/MINDANAO-Quitoriano.pdf>.

“Public policy questions and problems such as land reform and foreign aid allocation, are complex and fluid. Most bilateral donor countries no longer consider the Philippines a program country. However, most are looking at Mindanao (southern Philippines) as a challenge that demands special attention. While the strategic intentions would be framed along the lines of conflict and poverty, these two variables cannot be dissociated from the issue of land. The land questions in Mindanao are not so simple and reducible to how far the Comprehensive Agrarian Reform Program (CARP) is able to reconstruct agrarian institutions or rearrange land ownership and user rights regimes. The land issue should not even be confined to the CARP domain given the fluid boundaries of agricultural areas and their expansion beyond official classification. Neither is it an issue of how far foreign aid is able to support agrarian reform intentions. This paper seeks to provide an exposition and understanding of the relation of land and foreign aid in the context of Mindanao. It also seeks to raise questions for further inquiry into the issue. The questions are urgent and compelling due to the explosive mix of poverty and armed conflict, along with the Moro and indigenous peoples’ historical land claims and demand for adequate space for political participation and expression of their cultural and ethnic identity.”

- Quitariano, Ed and Eric Libre. “Reaching for the Gun: The Human Cost of Small Arms in Central Mindanao,” *Kasarinlan*, 16, 2 (2001): 13-40.
- Rabasa, Angel and Peter Chalk. “Muslim Separatist Movements in the Philippines and Thailand.” www.rand.org/pubs/monograph_reports/MR1344/MR1344.ch9.pdf.
- Ramos, Donn David P. “Education for the 21st century in Muslim Mindanao: An Analysis of an Educational Technology Reform Program at ARMM.” Paper presented to the 8th ICOPHIL, 23 – 25 July 2008 Manila, Philippines.
- Ramos, Fidel V. “Break not the Peace,” *Autonomy and Peace Review* Vol. 2.3 (2006): 75-88. In <http://www.iag.org.ph/cgi-bin/publications/files/journal%20vol%204.pdf>.

Former President Ramos restates his earlier position on the peace talks that led to the 1996 Final Peace Agreement with the Moro National Liberation Front. This article bears the same title as a book on the subject that he published shortly after the conclusion of that agreement. Here, he reveals some of the secrets that made it possible, where other administrations before him failed to seal an acceptable accord with the Moros.

- Rasul, Santanina T. "The legacy of Islam in the Philippines." <http://www.islamawareness.net/Asia/Philippines/legacy.html>; also http://www.witness-pioneer.org/vil/Articles/politics/legacy_of_islam_in_the_philippines.htm.

Speech delivered by former Senator Rasul during the "Sister of Peace Ceremony, Women Breaking Barriers for Peace" sponsored by the Women's Federation for World Peace at the Manila Hotel on February 12, 1999.

- Read, Margaret M. "Abu Sayyaf Crime, Ideology, Autonomy Movement? The Complex Evolution of a Militant Islamist Group in the Philippines," *Small Wars Journal*, October 22, 2012. <http://smallwarsjournal.com/jrnl/art/abu-sayyaf-crime-ideology-autonomy-movement-the-complex-evolution-of-a-militant-islamist-gr>.

"The Abu Sayyaf Group (ASG) is a terrorist organization operation in the southern Philippines. Founded in Basilan Province, it is mainly located in the Sulu Archipelago in the provinces of Basilan, Sulu, and Tawi-Tawi. ASG has been classified as a terrorist organization by the United States since October 1997. The focus on ASG was intensified following the 9/11 attacks on the United States based on a presumed association with Al Qaeda. Throughout its existence beginning in the early 1990s, ASG has waffled back and forth between criminality and terrorism. Although ASG has committed terrorist acts, its actions did not always reflect an Islamic ideological basis and appeared to be based on monetary gains. More recently, ASG has returned to its roots embracing its extremist views and aligning itself with known militant organizations. The history of its resistance and its cultural form of governance is necessary to understand the development of the organization. The ASG continues to go through an evolutionary process as do the factors that support its continuing operations."

- Rebollos, Grace J. "Shared Steps Toward the Peace Agenda in Western Mindanao," <http://cpn.nd.edu/Shared%20steps%20abridged.pdf>.

The author and now (2013) president of Western Mindanao State University presents some concrete moves made by civil society in Zamboanga towards enhancing the peace process. Two of these groups are the PAZ (Peace Advocates Zamboanga), and SALAM (Salam Peace Foundation), which emerged in 1994. They mobilized good will and consultation in an effort to diffuse the tension in the city especially at the height of the controversy over the 1996 peace agreement and the implementation of the controversial SPCPD. Rebollos goes on to discuss the events in 2001 in the aftermath of the hostage-taking of civilians in the ARMM complex, the impending plebiscite, and internal squabble within the MNLF command that led to Misuari becoming a "rebel governor," his arrest in Malaysia and imprisonment in the Philippines, and finally the return of the American troops in Mindanao (they are based in Zamboanga) under the Balikatan Exercises as an offshoot of the 9/11.

- Rebollos, Grace J. "The Zamboanga Crisis: Some Serching Notes," *Autonomy & Peace Review*, Special Edition (2013): 309-321. Transition to the Bangsamoro: Change and Imagination. <http://www.iag.org.ph/index.php/publication/autonomy-peacereview>.

As a member of a civil society group comprising Muslim and Catholic leaders, the author provides a grounded picture of the situation when the MNLF forces “occupied” Zamboanga City in September 2013 and engaged the military in a 3-week stand-off. Rebollos and the group made some recommendations to higher authority to avert the looming crisis. Among these recommendations are in line with the 2001 Cabatangan siege which ended with some casualties but not as devastating as the 2013 fighting that displaced a tenth of the city population.

- Reilly, Brandon. “Imaginable as Other: The Representation of Muslims in Zaide and Zaide’s *Philippine History and Government* and Agoncillo’s *History of the Filipino People*.” *The Mindanao Forum*, Vol 24, No 1 (2011):43-67. <http://ejournals.ph>.

“This paper looks at the tendency of Filipino national histories to represent Filipino Muslims as Other, rather depicting them as constituent members of the nation. These narratives help to perpetuate the cultural misunderstandings that characterize Christian-Muslim relations and they ultimately postpone the meaningful integration of Muslims into the body politic. I demonstrate how two archetypical examples of the genre: Zaide and Zaide’s *Philippine History and Government* and Agoncillo’s *History of the Filipino People*, misrepresent, downplay, or at points even denigrate Moro contributions to national history. My hope is that by rendering visible the problematic representations of Muslim Filipinos, we can begin the process of revising Filipino history so that it is more inclusive and appreciative of all of its minority and marginalized groups.”

- Ressa, Maria. “Blowback: The Massacre in Maguindanao,” December 2009. <http://www.abs-cbnnews.com/view-and-analysis/12/01/09/blowback-massacre-maguindanao-maria-ressa>.

Ms. Ressa, head of the ABS-CBN News and Current Affairs and former Jakarta Bureau Chief, wrote this piece for the blog of the CNN show hosted by Christianne Amanpour. Making an analogy on Newton’s law of physics (“for every action there’s a reaction”), author says “blowback” as coined by the US Central Intelligence operatives in Iran, and used again in Afghanistan to funnel money for the Afghan resistance, happened also in Maguindanao, where warlords with private armies funded by the state wield political power. The Ampatuan family, which rose to prominence under Marcos, gained greater power with Gloria Macapagal’s blessings. Reports of violence, abuses of power, and murder in Maguindanao happened but little was done. Until the gruesome massacre of 57 persons happened, allegedly perpetrated by this family to rid its political opponents. As Ressa sums it up, “this is the story of how the government and its security forces used the Ampatuans and their private armies to fight a proxy war against the MILF, and how it horrendously backfired.

- Ringuet, Daniel Joseph. “The Continuation of civil unrest and poverty in Mindanao,” *Contemporary Southeast Asia*, Vol. 24 (April 2002): 33-49. Stable URL: <http://www.jstor.org/stable/25798578>.

Author argues that the ongoing civil unrest in Mindanao is largely due to the policies of the government inherited from colonial masters (Spanish and later American). He focuses on the martial law regime of President Ferdinand Marcos and its role in the Muslim separatist movements and the peace process that ensued.

- Riwarung, Labi Hadji Sarip. “Dimakaling: Hero or Outlaw? A View from a Meranao

Folk Song” *The Journal of Sophia Asian Studies*, No. 27 (2009): 161-180.
http://repository.cc.sophia.ac.jp/dspace/bitstream/123456789/15796/1/200000079942_000129000_161.pdf; see also <http://nirc.nanzan-u.ac.jp/publications/afs/pdf/a756.pdf>.

Analyzing a particular folk song called *darangen*, the author constructs the life and works of a Maranao resistance fighter, Dimakaling, who eluded authorities in the 1930s. Dimakaling, also known by the name Panondiongan Simban, was widely considered as a bandit by the American colonial government until his capture and death in 1935. To the Meranao, however, Dimakaling was a hero because he represented values endeared by his people. The *darangen* narrative, or song, also touches upon other resistance movements in adjacent places, such as those of Sultan Pandapatan and Imam Minirigi of Biabi that led to fierce Bayang battle.

- Rixhon, Gerard. “The Muslim Filipinos (Review),” *Philippine Studies* vol. 24, no. 3 (1976) 359–361.
- “Road map for peace: Highlights of the Bangsamoro framework agreement,” October 15, 2012. <http://www.gmanetwork.com/news/story/278325/news/nation/road-map-for-peace-highlights-of-the-bangsamoro-framework-agreement>.

This is a summary of the Framework Agreement for the Bangsamoro, which was approved in October 15, 2012 by the MILF and the Philippine government panel. Highlights of the Transition Commission, drafting of the Bangsamoro Basic Law, Geographical scope of the Bangsamoro territory, and Bangsamoro government are provided here.

- Robles, Raissa. “Moro rebel chief negotiator confirms to me Wikileaks cable that Assassination was in their dinner talk with US diplomat,” Sept. 18, 2011. <http://raissarobles.com/2011/09/18/moro-rebel-chief-negotiator-confirms-to-me-wikileaks-cable-that-assassination-was-in-their-dinner-talk-with-us-diplomat>.

“Over dinner last year, Muslim rebel negotiators told an American diplomat and two US aid officials that their group had been urged to conduct political assassinations, according to a Wikileaks US embassy from Manila cable. Due to the sensitive nature of the cable, which Wikileaks made public only this month, I decided to ask Moro Islamic Liberation Front (MILF) chief negotiator Mohagher Iqbal about it. Iqbal confirmed to me that the dinner did happen and that assassination was one of the topics of conversation.”

Iqbal also confirmed that the MILF did air a warning over dinner that the rebel army could “Balkanize” Mindanao – meaning, violently fragment it – should nothing happen to the peace talks.

- Rodil, Rudy. “Magpuyong Malinawon sa Yutang Kabilin (Living in Peace in their Ancestral Domain),” *Asian Studies*, Vol. 48 Nos 1-2 (2012): 47-54. <http://asj.upd.edu.ph/mediabox/archive/ASJ-48-1and2-2012/Rodil%20-%20Magpuyong%20Malinawon%20sa%20Yutang%20Kabilin-Living%20in%20Peace%20in%20their%20Ancestral%20Domain.pdf>.

Lumads, indigenous people in Mindanao, historically and contemporarily experience marginalization. Rodil provides a short background of this in order to explain “their current situation... vision... and concept of development.” In doing this, he provides Lumad reaction to the Memorandum of Agreement on Ancestral Domain (MOA-AD) that includes their rights as indigenous people to self-determination, recognizing “Bangsamoro identity” and self-

determination, calling for a separation from Bangsamoros (in terms of identities), and their rights to their ancestral domains that should also be separate from Bangsamoros. Further he mentions the necessity of Lumad inclusion during peace negotiations.

- Rodil, Rudy Buhay. “Notes on the Conflict within Mindanawons,” *Tambara*, Vol 27, No 1 (2010), <http://ejournals.ph/index.php?journal=TAMBARA&page=article&op=view&path%5B%5D=1878>.

“It is not only the issue of constitutionality that we have to face in our search for the solution to the Bangsamoro problem, the Moro struggle for self-determination that has been with us since 1972. We must also confront the emotions that come with the basic issues of identity, ancestral domain, self-governance, control of natural resources, and the right to determine one’s final political status. Maybe we should even regard these emotions as one of the basic issues. The truth of the matter is that there seems to be a predominance of negative thoughts and feelings among Pinoy settlers, Bangsamoro, and Lumad alike. The emotions are not exactly kind, and they have also reached the level of official policies. How, for instance can we explain, the strong resistance from among Christian settlers and Lumads to the use of the phrase “Muslim Mindanao” in the Constitution when it was under deliberation in the Regional Consultative Commission (RCC) and in Congress? Yet, they, the very people who expressed opposition to this phrase were likely among those who took part in the overwhelming ratification of the 1987 Constitution and, consequently, of that phrase, too. On the opposite end, how do we understand the overwhelmingly favorable response to it from among Muslims, such as was duly documented in the public consultations conducted by the RCC? The predominantly Christian provinces of eight out of thirteen provinces listed in the Tripoli Agreement vehemently expressed their desire not to be included in the territory of the Autonomous Region in Muslim Mindanao (ARMM). The reasons given revealed negative thoughts and feelings about Muslim rather than the objective merits of both the draft organic act produced by the RCC and the actual Organic Act enacted by Congress.”

- Rodil, Rudy B. “Peacetalk: Reflections on the GRP-MILF Peace Process, “ Jan. 2009. http://www.mindanews.com/index2.php?option=com_content&do_pdf=1&id=5774.
- Rodil, Rudy B. “Finding New Paths to Peace: Ancestral Domain and Moro Self-Determination,” *Autonomy and Peace Review* Vol. 2.3 (2007): 49-54. http://www.iag.org.ph/cgi-bin/publications/files/journal%20vol3%20issue%203_1.pdf.
- Rodil, Rudy B. “Re-establishing Order in the Community and its Connection with Biodiversity Conservation.” <http://cpn.nd.edu/Rudyrodil's.doc>.

Paper delivered at the Seminar Workshop on Conflict Transformation and Biodiversity Conservation at the Country Village Hotel, Villarin St., Carmen, Cagayan de Oro City, on July 11-13, 2003.

- Rodil, Rudy B. “Whose Ancestral Domain is Mindanao – Sulu And Palawan?” http://www.muslimmindanao.ph/ancestral_domain_a.html.

In this piece, Rodil defines “ancestral domain” for Muslims as territories in which

1. “a tribe must have enjoyed prior and uninterrupted occupancy over the territory until 1898 (or...1939” pre-large settlers’ migration)
2. “one sultanate or another must have reigned until 1898” over the territory

In defining ancestral domain, Rodil links problematics originating with Spain making claims to land that did not belong to them, then transferring to the U.S. and then to the Philippines. However the author points out that many recognize the structural oppression rooted in colonialism that continue to impact claims to land and that this recognition is where the process in “mutual understanding” allows for resolution.

- Rodil, Rudy B. “Achieving Peace and Justice in Mindanao through the Tri-People Concept,” pp. 25-45 in <http://www.scribd.com/doc/43483652/Achieving-Peace-and-Justice-in-Mindanao>; also <http://nebula.wsimg.com/b5d466fcc3dc2261fd390d5af4722060?AccessKeyId=2BEE9E4CB99969D6C062&disposition=0&alloworigin=1>.

Rodil advances the idea that peace, unity and justice may be advanced by recognizing the importance of multiculturalism. Mindanao is a homeland of three groups of people: settlers, lumads and Moros. In this article, he shows the population distribution in all the provinces in Mindanao and Sulu for these three groups of people on the basis of “mother tongue” as used in the 2000 census.

- Rodil, B. R. “Dalawang Mukha ng Kasaysayan sa Silangang Mindanaw,” *Tambara*, Vol. 26 (2009): 5-26. <http://www.ejournals.ph/index.php?journal=TAMBARA&page=article&op=view&path%5B%5D=1932>.

This article is written in Filipino, the language used by most residents in the Philippines. The title may be translated to mean “Two faces of History in the southern Philippines,” suggesting a bifurcated view of the past.

- Rodil, B. R. “For Peace in Mindanao: Mutual Acceptance, not Cultural Solidarity.” <http://earthmusic.mindanaoculture.com/literature/mutual.htm>.
- Rodriguez, Ma. Cecilia. “Lumad Demand Self-Determination,” Sept. 30, 2008. <http://iwpr.net/report-news/lumad-demand-self-determination>.

A group of more than 200 Lumad leaders representing 18 major ethnolinguistic indigenous groups in Mindanao assembled in Cagayan de Oro on August 27, 2008 shortly after the Memorandum of Agreement on Ancestral Domain (MOA-AD) was proclaimed unconstitutional by the Supreme Court. They declared that they were not consulted on the controversial MOA-AD, and asserted that they too have rights to their ancestral home. In the document entitled the Cagayan de Oro Declaration, they say: “We call for the respect to the right to self-determination of the indigenous peoples, the right to use our traditional governance systems, our ownership of our ancestral [homes] and our rights to the resources therein.” The Lumad representatives, however, acknowledged that their ancestors had unwritten agreements with the Moros on territorial boundaries which both parties respect until now. However, they have expressed apprehension in the proposed BJE, that the MILF would have encroached on their territories.

- Rogers, Steven. “Beyond the Abu Sayyaf - The Lessons of Failure in the Philippines,” *Foreign Affairs*, Vol. 83. (2004): 15-21. Available at: [http://heinonline.org/HOL/Page?handle=hein.journals/fora83&div=7&collection=journals&set_a_s_cursor=4&men_tab=srchresults&terms=\(mindanao\)&type=matchall](http://heinonline.org/HOL/Page?handle=hein.journals/fora83&div=7&collection=journals&set_a_s_cursor=4&men_tab=srchresults&terms=(mindanao)&type=matchall).

- Ronsing, Asnawil G. “Islamic Law in the Philippines: A Study of its Evolution,”

Mindanao Journal, Vol XXIX (2006):115-148.

Islamic law in the Philippines is relatively recent and scarcely published. The author claims that this is the first of its kind in such a study on the evolution of Islamic law in the Philippines, and offers some insights into the development of Islamic jurisprudence in the country which antedated the introduction of modern legal system.

- Rood, Steven. “Will Federalism Solve the Long-Standing Conflicts in the Philippines? Not Really,” *Autonomy and Peace Review* Vol. 3.4 (2007):55-64. In <http://www.iag.org.ph/cgi-bin/publications/files/final%20journal%20boby%20vol3%20issue%204.pdf>.
- Rood, Steven. “Forging sustainable peace in Mindanao: The Role of Civil Society.” Honolulu: East-West Center, 2005. UH Mānoa: Hamilton Asia, JQ1416 R66.20. <http://www.eastwestcenterwashington.org/Publications/psseriespdf17.htm>; also <http://hdl.handle.net/10125/3491>.

“This study investigates the role of civil society in forging sustainable peace in Mindanao. It argues that civil society groups have the potential to make significant contributions to the management of the separatist conflict in the southern Philippines and in forging durable peace. Due to the inherent weakness of civil society groups, however, as well as other local and national conditions, their impact has been indirect, limited, and of little consequence to the macropolitical process. Nevertheless, the role of civil society in peacebuilding is important and should be developed. To this end, the study offers several recommendations to strengthen civil society, especially Muslim civil society, and deepen its interaction with the public at large (especially the Christian population) as well as local and national governments—all with a view to enhancing the key role that civil society groups can play in bringing about a lasting peace in Mindanao. There is an active peace movement in Mindanao that reflects the general strength of civil society in the Philippines as a whole as well as special efforts made to manage Mindanao conflicts over the years. Beginning in the 1970s under the dictatorship of Ferdinand Marcos and continuing to the present day, both Christian and Muslim groups have attempted to build avenues to manage hostilities. This study construes “civil society” to include a wide range of organizations—from development NGOs to church-based groups and business associations. All of these organizational types are in one way or another involved in efforts to manage the conflict in the southern Philippines. They not only network in various ways among themselves and with organizations in the capital, Manila, but have international linkages. This study describes this welter of entities and relationships. It also points out that Muslim civil society is, for a number of reasons, less developed than its Christian counterpart, leading to some imbalance in peace efforts. Other characteristics of civil society include ideological divisions among the groups, the transitory nature of networks, and the fact that they are overwhelmingly intracommunal, i.e. based either exclusively among Christians or among Muslims.”

- Rood, Steven. “Polling Shows Encouraging Climate of Opinion for Mindanao Peace Negotiations.” *The Asia Foundation* 8 October, 2014. Web. <http://asiafoundation.org/in-asia/2014/10/08/polling-shows-encouraging-climate-of-opinion-for-mindanao-peace-negotiations/>

On September 10, President Aquino turned over the draft Basic Law based on the Comprehensive Agreement on the Bangsamoro to Congress, continuing the roadmap set forth in negotiations between the Philippine government and the Moro Islamic Liberation Front (MILF). The MILF chair Murad and President Aquino met in Japan in 2011, the Framework Agreement was signed

in October 2012 and a Comprehensive Agreement on the Bangsamoro was signed in March 2014. If and when Congress passes the bill the Autonomous Region in Muslim Mindanao will be replaced by the Bangsamoro. In the meantime, Congress will hold consultations throughout Mindanao in order to discern the opinion of stakeholders and the general public. Currently, survey work in the region displays data showing that those farthest away from the core Muslim territory of Bangsamoro profess the lowest level of knowledge about the Framework Agreement while central Mindanao has the highest. Core territories such as Basilan, Sulu, Tawi-Tawi, Central Mindanao, approve the Framework Agreement. However, people farther away from the Bangsamoro Core Territory are less likely to approve of the agreement.

- Rosario-Braid, Florangel; Ramon R. Tuazon, Faina L. Diola, Ann Lourdes C. Lopez, and Samira Gutoc-Tomawis. "Prejudice and Pride: News Media's Role in Promoting Tolerance," http://www.muslimmindanao.ph/mass_media/pride_prejudice.pdf.

This is a report prepared for the Asian Institute of Journalism and Communication, a rare study on how Filipino journalists portray the Muslim image. The authors note that while some authors or reporters portray the Muslim valor and heroism in battle and other positive characterizations, some others cast them in a bad light. The authors then suggest how to improve or balance the presentation of the Muslims in the mass media. They also weave into this study some attempts in the journalism profession to minimize the bias against ethnic or minority reporting, especially on Muslims. Finally, implications to the ethics of reporting, publications in the new media and development of peace journalism and lessening of ethnic prejudice are drawn.

- Rosario-Braid, Florangel. "Transparency in the Peace Process," <http://www.mb.com/ph/articles/319774/transparency-peace-process>.
- Roxas-Lim, Aurora. "Cultural Exchanges between the Muslim and Christian Worlds: Focus on the Philippines," *Asian Studies*, Vol. 38, No. 1 (2002): 63-78. <http://asj.upd.edu.ph/mediabox/archive/Vol38No.1.2002.pdf>.

Author examines the broader cultural relations between Muslims and Christians, comparing Orthodox Islamic worldviews and Western secularism, and how these exchanges are come to form in the Philippines.

- Rudy, Jon and Myla Leguro. "Cumulative Impact Case Study: The Diverse Terrain of Peacebuilding in Mindanao," June 2010, 56 pp. http://www.cdainc.com/cdawww/pdf/casestudy/rpp_cumulative_cases_mindanao_final_Pdf.pdf.

This case study is a comprehensive mapping of efforts of many people and organizations from multiple sectors in Mindanao, as well as international programs that support sustainable peace in this region relative to the MILF/GRP conflict. The paper also explores particularities of the Mindanao context that relate to cross-cutting themes in every sector and level of civil society and government. The authors observe that the initiatives do not automatically "add up" to peace.

- Rushford, Greg. "The Morass in Mindanao," *Far Eastern Economic Review*, 169, No. 10 (December 2006): 29-33. <http://www.rushfordreport.com/Articles/FEER%201206%20Morass%20in%20Mindanao.htm>
- Russell, Susan D. "Islam: A Worldwide Religion and its impact in Southeast Asia," <http://www.seasite.niu.edu/crossroads/russell/islam.html>.

A short but informative overview of the history of Islam in Southeast Asia.

- Russell, Susan and Eric Jones, with the assistance of Suharto Ambolodto. "Islam in Southeast Asia: A Summary," <http://www.cseas.niu.edu/outreach/islamsea.htm>. December 2004.

"Southeast Asia is home to many examples of state failures and a number of state successes. Some of the most spectacularly successful as well as intractably difficult relationships between ethno-linguistically and religiously diverse groups on the periphery and distant state centralized power are found here. In mainland Southeast Asia, the brutality of the Myanmar military junta's policies toward its ethnic and religious minorities are paralleled by those of communist Vietnam. In insular Southeast Asia, where semi-democratic regimes prevail, recent history is more complex. Here, individuals have greater freedom to define and express themselves politically in ways they cannot under authoritarian regimes, and many are doing so in ethnic terms."

- Sakili, Abraham P. "Historical Truth and Bangsamoro Autonomy," *Philippine Daily Inquirer*, March 15, 2015. <http://opinion.inquirer.net/83325/historical-truth-and-bangsamoro-autonomy>.

Author points out a number of historical truths and injustices committed against the Moros, and outline the causes of the Mindanao (Moro) problem. He says: The factors that cause and sustain the Mindanao problem are the following: (1) Lack of cultural awareness by the majority of the Muslims' way of life, (2) Exteriorization of Philippine Muslim history in texts of mainstream Philippine history, (3) Unitary setup of the Philippine system, which has proven to be inadequate in administering peoples of different cultures and histories, (4) Unleveled playing field in Philippine sociopolitical and economic affairs, and the inadequate representations of Muslims in the running of government, (5) Economic problems that have reduced Muslim areas into the "poorest of the poor" provinces, (6) Land problem caused by unjust government land and resettlement policies; and (7) Persistence of the negative "Moro image" in the national psyche, as shown by attitudinal surveys conducted by social scientists and researchers. He considers "extraordinary measures" like the passing of the Bangsamoro Basic Law to correct these historical injustices and biases against Muslims.

- Sakili, Abraham P. "The Bangsamoro Framework and the Mindanao Problem: Foregrounding Historical and Cultural Facts and Concepts for Social Justice and Peace in the Southern Philippines," *Asian Studies*, Vol. 48, Nos. 1 & 2 (2012): 1-18. <http://asj.upd.edu.ph/mediabox/archive/ASJ-48-1and2-2012/Sakili-Bangsamoro%20Framework%20Agreement%20Historical%20Cultural%20Facts%20Social%20Southern%20Philippines.pdf>.

In this article, Sakili discusses the draft of recently adopted agreement called the Bangsamoro Framework, which the Moro Islamic Liberation Front also acknowledges as a solution to the Mindanao Problem. Here, he presents the yet-to-complete framework from the perspective of various writers, including the historical and cultural factors that foreground the Mindanao Problem.

- Sakili, Abraham. "Muslim Perspective of the Mindanao Problem: Contextualizing the SPCPD," *Kasarinlan*, Vol. 11 (1996), 18 pp.; also see <http://www.journals.upd.edu.ph/index.php/kasarinlan/article/view/858/850>.

“The Mindanao problem is a complex problem that requires extraordinary solutions. Underlying its complexity is the fact that the Muslims in the Philippines constitute a nationality distinct and older than the Filipino nationality. American colonization forced the two nationalities to unite and interact in ‘unleveled playing field’ of a new political system that is government through a unitary and highly centralized government. Reduced to a deplorable state by an unsuitable government structure and by unjust policies, the Muslims now seek justice through genuine autonomy. With the signing of the Southern Philippines Council for Peace and Development, the initial steps towards institutionalizing a systemic solution to the ‘Moro problem’ have been taken. To carry the tide in favor of a just peace and a meaningful development in the Southern Philippines through genuine autonomy, Muslims and Christians must leave behind the hatred and the deep wounds of a centuries-old conflict and reconcile.”

- Sakili, Abraham. “Philippine Muslims: Our Link to Southeast Asia,” *Kasarinlan*, Vol. 15, 2 (2000): 27-34.

<http://www.journals.upd.edu.ph/index.php/kasarinlan/article/view/1108/1146>.

“Pre-colonial Philippine culture was greatly enriched through trade relations with its neighbors in Southeast Asia. In the southern islands of Islamized Mindanao emerged sultanates which had extensive ties with the region and the Muslim world beyond. When Europe took possession of Southeast Asia and its vast natural resources, the Dutch, British and French opted to leave cultures alone, allowing future generations to retain their way of life. In the Philippines, the Spaniards did otherwise, Catholicizing whatever was within reach. The Muslims of Mindanao resisted and having survived, saved their culture from disintegration and preserved the country’s only link with the rest of Southeast Asia.”

- Sakili, Abraham. “Deceptive Philippine Nationalism: A Philippine Muslim View,” *Asian Studies*, Vol. 34, (1998). In <http://asj.upd.edu.ph/mediabox/archive/Vol34.1998.pdf>.

- Sales, Peter M. “The Role of the Abu Sayyaf Group in the Campaign against Islamic Separatism in Mindanao,” 2006. <http://www.coombs.anu.edu.au/SpecialProj/ASAA/biennial-conference/2006/Sales-Peter-ASAA2006.pdf>.

This paper was presented to the 16th Biennial Conference of the Asian Studies Association of Australia in Wollongong, June 26 -29, 2006. It has been peer-reviewed and appears on the Conference Proceedings website by permission of the author who retains copyright. The paper may be downloaded for fair use under the Copyright Act (1954), its later amendments and other relevant legislation.

- Salgado, Geoffrey G. “Iligan: A History of the Phenomenal Growth of an Industrial City,”

http://www.iligan.gov.ph/index.php?Itemid=612&id=597&option=com_content&task=view.

- Salgado, Geoffrey G. “Development Policies for Muslim Mindanao in the Pre-Martial Law Period (1955-1971): Historical Notes on Their Origin and Implementation,” *The Journal of History*, Vol. 35, No. 1-2 (1990):

<http://www.ejournals.ph/index.php?journal=TJH&page=article&op=view&path%5B%5D=1376>.

- Salgado, Geoffrey. “The National Power Corporation and the Growth of Iligan as an Industrial City in the South, 1936-1977,” *The Journal of History*, Vol. 33, Nos. 1-2 (1988):

[http://www.ejournals.ph/index.php?journal=TJH&page=article&op=view&path\[\]=1383](http://www.ejournals.ph/index.php?journal=TJH&page=article&op=view&path[]=1383).

“The auspicious beginning of Iligan as an industrial city in Southern Philippines occurred on November 3, 1936 with the passage of Commonwealth Act No. 120 creating the National Power Corporation. As a government entity, NPC or NAPOCOR was tasked among others, ‘to conduct investigation, surveys for the development of water power in any parts of the Philippines and to conduct, operate, maintain power plants, auxiliary plants, dams, reservoirs... transmission lines, power stations and substations... for the purpose of developing hydraulic power from any river, creek, lake... and supplying such power to the inhabitants thereof.’ To accomplish such a tall order, the NPC in 1937 began gathering hydrologic and hydrographic data on the main river systems in the country. A total of six of these river systems, together with other streams, were investigated and surveyed before the outbreak of the Pacific War. The data gathered by NPC became the basis for identifying the sites with hydroelectric potentials.”

- Salonga, Jovito. “The Philippine Claim to North Borneo: A Statement of Facts.” *Jovito R. Salonga Journal*, <http://jovitosalongajournals.blogspot.com/2008/08/north-borneo-question-there-is-ample.html>; also published online by *Philippine Daily Inquirer*, “Does Sabah belong to the Philippines?” <http://globalnation.inquirer.net/66689/does-sabah-really-belong-to-the-philippines>; also <http://jovitosalongajournals.blogspot.com/2008/08/north-borneo-question-there-is-ample.html>.

Former Senator Jovito Salonga explains his position in a hot debate in 1963, in response to Senator Sumulong’s proposal that the government drop the Sabah claim. Among the points he advanced here is the notion that a non-sovereign cannot acquire sovereignty status, hence the transfer of Sabah a trading company to the Great Britain is questionable. As he puts it starkly: “Our claim is mainly based on the following propositions: that Overbeck and Dent, not being sovereign entities nor representing sovereign entities, could not and did not acquire dominion and sovereignty over North Borneo; that on the basis of authoritative British and Spanish documents, the British North Borneo Company, a private trading concern to whom Dent transferred his rights, did not and could not acquire dominion and sovereignty over North Borneo; that their rights were as those indicated in the basic contract, namely, that of a lessee and a mere delegate; that in accordance with established precedents in international law, the assertion of sovereign rights by the British Crown in 1946, in complete disregard of the contract of 1878 and their solemn commitments, did not and cannot produce legal results in the form of a new tide. “

The privilege speech of Senator Lorenzo Sumulong is also reprinted in the same issue of the *Philippine Daily Inquirer* on March 4, 2013. His opposition to the Sabah claim is prompted by the fact that the Philippine government under President Diosdado Macapagal has agreed to accept the transfer of sovereignty from the sultan’s heirs to the government. Since the UN has been decolonizing possessions or colonies under the principle of self-determination, Sumulong argues that the Philippines cannot possibly become another colonial master.

- Samad, Paridah Abd. and Darusalam Abu Bakar, “Malaysia- Philippines Relations: The Issue of Sabah,” *Asian Survey*, Vol. 32 (June 1992): 554-567. <http://www.jstor.org/stable/2645160>.

The authors discuss Sabah as an issue in the volatile relations between the Philippines and Malaysia. The claim over Sabah began during the administration of President Diosdado Macapagal, but since then the succeeding government was lukewarm in the pursuit of the claim.

- Sanguila, Jamila-Aisha P. "Culture of Dialogue, Path to Peace: Silsilah Dialogue Movement," <http://interfaithphilippines.files.wordpress.com/2010/01/sanguila.pdf>.

Ms. Sanguila narrates her personal campaign to promote peace through dialogue in Mindanao to develop cross-cultural understanding between Muslims and Christians. Herself a product of mixed Muslim-Christian marriage, she shows the possibility of a broader inter-ethnic harmony and peace rather than the overused conflict that portrays these two groups of people.

- Sanicas-Daguman, Josephine. "Functions of locatives in Northern Subanen expository and hortatory discourse" in *Studies in Philippine Languages & Cultures*, Volume 12 No. 1 2001. http://www.sil.org/asia/philippines/splc/SPLC_12.1_001-029.pdf.

"This study is an analysis of locatives in Northern Subanen with special focus on their functions in expository and hortatory discourse genre where the abundance of the use of locatives is most observable. The study is given in three parts. The first part presents Northern Subanen Imatives and their primary meanings. The second part describes the syntactic constructions in which locatives occur. The third part discusses the discourse functions of locatives."

- San Juan, Jr. E. "Unrelenting U.S. Intervention in the Philippines and the Question of Moro Sovereignty," <http://philcsc.wordpress.com/2011/01/04/unrelenting-u-s-intervention-in-the-philippines-and-moro-sovereignty>.

Using a class analysis in the Marxist tradition, the author locates the Moro problem of sovereignty in global capitalism where the US takes a leading role. He regards the return of the Visiting Forces Agreement in Mindanao as "visiting to overstay" in the country that the US considers another front on terror after Afghanistan and Iraq. The VFA is also actively participating in combat operations contrary to the terms of the agreement, he insists, showing evidence of such participation. With few exceptions, he criticizes existing works on the Moro question, especially of the Abu Sayyaf, for deflecting "attention away from the larger global context of US re-tooling of imperial hegemony in the wake of the end of the Cold War and, in particular, the post-9/11 'global war on terrorism' launched by George W. Bush and carried on by Barack Obama." He then pleads that "It is the obligation of Filipino Marxists and progressive organizations around the world to recognize the Moro people's right to self-determination and offer solidarity."

- San Juan, Jr. E. "Ethnic Identity and Popular Sovereignty: Notes on the Moro Struggle in the Philippines," *Ethnicities*, Vol 6, No. 3 (September 2006): 391-422. <http://etn.sagepub.com/content/6/3/391.abstract>.

The Moro (the preferred term for 'Muslims' in the Philippines) people's struggle for national self-determination has placed under critical interrogation the hallowed theories of cultural pluralism, liberal tolerance, and multi-culturalism that continue to legitimize the domination of diverse ethnic groups under elite control in contemporary Filipino society. Bourgeois political norms and laws have led since colonial times to the severe dispossession, exclusion, and impoverishment of the Moro people as a distinct historical community united under Islamic faith and an uninterrupted history of preserving its relative autonomy through various modes of anti-colonial resistance. Since the Spanish (1621-1898) and American colonial periods (1899-1946), up to the present Arroyo government's neocolonial polity subservient to US hegemony, the Moro people have suffered national, class, and religious oppression. The Moro insurgents are labeled 'terrorists' and stigmatized daily by the media, schools, Christian churches, and international business. It is the obligation of Filipino radicals and progressive organizations around the world

to recognize the Moro people's right to self-determination and offer solidarity. This article is a modest attempt to express this solidarity by a preliminary critique of neoliberal ideology (including a certain type of sectarian ultra-leftism) that apologizes for, and foments overtly and covertly, the genocidal wars currently raging in the Moro homelands of southern Philippines.

- San Juan, Jr. E. "Abbu Sayyaf: Trojan Horse of US Imperialism," <http://philcsc.wordpress.com>.

- San Juan, Jr. E. "The Bangsamoro Revolution in the Philippines," <http://rizalarchive.blogspot.com/2010/06/bangsamoro-revolution-in-philippines.html>.

This is a rare view of the Bangsamoro struggle with a slant toward class analysis.

- Santos, Jr., Soliman M. "Counter-terrorism and peace negotiations with Philippine rebel groups," *Critical Studies on Terrorism* [Volume 3, Issue 1](#) (2010). <http://www.tandfonline.com/doi/full/10.1080/17539151003594301>.

"This paper examines two case studies of how the United States-led 'Global War on Terror' has impinged on the Philippine government's peace negotiations with the country's two major rebel groups: the Moro Islamic Liberation Front (MILF) and the communist-led National Democratic Front (NDF). For four decades, these home-grown rebellions, not externally inspired terrorism, have been the main national or human security problem of the Philippines. The Global War on Terror has caused significant damage to the Philippine peace process aiming to end these conflicts. This contradicts the view that the Global War on Terror has boosted these processes by keeping these rebel groups honest through 'terrorist organisation' designations and listings, as well as the very definition of terrorism as applied to these groups. These designations should not be loosely applied on the basis of isolated terrorist acts; such acts must be systematically employed by the concerned organisation to characterise it as a terrorist organisation."

- Santos, Jr., Soliman M. "The Maguindanao Massacre, the Bangsamoro Problem and the Peace Process," November 30, 2009. <http://pcij.org/stories/the-maguindanao-massacre-the-bangsamoro-problem-and-the-peace-process>. Also see http://www.kas.de/wf/doc/kas_20657-1522-1-30.pdf?110128055940.

Santos joins the thousands who condemn the massacre of over 50 persons in the town of Ampatuan, Maguindanao province, allegedly perpetrated by the Ampatuan clan, a close ally of former President Gloria Macapagal Arroyo. He relates the massacre with the existing Bangsamoro problem, which the peace process is supposed to address. The heinous massacre is attributed to the rivalry between two Moro political clans, thereby complicating the peace process since it glosses over internal conflicts as a problem of intra-Moro unity. Santos suggests that the burden lies more on the Bangsamoro to fix such problem.

- Santos, Jr., Soliman M. "Party Politics and Constitutional Change." http://www.seasite.niu.edu/Tagalog/Modules/Modules/MuslimMindanao/party_politics_and_constitutiona.htm.

Excerpts from a speech delivered at a Sri Lankan Parliamentarians Seminar, sponsored by International Alert on 18 April 1997 at Hotel Danarra, Quezon City.

- Santos, Jr., Soliman. "Islamic Diplomacy: Consultation and Consensus."

<http://www.cr.org/our-work/accord/philippines-mindanao/islamic-diplomacy.php>. April 1999.

- Santos, Jr., Soliman. “Negotiating beyond the Constitution,” <http://kakaalih.i.ph/blogs/kakaalih/2008/08/06/negotiating-beyond-the-constitution-not-unconstitutional-atty-soliman-m-santos-jr/>.
- Santos, Jr., Soliman. “Evolution of the Armed Conflict on the Moro Front,” <http://hdn.org.ph/2005-philippine-human-development-report-peace-human-security-and-human-development/>; see also http://www.muslimmindanao.ph/peace_process.html; or http://xa.yimg.com/kq/groups/22277821/188957041/name/Evolution_Moro_Conflict.pdf; also see http://www.afrim.org.ph/programs/Evolution_Moro_Conflict.pdf.

This article originally appeared in *Human Development Report 2005 (Chapter 2)*, published by the Human Development Network (HDN) in cooperation with United Nations Development Programme (UNDP) and New Zealand Agency for International Development (NZAID). The article is a background report for the HDN project focusing on the problem of conflict in the Muslim areas of Mindanao, which focuses on the human security aspect.

- Santos, Jr., Soliman M. “Interrelationship of the Mindanao Peace Process and the Communist Front of War and Peace: Initial Notes and Thoughts Independent Peace Advocate,” Penang, 12 July 2009 (revised 14 July 2009). <http://www.sulongnetwork.ph/new/sites/default/files/Interrelationship%20of%20the%20Mindanao%20Peace%20Process%20and%20the%20Communist%20Front%20of%20War%20and%20Peace.pdf>.
- Santos, Jr., Soliman M. “Delays in the Peace Negotiations between the Philippine Government and the Moro Islamic Liberation Front: Causes and Prescriptions.” *Working Papers No. 3, East-West Center Washington*, January 2005. <http://www.eastwestcenter.org/fileadmin/stored/pdfs/EWCWwp003.pdf>.

Author takes reads to a re-examination of the peace talks between the MILF and the government, which has been experiencing setbacks. (ed. - The status of that peace talks as of 2005 sharply differs from the events in 2008 when the two panels who arrived at a draft of the peace agreement.)

- Santos, Jr., Soliman M. “The MOA is dead! Long live the MOA!” <http://www.focusweb.org/philippines/content/view/199/51>.
- Santos, Jr. Soliman. “We will need Charter Change for the Peace Process,” *Autonomy & Peace Review*, Vol. 7 (January-March 2011): 11-22. In <http://www.iag.org.ph/cgi-bin/publications/files/Volume%20No%207%20Issue%20No%201%20%20Jan-March%202011.pdf>.
- Santos, Jr., Soliman M. “Philippine Cases on Autonomous Regions and their Implications on the GPH-MILG Peace Negotiations,” *IBP Journal*, Special issue on Framework Agreement on the Bangsamoro, (Dec 2012): 35-55. <http://www.ibp.ph/downloads/pdf/IBP%20Journal%20Bangsamoro%20Issue.pdf>.
- Santos, Paz Verdades M. “Including Mindanao: A Review of Mindanao in Literature,” *Tambara*, Vol. 26 (2009): 37-64.

<http://www.ejournals.ph/index.php?journal=TAMBARA&page=article&op=view&path%5B%5D=1934>.

The article reviews recent body of Philippine literature and analyzes the representation of Mindanao authors and materials in it. It finds that Mindanao literature is generally “excluded” from such body, and that many writings about Mindanao appear to be misinformed or biased toward its people, particularly Muslims. More immediately, it contends with the following remarks from students in these past decades of the author’s teaching Philippine and Asian literature:

1. The Philippines was saved from becoming a Muslim country by Spanish colonization.
2. Muslims are allowed more than one wife and practice divorce; ergo, they are immoral and promiscuous.
3. The Muslims are warlike; they kill when forced to eat pork, they are *juramentados* and terrorists.
4. The conflict between the Muslims and the government forces is due to religious differences.
5. The Moros were pirates and enemies of the Filipinos.
6. To paraphrase former President Joseph Ejercito Estrada, the war between the Muslims and the government should continue to teach the Muslims a lesson.
7. *Lumad*. What’s that?

● Sarangani, Datumanong A. “Perceptions of Opinion Leaders on Autonomy for Muslim Mindanao: A Preliminary Study.” 35 pp. Article is available at:
http://www.colorado.edu/conflict/crcii/1_cc-7r.pdf.

This article is an abridged version of a longer report based on a survey conducted in several areas in Muslim Mindanao at the time a policy was being crafted to create the Autonomous Region for Muslim Mindanao. The survey is a collaborative project undertaken by a team of researchers coming from various universities in Mindanao, including Xavier University and Mindanao State University, with support from the Asia Foundation. The author reports interesting findings conducted on a sample consisting of Muslims, Christians and tribal opinion leaders regarding the proposed autonomous government to be set up in the region. In the survey, Christian respondents indicated their disapproval of being placed under the Muslim autonomous government. In general, Muslim respondents overwhelmingly approved of autonomy for them, but less than half of the Christians said so. The author summarized the major findings as follows: “The general findings of the study show contrasting opinions of respondents about autonomy and its proposed implementation in Muslim Mindanao. Muslim opinion leaders highly endorsed the autonomy proposal, while Christians and tribals expressed heavy opposition to it. The same observation was found in the perceptions of respondents on other autonomy- related issues such as the setting-up of a Muslim Autonomous Region (MAR), its territorial coverage, its envisioned powers, and its perceived impact or consequences. Respondents, however, are unanimous in defining autonomy as “self-rule/self-government, but short of independence.” When given a geographical reference, autonomy was perceived by respondents to mean for the Muslims and Mindanao.”

- Sanz, Charina. "In Datu Piang: A Family Journeys the Rio Grande de Mindanao to Bury Baby Zaida," <http://charinasanzarate.wordpress.com/2009/06/28/in-datu-piang-a-family-journeys-the-rio-grande-de-mindanao-to-bury-baby-zaida>.

A touching story of a baby girl on the way to her final resting place in the town of Datu Piang. Her family is one of those displaced by the war that ensued after the peace talks between the government and the MILF collapsed in August 2008.

- Sastrohandoyo (Indonesian Ambassador). "On the Tenth Anniversary of the 1996 Final Peace Agreement between the GRP and the MNLF : Peace is the Way," *Autonomy and Peace Review* Vol. 2.3 (2006): 89-93. In <http://www.iag.org.ph/cgi-bin/publications/files/journal%20vol%204.pdf>.

- Scaff, Alvin H. "Cultural Factors in Ecological Change in Mindanao in the Philippines," *Social Forces* 47 (1948):119-123. Available at: <http://www.jstor.org/pss/2572306>. Full text: http://heinonline.org/HOL/Page?handle=hein.journals/josf27&div=30&g_sent=1&collection=journals.

The author argues that ecological change in Mindanao is related to immigration that began during 1939. He discusses partly the settlement project known as EDCOR in Lanao del Norte which the government opened for landless tenants and rebel surrenderees (Huks) from Luzon during the 1930s. He recounts some of the conflicts that emanates from land competition between the settlers and the Moros.

- Scarpello, Fabio. "The Philippines Peace Process: Part II ," Jan. 21, 2011. <http://www.worldpoliticsreview.com/articles/7628/the-philippines-peace-process-part-ii>.

This article is a sequel to Scarpello's earlier presentation on the peace process covering the insurgency problem in the Philippines. Here, he talks about the peace talks between the MILF and the government.

- Schiavo-Campo, Salvatore and Mary Judd. "The Mindanao Conflict: Roots, Costs and Potential Dividend." *Conflict Prevention and Reconstruction*, Paper No. 24, February 2005. Washington, D.C.: World Bank Social Development Department. http://siteresources.worldbank.org/INTCPR/214578-1111996036679/20482477/WP24_Web.pdf.

"This paper briefly reviews the historical roots and the current status of the conflict and peace negotiations in Mindanao. By far the heaviest costs of the conflict to the Bangsamoro people and the Lumads, to Mindanao, and to the Philippines as a whole have been qualitative and dynamic. The paper provides a quantitative assessment of the direct economic costs of conflict estimated in traditional comparative statics terms as a base on which to add the more dynamic and less quantifiable costs. The paper finds that the direct costs of the conflict have been substantial but only at the local level, with a comparatively small impact on the rest of Mindanao and the country as a whole. While bearing in mind the severe methodological limitations, the paper estimates the direct output loss from the conflict during 1970-2001 in the range of \$2-3 billion, which is low compared to estimates for other civil conflicts... The authors argue that the potential peace dividend is high, especially in terms of improved governance, lower spending on security, improvements in fiscal outcomes and investment climate, recovery and exploitation of Mindanao's considerable hydropower and tourism potentials, and improved access to

services, especially by the poor. They suggest that whether these dividends materialize will depend critically on the adoption an inclusive approach in post-conflict reconstruction, breaking the vicious cycle of weak-capacity-low autonomy-weak capacity, and attention to environmental and social risks.”

- Schumacher, John N. “Muslims in the Philippines (by Cesar Majul, review),” *Philippine Studies* vol. 21, no. 4 (1973): 482–486.
<http://www.philippinestudies.net/ojs/index.php/ps/article/view/1938/4988>.

The author commends Majul for writing a comprehensive book on Philippine Muslims. He also focuses on the controversial phenomenon of “piracy” and “slavery” which punctuated the relationship between the Moros and Spanish colonizers, including the Christianized Filipinos.

- Sealza, Isaias S. and Wayne Escol. “Manifestations of deprivation in the Autonomous Region in Muslim Mindanao.” Paper presented to the 8th ICOPHIL, 23 – 25 July 2008 Manila, Philippines.
- “Sectoral Budget Analyses” (A Supplement to the Analysis of the President’s Budget for FY 2003). Congressional Planning and Budget Department, House of Representatives. No date, 70 p.

A section on the ARMM budget is presented here. Among the report’s recommendations is the building of social capital for this region. These measures will usher in mutual understanding and establish a culture of peace as it strengthens structures and processes for Muslim-Christian unity, promotes traditional conflict resolution mechanisms, and strengthen justice and law enforcement systems.

- Sibol ng Agham at Teknolohiya (SIBAT), Inc. “Research on the Socioeconomic Impact of GMO incursion on the Lumads of Mindanao, Philippines,” June 2007.
http://cd.planet-diversity.org/fileadmin/files/planet_diversity/Programme/Workshops/GM_Contamination_and_Food_Sovereignty/Research_on_the_Socio_Economic_Impact_of_GMO_Incursion_SIBAT_en.pdf.

This research, based on the primary investigation of randomly selected samples of OPV/traditional, hybrid and GM/Bt farmers --- basically aims to unravel the socio- economic impact of the farming systems and technologies associated with the three seed types. Certain socio-economic impact indicators were looked at, namely: crop productivity, local economy and debt pattern, tenurial issues and poverty. Agro- ecosystem aspects were also looked at, namely: traditional farming practices, and the implications of these seed types on farmer seed or genetic resources. Based on the research findings, the study recommends certain actions to safeguard and protect the agroecology and agrobiodiversity as important components to a strong rural development foundation.

- Silva, Joey. “Ambassador Howard Dee: Building Bridges for the Lumads.” A study in leadership in cooperation with Asian Institute of Management, 2002.
http://www.synergos.org/bridgingleadership/casestudies/howard_dee.pdf.

Much like Mindanao to the rest of the Philippines, the Indigenous People (IP) of Mindanao have been left out from much of the development activities in their region. Until today, the IPs in this region have been deprived of the fruits of development enjoyed by many of the other peoples of

Mindanao. In 1998, the El Niño phenomenon again struck the Philippines badly affecting Mindanao and, more significantly, the life of the already deprived IPs living there. A multi-sectoral coalition was formed to attempt to address the needs of the IPs. This coalition was formed by Ambassador Howard Dee and is still very much active in the development of the IPs in Mindanao to this day.

- Slack, Alyson. "Separatism in Mindanao, Philippines." ICE Cast Studies 118, May 2003. <http://www.american.edu/TED/ice/mindanao.htm>.
- Smith, Sheila. "Shifting Terrain: The Domestic Politics of the US Military Presence in Asia," East-West Center Special Reports, March 2006. <http://www.eastwestcenter.org/fileadmin/stored/misc/SR00801Introduction.pdf>.

Summary from the special report:

"The United States has maintained military forces in the Asia Pacific region since the end of World War II and its alliances with key countries in the region continue today to be seen as critical to regional peace and stability. Academic and policy attention has focused on the shifting regional balance of power or the new sources of instability in the region, yet a parallel story has gone largely untold. Complex social and political changes in the countries that have hosted U.S. forces are changing the way governments in Japan, South Korea, and the Philippines manage the American troops stationed in their countries...

...As the U.S. government seeks to transform its global military presence, and as the process of realigning America's overseas military forces proceeds, Washington must consider these new domestic influences on governments that host U.S. forces. Broad public support in these societies for a shared security agenda will be the foundation for future alliance cooperation. But Washington, Tokyo, Seoul, and Manila must give greater attention to the local impacts of U.S. forces and develop policies that mitigate the pressures on local residents. Finally, and perhaps most importantly, to be successful new initiatives for managing the presence of American forces in each of these societies will need to conform to domestic law and meet public expectations for government accountability. National governments in Asia's democracies must balance their national security goals with these new norms of democratic practice."

- Snakenberg, Mark. "The Bangsamoro Insurgency: An International History," *Small Wars Journal*, Sept. 2011. <http://smallwarsjournal.com/jrnl/art/the-bangsamoro-insurgency-an-international-history>.

"The Republic of the Philippines. Vibrant democracy. Former American possession. Predominantly Christian. Not the type of place or conditions readily associated with Islamist-inspired insurgency. Yet nowhere else in East Asia over the last forty years has an Islamist movement garnered greater public support amongst its base or enjoyed equal success; so much so that the central government actually recognized its claims as legitimate and initiated a peace-process to address the underlying issues. For all the concern over Indonesia and its 243 million Muslims, it is the Philippines that occupies center-stage in the Global War on Terrorism in Southeast Asia.

"Despite this reality and the presence of significant numbers of U.S. personnel in the region advising the Armed Forces of the Philippines, few Americans know of this insurgency, and fewer understand it. This paper seeks to provide a working knowledge of the so-called *Bangsamoro* insurgency's origins to Americans involved in the region, or others interested in better understanding it. As a primer there is nothing new or novel in this paper's observations;

however, it does place the *Bangsamoro* insurgency into the context of global Islamic political developments, a perspective other studies sometimes lack. Because the development of *Bangsamoro* identity is the result of regional and global interactions centered on the Southern Philippines dating back over a millennium, its political manifestation since the 1960s is likewise a product of importation and adaptation of outside ideas; the *Bangsamoro* movement cannot be understood in isolation.”

- Smith, Murray. “War and Peace in Mindanao”. *International Viewpoint*, April 2007. <http://internationalviewpoint.org/spip.php?article1245>.

- Smythe, Donald. “Pershing and the Disarmament of the Moros,” *Pacific Historical Review*, Vol. 31, No. 3 (Aug., 1962): 241-256. Stable URL: <http://www.jstor.org/stable/3637168>.

On November 11, 1909, Brigadier General John J. Pershing assumed command of the Moro Province in the Philippines. He was only forty-nine, one of the youngest generals in the army. Three years before, he had suddenly jumped from captain to brigadier general, skyrocketing over the heads of 862 of his seniors.

- Smythe, Donald. “Pershing in the Spanish-American War,” *Military Affairs*, Vol. 30, No. 1 (Spring, 1966): 25-33. Published by: Society for Military History. Stable URL: <http://www.jstor.org/stable/1985455>.

- Stark, Jan. “Muslims in the Philippines,” *Journal of Muslim Minority Affairs*, Vol. 23, Issue 1 (2003): 195-209. <http://www.tandfonline.com/doi/abs/10.1080/13602000305937>.

A brief but solid introduction to the Muslims in the Philippines. The author seeks to explain the persistence of Muslim resistance from a cultural point of view, such as suppression of cultural symbols valued by minorities like the Muslims. Anderson’s “imagined communities” also served as a tool used by the author to explain the confrontation between the Muslim minority and the state dominated by other ethnic groups.

- Steere, J. B. “Six Weeks in Southern Mindanao,” *The American Naturalist*, Vol. 22, No. 256 (Apr., 1888): 289-294. Published by: The University of Chicago Press for The American Society of Naturalists. Stable URL: <http://www.jstor.org/stable/2451036>.

Author narrates a voyage from Palawan to Zamboanga. Steere describes Zamboanga thus: “Zamboanga is a town of six or eight thousand inhabitants, nearly all Indian, but of mixed tribes, it having been a convict colony a generation ago, formed from the various islands of the group. The Spanish residents, twenty-five or thirty in number, are gathered with the principal Chinese merchants, at the south end of the town, near the old stone fort and the church. The native town reaches down the coast to the north for a mile and a half, but is concealed in an immense grove of the finest coco palms. The houses are of the ordinary Philippine type, -great baskets of nipa palm leaves, mounted on poles, eight or ten feet above ground. In front of a part of the native town is a village of Moros, Mohammedan natives, who may be the original inhabitants of the place. Their houses are of the same form as those of the Christians, but are poorer, and many of them built over the water, in true Malay style. These people seem to pretty nearly monopolize the business of boat-making and fishing for the town, leaving the Christians to cultivate the soil.”

- Stinner, William F. and Paul Douglas Mader. “Government Policy and Personal Family

Planning Approval in Conflict Settings: The Case of the Muslim Minority in the Southern Philippines,” *Population Studies*, Vol. 29, No. 1 (Mar., 1975):53-59. Available at: <http://www.jstor.org/stable/2173424>.

The authors discuss the so-called “minority group status on fertility” and attempt to test its validity. They ask the following questions: (1) Is there any difference in perceived governmental approval of family planning between Muslim women residing in predominantly Muslim areas and Muslim women residing in pluralistic settings, but where Muslims are in a demographic minority? (2) Is there any difference between Muslim and Catholic women residing in pluralistic settings, with Muslims in a demographic minority, in perceived governmental approval of family planning? (3) Among women who perceive national government approval of family planning, is there a difference in the level of personal approval between Muslim women in predominantly Muslim areas and Muslim women in pluralistic-Muslim minority settings? (4) Among women who perceive national government approval of family planning, is there a difference in the level of personal approval between Muslim and Catholic women in pluralistic-Muslim minority settings? (5) Are there any differences between Muslims who are aware and not aware of the government's position on family planning in predominantly Muslim and pluralistic-Muslim minority settings, respectively, in personal approval of family planning? The findings show interesting results in answer to these questions for Muslim women in pluralistic setting compared to those who live in predominantly Muslim community. The authors cautiously suggested that the structural context has a quite different impact on the diffusion of knowledge concerning the national government's position on family planning as opposed to how that knowledge affects personal approval.

- “The Sultans,” <http://maguindanaosultans.blogspot.com>. See also <http://www.buayandynasty.blogspot.com>.

This blog is owned by a descendant of Datu Uto of the sultanate of Buayan, Putri Aizian Camsa Uto. She presents a series of short articles on the seals and genealogies of Buayan, and the emergent but lesser known sultanate of Kabuntalan, including the Maguindanao sultanate. In this blog, the news on the death of the current Maguindanao sultan, Amir Baraguir and Buayan sultan Akmad Utto Camsa is announced.

- “Short history of Sulu.” 31 p. n.d. <http://sovereignsulu.webs.com/Short%20History-Sulu%20Sultanate.pdf>.

This short history of Sulu contains a genealogy of the various sultans up to the present period. It consists of ten chapters and a bibliography of primary materials (not found in the site). The quality of OCR is a bit of a problem as some pages don't display too well.

- Starner, Frances L. “Malaysia and the North Borneo Territories,” *Asian Survey*, Vol. 3, No. 11 (Nov., 1963), pp. 519-534. Stable URL: <http://www.jstor.org/stable/3023428>.

Malaysia is in peril because of internal problems coming from all directions. One such issue is the Sabah question. But Sabah is also an issue for the Philippine government as a successor to the Sulu sultanate's territorial possession. A pertinent quote for this two-pronged state problem is this: “Under a contract negotiated in 1878, the Sultan of Sulu - assertedly under pressure - relinquished control of North Borneo to an Austrian Baron Overbeck, whose interest was subsequently acquired by the British North Borneo Company. The sultanate and, since 1939, the sultan's heirs have received annually under this contract, which they and the Philippine government contend was merely a lease, the sum of five thousand Malay dollars. Since 1946 this

money has been paid directly by the British government. Britain has contended that the territory was ceded under the 1878 agreement, although the government does not explain why the North Borneo Company, and later the government itself, was obligated to make annual payments if the transfer was final. On the question of sovereignty rights, the British have from time to time acknowledged that the Sultan did retain sovereignty in North Borneo after the Company took over its administration. However, they have refused to recognize the Philippine republic as succeeding to the sultan's rights there, apparently on the grounds the sovereignty of the sultanate was extinguished at an earlier date."

- Stewart, James C. "People of the Flood Plain: The Changing Ecology of Rice Farming in Cotabato, Philippines." PhD Diss. in Anthropology, University of Hawaii at Manoa. Aug. 1977, 342 leaves. <https://scholarspace.manoa.hawaii.edu/handle/10125/9308>.

Although the focus of the research is on farming, the author also covered the raging conflict in Cotabato during the early 1970s while he was on fieldwork. The site of the study is Bual, a place (barangay?) in Midsayap, North Cotabato, where a certain datu (Datu Mantil Dilangalen) owned practically half of the land. The study includes a history of Cotabato (Appendix) and the conflict between Muslims and Christians in the Epilogue. An interesting account of Toothpick is discussed.

- Sumaluyan, Norhaya, Anwar Upahm, Anwar Zaluang, Saada Nor, and Sittie Pieron Compania. "Celebrated Cases of Rido Management in Maguindanao and North Cotabato," June 2005, <http://asiafoundation.org/resources/pdfs/UNYPADExecSummary9.pdf>.

This study presents three cases of *rido* among Maguindanao families: the Mangansakan and Tayuan, the Abas and Sinsuat, and the Bagundang and Manduyog, which resulted in violent conflicts and deaths among members of the clan. The research team conducted focus groups discussions and key informant interviews to gather data in Midsayap and Pikit towns. The cases have now been settled, although there are still foreseeable problems that may cause eruption of violence anew. They found that trampled *maratabat* is a common cause for *rido*.

- Sutherland, Heather. "The Sulu Zone Revisited" (Review). *Journal of Southeast Asian Studies*, Vol. 35, No. 1 (Feb., 2004):133-157. Published by the National University of Singapore. Available at: <http://www.jstor.org/stable/20072560>.

This is an extensive review of James Francis Warren's *The Sulu Zone*, originally published by Singapore University Press in 1981, including its companion volume *The Iranun and Balangingi*, published by the same press in 2002. In the reviewer's own words: "Both Sulu Zone and Iranun and Balangingi cover much the same period (mid eighteenth to mid-nineteenth centuries) and also overlap substantively. The earlier book is divided into three parts ('Patterns of trading, 1768-1898', 'Patterns of raiding, 1768 1898' and 'Slavery'), while the 2002 publication devotes around 300 of the total 419 pages of text to the raids, adding rich detail to the previous work. Iranun and Balangingi takes into account some recent publications, such as studies of Sulu's precursor sultanate of Maguindanao (on Mindanao), but the interpretation remains unchanged. Chapters 2 through 12 of Iranun and Balangingi offer a detailed description of slave raiding in the Malay world from the late 1700s to the mid-1800s, focusing on the Iranun and Balangingi and their relationship with the Taosug. The first and last chapters use their story to demonstrate wider, indeed global, relationships. Consequently, as an ethnohistory that aims to contribute to globalisation theory, the potential contribution of this book is twofold. However, 'the birth of ethnicity' promised in the subtitle is really only considered directly on pp. 309-10 and 410-13. The author's primary concern is to deconstruct the image of the bloodthirsty 'Lanun' or 'Moro'

rather than to join the discussion on Southeast Asian identity formation. Sulu Zone contains more relevant information on 'ethnogenesis'."

- Suzuki, Nobutaka. "Upholding Filipino nationhood: The debate over Mindanao in the Philippine Legislature, 1907–1913," *Journal of Southeast Asian Studies*, Volume 44, Issue 02 (June 2013): 266-291. <http://dx.doi.org/10.1017/S0022463413000076>; <http://journals.cambridge.org/action/displayAbstract?fromPage=online&aid=8896131>.

"Christian Filipino legislators in the bicameral US civil administration played a hitherto unacknowledged role in pushing for the colonisation of Mindanao, as part of the Philippines, by proposing a series of Assembly bills (between 1907 to 1913) aimed at establishing migrant farming colonies on Mindanao. This legislative process was fuelled by anger over the unequal power relations between the Filipino-dominated Assembly and the American-dominated Commission, as well as rivalry between resident Christian Filipino leaders versus the American military government, business interests and some Muslim datus in Mindanao itself for control over its land and resources. Focusing on the motives and intentions of the bills' drafters, this study concludes that despite it being a Spanish legacy, the Christian Filipino elite's territorial map — emphasising the integrity of a nation comprising Luzon, the Visayas and Mindanao — provided the basis for their claim of Philippine sovereignty over Mindanao."

- Suzuki, Nobutaka. "Najeeb M. Saleeby and America's Colonial governance of Filipino-Muslims," *Progressio, Journal on Human Development*, Volume 5 (2011): 2-21. Available upon request from the author or fm@hawaii.edu.

This paper is an analysis of Saleeby's discourse on the Moros or the Filipino Muslims. Through a critical and careful scrutiny of his book, *The Moro Problem*, the author makes a closer reading of his unique multi-cultural outlook which is implicit behind his proposal on how colonial America was to deal with the Filipino-Muslims. Saleeby is a Lebanese-American doctor who joined the US Army and served the Philippines during the colonial period.

- Suzuki, Nobutaka and others. "Discussion on Session 2," Research Institute for Languages and Cultures of Asia and Africa, Tokyo University of Foreign Studies, 2009, 11 p. http://repository.tufs.ac.jp/bitstream/10108/68074/1/ISEA23_session_2-3_discussion.pdf.

This document puts into record the discussions made by three scholars, Prof. Nobutaka Suzuki, Datu Michael Mastura, and Prof. Asiri Abubakar. Prof. Suzuki is reacting on the presentations of Datu Mastura and Prof. Abubakar. Ikuya Tokoro moderates the discussion. See Mastura, <http://repository.tufs.ac.jp/handle/10108/68072> and Abubakar, <http://repository.tufs.ac.jp/handle/10108/68073>.

- Swain, Virginia. "Report on the Mindanao Peace Process." September 1999, http://www.global-leader.org/gl_mindanao.htm.
- Symaco, Lorraine and Assad Baunto. "Islamic Education in the Philippines with Reference to Issues of Access and Mobility," *The International Journal of Educational and Psychological Assessment*. Vol. 5, No. 2 (September 2010): 223-236. http://tijepa.books.officelive.com/Documents/V5_2_A3.pdf.

"The minoritisation of Muslims in the Philippines is examined here in the context of government's failure to recognise Islamic education (Madrasah) and to integrate the Madrasah system into the public primary and secondary education system. This failure has resulted in the

dichotomisation of educational policy in the Philippines where a significant portion of the Filipino Muslim populace prefers to attend the Madrasah since it provides them access and socio-cultural relevance that are not available in the public education system. It has also led to diminished quality in education, diminished social and economic mobility and to a sense of peculiarity in identity among the Filipino Muslims. Overall, non-recognition of the Madrasah system has constricted human capital formation among Filipino Muslims, their prospects for participation in the formal labour market and the maximisation of their individual capabilities and opportunities in Philippine society as a whole. This non-recognition, then, may be seen as a failure in making the most of national educational capacity.”

- Tacujan, Priscila A. “Ethnic Conflicts and the Muslim Question in Philippine Politics,” *Small Wars Journal*, September 25, 2013. <http://smallwarsjournal.com/jrnl/art/ethnic-conflicts-and-the-muslim-question-in-philippine-politics>.
- Tadem, Eduardo C. “Political Rivalry not Rido-Driven,” *Philippine Daily Inquirer*, First Posted 22:41:00 12/05/2009. <http://opinion.inquirer.net/inquireropinion/talkofthetown/view/20091205-240361/Political-rivalry-not-rido-driven>.

Tadem talks about the infamous Maguindanao massacre of 2009, which is considered politically motivated rather than a case of clan war or *rido* among Muslims. He then cites the Asia Foundation research on rido, with one of the researchers, Jamail Kamlian, whose analysis suggests the massacre of more than 57 persons in Ampatuan town satisfies only one condition of rido but not the others.

- Tadem, Eduardo Climaco. “Development and Distress in Mindanao: A Political Economy Overview,” *Asian Studies*, Vol. 48, Nos. 1 & 2 (2012): 19-34. <http://asj.upd.edu.ph/mediabox/archive/ASJ-48-1and2-2012/Tadem%20-%20Development%20and%20Distress%20in%20Mindanao%20-%20A%20Political%20Economy%20Overview.pdf>. Also, <http://www.moroherald.com/development-and-distress-in-mindanao-a-political-economy-overview>; a Powerpoint presentation version is also available at : <http://www.scribd.com/doc/28131348/03-Development-and-Distress-in-Mindanao-Dr-Eduardo-C-Tadem>.

The author discusses the political economy of Mindanao, an extension of an earlier work on the same subject he wrote in 1992 (“The Political Economy of Mindanao: An Overview”). He points to contradiction between poverty and wealth in Mindanao. Tadem notes this paradox of “high growth rates and the simultaneous existence of an impoverished population” that have challenged scholars and development planners. In the Mindanao case, he explains that this is due to the effects of “internal colonialism - the transfer of wealth from the southern regions to the nucleus of economic and political power in the north.” For instance, he observes that Mindanao’s natural resources and actual contribution to the national economy surpass any other region. Yet, the people do not receive commensurate benefits from Mindanao’s development. The problem appears to be one of inequitable growth, or lack of meaningful participation by residents in the development process.

- Tadem, Eduardo C. “Development Down the Drain: The Crisis of Development Assistance to the Philippines,” March 2007(?), 41 p. <http://www.mode.org/oda/pdf/The%20Crisis%20of%20ODA%20to%20the%20Philippines%202007%20-%20Dr.Ed%20Tadem.pdf>.

This report is an abridged version of a longer project submitted to Social Watch Philippines and ODA Watch in 2007. From the author's prefatory statements: "The report focuses on the track record of official development assistance in the Philippines from the fall of the Marcos regime in 1986 up to 2007. Revelations of ODA misuse including corrupt practices and misdirected and ill-conceived projects had hounded Philippine foreign assistance in the two decades of the Marcos regime (1965-1986). The downfall of one-man rule had thus raised expectations of long-overdue reforms in the sourcing and utilization of foreign aid. These hopes have not been realized and, in addition, aid has also seen declining levels, diminishing human development shares, continuing marginalization of grants in favor of loans, bias for the more developed regions, and longfestering problems in project implementation."

- Tadem, Teresa S. Encarnacion. "Electoral Politics and Confronting the Challenge of Basque and Moro Nationalism," *Social Science Diliman*, Vol. 6, No. 2 (2010): <http://journals.upd.edu.ph/index.php/socialsciencediliman/article/view/2027>.

"This article explores the similarities and differences concerning the extent to which electoral politics addresses the concerns of Basque and Moro nationalism. These demands mainly focus on the factors that have brought about their political, cultural and, for the Moros, also economic marginalization. In terms of similarities, electoral politics in the form of plebiscites and referendums are used to gauge the sentiments of the Basques and the Moros with regards to approving a national constitution with provisions affecting them as well as the establishment of an autonomous region for the Moros and the strengthening of a federal form of government in the case of the Basques. Elections are also used to choose their leaders at the local, provincial, regional and national levels. As for the differences, among the major ones are the following: One is that electoral politics in the Basque region mirrors the class divide in society and reflects the interests of the constituencies. This is not the case in Muslim Mindanao whereby patronage politics rules and electoral results are generally dictated by the Muslim elites who have close ties with the national elites. And secondly, the ideological bias of the elected leader and his political power in Spain has a direct impact on Basque nationalism. In the case of the Philippines, it is the personality of the elected leader that determines whether peace negotiations will be pursued or not. But this does not impact on national or local electoral politics as in the case of Spain."

- Tadem, Teresa S. Encarnacion. "A Comparative Perspective of the Rise of Basque and Moro Nationalism: From Incipience to the Period of Dictatorship," *Philippine Social Science Review*, Vol. 60-61, Nos. 1-2 (Dec. 2009). <http://journals.upd.edu.ph/index.php/pssr/article/view/1278>.
A shorter article also appears under the title "Beyond structures of Moro autonomy: Lessons from the Basque region," *Philippine Daily Inquirer*, November 10, 2012. <http://opinion.inquirer.net/40576/beyond-structures-of-moro-autonomy>.

"The article compares and contrasts the factors which brought about the emergence of Basque and Moro nationalism since their incipience, to the Franco and Marcos dictatorships in Spain and the Philippines, respectively. Basque nationalism was generally brought about by cultural and political marginality which was exacerbated by immigrants into the Basque region. The same reasons can be attributed to the rise of Moro nationalism, but unlike the Basques, this was aggravated by the Moro's economic marginalization. As for the Basques, the assertion of their political institutions, culture, and identity was shared by the other regions in Spain such as Catalonia. This was not the case of Muslim Mindanao which was alone in its plight. National political events also heightened Basque and Moro nationalism. In the case of the former, this was brought about by the Carlist Wars which sought to get rid of its local institutions, the fueros. For

the Moros, the colonization of the Philippines by Spain and later on by the U.S. forced an alien political and economic system on them which was perpetuated by the Filipino elites in a postcolonial state. The period of the dictatorships in Spain and in the Philippines witnessed the heightening of Basque and Moro nationalism which further strengthened their respective separatist movements, i.e., the Euskadi Ta Askatasuna (Euskadi and Freedom, or ETA) and the Moro National Liberation Front (MNLF). The weakening of the MNLF during the martial law period, however, was brought forth with the intervention of the Organization of Islamic Conference (OIC) to the plight of the Muslims in the Philippines, leading to the establishment of the Tripoli Agreement which was brokered by Libya between the Philippine government and the MNLF. As for the ETA, it remained strong even under the Franco dictatorship and was aided by France, which provided a safe haven to Basque refugees.”

- Tadem, Teresa S. Encarnacion. “The Philippine Left and Problematizing Peace Building in Muslim Mindanao,” *Working Papers Series 2007-1*. Swedish Network of Peace, Conflict and Development Research, Dec. 2007, 27 p.
http://www.peacenetwerk.se/publications/WPS2007_1.pdf.

The author forays into the communist-inspired movement of the NPA-CPP and attempts to connect it to the peace process in Mindanao involving the Muslims (Moros). She examines how former members of the mainstream Left, i.e., the Communist Party of the Philippines (CPP), the New People’s Army (NPA) and its united front, the National Democratic Front (NDF) have problematized the Moro question. In her words: “There is a consensus that the Moro question should not just be solely looked upon in terms of the class issue but one must also consider the importance of integrating ethnicity, religion and identity with regards to understanding the Moro problem and to emphasize this in peace building efforts. Thus, these former members of the Left who are now engaged in peace building see the importance of pursuing a strategy towards the development of a culture of peace with emphasis on identity-building and a bottom-up approach. They, however, also see the importance of linking this with the politico-economic dimension of peace building which includes the following: 1) Muslim representation in national politics; 2) Resolving local politics and clan wars; 3) Approaching peace building through a tri-peoples’ strategy, i.e., taking into consideration the Moros, the Christians and the *lumads* (indigenous peoples) concern for peace and development; 4) development assistance; and 5) the issue of secession.”

- Tagoranao, Mariam Saidona. “Preservation of Islamic Manuscripts in the Philippines’ Libraries: Issues and Prospects,” 2008.
<http://ddms.usim.edu.my/bitstream/handle/123456789/1932/Preservation%20of%20Islamic%20Manuscripts%20in%20the%20Philippine%20Libr.pdf?sequence=1>.

This paper was presented in the World Congress of Muslim Librarian & Information Scientists, Malaysia, 25th -27th November 2008. The author calls for preservation of rare Islamic manuscripts in Mindanao, such as the Luwaran of the Maguindanao and the Diwan among the Tausug, which are not available at the Philippine National Library in Manila.

- Talusan, Mary. “From Rebel Songs to Moro Songs: Popular Music and Muslim Filipino Protest,” *Humanities Diliman*, Vol 7, No 1 (2010):85-110.
<http://journals.upd.edu.ph/index.php/humanitiesdiliman/article/view/1614/1542>

“Rank-and-file supporters of the Bangsamoro rebellion (1972-1977) articulated their personal sentiments about the war in a genre called “rebelongs.” The lyrics reveal that fighters’ personal aspirations often diverged from the official aims of separatist leaders. This article examines how

rebel songs transitioned into “Moro songs” in the post-martial law era and why they came to more narrowly reflect the movement’s official goals of Moro unity and Islamic renewal. While Muslim separatists hinged their ideology on the concept of a shared religion and history distinct from the rest of the Philippines, the musical vehicle they approved to convey aspirations for political and religious autonomy was not, however, indigenous genres, such as *tudtol* or *dindiken*. Rather, Moro songs set Magindanaon lyrics to the melodies of American folk, country and rock ballads—such as Bryan Adams’s “Straight from the Heart”—to frame protests against the Philippine government’s incursion into the homeland, the fight for religion and calls for Muslim unity. By endorsing this hybrid genre to broadcast separatist goals, the movement opened up a communicative space for its message to internal and external audiences, across cultural and national boundaries.”

- Tamano, Adel A. “Superman is a Moro.” http://www.maranao.com/index.php?option=com_content&task=view&id=68&Itemid=44.
- Tambak, Eduardo B. “Development of Human Settlements in Selected Resettlement and Spontaneous Towns of Central Mindanao,” (MA Thesis, 1987), http://www.upd.edu.ph/~surp/about_surp/1987-tambak.pdf.
- *Tambara* (Journal, Ateneo de Davao University). <http://www.addu.edu.ph/tambara/27yrindex/A/index.php>

27 year index of *Tambara*. The index is arranged alphabetically by authors rather than by issues. A rich resource about Mindanao, Muslims, and *lumads*.

- Tan, Andrew . “Armed Seaparatist Rebellion in Southeast Asia: Persistence, Prospects, and Implications.” *Studies in Conflict and Terrorism*, Vol. 23 (2000): 267-288. <http://www.tandfonline.com/doi/abs/10.1080/10576100050174986>; also available at: <http://www.dayan.org/dayanim/2006/ArmedMuslimSeparatistRebellion.PDF>

Author compares Aceh and Mindanao where two persisting Muslim rebellions are in place. He argues that these movements are due to a failure in the political structures of both Indonesia and the Philippines in achieving stability and legitimacy.

- Tan, Armando L. “Shame, reciprocity, and revenge: Some reflections on the ideological basis of Tausug conflict,” *Philippine Quarterly of Culture and Society*, Vol. 9, No. 4 (December 1981): 294-300. Published by University of San Carlos Publications, Stable URL: <http://www.jstor.org/stable/29791739>.
- Tan, Samuel K. “Unity and Disunity in the Muslim Struggle,” *Asian Studies Journal*, Vol. 43, No. 1 (2007): 89-108. <http://www.asj.upd.edu.ph/mediabox/archive/ASJ-43-01-2007/Tan.pdf>.

Amid so-called unitary approach in the study of Muslims in the Philippines (e.g., by scholars like Najeeb Saleeby, Alunan Glang, Rasul, etc.), Tan notes that “it seems that there are evidences to show that Muslim unity is shown only in the hopes, aspirations, and dreams of the Muslim people.” However, he finds that dissension and rivalry exists not only between Muslim groups but also within such groups, citing cases in Lanao, Sulu and Maguindanao. In fact, he says, such dissensions and rivalry have affected the Muslim struggle. He then cites numerous cases of disunity in historot, ranging from the Piang-Datu Ali rivalry to the conflict between Americanistas and Filipinistas among the Muslim groups in Lanao and Cotabato and Sulu.

- Tan, Samuel K. “Understanding the Mindanao Conflict: Mindanao at the Crossroad,” http://bugsbytes.tripod.com/bb_newsletter_0004_02.html. July 2000.
- Tan, Samuel K. “Beyond Local History: The Case of Sulu History in National Perspective.” *The Journal of History*, Vol 54 (2008): Available at: <http://www.ejournals.ph/index.php?journal=TJH&page=article&op=view&path%5B%5D=116>.

In this keynote address, the author hopes “to identify and elaborate, at least, three ways of achieving a modest but meaningful realization of this basic aim: first the multi-or-interdisciplinary approach to local-regional history; second, the oral historical reconstruction of eye-witness accounts (primary sources) through the chain of historical transmission; and third, the publication of a series of periodic historical literature featuring a new editorial framework that pursues and promotes a paradigm shift of historical study towards the desired ideological thrust of national integration. Only through an integrative or integrational local-regional historiography can the national unity of the Filipino people be achieved.”

- Tan, Samuel K. (review), Mandate in Moroland, by Peter Gowing. *Philippine Studies* Vol. 25, no. 4 (1977) 498–501, <http://philippinestudies.net/ojs/index.php/ps/article/view/1734/4782>.

In this review, Tan criticizes Gowing’s major conclusions regarding the pro-American stance of the Moros. His criticisms center on two points. First, the confinement of critical and comparative analysis to the period from 1899 to 1920 leaves the author’s observations and conclusions somewhat obscured and weakened by the renewed armed conflict between 1920 and 1941, particularly in Lanao and Sulu and, to a lesser extent, in Cotabato. Secondly, Tan argues that Gowing’s thesis that the Moros had increasingly become anti-Filipino is at best inconclusive. It is negated by the bifurcation of Moro reactions into pro-colonial and pro-native, particularly in Lanao where the Usungan pro-American group was opposed by the **Ibra** pro-Filipino faction.

- Tanggol, Sukarno D. “Regional Autonomy & Decentralization in a Unitary State,” March 3, 2010. <http://aratawata.ning.com/forum/topics/regional-autonomy>.

The author believes that “even if the MOA-AD was signed and the Supreme Court did not declare it unconstitutional, this writer would still harbour some pessimism as regards the implementation of the points agreed upon in the former. This pessimism is based on our past experiences with the regimes of Marcos, Aquino, and Ramos, Whenever an agreement (formal or informal) was subjected to future “constitutional” or “democratic” processes for implementation, the Muslim party to the agreement would always feel short-changed or betrayed by the GRP and the self-governing principles and powers promised get locked-up in these processes of democracy, only to find ourselves in square one.” Tanggol then explains the reasons for this pessimism.

- Tanggol, Sukarno D. “Democratization, Governance and Poverty Alleviation in the Autonomous Region in Muslim Mindanao,” *Philippine Journal of Public Administration*, Vol 49, No 1 & 2 (2005): 40-58. <http://www.asiajol.info/index.php/record/view/4201>.

“The creation of the Autonomous Region in Muslim Mindanao (ARMM) in 1989 along with the eventual laying down of arms of the Moro National Liberation Front (MNLF) in 1996 suggested that a peaceful and developed Mindanao was in the offing. However, the rebellion of former MNLF head, turned-ARMM Governor Nur Misuari against the Philippine government, and the

continuous armed struggle of the Moro Islamic Liberation Front illustrate the discontentment with the governance of the Autonomous Region. This study evaluates the 15 years of ARMM by going through the ideals of democratization, governance and poverty alleviation in the region, and judging its success or failure.”

- Tangian, Ma. Cecilia B. “The Higaonon Farm Shifting Cultivation and its Ritual Practices at Rogongon, Lanao del Norte,” *The Mindanao Forum*, Vol 24, No 1 (2011): 99-119. <http://ejournals.ph>.

“This paper describes how the local hinterland farmers work for free land tenure but are contained in a defined worldview such as their existing beliefs and external forces. The problem lies on how shifting cultivation provides a means of greater sustainability among the Higaonon in the tribal community of Rogongon since they are governed by the ritual practices that are traditionally bound in their livelihood system. The paper also chronicles the brief origin of Rogongon, the Higaonon Shifting agriculture cycle, the Higaonon farm practices that are associated with the supernatural phenomenon and the external forces that are responsible for the continuity and change among the social lives of the tribe. Thus, the researcher employs the use of historical and ethnographic studies in writing about these shifting agricultural processes.”

- Tawagon, Manuel R. “Roots of Mindanao Conflict: An Analysis.” *The Journal of History*, Vol. 54 (2008): Available at: <http://www.ejournals.ph/index.php?journal=TJH&page=article&op=view&path%5B%5D=145>; a similar version is available at <http://philippinehistory.ph/tag/manuel-r-tawagon>.

“This paper aims to examine both the historical and contemporary causes of the Mindanao conflict. For our purposes, historical causes here refer to the bloody encounters between the Spaniards and the Moros, between Spanish colonial policies/objectives which were designed to religiously, economically, and politically subjugate the latter, and the Moro responses/reactions which were categorized into retaliatory, collaborative and piratical. These encounters are termed as the "Moro Wars" which lasted for over 300 years and left long lasting scars. This impact not only historically blinded us but also historically conditioned our mindset today towards each other. Included in the discussions are issues of colonial perceptions of the Moros, Muslim-Christian relations, and the concepts of *jihad* and *gobirno a sarwang a tao*. These historical causes were aggravated, to a greater extent, by the relatively recent phenomenon of migration which was encountered as a matter of policy, first by the American colonial government, and later, by the Philippine government.”

- Tawagon, Manuel R. "The Moros and Filipino Nationalism: A Historiographical Upstreaming," *Dansalan Quarterly*, Vol. 18, Nos. 3-4 (1998): 8. 95.
- Tawagon, Manuel R. “The Darangen as a Pre-Islamic Oral Tradition,” *Dansalan Quarterly*, Vol. 17, Nos. 3-4 (1997): 4-53.
- Taya, Shamsuddin L. “The Politicization of Ethnic Sentiments in the Southern Philippines: The Case of the Bangsamoro,” *Journal of Muslim Minority Affairs* , Volume 30, Issue 1 (2010): 19-34. <http://www.tandfonline.com/doi/abs/10.1080/13602001003650580>.

“This study examines the politicization of ethnic sentiments in the Philippines with particular focus on the Southern Philippines. It is divided into six parts. The first part analyses the relationship between the Philippine political system and the minority groups within it. The second part explains the impact of ethnic politics in the Philippine political system. The third part

discusses the function of ethnic politics. The fourth part examines the organizational base of ethnic politics in the region. The fifth part discusses the patterns of ethnic politics that have developed over the years. And the sixth part synthesizes the theories and practices of ethnic politics in the region. The data for this analysis came from both primary and secondary sources. The study found that the politicization of ethnic sentiment was by product of structural inequalities in the socio-political and economic domains of the Philippine society which play important role in intensifying conflicts. As a result, many ethnic groups established their own ethnic associations or organizations which are responsible for the development of strong group identification leading to the emergence of secessionist groups in the Southern Philippines that threaten the core values of the Philippine Republic.”

- Teanco, Phyllis Marie S. “The Battle of Bayang Recounted after a Century: Maranao Perspective.” <http://home.pacbell.net/sika/BAYANGMARANAOVIEW.html>; see also http://www.maranao.com/index.php?option=com_content&view=article&id=49:the-battle-of-bayang-recounted-after-a-century-maranao-perspective&catid=27:other-articles&Itemid=27. See also <http://www.facebook.com/notes/moriatao-diwan-kinship/the-battle-of-bayang-recounted-after-a-century/126667854072285>.

Ms. Teanco presents her findings on the battle of Bayang on the occasion of its centennial celebration on May 2, 2002 using data from oral sources. This article is lifted from her masteral thesis on Philippine Studies at Mindanao State University in Marawi City. It focuses on the battle from the perspective of the Bayang people and Maranaos in general. A survivor during the battle was interviewed who gave an account on how the Maranaos defied the Americans, which led to a bloody encounter between the Moros of Lanao and the United States Army.

- Tigno, Jorge V. “Migration and Violent Conflict in Mindanao,” *Population Review* 45 (Nov 2006), http://muse/jhu.edu/login?uri=/journals/population_review/v045/45.1tigno.pdf.

“The contemporary conflict situation embedded in the social fabric of Mindanao in the southern part of the Philippines is rooted in the historical, systematic, and collective marginalisation and minoritisation of the indigenous Filipino Muslims or Moros and native Lumad peoples. This paper argues that the minoritisation of the erstwhile indigenous and majority Moros as well as the non-Christian and non-Muslim Lumads of Mindanao was the result of a series of deliberate programs to voluntarily resettle or repopulate the area with predominantly Christian migrants from Luzon and the Visayas (i.e., the northern and central parts of the country, respectively). This numerical domination of the indigenous Moro (and Lumad) minorities by nonindigenous (and predominantly Christian) settlers was exacerbated by (and may have in fact produced the conditions for) economic deprivation of the indigenous Moro and Lumad peoples. The paper also argues that the armed and violent conflict in Mindanao has led to large-scale and involuntary out-migration (particularly from the areas of direct and heavy conflict) mainly in the form of human displacements and movements (primarily involving Moros and Lumads who are non-combatants) out of the conflict zones. This paper illustrates the dynamics of how conflict situations interface with human migratory flows. More specifically, it makes the observation that the conflict in Mindanao is rooted in the voluntary immigration to the area which eventually led to the minoritisation of the indigenous Moro and Lumad peoples. Moreover, as a consequence of the conflict, there has been a large-scale and involuntary movement outward or away from the conflict areas.”

- Tillah, Mirshariff C. “Mishandlding the Mindanao Crisis,” A Roundtable Discussion, University of Asia and the Pacific, Manila. 2003. <http://horatio.uap.edu.ph/downloads/IPE%20ROUNDTABLE/Vol3.No1-1stQ-2003.PDF>.

- Timberman, David G. "The Peace Agreement with Muslim Mindanao isn't working." *International Herald Tribune*, Nov. 26, 2001.
http://www.ihf.com/articles/2001/11/26/eddavid_ed3_0.php.

"The paper argues that the armed and violent conflict in Mindanao has led to large-scale and involuntary out-migration (particularly from the areas of direct and heavy conflict) mainly in the form of human displacements and movements (primarily involving Moros and Lumads who are non-combatants) out of the conflict zones. This paper illustrates the dynamics of how conflict situations interface with human migratory flows. More specifically, it makes the observation that the conflict in Mindanao is rooted in the voluntary immigration to the area which eventually led to the minoritisation of the indigenous Moro and Lumad peoples. Moreover, as a consequence of the conflict, there has been a large-scale and involuntary movement outward or away from the conflict areas."

- Tiu, Macario D. "Rebellions and Mutinies in Mindanao: A Quick Review," *The Journal of History*, Vol. 50, Nos. 1-4 (2004). Available at:
<http://www.ejournals.ph/index.php?journal=TJH&page=article&op=view&path%5B%5D=790>.

"While Moro resistance to Spanish rule is well known, the struggles waged by the other tribes in Mindanao hardly get noticed in our historiography. But the Spanish advance from northern Mindanao to southeastern Mindanao is a history of resistance and rebellions. There might have been periods of accommodation, but the east coast of Mindanao down to Davao remained volatile until the last days of Spanish rule. The culture of resistance was deeply ingrained among the various tribes. In the early and middle 1600s, the Calagans of the east coast and Datu Dabaw in upper Agusan fought Spanish penetration in the area. The Spaniards could only advance with great difficulty, managing to conquer Davao Gulf only in 1848. Even then, their rule was marked by many rebellions. As the Revolution swept Luzon in 1898, Mindanao was convulsed by mutinies, with the Filipino soldiers finally turning their guns on their hated masters. These various strands of struggles show the pluralist nature of Mindanao consciousness, a matter still very evident today."

- Tiu, Macario D. "Identity Politics and the Struggle for Peace in Mindanao," *Tambara*, Vol. 26 (2009): 27-36.
<http://www.ejournals.ph/index.php?journal=TAMBARA&page=article&op=view&path%5B%5D=1933>.

Author recounts a personal experience dealing with people who have different attitudes toward Mindanao, some are willing to die defending it even if they don't live there or have a stake in the region, others don't want to give their home town to Muslim rule, while still others want to concede to the Moros their right to their own homeland. In the end, he finds that identity means war or political to many people. He concludes: "... we must be willing to break our heads in the negotiating table to determine what is theirs and what is mine. We must be willing to reimagine a new Philippines. ... we have to insure that the rights of the Lumads and settler communities in the affected areas are protected. Our Moro brothers must be made aware that if Moros do not want to be Filipinos, many Filipinos, including Lumads, do not want to be Moros, too. ... If we respect each other's rights, there will be peace in our land..."

- Tokoro, Ikuya et al. "General Discussion" (on Philippine Muslims presentation by

Michael Mastura, Asiri Abubakar and others). Research Institute for Languages and Cultures of Asia and Africa, Tokyo University of Foreign Studies, 2009, 16 p.
<http://repository.tufs.ac.jp/handle/10108/68078>. See also Abubakar,
<http://repository.tufs.ac.jp/handle/10108/68073> and Mastura,
<http://repository.tufs.ac.jp/handle/10108/68072>.

A panel discussion on paper presentations on Philippine Muslims by Michael Mastura and the late Asiri Abubakar.

- Tolentino, Rolando B. "Piracy Regulation and the Filipino's Historical Response to Globalization," *Social Science Diliman*, Vol 5, No.s 1-2 (January 2008-December 2009):1-25. Available at:
<http://www.iccworldcongress.com/uploadedFiles/BASCAP/Pages/Piracy%20and%20Regulation.pdf>.

The author talks of modern-day "piracy" in the Philippines, and "examines the racial discourse of Moros and Moro-profiling by the state in piracy—sea piracy in olden times and media piracy in contemporary times. Moro piracy becomes a local cosmopolitanism in the Philippines' attempt to integrate in various eras of global capitalism. From the analysis of media piracy, the Moro "dibidi" (pirated DVD) seller becomes the body that mediates between the Filipinos' middle-class fantasy of a branded lifestyle and the reality that most Filipinos do not have full access to global consumerism. Using a cultural studies framework, the essay draws a connection between seemingly unlinked events and sources, allowing for a historical and social dialog, past and present, to mix, creating junctures for sites of dialog and critique."

- Toh, Swee-Hin and Virginia Floresca Cawagas. "Towards a People-Centred Education: Possibilities and Struggles in the Philippines," *International Review of Education / Internationale Zeitschrift für Erziehungswissenschaft / Revue Internationale de l'Education*, Vol. 43, No. 5/6, Tradition, Modernity and Postmodernity in Comparative Education (1997): 527-545. Published by Springer. Stable URL: <http://www.jstor.org/stable/3445064>.

"Focusing on the Philippines, the article describes the role played by people's movements and non-governmental organizations in empowering citizens and combating injustice. Educational programmes are an important element in this struggle. The authors cite examples of what Paolo Freire called the "pedagogy of dialogue", which seeks to develop creative, critical enquiry and self-reliant understanding. Such programmes have made an impact in areas such as women's empowerment, poverty- alleviation and the combating of environmental destruction. The authors argue that this type of education can also play an important role in challenging the materialist vision of progress and awakening people to deeper values." The authors mention the case of peace zones as possibilities for demonstrating non-violent living space for people traumatized by conflict and militarism.

- Toohey, Aileen. "Social Capital, Civil Society and Peace: Reflections on Conflict Transformation in the Philippines."
<http://www.engagingcommunities2005.org/abstracts/Toohey-Aileen-final.pdf>.

Article discusses the role of social capital and civil society in the transformation process of conflict in Mindanao. The author argues on the importance of civil society in the country, long regarded as one of the most vibrant, diverse and innovative in Asia, as a significant actor in the field of conflict resolution and peace-building by mobilizing societal awareness for a 'just and lasting peace' in the southern Philippines.

- Toohey, Aileen. "Badjao: Cinematic Representations of Difference in the Philippines," *Journal of Southeast Asian Studies*, Vol. 36, No. 2 (Jun., 2005): 281-312. Available at: <http://www.jstor.org/stable/20072648>.

"This article examines the cinematic representation of identity through an analysis of the well-known Philippine film, *Badjao*. Produced in the late 1950s, *Badjao* successfully commercialized the idea and expression of conflict between the Tausug and Badjao ethnic groups. The study focuses on how the enactment and enunciation of identity through difference presented itself in cinema and how such representations, imbued with stereo typical cultural and religious codes, were re-formulations within nationalist discourses in the Philippines."

- "Towards a Mindanao People Peace Agenda," Published by the Initiatives for International Dialogue, 2010. <http://www.ccd21.org/pdf/MPPA-Final-Version.pdf>.

"Founded during the "Peace in MindaNOW Conference", the seven peace networks, namely: Agong Network, Consortium of Bangsamoro Civil Society (CBCS), Inter-Religious Solidarity Movement for Peace (IRSMP), Mindanao Peace Advocates (MPAC), Mindanao Peoples' Caucus (MPC), Mindanao Peoples Peace Movement (MPPM) and the Mindanao Solidarity Network (MSN), coalesced in the spirit of cooperation, complementation and concerted action towards a common advocacy peace platform. MPW was conceived at a time when there was a compelling need for civil society in Mindanao to unify on a ceasefire call amidst an escalation of armed conflict between government forces and the Moro Islamic Liberation Front (MILF)."

- Tuminez, Astrid S. "Rebellion, Terrorism, Peace: America's Unfinished Business with Muslims in the Philippines," *Brown Journal of World Affairs*, Volume XV, (Fall/Winter 2008): 211-223. Available at: http://heinonline.org/HOL/Page?handle=hein.journals/brownjwa15&div=21&g_sent=1&collection=journals.

The article frames the three issues from the vantage point of US foreign policy on terrorism, noting that the Philippine Muslims might be a source of terrorists. Moro areas in Mindanao have become part of the "second front" in the US global war on terror. Marking the urgency of this problem, the United States security assistance to the Philippines rose to \$100 million during 2001-2002 from about \$1 million per year after the closure of the US bases. Despite the successes of the counter-terrorism campaign against the Abu Sayyfa and other radical elements, the author notes that violence continues unabated not because of Islamic extremism but the continuation of the Moro problem, one of the grievances tied to land and marginalization. She notes that government corruption have stymied the peaceful resolution of these grievances, while general lawlessness, weapons proliferation and intra-Moro divisions have intensified and prolonged violence.

- Tuminez, Astrid S. "This Land is Our Land: Moro Ancestral Domain and Its Implications for Peace and Development in the Southern Philippines," *SAIS Review*, Volume 27, Number 2, Summer-Fall 2007, pp. 77-91. http://muse.jhu.edu/login?uri=/journals/sais_review/v027/27.2tuminez.html.

"This paper examines land in Mindanao as both a root of conflict and a key to potential, long-term conflict resolution. It reviews the history of Moro land ownership and political dominance in the sultanates of Maguindanao and Sulu, which pre-dated Spanish and U.S. colonial rule. It looks at the Moro conflict with the Philippine government as a response to Moro land loss and

marginalization, and reviews the failure of various peace agreements to resolve Moro grievances. Finally, the paper analyzes current negotiations between the Moro Islamic Liberation Front (MILF) and the Philippine government (GRP) on ancestral domain, and examines how ancestral domain could promote long-term peace and development in Mindanao.”

- Tuminez, Astrid S. “The Bangsamoro Future: Prospects and Challenges,” *Autonomy and Peace Review* Vol. 2.3 (2007): 93-110.
http://www.iag.org.ph/cgi-bin/publications/files/journal%20vol3%20issue%203_1.pdf.

This article is based on a series of seven forums with Young Moro Leaders (YML) conducted in Davao, Manila, Marawi City, Zamboanga City, Cagayan de Oro, Bongao (Tawi-tawi) and Jolo (Sulu). The forums were sponsored by the United States Institute of Peace as part of its mandate to help facilitate the peace process in Mindanao. The forums had three goals: 1) to enhance dialogue and the candid exchange of views among YML on critical issues that will influence the chances for peace and prosperity in the Bangsamoro future; 2) to strengthen the operational network of YML so that they could more effectively help promote the welfare of the Bangsamoro; and 3) to solicit ideas for future collaborative activities between YML and other groups and organizations.

- Tuminez, Astrid S. “The Bangsamoro Future: Prospects and Challenges,”
http://www.operationspaix.net/IMG/pdf/USIP_Bangsamoro_Future_2007-06-11_.pdf.

This report features the summary of highlights of a series of seven forums of Young Moro Leaders (YML), conducted in Davao, Manila, Marawi City, Zamboanga City, Cagayan de Oro, Bongao (Tawi-tawi) and Jolo (Sulu) from January 2006 to June 2007. “The forums had three goals: 1) to enhance dialogue and the candid exchange of views among YML on critical issues that will influence the chances for peace and prosperity in the Bangsamoro future; 2) to strengthen the operational network of YML so that they could more effectively help promote the welfare of the Bangsamoro; and 3) to solicit ideas for future collaborative activities between YML and other groups and organizations.”

- Tuminez, Astrid S. “The Past is Always Present: The Moros of Mindanao and the Quest for Peace,” Working Papers, City University of Hong Kong, May 2008.
www.cityu.edu.hk/searc/WP99_08_ATuminez.pdf.

“This working paper will address the following questions. What are the roots of conflict in Mindanao? What is the historical American role in creating the Mindanao problem and what are the implications of current American counter-terrorism efforts for stability and peace? Finally, what prospects does the current peace process hold for a long-term resolution of Moro grievances? What must the government, Moro leaders, and outsiders do to secure Moro welfare and peace in the long-term?”

- Tuminez, Astrid S. “Ancestral Domain: The Key to a More Permanent Peace in Muslim Mindanao,” http://www.usip.org/philippines/reports/mindanao_tuminez.html. Feb. 2005; also http://www.asiaviews.org/index.php?option=com_content&view=article&id=2784:headline_ias2784&catid=1:headlines&Itemid=2.

Author makes three brief statements on Moro territory:

“First, land that belonged to the Moros since time immemorial has been taken from them unjustly. It only took about 60 years to minoritize the Moros demographically and territorially on

Mindanao. A form of territorial compensation is required for a just peace... Second, the first peace agreement signed in Tripoli in 1976 promised the Moros autonomy in thirteen provinces and nine cities. But, since that time, the machinations of the government in Manila have succeeded in preventing the Moros from gaining true autonomy in these provinces and cities... Third, the MILF itself recognizes that the past cannot be restored. Its leaders have scaled back demands for ancestral domain encompassing all of Mindanao, the Sulu archipelago, and Palawan and mainly talk now about territory covering only Muslim-majority areas. Territorially, they may settle for ARMM and additional Muslim-dominated territories, which may add up to 14 additional municipalities. At this point, nobody knows exactly what the MILF will ask for and what the Philippine government is ready and able to give.”

- Tuminez, Astrid S. “Getting past conflict: Revisiting the MoA on Ancestral Domain.” Oct. 6, 2008. <http://www.abs-cbnnews.com/special-report/10/06/08/getting-past-conflict-revisiting-moa-ancestral-domain>.”

Dr. Tuminez raises the point that arguments against the MoA “strike at the usual, easy targets: an unpopular president, the United States, and the stereotyped Muslim minority.” She notes that people fail to address the most critical issues, such as: “ Why did the government need to negotiate a peace agreement with the MILF in the first place? Why did the peace panels agree on the MoA as a crucial building block for a potentially just and durable peace agreement?”

- Tuminez, Astrid S. “Ancestral Domain in Comparative Perspective.” Special Report 151, September 2005. www.usip.org/pubs/specialreports/sr151.html.
- Ty, Rey. “Muslim Syncretism of the Hindu Ramayana in the Predominantly Christian Philippines: Enhancing Intercultural Education through Multicultural Education,” http://niu.academia.edu/ReyTy/Papers/269034/Rey_Ty_2010_.Muslims_Syncretism_of_the_Hindu_Ramayana_in_the_Predominantly_Christian_Philippines.Third_International_Ramayana_Conference_DeKalb_IL_Northern_Illinois_University.

This is a paper presented by the author during the Third International Ramayana Conference, Northern Illinois University, in 2010. “In the predominantly Christian Philippines, Muslims in the southern islands have preserved the Hindu Ramayana. The Indian epic is deeply embedded in the Darangen epic, the Maharadia Rawana story and the singkil dance. The preservation of Ramayana in the Philippines shows that Muslims, Christians and people of no faith, and people of other faiths can engage in intercultural dialogue that enhances goodwill and understanding.”

- Turbiville Jr, Graham H. “Abu Sayyaf: The Bearer of the Sword,” *Military Review*, (March-April 2002): 38-47. <http://usacac.leavenworth.army.mil/CAC/milreview/download/English/MarApr02/turbiville.pdf>.

“This article addresses the origin and activities of Abu Sayyaf, the operational environment in which it carries out its activities, and its influence on the Philippines and the region. Before examining Abu Sayyaf specifically, it is instructive to review briefly the historic continuity of Muslim insurgency in the Philippines; the U.S. experience in what was, 100 years ago, a new operational environment; and the current context in which Abu Sayyaf has sought to advance its goals.”

- Ugarte, Eduardo F. “Qualifications Most Necessary to Rule”: The Amok in the

Construction of Filipino and American Identities, *American Studies Asia*, Vol 1, No 1 (2002): <http://ejournals.ph/index.php?journal=ASA&page=article&op=view&path%5B%5D=2037>.

In this essay, the author explores the role that the Filipino colonial amok stereotype played in the construction of differential Filipino and American's acute realization of their ignorance of the Filipinos and their subsequent attempts to remedy it. He says that the "American successful governance of the Philippines hinged upon their knowledge of the archipelago and its inhabitants, the Americans began producing information about their subjects that was subsequently used to establish axioms about the Filipino's difference from their colonizers. In the second section, I examine the part that the discourse on amok played in the formation of those 'ideas and principle.' Imputing an ensemble of negative attributes to the Filipinos, that discourse served to identify them as a primitive 'race.' In so doing, it differentiated them from their colonial masters, who were assigned with the antithetical but positive traits. In this way, that discourse was instrumental in creating a politics of identify differences that American writes deployed to justify their occupation of the Philippines. In the section, I trace the process through which amok came to be closely associated with the Muslim Filipinos in American writing. That association was in part that result of the implication, latent in the authoritative racial classifications of the late nineteenth-century, that the Moros were the most purely Malay of the various Malay 'subraces' in the Philippines. The Americans thereby concluded that the Moros were not only the most warlike and picturesque of all Filipinos but also the most prone to run amok."

- Ugarte, Eduardo F. "Alliance System of the Abu Sayyaf, 1993-2000," *Studies in Conflict & Terrorism*, Volume 31 Issue 2 (2008):125-144. <http://www.ncjrs.gov/App/Publications/abstract.aspx?ID=244140>.

"Evidence indicates that from soon after its emergence to 2000, the Abu Sayyaf consisted of an alliance system of the sort traditionally found on Jolo and in other Muslim territories. Whatever the original plans for the group's structure, it appears that in time the Abu Sayyaf came to be made up of minimal alliance groups, which were distinguished by their dyadic friendship and kinship ties and their leader- and situation-centeredness. Several implications are associated with the probability that the Abu Sayyaf on the Island of Jolo consisted of an alliance system from 1993 to 2000: (1) the likelihood it continues as an alliance today because of its long history and objective conditions making it unlikely to change markedly in a brief period; (2) the suggestion that the label "Abu Sayyaf" has often been applied to armed gangs, a staple of the unsettled conditions in the Philippine South for over a century; (3) the groups ideological core may actually be made up of only several minimal and medial alliance groups and their leaders; (4) a consensus that from late 2003 Khaddafy Janjalani assumed complete control over the Abu Sayyaf, as he returned the group to its political Islamic roots after years in the wilderness of banditry (1998-2003); and (5) the Abu Sayyaf's enjoyment of widespread support in certain districts on Jolo. Unsettled conditions on Jolo and Basilan islands in the southwestern Philippines have seriously hampered efforts to obtain information about the Abu Sayyaf. The Abu Sayyaf has remained shrouded in mystery due to military censorship, insecure conditions, and the unpredictability of local "entrepreneurs of violence" on the islands of Jolo and Basilan, the group's home territories. This article attempts to broaden the understanding of its structure."

- Ulack, Richard. "The Role of Urban Squatter Settlements," (re: Cagayan de Oro City) <http://www3.interscience.wiley.com/journal/119610570/abstract>.
- Ulack, Richard. "Migration to Mindanao: Population Growth in the Final Stage of a

Pioneer Frontier,” *Tijdschrift voor economische en sociale geografie*, Vol 68 NO: 3, pp 133-144, 1977. <http://www3.interscience.wiley.com/journal/120062672/abstract>.

- Ulack, Richard, Michael A. Costello and Marilou Palabrica-Costello. “Circulation in the Philippines,” *Geographical Review*, Vol. 75, No. 4 (Oct., 1985), pp. 439-450, <http://www.jstor.org/stable/214411>.

“Peripheral squatter settlements may play a negative or a positive role in the urbanization of developing countries. Squatter settlements in Cagayan de Oro, an intermediate-sized city in the southern Philippines, reveal that the role such settlements play depends largely on their age and location relative to urban jobs and amenities. Other significant socioeconomic variables are related to the age of the settlement. Older squatter settlements have the best locations, they are more productive, and they have closer ties to the city. Although most squatter immigrants are from rural origins, assimilation into smaller cities, such as Cagayan de Oro, apparently is not as difficult as assimilation into primate cities. Most peripheral urban squatter settlements have the potential to play a positive and productive role in cities. Factors such as age of settlement and location should be evaluated carefully before governments decide to evict or relocate squatter populations.”

- Umehara, Hiromitsu. “On Koranadal: A Geographical Inquiry into a Place Name in Mindanao,” *Tambara* 25 (Dec. 2008): 177-202.
- Umel, Richel. “Former Moro rebels among recipients of Gawad Kalinga houses,” *Philippine Daily Inquirer*, May 11, 2008. <http://newsinfo.inquirer.net/inquirerheadlines/regions/view/20080511-135803/Former-Moro-rebels-among-recipients-of-Gawad-Kalinga-houses>.
- Unabia, Carmen Ching. “Gugud: A Bukidnon Oral Tradition,” *Asian Folklore Studies*, Vol. 44 (1985):205-229. <http://nirc.nanzan-u.ac.jp/afs/pdf/a535.pdf>.

“*Gugud* is a mythological oral tradition of the Bukidnon who are one of the remaining cultural minority groups in the province of Bukidnon in Mindanao, Philippines. It includes the creation of the universe, the regeneration of mankind through flood and drought, and the flight of the exploited chosen people, and the immortalization and ascension to paradise. It is also called a historical narrative because it traces a people’s development and struggle for survival through many generations. It is etiological because it explains the origin of human and supernatural beings, places and things...

...All these three *Guguds* are presented here in the way they were narrated...

...What therefore is the importance of Bukidnon *Gugud*? First, even if it does not report the totality of their early social life and structure, nonetheless, it serves as a record and direct expression of the perception of their forefathers’ capacity to survive the vicissitudes of life and their strong sense of history and cultural preservation. Secondly, it rationalizes their beliefs and their ethical behavior towards both supernatural beings and their fellowmen which, to a certain extent, govern their world view and vision of the future life. Thirdly, it reflects their cultural values and their determination to preserve their cultural integrity and superiority through sustained nativistic movements.”

- United Association of the Higaonon Tribe. “History of the Higaonon Tribe.” <http://www.unahi.org/higaonon-tribe-history.htm>.

- United States Institute of Peace (USIP). “Preventive Action: Responding to the Grievances of Muslims in the Philippines.” Forum co-sponsored with Council on Foreign Relations, April 12, 2005. Available at <http://asiasource.org/asip/preventive.cfm>).

The article features the successful “Datu Paglas story” where Muslims and Christians work together in harmony in a banana plantation in Maguindanao province operated by La Frutera, a company supported by community leaders such as Datu Paglas himself. Astrid Tuminez moderates the forum.

- United Youth for Peace and Development. “The Celebrated Cases of Rido in Maguindanao and North Cotabato,” pp. 290-303 in Wilfredo Magno Torres III (ed.). *Rido: Clan Feuding and Conflict Management in Mindanao*. Makati City: The Asia Foundation, 2007. See full text at http://ridomap.com/downloads/rido_full_text.pdf.
- USAID. “Peace Education in Mindanao Schools and Communities Assisted by the Education and Skills Alliance (ELSA) under the USAID/ EQUALLS2 Project.” no date, 40 p. http://library.iyfnet.org/sites/default/files/library/ELSA_Peace_Education.pdf.

“The Education and Livelihood Skills Alliance (ELSA), through its five Partners, implemented the following activities along peace education: developed peace education modules for their training programs under the alternative learning system (ALS) and youth camps; assisted two DepED schools of peace in its project sites; conducted an orientation workshop on peace education, held a series of dialogs with the Department of Education (DepED) Region XII in response to the latter’s request for ELSA to include peace education in its project components, and; consequently, held a forum on best practices in peace education for school administrators in ELSA schools.

“THIS COMPENDIUM of write-ups, reports and studies on peace education initiatives has two parts: Part One consists of: definition of peace education, and; notes on peace education in the Philippine setting, with focus on Mindanao, and; Part Two presents initiatives of Education and Livelihood Skills Alliance (ELSA) to support peace education in Mindanao, particularly the schools and communities it serves under the USAID/EQuALLS2 Project. Described are: the ELSA workshop on the features of peace education policy directions of DepED and DepED Region XII and the ELSA forum on best practices in peace education held for school heads for the ELSA project schools in DepED Region XII; two schools of peace which are served by ELSA, also in DepED Region XII, and the peace education components of youth camps held by Ayala Foundation, the ELSA Partner in charge of youth engagement and the Nagdilaab Foundation’s model for training young people to be peace advocates. Nagdilaab Foundation is the ELSA/Consuelo field implementing partner in conducting training programs for out-of-school youth in Basilan. Part Two also describes lessons learned and insights gained by ELSA on what works in implementing peace education programs in Mindanao. It is envisioned that this compendium would serve as a resource document for institutions involved in peace education activities, particularly those focused on Mindanao.”

ELSA is headed by Zenaida Domingo, an expert in education which leverages new technology to improve learning and teaching in impoverished Philippine schools. <http://www.iyfannualreport.org/2010/staff>.

- USAID. “Mitigating Localized Conflict in Mindanao and Sulu through Rapid

Response of Local Non-State Actors. “Quarterly Report, January 1, 2009 to March 31, 2009, http://pdf.usaid.gov/pdf_docs/PDACO332.pdf.

- USAID. “USAID/Philippines Mindanao Programs Evaluation: Impacts on Conflict and Peace Since 2000.” Report prepared by Michael Lund and Jennifer Ulman, Nov. 2008, 110 p. Available at: http://pdf.usaid.gov/pdf_docs/PDACM822.pdf.

The agency conducts an evaluation of its Mindanao aid programs to determine their impacts on conflict prevention and promotion of peace for the period 2000-2007. This is a comprehensive assessment of its aid services after the 1996 Peace Agreement with the MNLF. The report concludes, based on a detailed survey, that “encouraging evidence that considerable – and largely unheralded – progress has been made to bring the conflicts in Mindanao under more peaceful control. All of the program areas tested in the SWS survey received a positive net improvement score and none a net deterioration. This is consistent with the view often heard that despite the continuing occasional clashes, the solution to the conflicts with the MNLF and MILF cannot be a military one.” The report makes some reservation that such progress and Mindanao’s ability to achieve sustained development in the future could be held hostage by “spoilers,” those small-armed groups within the major armed movements and those outside them.” Note that this report was prepared shortly after the 2008 debacle over the Memorandum of Agreement on Ancestral Domain and the massive conflict that ensued after it was declared unconstitutional by the Supreme Court. Two MILF commanders staged the attacks that caused another spate of violence and internal displacement of residents, mostly Muslims.

- Usman, Edd K. “MILF dumps bid for Moro state” *Manila Bulletin*, May 5, 2011. <http://www.mb.com.ph/node/316962/milf-dump>.

In this article, Usman quotes the MILF panel leader Mohagher Iqbal that the MILF has abandoned its bid for an independent state in Mindanao. The proposed relationship between the MILF is no longer defined by the Bangsamoro Juridical Entity, but by an asymmetrical relation between the state and a substate, the latter referring to the Moro government. Thus, it allays the fears that Mindanao will be separated from the Philippines. Iqbal said that under a state-substate arrangement, the Moro people will hold control over all aspects of governance, except on national defense, foreign affairs, currency and coinage, and postal services. “A sub-state does not necessarily mean independence. It can mean less than independence,” the MILF leader said, saying the proposal of a sub-state will be controlled by the national government.

- Vatikiotis, Michael. “Managing Armed Conflict in Southeast Asia: The role of mediation,” *Southeast Asian Affairs 2009*. Singapore: Institute of Southeast Asian Studies, 2009, pp. 28-35. <http://search.proquest.com/eres.library.manoa.hawaii.edu/docview/216937602/fulltextPDF/13DF9FB0A1527DE0CEA/20?accountid=27140>.

“The Southeast Asian region is more peaceful than it has been in the past six decades. Interstate conflict is a distant memory, and many — though not all — of the internal conflicts that erupted in the process of nation building after the colonial era have either subsided or have been resolved. ASEAN is proud of the fact that compared with neighbouring regions, relations among member states are relatively harmonious and security is for the most part assured. There are glaring exceptions, however. In several parts of the region stubborn irredentist conflict sustains low intensity armed violence. In recent years, internal conflicts in the Southern Philippines, Southern Thailand and parts of Indonesia have flared up. In Southern Thailand, more than 3,500 lives

have been lost since 2004. In 2008 a flare up of violence in the Southern Philippines resulted in the loss of 300 lives and the displacement of almost half a million people.”

- Vellut, J. L. “The Philippines and the Malaysia Issue,” *The Australian Quarterly*, Vol. 36, No. 1, (Mar., 1964), pp. 31-40. Stable URL: <http://www.jstor.org/stable/20633936>.

Author discusses the fragile foreign relations between the Philippines and Malaysia as a result of the Sabah question lodged in 1962 by the former. President Diosdado Macapagal invited Great Britain to participate in a high-level diplomatic talks with the two Southeast Asian countries to help diffuse the tense situation. Later during this period, a tri-partite state group known as MAPHILINDO (Malaysia, Philippines and Indonesia) was formed to ease the tension over Sabah.

- Villa, Anderson V. “Traditional-Professional Health Systems Convergence on Child Healthcare in Balut Island, Sarangani, Davao del Sur,” *Tambara*, 26 (2011). Available at: <http://www.ejournals.ph/index.php?journal=TAMBARA&page=article&op=view&path%5B%5D=1937>.

“The ‘health for all by 2000’ campaign initiated in 1978 sparked debates on the integration of the two traditions – traditional and scientific/modern/professional health systems. In colonial times, authorities frequently outlawed traditional medical systems and marginalized these indigenous healing practices. In post-colonial times, the attitudes of Western-trained medical practitioners and health officials have maintained the marginal status of traditional healthcare providers despite the important role that these practitioners play in providing basic healthcare to the rural indigenous communities in most developing countries (Bodekar 1994). In the late 1990s, policy interest in traditional approaches to healthcare led to a resurgence of interest, investment, and program development in many developing countries (Bodekar). In fact, there are already fourteen countries and areas in the Asia-Pacific region that have developed official government documents recognizing traditional medicine and its practice. This is a remarkable development as opposed to a decade ago when only four countries had done so.”

- Villanueva, Cesar and George Aguilar. “The Reintegration of the Moro National Liberation Front in Mindanao,” <http://www.ddr-humansecurity.org.uk/images/DDR%20Mini%20Case%20Study%20MNLF%20ARMM%20Philippines.pdf>.
- Villanueva, Starjoan D. “Managing performance in peacebuilding framework for conflict-sensitive monitoring and evaluation.” Editorial team, Diosita T. Andot ... [et al.]. - [S.l.] : GoP-UN ACT for Peace Programme, 2009. - 63 p. ; 28 cm. Available at: http://www.undp.org.ph/Downloads/knowledge_products/Managing%20Performance%20in%20Peacebuilding.pdf.

This document is a product of discussions, research and consultations among the Action for Conflict Transformation staff and key partners in working with conflict-affected communities in various situations. It lays down the principles, objectives, system, tools and reports on conflict-sensitive monitoring and evaluation, with an eye to gender participation.

- Vellema, Sietze, Saturnino M. Borrás Jr. and Francisco Lara Jr. “The Agrarian Roots of Contemporary Violent Conflict in Mindanao, Southern Philippines,” *Journal of Agrarian Change*, Vol. 11 No. 3, July 2011, pp. 298–320. <http://www.tni.org/sites/www.tni.org/files/Vellema%20Borrás%20and%20Lara%20JAC%202011.pdf>.

“The decades-old conflict in Mindanao, southern Philippines, is often framed as a Muslim–Christian conflict and reinterpreted as such within the US-led global war on terror, with the Muslim secessionist movement standing accused of providing a hub for international jihad. In the meantime, global economic integration has made it easier to ignore the agrarian roots of violent conflict in Mindanao, enabling national and sub-national actors, including the international community and the Muslim or Moro separatists, to dismiss the issue of agrarian justice. We counter these arguments by using an agrarian political economy framework to uncover the roots of resilient violence in Mindanao, using historical narratives of the region from the end of the nineteenth century that accentuate the links between state-making, control of land and labour, and processes of agrarian modernization. We emphasize the critical role played by the Muslim landed elites who shaped processes of state-making by brokering the interests of their clans with exogenous actors at the national and international level. We shed light on emerging state policies and competing interests among other landed and agribusiness elites that resulted in the spread of a parallel underground economy, renewing opportunities for violence and crime within semiautonomous social worlds.”

- *Violent Conflicts and Displacement in Central Mindanao: Challenges for Recovery and Development*, World Food Programme and The World Bank Group, Dec. 2011, 72 p.
<http://www.peacebuildingdata.org/sites/m/pdf/CentralMindanaoSurveyFull%282%29.pdf>.

The full report is available at: www.emindanao.org/conflict-and-displacement; www.wfp.org/content/conflict-and-displacement; www.worldbank.org/philippines. The full dataset can be accessed at: www.peacebuildingdata.org/philippines. A summary report is found in http://www.peacebuildingdata.org/sites/m/pdf/WB-WFP_Central%20Mindanao%20survey_Key%20Findings.pdf.

Based on 2,759 interviews in central Mindanao, the survey covered the provinces of Lanao del Norte, Lanao del Sur, Maguindanao, North Cotabato, Sultan Kudarat and Cotabato City. At least 41% of the respondents reported the experience of displacement in the last 10 years, with 82 in Maguindanao saying they suffered from being displaced due to the wars in 2000, 2003 and 2008.

- Vitug, Marites Danguilan. “Positive Role in Peace Process,” *Autonomy and Peace Review* Vol. 2.3 (2007): 17-28.
http://www.iag.org.ph/cgi-bin/publications/files/journal%20vol3%20issue%203_1.pdf.

Author observes that a new thinking among senior military officers is helping push forward the peace process, which she considers a sort of “transformation” compared to the past. A new guideline issued by President Arroyo puts emphasis on “active defense” in dealing with the Moro rebels, the provision of safety pass to all accredited MILF commanders, and more. Vitug also wrote a more extensive analysis of the Bangsamoro issue in a book *Under the Crescent Moon: Rebellion in Mindanao* (2000), co-authored with Glenda M. Gloria.

- Vitug, Marites Danguilan. “Misuari Faces Big Headaches in ARMM,”
<http://www.pcij.org/stories/print/armm.html>.

Vitug sends a warning to Nur Misuari, who as governor of the Autonomous Region for Muslim Mindanao, confronts “monumental” problems related to budget and management that had began earlier. She says “Misuari will find his hands full with a legacy of patronage and graft bequeathed by his two predecessors.”

- Wadi, Julkipli. "The Philippines and Bangsamoro Polity: Breaking the Sisyphean Ordeal," *Asian Studies*, Vol. 48, Nos. 1 & 2 (2012): 35-46.

<http://asj.upd.edu.ph/mediabox/archive/ASJ-48-1and2-2012/Wadi%20-%20Philippines%20and%20Bangsamoro%20Polity%20-%20A%20Sisyphean%20Ordeal.pdf>.

"This essay has three parts: (1) a discussion of the national-local relations in the Moro areas, where the ordeal is vividly evident; (2) a brief exposition about the 'unholy alliance' between the State and local traditional forces, such as the Moro political dynasties and the like, which brought forth a culture of excess and impunity, and brutal consequences such as the 'Maguindanao massacre;' and (3) a recommendation for the new administration to hammer out a new form of relationship through a comprehensive peace process with ideologically based Moro fronts."

- Wahab, Johaira. "The 'Unacceptable Status Quo' and the Annex on Wealth Sharing," *Autonomy & Peace Review*, Special Edition (2013): 253-269. Transition to the Bangsamoro: Change and Imagination. <http://www.iag.org.ph/index.php/publication/autonomy-peacereview>.

Author discusses how the annex on wealth sharing affects or improves on the unacceptable status quo in the areas covered by the present ARMM.

- Wallace, Peter. "Assessment of the Business and Investment Climate in the ARMM and strategies to address the Problems. Dec. 2003, 97 p. <http://www.scribd.com/doc/46700782/Assessment-of-the-Business-and-Investment-Climate-in-the-Armm>.

This report has been prepared for the Growth with Equity in Mindanao (GEM-2) Project. It received support from the USAID.

- Walton, Charles. "The Uses of Pseudo Cleft Sentences in Sama Narrative Discourse," *Journal of Translation and Textlinguistics*, Vol 9 (1999): 15- . <http://www.sil.org/acpub/repository/JOTT09.pdf>.
- Watanabe, Akiko. "The Formation of Migrant Muslim Communities in Metro Manila." *Kasarinlan: Philippine Journal of Third World Studies*, 22 (2) (2007): 68-96. <http://www.journals.upd.edu.ph/index.php/kasarinlan/article/view/695/723>.

"The paper examines the formation of migrant Muslim communities in Metro Manila set against the Philippine government's changing policies toward the Muslim Filipinos in Mindanao at the turn of the twenty-first century. The Muslim Filipinos' migration to Metro Manila has been steered by kin and ethnic relations and religious tolerance. This, in turn, resulted in ethnic and economic stratifications in and among the migrant Muslim communities in Metro Manila. The paper analyzes these communities and the dynamics that structure Muslim Filipinos' spatial movements in and around Metro Manila."

- Watanabe, Akiko. "The Evolution and Expansion of Muslim Communities in Manila," <http://www.cseas.kyoto-u.ac.jp/seas/46/1/460104.pdf>.
- Warriner, Charles K. "Traditional Authority and the Modern State: The Case of the

Maranao of the Philippines,” *Social Problems*, Vol. 12, No. 1 (Summer, 1964): 51-56. Published by University of California Press on behalf of the Society for the Study of Social Problems. Stable URL: <http://www.jstor.org/stable/798697>.

- Warren, James Francis. “The Port of Jolo and the Sulu Zone Slave Trade: An 1845 Report” *Journal of Sophia Asian Studies*, No. 25 (2007): 303-322. Available at: http://repository.cc.sophia.ac.jp/dspace/bitstream/123456789/15569/1/200000079942_000127000_303.pdf.

Warren describes the conditions of the port of Jolo in 1845 as a consequence of western intrusion into the China trade and had a bearing on the growth of slave trade in Southeast Asia. Jolo was one of the centers of slaving activity and trade by 1800. As he describes it thus: “For several centuries, the Sulu-Mindanao region had been known for ‘pirary’ and slavery. However, by the early nineteenth century, entire ethnic groups such as the Iranun and Balangingi now specialized in state sanctioned maritime slave raiding, attacking Southeast Asian coastal settlements and trading vessels bound for Spice Islands, or for Singapore, Manila and Batavia. Consequently, much of eastern Indonesia was to be scoured clean of labor power. At this critical juncture in the political and economic development of the Sulu sultanate, Iranun and Balangingi slaving and raiding evolved into large-scale operations, and massive raids were conducted throughout the Philippines.”

- Warren, James F. “A Tale of Two Centuries: The Globalization of Maritime Raiding and Piracy at the end of Eighteenth and Twentieth Centuries,” National University of Singapore, June 2003, 32 p. http://www.ari.nus.edu.sg/docs/wps/wps03_002.pdf.

Author explains the multifaceted links and changes between Iranun maritime raiding and modern-day crime on the high seas in Southeast Asia, with the China connection and fluctuations of the global economy.

- Warren, James Francis. “The Sulu Zone, the World Capitalist Economy and the Historical Imagination: Problematizing Global-Local Interconnections and Interdependencies,” *Southeast Asian Studies*, Vol 35, No. 2 (September 1997): 177-222. <http://www.cseas.kyoto-u.ac.jp/seas/35/2/350201.pdf>.

Warren sets out to explore once again the Sulu Zone and examines some methodological and theoretical issues in writing ethnohistory using Wallerstein’s world-system analysis, and the global-local relationship between the rising Tausug economy and the Chinese trade. This work is basically an extension of his earlier work on the Sulu Zone (1981).

- Warren, Jim. “The Sulu Zone: Commerce and the Evolution of a Multi-ethnic Polity, 1768-1898,” *Archipel*, Vol. 18, Issue 18 (1979): 223-229. http://www.persee.fr/web/revues/home/prescript/article/arch_0044-8613_1979_num_18_1_1512.

This work introduces the *Sulu Zone*, the book that the author has published at a later date. Here, Warren presents his preliminary findings on the rise of the Sulu sultanate during the 18th century until the end of the 19th century, and the basis for such ascent in economic and political terms. He also describes here the emergence of an Moro ethnic group (Sama Balangingi), and the maritime activities they were engaged in during that period in history.

- Warren, Jim. “Who were the Balangingi Samal? Slave Raiding and Ethnogenesis in

Nineteenth-Century Sulu.” *Journal of Asian Studies*, Vol. 37, No. 3 (May, 1978), pp. 477-490. Available at: <http://www.jstor.org/stable/2053573>.

The author, in an early formulation of the widely read book *Sulu Zone*, makes a case of the rise of Balangingi Samal in the southern Philippines to counter the theoretical argument of ethnicity as fixed premise of being. He notes that before the 19th century, the Balangingi Samal did not exist, but by the 1830s the Balangingi Samal slave-raiding activities in the Sulu sea made them known. Together with the Iranun, the Balangingi Samal “terrorized the Philippine Archipelago,” Warren notes. But they also roamed throughout Southeast Asia in search for slaves they supplied to the Tausug datus. He then explains how the dreaded “fishers of men” came about as an ethnic group, including the etiology of the Iranun (variably called Illanun, Magindanao, Maranao).

- Warren, James F. Sino-Sulu Trade in the Late Eighteenth and Nineteenth Century,” *Philippine Studies*, Vol. 25, No. 1 (1977) 50–79.
<http://www.philippinestudies.net/ojs/index.php/ps/article/view/1684>.

In this article, the author points out the historic trade relations between the Tausugs and Chinese traders who often visited Sulu, according to the Ming and Ching Annals, including the tribute-bearing missions dispatched by the Sulu Sultan between 1727 and 1763.

- Washburn, Wm. S. “A Worthy Example of the Influence of a Strong Man upon the Development of Racial Character,” *The Journal of Race Development*, Vol. 1, No. 3 (Jan., 1911): 372-376. Published by:Stable URL: <http://www.jstor.org/stable/29737871>.

Discusses the Moros of Palawan and how the American government deals with them. Author talks about the case of Lt. Edward Miller who was assigned as governor of Palawan. He died by accidental drowning in 1910. Miller conducted punitive expeditions against the Moros with the help of the Philippine Scouts and Constabulary. He succeeded in winning the confidence of the Tagbanuas and other tribes there to cooperate with the colonial government. He gave them access to modern education. Miller was also responsible for the establishment of a school for the Tagbanua in Aborlan, the forerunner of what is now Western Philippine University.

- Wee, Vivienne. “Political faultlines in Southeast Asia.” Working Papers No. 16, 2001, 25 p. Published by the City University of Hong Kong. Available at: http://www6.cityu.edu.hk/searc/Data/FileUpload/203/WP16_01_Wee.pdf.

Author argues that one such political faultline in Southeast Asia is the instability associated with Islamic secessionism in Mindanao, Philippines. She tells more how it rocks the foundation of democracy and stability.

- Wendel, Asa and Dag. “Report on Kagan-Kalagan,” <http://www.sil.org/silesr/2003/silesr2003-006.pdf>

The purpose of this paper is to give a brief summary report on the cultural community of Kagan-Kalagan in Davao del Sur province based on a study conducted by the authors in 1977–1980, and on the reevaluation and phase-out of their program with the Summer Institute of Linguistics among them. The authors say that this group is perceived to be linguistically and culturally assimilated into the majority culture.

- Wernstedt, Frederick L. and Paul D. Simkins. “Migrations and the Settlement of

Mindanao,” *The Journal of Asian Studies*, Vol. 25, No. 1 (Nov., 1965), pp. 83-103. Stable URL: <http://www.jstor.org/stable/2051042>.

“Despite the present rapid increase in population and the prospects for an even larger growth in the near future, Philippines has been considered more fortunate than many non-industrialized countries because of the relatively large reserves of sparsely occupied arable land on the large southern island of Mindanao. In order that land pressures in Luzon and the Visayas not be intensified, the government during the present century has encouraged the transfer of agriculturists to suitable frontier areas in Mindanao. In addition to the government-sponsored and subsidized resettlement projects on Mindanao, and greatly exceeding these movements in volume, has been a long sustained voluntary migration from the Visayas. Since World War II, the pace of migration to Mindanao has quickened. Between the 1948 and 1960 census enumerations, the population of Mindanao grew from less than three million to slightly more than five million persons, giving the island a population increase more than double the national average.”

- Westerfield, Hargis. “Notes from Moroland,” *Hoosier Folklore*, Vol. 5, No. 3 (Sep. 1946): 120-122. Published by: Hoosier Folklore Society. Stable URL: <http://www.jstor.org/stable/27649841>.

Some Sulu folktales are narrated here by the author, among them is Kailu Ando, a story about the forsaken lover, and Mount Tumantagis (mountain of tears).

- Whitford, Harry N. “Rubber and the Philippines,” *Foreign Affairs*, Vol. 4, Issue 4 (July 1926): 677-680. Available at: [http://heinonline.org/HOL/Page?handle=hein.journals/fora4&div=73&collection=journals&et_as_cursor=25&men_tab=srchresults&terms=\(mindanao\)&type=matchall](http://heinonline.org/HOL/Page?handle=hein.journals/fora4&div=73&collection=journals&et_as_cursor=25&men_tab=srchresults&terms=(mindanao)&type=matchall).

Author makes a case why rubber growing is important in the Philippines. Mindanao offers the best site for this project.

- Wrigglesworth, Hazel J. “Manobo Storytelling as Approximation to Drama.” *SIL Electronic Working Papers*, July 2011, 37 p. <http://www.sil.org/silewp/2011/silewp2011-001.pdf>.

“This paper deals with a description of the Manobo all-night storytelling complex, the Manobo raconteur’s generic folk aim of ‘taking his listeners to the very place where his story is taking place’ and then ‘keeping them focused on his story’s development as it unfolds.’ Finally, the paper deals with a description of the wealth of linguistic devices employed by the Manobo raconteur for enabling him to accomplish his goal, and for involving his audience as Manobo society’s folk jurors in the preservation of their culture.” Also see Wrigglesworth, Hazel J. 1984. “Manobo storytelling as approximation to drama.” *Philippine Quarterly of Culture and Society*, 12:221–256.

- Williams, Mark S. “Retrospect and Prospect of Magindanawn Leadership in Central Mindanao: Four Vantage Points,” *Kyoto Review of Southeast Asia*, December 13, 2009. <http://kyotoreviewsea.org/KCMS/?p=81&lang=en>.

Williams discusses four vantage points of the leadership question, namely: Magindanawn Royal Bloodline Leadership, Magindanawn Accommodation to the Philippine State, Magindanawn Ideological, and Civil Society Responses under which Magindanawn leadership adapted and how it continues to adapt to the present. The orthography (Magindanawn rather than Maguindanaon)

may distract readers here, but should not matter in understanding local leadership as practiced by this Muslim group.

- Williams, Timothy. “The MoA-AD Debacle – An Analysis of Individuals’ Voices, Provincial Propaganda and National Disinterest,” *Journal of Current Southeast Asian Affairs*, 29, 1 (2010): 121-144. <http://hup.sub.uni-hamburg.de/giga/jsaa/article/view/212/212> or <http://xa.yimg.com/kq/groups/22277821/1961208662/name/Journal+of+SEA+Studies.pdf>.

“This paper presents a chronology of events surrounding the debate, analyses the arguments used in support and opposition of the MoA-AD and searches for causes of its demise, before looking at lessons to be learned for the future.”

- Wilson, Thomas G. Jr. “Extending the Autonomous Region in Muslim Mindanao to the Moro Islamic Liberation Front a Catalyst for Peace.” School of Advanced Military Studies United States Army Command and General Staff College, Fort Leavenworth, Kansas, 2009. <http://www.cgsc.edu/sams/media/Monographs/WilsonT-21May09.pdf>.
- World Bank. “Social Assessment of Conflict Affected Areas in Mindanao.” Manila: World Bank, 2003, 38p. <http://siteresources.worldbank.org/INTPHILIPPINES/Resources/socialassessment.pdf>.

This report was prepared by Dr. Fermin Adriano, then the Presidential Adviser on Regional Development. World Bank commissioned the report in the wake of post-conflict scenarios accompanying the 2001 cessation of hostilities forged between the government and the Moro Islamic Liberation Front. The assessments were conducted in the second half of 2001 to the early part of 2002 to inform the development work that the bank was planning to conduct in post-conflict setting in Mindanao. The report then analyzes the implications of the conflict on the displaced communities and plans for amelioration, on local governance and preexisting local conflicts that are stoked by the large scale ones, institutionalized ways of reaching out to the poor, and the role of local and traditional leaders, among others. The report ends with a note that that “fully participatory approaches in project selection, financing, and delivery may be very difficult in some parts of Muslim Mindanao. There will be significant political constraints owing to the nature of traditional leadership and the weakness of local government structures and autonomous civil society groupings.”

- Wright, Leigh R. “Historical Notes on the North Borneo Dispute,” *Journal of Asian Studies*, Vol. 25, No. 3 (1966): 471-484. <http://www.jstor.org/stable/2052002>.

Presents the historical background and analyzes the status of North Borneo to understand the Sulu Sultanate claim to this territory since 1878. Author argues that although sovereign, the Sulu Sultan who held dominion over North Borneo never held a de facto control of this territory and his claim is thus questionable. The author brings in some complicating factors to the North Borneo claim, foremost is the prior lease (or cession) of the same territory by the Sultan of Brunei to the persons named in the 1878 contract.

- Yamamoto, Kazuya. “Nation-Building and Integration Policy in the Philippines,” *Journal of Peace Research*, Vol. 44, No. 2 (March 2007): 195-213. Available at <http://jpr.sagepub.com/content/44/2/195.abstract>. Author can be contacted at Future Research Institute (WFI), Waseda University, yamamoto@ioc.u-tokyo.ac.jp.

“The Philippines can be considered a country where successive governments have sought to create a single nation by implementing integration policies. In this article, two formal models are developed —the modernism model and the historicism (primordialism or essentialism) model — to suitably analyze the national integration policy of the Philippines. The analysis reveals that (1) the post-independence national integration policy of the Philippines cannot be regarded as being successful; (2) national integration in the Philippines will continue to be difficult; (3) no deterministic argument can be made regarding the relationship between mobilization and national cleavage; and (4) the modern nation should not be regarded as an extension of pre-modern ethnic groups but as a new identity group that is formed through the process of modernization. In addition, the mathematical implications of the two models are derived. The modernism model implies that (1) in some cases, a ruling group that is in the majority at the time of independence can maintain its position even if it cannot assimilate a majority of the underlying people after independence; (2) in some cases, a ruling group that is not in the majority at the time of independence cannot attain a majority even if it is able to assimilate a majority of the underlying people after independence; and (3) a larger ruling group is not always capable of promoting greater integration than a smaller one can. On the other hand, the historicism model implies that the size of the underlying ethnic group that will comprise the ruling group when mobilized is the key to the success or failure of national integration.”

- Yasay, Perfecto R. Jr. “Islamic Sub-State in Southern Philippines.” *The Fil-Am Courier* 16-30 September 2014, P5. Print.

The article discusses the implications and governing of an Islamic state, predominately the use of Sharia law. Through utilizing Islamic Southeast Asian countries as an example of how the Bangsamoro region will govern themselves. Along with this, the article discusses the Philippines relationship with the wider Muslim extremist network.

- Yasay, Perfecto R. Jr. “Why finalizing an agreement on Bangsamoro must be deferred.” *The Daily Guardian* 10 October, 2013. Web.
<http://www.thedailyguardian.net/index.php/iloilo-opinion/34701-why-finalizing-an-agreement-on-bangsamoro-must-be-deferred-2>

This opinion piece outlines issues pertaining to the current agreement on Bangsamoro, predominately with how it “downplays the supremacy of the Constitution” as well as how the Framework Agreement does not conform to the existing provisions in the Philippine Constitution. Perfecto Yasay Jr. outlines key provisions that appear to be questionable at best, such as the police and internal security of Bangsamoro, the justice system and the use of Sharia law.

- Yuviengco, Marie J. “THE SPCPD and the GRP-MNLF Peace Agreement,”
www.philpeacecenter.org/spcpd.rt

The author discusses the controversial transition mechanism, the Southern Philippine Council for Peace and Development (SPCPD), as part of the 1996 Peace Agreement with the Moro National Liberation Front.

II. BOOKS

- Abaya-Ulindang, Faina C. (Introduction, "Mindanao): John J. Pershing,

Manuscript Division, Library of Congress, Washington D.C.” *Batis ng Kasaysayan*, Vol I, No.1 (2004). Edited by Bernardita Reyes Churchill, Manila: National Commission for Culture & the Arts. Full text will soon be available here.

Dr. Ulindang presents a detailed annotation and analysis of the papers of John J. Pershing, currently housed at the Manuscripts Division of the Library of Congress, Washington, D.C., based on the materials collected from that repository and deposited to the library of Mindanao State University. Of particular importance to the Moros of Mindanao are Pershing’s diaries and his extended memoirs he intended to publish but never materialized. Also included in the analysis are his Lake Lanao campaigns against recalcitrant Moros shortly after the Bayang Battle of May 1902. In these papers, Pershing narrates how he befriended the Moro datu as he tried to win over to the side of the US colonial government those who resisted and engaged the military in several deadly skirmishes. He also spearheaded the US troops that led to the Bud Bagsak battle in Sulu toward the end of his stint as governor. The papers reveal the insights and strategies of a man who would rise from the rank of Captain to General of the (US) Armies in command of the US Expedition Forces in Europe during World War I, and the third governor of the Moro Province (1909-1913).

- Abdullah, Tirmizy E. “Dibolodan, The Qur’an of Bacong, Marantao,” *The Qur’an and Islamic Manuscripts of Mindanao*, Monograph Series No. 10 (2012): 27-28. Institute of Asian Cultures, Sophia University.

This is one of the few attempts to translate and analyze old Arabic scripts in which the Qur’an is written. Author argues for its historical value to contemporary society in Lanao.

- Abinales, Patricio N. “The US Army as an occupying force in Muslim Mindanao, 1899-1913,” in Alfred McCoy (ed.), pp 410-420, *Colonial Crucible: Empire in the Making of the Modern American State*. Madison: The University of Wisconsin Press, 2009.
<http://muse.jhu.edu/books/9780299231033>; also
<http://books.google.com/books?id=xv0vhEUHNc8C&pg=PR9&dq=patricio+abinales,+the+us+military+as+an+occupying+force+in+the+southern+philippines&hl=en&sa=X&ei=72cVUYqEKoX5igK-gIHQCA&ved=0CDAQ6AEwAA#v=onepage&q=patricio%20abinales%2C%20the%20us%20military%20as%20an%20occupying%20force%20in%20the%20southern%20philippines&f=false>.

Abinales reconstructs the conflicting form of US military pacification in the areas dominated by Moros (Muslims) in Mindanao and Sulu. Here, he shows how the military officers won the favor of some Moro elite while at the same time antagonizing others. He finds that many Moro leaders, however, used their collaboration with American officials to protect their own distinctive culture from Manila majority rule interference. The result is patronage-centered and accommodation-drive governance and state building.

- Abinales, Patricio N. “Muslim Political Brokers and the Philippines Nation-State,” pp. 81-101 in Carl A. Trocki (ed.), *Gangsters, Democracy and the State in Southeast Asia*. Cornell Southeast Asia Program, Series No. 17. New York: Cornell University, 1998.
http://books.google.com/books?id=BYza_OwnVXMC&pg=PA81&lpg=PA81&dq=abinales,+muslim+political+brokers&source=bl&ots=noP7AeedKz&sig=2dpUMAMGtA7wwqB9cEadzy8Jb0&hl=en&ei=mzDLTdygMejgiAKxv5WZBQ&sa=X&oi=book_result&ct=result&resnum=1&ved=0CCIQ6AEwAA#v=onepage&q=abinales%2C%20muslim%20political%20brokers&f=false.

Abinales situates war in Mindanao during Martial Law to be beyond “ethnic and religious” conflict between groups and that there were actually many times of “co-existence” between groups. By doing so, he disrupts traditional understandings of conflict in Mindanao and argues that there is something more to understand in order to understand the causes of war: the role of *datus*.

- Abinales, Patricio N. “Sancho Panza in Buliok Complex: The Paradox of Muslim Separatism,” in Rodolfo Severino and Lorraine Carlos Salazar (eds.), *Whither the Philippines in the 21st Century?* Singapore: Institute of Southeast Asian Studies, 2007.
http://books.google.com/books?id=FNfh114RQv8C&pg=PA277&lpg=PA277&dq=patricio+abinales,+sancho+panza&source=bl&ots=ZpOhc9CaNu&sig=iz0XUVXEeFqewMM4E9qUyMmOhhs&hl=en&ei=uoiTemRN9TZiALri8mSAw&sa=X&oi=book_result&ct=result&resnum=1&ved=0CBQQ6AEwAA#v=onepage&q=patricio%20abinales%2C%20sancho%20panza&f=false.

In this chapter, Abinales discusses why “Muslim separatists are still unsuccessful in reaching their goal.” He provides perspectives and issues of inclusion surrounding Moro resistance, insights into space and its relationship to resistance, and integration of resisters “as state managers.”

- Abinales, Patricio N. “Davao-kuo: The Political Economy of a Japanese Settler Zone in Philippine Colonial Society,” *The Journal of American-East Asian Relations*. Vol. 6, No. 1 (Spring 1997), pp. 59-82 .
http://www.jstor.org/stable/23612831?seq=1#page_scan_tab_contents

Author discusses the plight of the Japanese settlers who planted abaca in Davao during the 1920s, and how they contributed to the economy of Mindanao at that time.

- Abreu, Lualhati M. “Colonialism and Resistance: A Historical Perspective,” pp. 17-27 in Bobby M. Tuazon (ed.). *The Moro Reader: History and Contemporary Struggles of the Bangsamoro People*. Quezon City: Center for People Empowerment in Governance (CenPeg), 2008, with a Preface by Oscar Evangelista. Full text is available at:
<http://www.yonip.com/archives/BANGSAMORO/MORO%20READER%20History%20and%20Contemporary%20Struggles%20of%20the%20Bangsamoro%20People.pdf>.

Author outlines and gives focus to Western colonialism and Moro resistance since the Spanish regime in the Philippines. She points out that the Moros have established political organizations under the sultanates in Sulu and Maguindanao and *datuships* (*pengampongs*) in Lanao even before Spanish incursions in the Philippines. She then discusses certain colonial policies relating to land that led to the marginalization of the Moros as a consequence of their shrinking ancestral land (more of this is discussed in the next article in this volume). Abreu ends her narrative to the birth of the Moro National Liberation Front in the 1960s following the infamous Jabidah massacre.

- Abreu, Lualhati M. “40 Years of Revolutionary Struggles,” pp. 132-147 in Bobby M. Tuazon (ed.). *The Moro Reader: History and Contemporary Struggles of the Bangsamoro People*. Quezon City: Center for People Empowerment in Governance (CenPeg), 2008, with a Preface by Oscar Evangelista. Full text is available at:
<http://www.yonip.com/archives/BANGSAMORO/MORO%20READER%20History%20and%20Contemporary%20Struggles%20of%20the%20Bangsamoro%20People.pdf>.

- Abreu, Lualhati M. "Ancestral Domain - the Core Issue," pp. 56-67 in Bobby M. Tuazon (ed.). *The Moro Reader: History and Contemporary Struggles of the Bangsamoro People*. Quezon City: Center for People Empowerment in Governance (CenPeg), 2008, with a Preface by Oscar Evangelista. Full text is available at: <http://www.yonip.com/archives/BANGSAMORO/MORO%20READER%20History%20and%20Contemporary%20Struggles%20of%20the%20Bangsamoro%20People.pdf>.

Abreu argues that the roots of the Bangsamoro struggle lie in their displacement from their ancestral home due to colonialism. Real displacement of the indigenous peoples of Mindanao began during the American colonial period, according to her. This pattern was continued during the Commonwealth era in the 1930s that led to their dispossession and triggered a resurgence of Moro resistance and a full-blown war of the 1970s.

- Abubakar, Asiri J. "Bangsa Sug, Sabah and Sulu's quest for peace and autonomy in Southern Philippines," PhD dissertation, University of the Philippines, 2000.
- Abubakar, Asiri J. "Persistent Themes in the History of Sulu Moros". In *Islam in Southeast Asia: Transnational Networks and Local Contexts: Proceedings of the Symposium*, edited by Ikuya Tokoro, 119-136. Tokyo: Research Institute for Languages and Cultures of Asia and Africa, Tokyo University of Foreign Studies, 2009, 18 p. <http://repository.tufs.ac.jp/handle/10108/68073>.

"Struggles to defend their freedom, homeland and way of life as well as the quest for peace are persistent themes in the history of the Sulus, particularly the Tausugs. Interspersed with peace treaties and resumption of hostilities, the embattled existence of the Sulus has been going on for more than four centuries. The state of war for centuries was, and still is, the source of the underdevelopment of Sulu society as well as the alienation and antagonism between the Sulus and other segments of what is now the Philippine national community. Among the Sulus, Islam remains a unifying force in their struggle against aggression for centuries and is currently shaping their sense of Moro solidarity."

- Abubakar, Ayesah Uy. "The Philippines: Challenges to Peacebuilding in the GRP/MILF Process". In *Islam and Violent Separatism: New Democracies in South East Asia*, edited by Ashok Swain with Joop de Haan and Jonathan Hall, 31-63. London; New York: Kegan Paul, 2007.
- Abubakar, Carmen A. "A Never-Ending War and the Struggle for Peace in Southern Philippines". In *Islam and Politics in Southeast Asia*, edited by Johan Saravanamuttu, 127-143. London; New York: Routledge, 2010.
- Abubakar, Carmen A. "The Advent and Growth of Islam in the Philippines," pp. 45-63 In *Islam in Southeast Asia: Political, Social and Strategic Challenges for the 21st Century*. Edited by K. S. Nathan, Mohammad Hashim Kamali. Singapore: Institute of Southeast Asian Studies, 2005. <http://books.google.com/books?id=4FhfkkT1iPAC&pg=PA45&dq=abubakar,+advent+and+growth+of+islam&hl=en&sa=X&ei=peoKUvrYEc3YyAHHi4GoAQ&ved=0CC8Q6AEwAA#v=onepage&q=abubakar%20advent%20and%20growth%20of%20islam&f=false>.

The author outlines the process of Islamization in the Philippines. She contends that there are two trends: by conquest, and by peaceful spread of Islam by missionaries and traders. The last is what characterizes the Philippine Islamization pattern.

- Abuza, Zachary. *Militant Islam in Southeast Asia: Crucible of Terror*. Boulder & London: Lynne Rienner Publishers, 2003, 281 p. Excerpts are available at: <https://www.rienner.com/uploads/47d9901874b3e.pdf>; also <http://www.terror-mirror.com/books/etrbo011.pdf>.

A book written after 9/11, this is a comprehensive and timely discussion of the region being touted as the second front in the war on terror. From interviews and in-depth analyses of field data, Abuza examines the link between Al Qaeda and various terrorist groups based in Southeast Asia, including the Philippines. Chapter is titled “Al Qaida and Radical Islam in Southeast Asia,” pp. 1-32. It introduces the content of the book and its goals. The author prefaces with the potential impact of Al Qaida in Southeast Asia in their economies, and puts in the context of the balance of power between the U.S. and China. In the Philippines, the US intensifies its military activities through a renewed tie after the two US bases were closed in the early 1990s as part of its war on terror.

- Acosta, J.R. Nereus O. “Loss, Emergence, and Retribalization: The Politics of Lumad Ethnicity in Northern Mindanao (Philippines),” Ph.D. Dissertation (Political Science), May 1994, University of Hawai’i at Mānoa. <http://scholarspace.manoa.hawaii.edu/handle/10125/15249>.

As a central question, the author asks: in the face of modernizing forces, how have Lumads been responding, reacting, retribalizing? In what way has Lumad ethnicity become the object of debate, affective attention, manipulation, and political struggle in the context of a rapidly changing environment? Retribalizing is a specific form of ethnic politicization. The author then discusses a variety of retribalization processes, from overt court battles and political lobbying to claim their ancestral land, to the emergent and subdued attempts to infuse modernizing influences into the indigenous cultural idioms and practices. Case studies of some tribes like the Manobo and Higaonon of northern Mindanao are presented to document the Lumad struggle or resistance against state penetration and capital expansion, using specific examples of development projects in the province of Bukidnon that affect them.

- Ade, George. *The Sultan of Sulu: An Original Satire in Two Acts*. New York: R. H. Russell, 1903, 170p. <http://ia600407.us.archive.org/5/items/sultansulu00adegrich/sultansulu00adegrich.pdf>.

The opening pages provide these notes: “Sulu, or Jolo, is the largest of the southerly islands in the Philippine group. The chief ruler of the island is Hadji Mohammed Jamalul Ki-Ram, Sultan of Sulu and Brother of the Sun. His rule has been disputed by certain dattos or chiefs, with whom he has kept up a running warfare. One of the characteristic features of this warfare has been the abduction of women. The natives of Sulu are Mohammedans, polygamists, and slave-holders. The American troops landed at Sulu in 1899, and after some parleying came to a peaceable agreement with the Malay ruler. He renounced his title of Sultan and became Governor at a fixed salary. ‘The Sultan of Sulu’ is not an attempt to show what subsequently happened, but merely what might have happened.”

“THE SCENES -

ACT I. An open place in front of the Sultan’s palace, city of Sulu or Jolo.

ACT II. The hanging garden of the Sultan’s palace.

One day is supposed to elapse between the two acts.”

- Aguilar, José Nieto. *Mindanao: Su Historia y Geografía*. Madrid: Imprenta del Cuerpo Administrativo del Ejército, 1894. <http://www.gutenberg.org/ebooks/15334>; also <http://www.archive.org/details/formerphilippine00crai>; also an ebook by Project Gutenberg, 2005. <http://ia700404.us.archive.org/27/items/mindanaosuhistor15334gut/15334-h/15334-h.htm>.

This book describes the early history of Mindanao in Spanish, including its geography, towards the end of the Spanish period.

- Alauya, Saaduddin A. "Impact of Religion on the Negotiation By and Between the Government and MILF". In *The Road to Peace and Reconciliation: Muslim Perspective on the Mindanao Conflict*, edited by Amina Rasul, 105-108. Makati City, Manila: AIM Policy Center, Asian Institute of Management, 2003.
- Alejandria, Maria Carinnes P. "The Veiled Political Realities: The Case of Muslim Women in Palawan," pp. 159-174 in Bobby M. Tuazon, (ed.). *The Moro Reader: History and Contemporary Struggles of the Bangsamoro People*. Quezon City: Center for People Empowerment in Governance (CenPeg), 2008. Full text is available at: <http://www.yonip.com/archives/BANGSAMORO/MORO%20READER%20History%20and%20Contemporary%20Struggles%20of%20the%20Bangsamoro%20People.pdf>.

Ms. Alejandria talks about the Muslim women from southern Palawan, whose roles have shifted from passive spectators to "possessors of high political ideals." About a third or 30 percent of the sample of women she interviewed professed involvement with the Moro National Liberation Front, and that more affirmed the possibility of joining an armed movement. The danger, she warns, is when the government continues to neglect these women in the provision of institutional mechanisms for their improvement like education.

- Alejo, Albert E., S. J. "Mapping Identity, Conflict and Solidarity: Research and Reflection on the Lumads of Mindanao," *The Mindanao Conflict*, edited by K. Askandar and Ayesah Abubakar. Penang, Malaysia: Universiti Sains Malaysia.
- Alim, Guiamel, Jose Bulao, Jr., and Ismael G. Kulat. "Understanding Inter-Ethnic Conflicts in Northern Cotabato and Bukidnon," pp. 165-179 in Wilfredo Magno Torres III (ed.). *Rido: Clan Feuding and Conflict Management in Mindanao*. Makati City: The Asia Foundation, 2007. See full text at http://ridomap.com/downloads/rido_full_text.pdf.
- Allen, James Edgar and John J. Reidy. *The Battle of Bayan and other Battles*. Manila: E. C. McCollough, 1903, 118 p. Available at: <http://www.gutenberg.org/ebooks/23573>. Also <http://www.scribd.com/doc/2339703/The-Battle-of-Bayan-and-Other-Battles-by-Allen-James-Edgar>; also see http://s3.amazonaws.com/manybooks_pdf/allenje2357323573?AWSAccessKeyId=17359FS6G622SA3TH7R2&Expires=1308958320&Signature=Slz6QIBdpv7uSfTCcEqBYBNUL9Y%3D. [This is an *ebook* distributed *free of charge* in the United States by Project Gutenberg Literary Archive Foundation (<http://gutenberg.org>), for which communication is needed for retrieval and reproduction of the text in other countries. Please visit its website for limitations of use.]

Front page of the book bears these captions: "Being a History of the Moro Campaign from April 17, to Dec. 30, 1902. A Record of Events Occurring during a Period of Eight Months Service in the Lake Region of Mindanao. Also Letters of Congratulation from His Excellency the President

of the United States, Major General Adna R. Chaffee, and Others.” The Battle of Bayang “was rightfully designated by General Adna R. Chaffee as the hardest fought battle of the entire Philippine insurrection,” according to Allen and Reidy. The authors vividly describe the details surrounding the said battle after the negotiation with the Bayang sultan and his datus failed, and when the ultimatum passed without them complying with the demand of General Chaffee. The attacking troops were led by Col. Frank Baldwin of the 27th Infantry, who encountered resistance along the way as they advanced toward the Bayang fort (also called the Pandapatan cotta). Six companies of the 25th Infantry and the 25th Battery of Field Artillery equipped with four quick firing mountain guns were deployed. The 25th Battery was under the command of W. S. McNair. In September of the same year, after the Bayang encounter, another expedition was conducted which led to the Battle of Maciu under Captain John Pershing (pp. 80-102), and the lesser known Battle of Gauan (pp. 58-70). Pershing and the troops marched from Camp Vicars, near Malabang, which was named after the fallen soldier during the Bayang siege. In these battles, Sultan Pandapatan and the Sultan Cabugatan of Maciu died bravely defending their fort. For a list of Americans killed and wounded in that battle, see “Killed and wounded in the Battle of Bayang.” *New York Times*, May 6, 1902. <http://query.nytimes.com/mem/archive-free/pdf?res=F50A13FE385412738DDDAF0894DD405B828CF1D3>.

- Amoroso, Donna. “Inheriting the Moro Problem: Muslim Authority and Colonial Rule in British Malaya and the Philippines,” in Julian Go and Anne Foster (eds.). *The American Colonial State in the Philippines*, pp. 118-147. http://books.google.com/books?id=sVHk3rS0m_OC&pg=PA118&lpg=PA118&dq=moro+problem&source=bl&ots=HVL8gSxiho&sig=yKYDdqF4Q4uP6cAOMS0S7FTuDok&hl=en&ei=OU4DS5erO4SSsgOr17CGBA&sa=X&oi=book_result&ct=result&resnum=4&ved=0CA8Q6AEwAzgU#v=onepage&q=moro%20problem&f=false.

This article compares the “indirect rule” of the Malay natives by the British and the Moro subjects of Mindanao who were governed by the American military regime. The Philippine Commission seems enamored by the British model of colonial government, but rejects an American protectorate system following the Malay experience. Inheriting the Moro from Spain, however, poses some problems for the American administrators. They view the Moros as a hostile minority separate from the Christian majority that should be integrated to form a nation. Thus, the need for the military is justified to establish a government in the Moro province.

- Angeles, Vivienne S. M. “The State, Moro National Liberation Front, and Islamic Resurgence in the Philippines”. In *Religious Fundamentalism in Developing Countries*, edited by Santosh C. Saha and Thomas K. Carr, 185-200. Westport, Conn. Greenwood Press, 2001.
- Angeles, Vivienne S.M. “Moros in the media and beyond: Representations of Philippine Muslims.” *Contemporary Islam*, Vol. 4, No. 1 (April 2010): 29-53. <http://link.springer.com/article/10.1007%2Fs11562-009-0100-4>.

“Colonial constructions of the Muslim image have affected Muslim–Christian relations in the Philippines for centuries. Spanish colonizers used the term “Moro” as a derogatory term for Muslims and portrayed them in negative terms mainly because of their resistance to Spanish colonial rule and Christianity. The succeeding American administrators perpetuated the negative Muslim image through their description of Muslims in their reports and in cartoons published in the American print media. Both colonizers viewed Filipinos primarily in terms of their religious identification, and through their campaigns against the Moros, have influenced the thinking and attitudes of Christian Filipinos towards Muslim Filipinos. In recent times, ethnic Filipino

Muslims have appropriated the term Moro to symbolize instead their determination to chart their destiny as a nation and their rich political and cultural heritage. This recasting of the Moro image is reflected in contemporary Muslim writings in both print and electronic media. This paper argues that the remaking of the Moro image challenges colonial misrepresentations, constitutes a redefinition of ethnic Muslim identity, and appeals to the sense of unity of Muslims.”

- Angeles, Vivienne SM. “Constructing Identity: Visual Expressions of Islam in the Predominantly Christian Philippines,” pp. 195-218 in Erich Kolig, Vivienne SM Angeles and Sam Wong (eds.), *Identity in Crossroads Civilisations: Ethnicity, Nationalism and Globalism in Asia*. ICAS Pub Series, Amsterdam University Press, 2009.
https://books.google.com/books?id=N_Jkjk2Tec4C&pg=PA195&dq=Vivienne+angeles,+constructing+identity&hl=en&sa=X&ved=0CB0Q6AEwAGoVChMIzuOZ-b6-yAIVCKeICh3CLAEt#v=onepage&q=Vivienne%20angeles%2C%20constructing%20identity&f=false

- Angeles, Vivienne SM. “Philippine Muslim Women: Tradition and Change,” pp. 11- in *Islam, Gender and Social Change*, ed. by Yvonne Yazbeck Haddad and John L. Esposito. New York: Oxford University Press, 1998.

- Angeles Vivienne M. *Islam and politics: Philippine government policies and Muslim responses, 1946-1976*. Unpublished doctoral dissertation, Temple University, 1987.

- Anies, Olive S., Cesar G. Demayo, Mark Anthony J. Torres, Michael Muhmin Manting, Zaira Mae Villaflores, Jaime Q. Guihawan. “Quality of Life of Four Muslim Tribes in Barangay Taluksangay, Zamboanga City,” *The Internet Journal of Biological Anthropology*, Vol. 5, No. 1, (2012). DOI: 10.5580/2b76. <http://ispub.com/IJBA/5/1/14110>; see also <http://archive.ispub.com/journal/the-internet-journal-of-biological-anthropology/volume-5-number-1/quality-of-life-of-four-muslim-tribes-in-barangay-taluksangay-zamboanga-city-philippines.html#sthash.4tGSjjoby.dpuf>.

“Studies on Muslim Filipinos are scarce, especially those dealing with Western Mindanao. Taluksangay, a small community or barangay in Zamboanga City, is a cultural melting pot composed of a diverse group of cultural minorities, which includes the Badjao, Tausug, Sama-Banguingui, and Yakan. These tribes, although classified under a Muslim community, are distinct from one another in culture. They have resided in this community for several years after migrating from Sulu, Tawi-Tawi and Basilan. No studies have been conducted as to their current conditions in the community, thus this study was undertaken. To be able to do this, the Quality of Life index by Ferrans and Powers (1984 & 1998) was used as a guide to assess the current state of their quality of life. The questionnaire measures the respondent’s general satisfaction towards different domains of life. A comparison of the weighted scores for the overall quality of life and the subdomains between sexes within and between the cultural groups was done. Results showed that the weighted scores for all the domains of life including that of the overall quality of life of the four Muslim cultural groups were above 15 indicating that all the Muslim groups perceived their quality of life as very good. These Muslim groups, despite the poor conditions in the Taluksangay community, have accepted their current situation in life, specifically the quality of their health and functioning, socio-economic, psychological and spiritual, and family conditions. Considering the culture of the four Muslim groups, it can be argued from the results of this study that Islamic tenets interwoven with traditional practices may have played a role in the perception of the four Muslim cultural groups of a very good quality of life.”

- Aquino, Reynaldo M. “Land Ownership and Migration: Impact on the Muslim

Secessionist Conflict in the Southern Philippines,” MA Thesis, Naval Postgraduate School Monterey, California. Dec. 2009. <http://www.dtic.mil/cgi-bin/GetTRDoc?AD=ADA514043>.

“The secessionist conflict in southern Philippines erupted in the 1970s to assert Muslim self-determination and establish a Bangsamoro state. Despite the government's peace efforts, the conflict persisted for more than four decades, causing instability and hindering progress in the region. For centuries, Muslim sultanates had dominated and ruled Mindanao and Sulu based on Islamic laws and practices. However, colonization and post-colonial influence significantly altered the Muslims' distinct identity as a dominant ethno-religious group of people.

“Notwithstanding strong Muslim resistance, colonial and post-colonial rule prevailed and eventually transformed the Muslims into the minoritized group in Mindanao. This study looked into the impact of colonial and post-colonial land ownership and migration policies on the rise of Muslim secessionist conflict, and found that Muslims were discriminated against, marginalized, and dispossessed of their ancestral lands and domination in Mindanao. Muslim resentments and grievances that developed over time fueled the rise of the contemporary secessionist conflict in Mindanao. Moro ancestral domain and territory were vital and contentious issues in the efforts to settle the secessionist conflict. Deeper understanding of the complexities of this problem is a key to attaining a viable solution for a lasting settlement of the Muslim conflict in Mindanao.”

- Banlaoi, Rommel C. “Radical Muslim Terrorism in the Philippines,” *A Handbook of Terrorism and Insurgency in Southeast Asia*, T. H. Tan (ed.). London: Edward Elgar Pub., 2007. http://www.kaf.ph/pdfdb/119_pub.pdf. (no longer available online)

- Banlaoi, Rommel C. “Transnational Islam in the Philippines,” pp. 167-188 in *Transnational Islam in South and Southeast Asia: Movements, Networks, and Conflict Dynamics*. The National Bureau of Asian Research, NBR Project Report, April 2009. http://www.nbr.org/publications/specialreport/pdf/Preview/PR09_TransIslam.pdf.

“This paper describes significant state and non-state conduits of transnational Islam in the Philippines and examines how they have influenced the contemporary conflict dynamics of the country. The paper pays particular attention to the Moro resistance movement in the southern Philippines, observing that the Moros have legitimate grievances as a result of discrimination and the dispossession of their ancestral domains. The paper argues that transnational Islamic propagation activities have heightened the Islamic consciousness of Philippine Muslims, largely encouraging their struggle for self-determination. Though Spain established a dominant Christian community in the major parts of the Philippine archipelago (1565-1898), many Muslim communities in Mindanao remained unconquered. Although political integration programs during U.S. rule of the Philippines (1901-1935) were implemented, including the establishment of a Moro Province, Philippine Muslims were seen as a minority. The long-term result of this minority status among the Moros was a sense of marginality and, ultimately, rejection of the Philippine nation-state. The confluence of transnational Islamic trends following Philippine independence deepened Moro Islamic consciousness while strengthening Moro nationalist sentiment. Transnational Islamic ideas and support inspired Muslim groups in the Philippines to continue their struggle against the Christian-dominated Philippine government. Leaders who resented the oppression of Muslims in the country have established armed resistant groups like the Moro National Liberation Front (MNLF), the Moro Islamic Liberation Front (MILF) and the Abu Sayyaf Group (ASG). Other resistant groups and personalities, however, remain unarmed, preferring the path of peaceful change. However, these “peaceful” groups have a complex relationship with the armed groups that confounds the conflict dynamics between Muslims and Christians in the country. Both state-affiliated and non-state transnational

Islamic players also complicate the situation by introducing fundamentalist and extremist ideologies that encourage the Moros in their struggle. Among the transnational Islamic groups active in the Philippines, the Tabligh Jamaat has the largest following. The Tabligh Jamaat is often accused of serving as a cover for Muslim extremists to propagate militancy in the country. The Southeast Asian regional terrorist organization, Jemaah Islamiyah, poses the greatest threat to the security of the Philippines.”

- Barnes, Bruce E. and Fatahillah Abdul Syukur. “Mediating contemporary, severe multicultural and religious conflicts in Indonesia, the Philippines and Thailand,” pp. 198-213 in Dale Bagshaw and Elisabeth Porter (eds.). *Mediation in the Asia-Pacific Region*. London and New York: Routledge, 2009. A preliminary version of this article is found in: <http://www.apmec.unisa.edu.au/apmf/2008/papers/5-Bruce%20Barnes.pdf>.

Author is a professor in conflict resolution at the University of Hawai'i at Mānoa. In this article he discusses three countries with severe conflicts and offers ten suggestions to transform mediation, peacemaking and conflict management efforts, taking into account cultural factors unique to each of the countries under study. These countries are: Indonesia, the Philippines and Thailand. He also suggests that indigenous people like the Lumad (tribal population groups in the Philippines) undergo training as facilitators and mediators in conflict, and adapt locally appropriate programs and technique like those used by the Bishop-Ulama Forum for mediation or conflict prevention. Each of the conflicts discussed have involved hundreds of deaths over a period of decades—thus the “severe” rating. The focus in each country will be on the contemporary status of these conflicts: between diverse Muslim and Christian groups in Maluku, independence and political struggles in Aceh, Indonesia, conflicts between Muslims (Bangsamoros) and *lumad* (indigenous Mindanao groups) pitted against predominantly Catholic populations and the national government in Mindanao (the Southern Philippines) and conflicts between Muslim groups and the Buddhist majority represented by the national military in southern Thailand. Since each of the three countries has a different religious group in the majority of its population, and thereby in control of its government, analysis and comparisons of the possibilities, successes and obstacles to successful mediation in each of these long-term conflict areas should be of interest to the conflict resolution and peacemaking communities and indeed vital to the long-term interest of peace in the Southeast Asian region. In such conflicts, the use of third-party international agents as well as grassroots-oriented individuals or groups that are known to the parties is crucial to mediation.

- Barnes, Bruce E. and Federico Magdalena. “Traditional Peacemaking Processes among Indigenous Populations in the Northern and Southern Philippines.” Chapter in forthcoming book on peacekeeping. Ed. Hamdessa Tusso.

This chapter explores traditional peacemaking processes and rituals among indigenous peoples in the Philippines. When we consider the cultural makeup of the Philippines, from the Indigenous People (IP) to the other contributors to this very diverse society, we need to look at the Spanish colonizers, who ruled for over 300 years and who were then replaced by American colonizers for 47 years. The Philippines declared independence from Spain in 1898 but was only granted independence by the US in 1946. Immigrants came to the Philippines from China, Japan, India and Malaysia as well as other parts of the world. Thus, it requires getting down beneath the surface of this society that appears to be so comfortable (English speaking!) to American visitors because Filipino culture seems quite friendly and accessible to US culture compared to some of its Asian neighbors. To see their world from the eyes of the IPs of the Philippines it is necessary to explore each IP culture in Luzon and in Mindanao, and try to learn what challenges and demands are made on the typical IP family trying to make a living and survive there.

- Bartel, Jeremy A and Moises M Nayve. "The Rajah Solaiman Islamic Movement (RSIM) and the rise of radical Islamic converts in the Philippines: A major security concern," MA Thesis (M.S. in Defense Analysis)--Naval Postgraduate School, Monterey, California, June 2008. Available at: http://edocs.nps.edu/npspubs/scholarly/theses/2008/Jun/08Jun_Bartel.pdf.

"The rise of radical Islamic converts in the Philippines is one of the major security concerns in the Philippines today. The Rajah Solaiman Islamic Movement (RSIM) emerged from various "Balik-Islam" (revert to Islam) organizations that advocate for the conversion of the country to Islam on the belief that the Philippines was an Islamic land prior to western colonization. RSIM, which established links with the various terrorist organizations both in the Philippines and in the Middle East, has been responsible for several major terrorist attacks in the country in recent years. Despite the arrests of several key leaders of RSIM and Philippine counter-terrorism successes against the movement's objectives, RSIM remains a major security concern in the Philippines due to the continued existence of social, political and economic factors that enable the possibility of RSIM or RSIM-like groups to re-emerge. The Philippine government must address the root causes of the problem in order to reduce the grievances of the people, weaken radical organizational strength, and control the political opportunities that have led to the growth of social movements in the Philippines, including the RSIM radical Islamic converts."

- Bauzon, Kenneth E. "Ruminations on the Bangsamoro Struggle and Neoliberal Globalization," pp. 68-80 in Bobby M. Tuazon, (ed.). *The Moro Reader: History and Contemporary Struggles of the Bangsamoro People*. Quezon City: Center for People Empowerment in Governance (CenPeg), 2008. Full text is available at: <http://www.yonip.com/archives/BANGSAMORO/MORO%20READER%20History%20and%20Contemporary%20Struggles%20of%20the%20Bangsamoro%20People.pdf>.
- Blair, Emma and James A. Robertson (eds.). *The Philippine Islands, 1493-1898*. Cleveland: A. H. Clark Co. 1903-1909. Full text made available by Project Gutenberg at: <http://www.gutenberg.org/catalog/world/results?author=Blair&title=1493>.

For many years before printed books in English have become a vogue in colonial Philippines, the Blair and Robertson collection has occupied a special place as the most authoritative source of data for Philippine history. Spanish texts are translated into English for wider readership during this period. About half of the 55 volumes have been reposted here in various formats (html, EPUB, Kindle, Plucker, text, etc.) by Project Gutenberg. The volumes include Antonio de Morga's *Sucesos de las Islas Filipinas (History of the Philippine Islands, 2 vols)*, translated into English with annotation and appears as Vol. XV and XVI in Blair and Robertson (see <http://www.gutenberg.org/ebooks/7001>). Also found here is one of the earliest accounts of Mindanao by Fr. Francisco Combes, "The Natives of the Southern Islands" (Extracts from *Historia de las islas de Mindanao, Jolo y sus adjacentes*, Madrid, 1667.), pp. 99-182, Vol. XL; "Moro Pirates and their Raids in the Seventeenth Century," pp. 277-324, Vol. XLI; "The Conquest of Mindanao" (letter from Marcelo Mastrili to Fr. Juan de Salazar, pp. 253-329, Vol. XXVII; and Juan de Barrios, "Corcuera's Campaign in Jolo," March-April 1638, pp. 41-63, Vol. XXVIII. Also included in these volumes are several letters in Spanish (e.g., Fr. Pablo Pastells) as ethnographic sources of the Muslims and various tribes in Mindanao.

- Briones, Nikki S. "From War Dance to Theater of War: Moro-Moro Performances in the Philippines" Ph.D. Thesis, National University of Singapore, 2010. <http://scholarbank.nus.edu/handle/10635/18627>.

“The Moro-Moro is a form of theater premised on battles between Christians and Moors performed in village fiestas in the Philippines from the Spanish colonial period to the present. This study analyzes the changes in form and substance of the Moro-Moro as it is uprooted from the village setting and taken to new audiences in the present. It uncovers the Moro-Moro's "choreographic logic", which links the present performances to those of the past, and paves the way for a better appreciation of a misunderstood and much criticized theater genre. The study decenters the script, and pays closer attention to dance and how it structures the composition, production, and consumption of Moro-Moro plays. By anchoring the discussion on the Moro-Moro's "choreographic logic", its affinity with Southeast Asian theater styles is re-affirmed, and its rootedness in indigenous aesthetic sensibilities is emphasized, showing how the theater is not merely a Spanish import. The thesis also shows how new performances are now being used to send messages of nationalism and peaceful co-existence between Christians and Muslims, which departs significantly from the traditional message of the superiority of the Spanish race and religion. What was once a symbol for colonial baggage is now revalued as national heritage in the Philippines.”

- Buendia, Rizal G. “The Mindanao Conflict in the Philippines: Ethno-Religious War or Economic Conflict?” In *The Politics of Death: Political Violence in Southeast Asia*, edited by Aurel Croissant, Beate Martin and Sascha Kneip, 147-187. Munster: Lit, 2006. See also http://www.academia.edu/1433739/Mindanao_Conflict_in_the_Philippines_Ethno-Religious_War_or_Economic_Conflict.

“The Mindanao conflict, expressed in Muslim armed resistance against the Philippine state, has deep historical roots. The Muslims, who prefer to be called Moros rather than Filipinos, believe that they have never been part of the Philippines and that their present struggle is a continuation of their ancestors’ war for independence, first launched against Spanish and American rule, and now under the post-colonial ‘Filipino-run Philippine state’. On the other hand, the state contends that Muslims have to acknowledge the existence of a sovereign Philippine state, whose territorial jurisdiction, which includes the islands of Mindanao and Palawan, and the Sulu archipelago (regarded as the Moroland), has been defined in accordance with international law and accepted by the international community. Hence, the state views the ongoing armed struggle of the Moros as an act of secession against a legitimate state, while the Moros declare it to be an exercise of the peoples’ ‘right to self-determination’ against a state which ‘illegitimately annexed’ the Bangsa Moro. This divergence in outlook, without underestimating other political, social and economic reasons, has been the underlying cause for the internecine conflict between the state and the Muslim armed movement.”

- Burton, Erlinda M. Moctar Matuan, Guimba Poingan and Jay Rey Alovera. “Responses to Interkin Group Conflict in Northern Mindanao, pp. 127-164 in Wilfredo Magno Torres III (ed.). *Rido: Clan Feuding and Conflict Management in Mindanao*. Makati City: The Asia Foundation, 2007. See full text at http://ridomap.com/downloads/rido_full_text.pdf.
- Cagoco-Guiam, Rufa. “Conflicting Agendas, Stumbling Blocks, and Prospects Toward Sustainable Peace.” In *Searching for Peace in Asia and the Pacific*. A. Heijnmanns, N. Simmonds and H. van de Veen, eds. Boulder: Lynne Rienner Publishers, 2005.
- Cameron, Charles R., *Sulu Writing: An explanation of the Sulu-Arabic Script*, Zamboanga: The Sulu Press, 1917. 188 p. Available at Open Library, http://openlibrary.org/books/OL22894708M/Sulu_writing.

Cameron attempts to explain the adaptation of Arabic letters to write Sulu speech. The Arabic letters used in Sulu writing were highly specialized and adapted to fit the peculiarities of the language. As stated by Cameron, some of the niceties of Arabic writing were lost in the adaptation to other languages.

- Campado, Andrea V. "The Tuna Country at the Southern Edge of Mindanao: General Santos City 1939-2000,"

http://www.notredamegensan.org/gscbkTitle_page_Table_of_Contents.pdf;

<http://www.notredamegensan.org/GSCBK1.PDF>;

<http://www.notredamegensan.org/GSCBK2.PDF>;

<http://www.notredamegensan.org/GSCBK3.PDF>;

<http://www.notredamegensan.org/GSCBK4.PDF>;

<http://www.notredamegensan.org/gscbk5.pdf>;

<http://www.notredamegensan.org/gscbk6.pdf>;

<http://www.notredamegensan.org/GSCBK7.PDF>;

<http://www.notredamegensan.org/gscbkbibliography.pdf>.

This book narrates the history of the development of General Santos City as a settlement project that began with the state-sponsored National Land Settlement Administration (NLSA) in 1939. The full text is available here, in seven chapters, with bibliography and figures. General Santos City was named after the NLSA administrator, General Paulino Santos, who spearheaded the Koronadal Valley Project that spawned pioneering settlements in the Empire Province of Cotabato (now divided into several provinces).

- Cano, Maria Gloria Garcia. The "Spanish colonial past" in the construction of modern Philippine history: A critical inquiry into the (mis)use of Spanish sources. PhD thesis, National University of Singapore, 2006, 522 p.

<http://scholarbank.nus.edu/handle/10635/27858>.

<http://scholarbank.nus.edu/bitstream/handle/10635/27858/Ma.Glo.Cano.pdf?sequence=1>.

"In 1868 Spain suffered an unprecedented crisis, in the last three last colonies -Cuba, Puerto Rico and the Philippines- which would lead the Spanish dominion to rectify drastically the guidelines of its colonial policy. The Spanish government realized that her colonies suffered, on the one hand, a crisis of representation -meaning who and how the interest of the three colonies were administered- and, on the other a crisis of the colonial model itself since the internal problems of the colony, the expansion of capitalism and European imperialism modified the Spanish perceptions, assumptions and objectives of the colonial enterprise. In this concept, Spain was to restructure the colonial model in the Philippines by opening two reformist lines. The first line of reforms was fiscal; the second and most important was a total institutional reform: administrative, judicial and municipal. This reformism was to be reflected in the publication of books and newspapers. This thesis explores how, when the Americans decided to occupy the Philippines in 1898, they started to suppress those Spanish books which explained the Spanish colonial restructuring. Instead they began to construct a distorted and amorphous image of the Spanish regime as anachronistic, despotic and above all medieval. This portrayal justified, de facto, American tutelage in the Philippines since the natives were deemed to have lived for more than three hundred years in a state of backwardness and ignorance. 1898, therefore, is the starting point in the genealogy of the Spanish Dark age in American colonial discourse, which was to culminate in 1914."

- Canuday, Jose Jowel. "Music, Dances, and Videos: Identity Making and the

Cosmopolitan Imagination in the Southern Philippines.” Oxford: School of Social and Cultural Anthropology, PhD dissertation, University of Oxford, 2013, 225p. Write the author or CPS administrator for a soft copy.

“This ethnography examines the processes in which rooted but overlapping forms of cosmopolitan engagements implicate the Tausug imagination of collectivity. It investigates Tausug expression of connection and belonging as they find themselves entangled into global cultural flow and caught up in the state and secessionist politics of attachment. Utilising methodological and theoretical approaches engendered by visual and material anthropology, the ethnography locates rooted cosmopolitan imagination in the works and lives of creative but marginalised and often silenced Tausug cultural agents engaged in street-based production, circulation, and consumption of popular music and dance videos on compact discs. The ethnography follows these cosmopolitan expressions as they are being imagined, embodied, reproduced, and shared by and across Tausug communities in the Zamboanga peninsula, the Sulu archipelago, and beyond through the digital spaces of the internet and cross-border flow of the videos. How the translocality of imaginaries reflected on the videos play out in everyday life and the broader politics of representation are demonstrated here as vital to the understanding of Tausug imagined community as an open, flexible, and dynamically engaging Muslim society despite long-standing political turbulence and economic uncertainty in their midst. Saliently, the thesis argues that Tausug cosmopolitanism cannot be reduced into a phenomenon driven by the expansive currents of Western-led globalisation. Rather, Tausug cosmopolitanism constitutes both continuity of and departure from past forms of translocal connections of Zamboanga and Sulu, which as a region was once integrated to a pre-colonial Southeast Asian emporium and continually through varying ways of connectedness. Old and new global processes come into play in shaping the everyday production of Tausug imaginaries inevitably rendering Tausug identity formation as a trajectory rather than an unchanging fact of being. Drawing from the Tausug ethnographic experience, the thesis contends that rooted cosmopolitanism does not necessarily constitute a singular condition but rather a contested and distinctively multifaceted phenomenon.”

- Canuday, Jose Jowel. “Big War, Small Wars: The Interplay of Large-Scale and Community Armed Conflicts in Five Central Mindanao Communities,” pp. 254-289 in Wilfredo Magno Torres III (ed.). *Rido: Clan Feuding and Conflict Management in Mindanao*. Makati City: The Asia Foundation, 2007. See full text at http://ridomap.com/downloads/rido_full_text.pdf.
- Canuday, Jowel. “Ancestral Domain Perspectives in Dialogue: *Contrasting and Complementing Concepts of Ancestral Domain*.” March 31, 2008. <http://www.iag.org.ph/cgi-bin/publications/files/policy%20forum%20mar%202008b%20Jowel%20Canuday.pdf>.

“This article chronicles the comparative views of some important stakeholders from among the Moro, Lumad, academics, legal and governance experts, and peace advocates who participated in a roundtable discussions on ‘Comparative Systems and Contexts: Lumad, Moro and Maori’ convened on March 3, 2008 at the Marco Polo Hotel, Davao City by the Institute for Autonomy and Governance in coordination with the Konrad Adenauer Stiftung, the New Zealand Embassy and the Philippine Council for Islam and Democracy (PCID). The discussions revolved around the viability of the 1997 Indigenous Peoples Rights Act (IPRA) or Republic Act 8731 as a framework for delineation of ancestral domains in Moro areas and of Lumads communities that will likely be covered by a proposed Bangsamoro homeland. The roundtable meeting further explores the Bangsamoro position of linking the concept of ancestral domain into the sovereignty question and clarifies the difficulty as well as opportunities of invoking IPRA as a framework in

delineating the Moro ancestral domain. These contentious frameworks, however, were seen in the light of the political processes initiated by the Maori people and the New Zealand government in resolving their own struggles on the issue of ancestral domain.”

- Cayron, Jun Guarin. “Archaeology and Exchange in Palawan Island, Philippines,” PhD Thesis, National University of Singapore, 2011.
<http://scholarbank.nus.edu/handle/10635/32494>.

“This research focuses on the evolution of Palawan society during the period between 5000-1000 BP. The emphasis will be development and testing of a hypothesis to account for the different strategies utilized to cope with specific types of environmental limitations encountered in Palawan, particularly the development of interdependence between groups occupying various ecological niches through the development of a network of exchange relationships. A specific hypothesis to be tested is that an important type of material culture, earthenware pottery, was made locally rather than imported from outside the island. The result of the petrographic analysis conducted on the ceramics from Ille and Marang Buwaya sites showed that both ceramic groups were made from locally available raw material. Other than foodstuff, local ceramics and shell ornaments, the imported items were also exchanged and circulated around the island. The interaction that ensued from the exchanges coupled with other social contacts i.e. building alliances or ritual gatherings, became an important avenue for the transmission and sharing of various cultural elements.”

- Choi, Jihoon P. “Southern Philippines and the policy of the second front in the global war on terrorism,” MA Thesis, Monterey, California : Naval Postgraduate School, 2009, 110 p. <http://www.dtic.mil/cgi-bin/GetTRDoc?Location=U2&doc=GetTRDoc.pdf&AD=ADA509157>.

“This thesis analyzes the effects of the United States' policy of the second front in the global war on terrorism (GWOT) on the conflict in the southern Philippines. The policy's reliance on intervention measures that are both "preemptive" and "direct" by military means echoes Mearsheimer's argument that "simply put, great powers are primed for offense." The question may be asked: how effective is the second front policy in terms of resolving the conflict? The ongoing violence in the southern Philippines, since the policy's inception in early 2002, suggests its ineffectiveness in addressing the root causes of the conflict. This thesis investigates the history of the Moro and the Mindanao conflict to determine the root causes of the conflicts. On the foundation of the existing theory of conflict resolution, the thesis then performs an analysis of the past peace processes. Following the analysis are the recommendations for future policy and peace negotiations: A comprehensive peace policy that clearly distinguishes armed terrorists from Islamic separatists with legitimate political grievances and applies direct and indirect approaches accordingly. For future peace negotiations, the thesis recommends that both the GRP and the MILF to concentrate their efforts on building trust and consensus at all levels of society. The thesis concludes with recommendations on future studies.”

- Churchill, William. “Discussion of the Linguistic Material” (Subanon), pp. 44-236 in *The Subanu: Studies of a Sub-Visayan Mountain Folk of Mindanao*. Washington, D. C.: Carnegie Institution of Washington, 1913, 236 p. Full text available at:
<http://ia600506.us.archive.org/8/items/subanustudiesofs00churrich/subanustudiesofs00churric h.pdf>; also
<http://ia600802.us.archive.org/26/items/afl1250.0001.001.umich.edu/afl1250.0001.001.umich .edu.pdf>.

This is a companion article of John Finley's ethnography of the Subanon tribe found in the same volume. Churchill begins his linguistic analysis of Subanon vocabulary from the 17 folios provided him by Finley. Churchill notes that a cultural comparison with the Visayan neighbors, the Subanon occupy a plane far lower than the Visayans, yet a large element of the former's speech is found among the Visayans. He then shows a sample of words common to both the Subanon and Visayan, which may amaze modern linguists and those familiar with both orthography and vocalization. For example, the Subanu "yaua" (cursing) is written (listed) as "yaoa" for the Visayan. In the field, someone with a trained ear will notice that this word is pronounced almost exactly by both. Variations in consonants, as when "r" or "l" becomes "d" in their linguistic repertoire, including inversions of words, are carefully noted. On the whole, this article is a valuable aid to further linguistic studies.

- Cole, Fay-Cooper. *The Wild Tribes of Davao District, Mindanao*. Chicago: Field Museum of Natural History, 1913. Full text is available at: <http://www.gutenberg.org/files/18273/18273-h/18273-h.htm>, also <http://www.jstor.org/stable/pdfplus/29782138.pdf>; see also http://books.google.com/books?id=Tyxp57mDNREC&printsec=frontcover&dq=mindanao&hl=en&ei=aosOToXWCoy6sAOe1s2iDg&sa=X&oi=book_result&ct=result&resnum=7&ved=0CE0Q6AEwBg#v=onepage&q&f=false.

This is the one of the earliest accounts of the Mindanao tribal groups in English. Project Gutenberg reproduces the book in different formats, such as html. This book presents ethnographic description of six tribal groups: the Bilaan, Kulaman, Tagakaolo, Ata and Mandaya.

- Cole, Fay-Cooper. *The Bukidnon of Mindanao*. Vol. 46. Chicago: Field Museum of Natural History, 1956. <http://archive.org/details/bukidnonofmindan46cole>; also <http://ia700309.us.archive.org/12/items/bukidnonofmindan46cole/bukidnonofmindan46cole.pdf>.

One of the earliest comprehensive accounts of the Bukidnon people based on ethnographic study.

- Combes, Francisco, et al. *Historia de Mindanao y Jolo*. Madrid: Viuda de M. Minuesa de los Rios, 1897. <http://archive.org/details/aqn8199.0001.001.umich.edu>.

An early account, in Spanish, of the history of Mindanao and Sulu. Compare with Parrado and Aguilar.

- Concepcion, Sylvia, Larry Digal, Rufa Guiam, Romulo dela Rosa, and Mara Stankovich. *Breaking the Links between Economics and Conflict in Mindanao*. December 2003, 62p. http://www.international-alert.org/sites/default/files/publications/econ_conflict_mindanao.pdf.

In this work, the authors critically examine the complex linkages between economic factors and the conflict in Mindanao. Focusing on the private sector but without forgetting the government, they recommend eight broad intervention programs to leverage its contributions in civil and economic endeavors, with the business community spearheading them and the government providing the enabling environment to encourage peacebuilding initiatives. A case study on Datu Paglas is shown to highlight the fact that "economic miracle" or progress can bring about concrete transformation toward peaceful communities.

- Coronel-Ferrer, Miriam. "The Moro and the Cordillera Conflicts in the Philippines and the Struggle for Autonomy". In *Ethnic Conflicts in Southeast Asia*, edited by

Kusuma Snitwongse and W. Scott Thompson, 109-150. Singapore: Institute of Southeast Asian Studies, 2005.

- Coronel-Ferrer, Miriam. "From Rebels to Governors: "Patronage Autonomy" and Continuing Underdevelopment in Muslim Mindanao." In Huhua Cao and Elizabeth Morrell (eds.) *Regional Minorities and Development in Asia*. Routledge Contemporary Asia Series, 2009. <http://www.taylorandfrancis.com/books/details/9780415551304/>.
- Corpuz, Onofre D. "Christian Revolts, Muslim Raids," in O. D. Corpuz, *From Roots of the Filipino Nation*, 2 vols. Quezon City: Aklahi Foundation, 1989. Available at: <http://www.scribd.com/doc/43737597/Christian-Revolts-Muslim-Raids>.

This article is Chapter 3 of Corpuz's book. Another interesting chapter is on the sultan of Sulu who was baptized to Christianity and lived in Tarlac. These materials draw heavily from primary sources, particularly Blair and Robertson's multi-volume translation of Spanish texts. Corpuz is one of the few writers who acknowledge the contributions of Muslims in making the Philippine state. He argues that the Americans actually fought two wars during the early period of occupation, the Moro wars is one of them. The Philippine-American Revolution does not entail the Moro struggle against foreign invasion.

- Craig, Austin (ed.). *The Former Philippines thru Foreign Eyes*. New York: D. Appleton & Co., 1917. Full text available at: <http://www.gutenberg.org/files/10770/10770-h/10770-h.htm>; also at Internet Archive, <http://www.archive.org/details/formerphilippine00craig>.

This is an ebook of Project Gutenberg. The volume comes with contributions from various authors, like Tomas de Comyn, Fedor Jagor, Rudolf Ludwig, Carl Virchow, Charles Wilkes. Of particular importance is Wilkes's description of Sulu during his expeditionary visit there in 1842.

- Dangzalan, Lou Janssen. "Desiring Similitude: The Directions of Moro Integration and Nationalism," MA Thesis (Sociology), National University of Singapore, 2010, 127 p. <http://scholarbank.nus.edu.sg/handle/10635/18623>

"Local elites who collaborate with a colonizing power are implicated into the colonial state matrix in different ways. In a field of multiple collaborating elites, marginalized collaborators outwardly desire similitude towards other collaborators through integration. But given an opportunity to disengage from a trajectory of integration, these marginalized collaborators would readily do so. As to why these leaders of the marginalized would choose to disengage from the hegemonic narrative of the colonial state is the problematic of this investigation. Following the history of Moros in the Philippines as context, and with the analysis of the Piang family as a case study, I posit that the Moro subject was 1) created through the process of colonial state building during the American regime and was internalized by the Moros leading to the colonial encounter-produced subjects; 2) that the Moro subject inflected ideas of difference that enabled them to disengage at the moment of possible excision from the emerging body politic. I illustrate this by using the year 1926 wherein Mindanao and Sulu were nearly separated from the Philippines. I posit that the process of subject formation related to the project of state building and the deployment of a cultural repertoire peculiar to them was the reason why the Moro elites under consideration disengaged from the hegemonic narrative of political independence."

- "Darangen Epic of the Maranao People of Lake Lanao," http://www.unesco.org/culture/intangible-heritage/32apa_uk.htm; also <http://www.unesco.org/culture/ich/index.php?lg=en&pg=00011&RL=00159>. For a review,

see Taro Miura, *Darangen*, compiled by Sr. Delia Coronel and Mamtua Saber, <http://nirc.nanzan-u.ac.jp/publications/afs/pdf/a756.pdf>.

The Darangen epic is the second oral tradition that has received an award from UNESCO as a masterpiece after the Hudhud Chants of the Ifugao in 2011. In his preface to the the initial volume published by Mindanao State University-University Research Center (now Mamtua Saber Research Center) in 1986, Mamtua Saber, dean of research, said this heritage from the Maranao pre-Islamic past deserves “fair comparison with the Iliad and Odyssey of Greece or the Ramayana and Mahabharata of India.”

“The Darangen is an ancient epic song that encompasses a wealth of knowledge about the Maranao people who live in the Lake Lanao region of Mindanao. This southernmost island of the Philippine archipelago is the traditional homeland of the Maranao, one of the country’s three main Muslim groups. Comprising 17 cycles and a total of 72,000 lines, the Darangen celebrates episodes from Maranao history and the tribulations of mythical heroes. In addition to offering compelling narrative content, the epic explores the underlying themes of life and death, courtship, politics, love and aesthetics through symbol, metaphor, irony and satire. The Darangen also encodes customary law, standards of social and ethical behaviour, notions of aesthetic beauty, and social values specific to the Maranao. To this day, elders refer to this time-honored text in the administration of customary law. “

[Editor’s Note: According to Ms. Sodioda Unte, one of the researchers who produced this masterpiece in collaboration with Sr. Delia Coronel, project director of Darangen, the complete Darangen episodes consist of 17 books, 25 songs, and 125,748 lines. Apparently, the volumes submitted to UNESCO were only a partial publication. The Mamtua Saber Research Center and the Center for Philippine Studies have the list of all the books and songs. Unfortunately, the Mamtua Saber Research Center building was burned in 2000 and so were all copies of the *Darangen*. Some copies, however, are kept by private collectors.]

- Decasa, George. *The Qur’anic Concept of Umma and its function in Philippine Muslim Society*. Roma: Editrice Pontifica Universita Gregoriana, 1999. Available at: http://books.google.com/books?id=hYNqz-layssC&pg=PP14&lpg=PP14&dq=George+Decasa&source=bl&ots=7ALbjGUsTY&sig=edQZ8GtvCNa3RsuAvwXISgt26GI&hl=en&ei=8YULTsHFNY68sQOGxNz4Dg&sa=X&oi=book_result&ct=result&resnum=4&ved=0CCwQ6AEwAw#v=onepage&q&f=false.

In this book, Decasa richly documents the concept of umma and its significance among the Muslims in the Philippines. In Chapter 3, he presents the historical context of Islam and discusses the legal codes (luwaran and Sulu codes) that have been inspired by Islamic precepts and practices, the umma as a uniting force. He concludes by making an analysis of two perspectives of the umma: the fundamentalist trend and the modernist view.

- DiMarco, Louis A. (Review) *Moroland, 1899-1906: America’s First Attempt to Transform an Islamic Society*, by Robert Fulton. <http://louisdimarco.com/Occupations/reviewFultonMoroland.pdf>.

Moroland by Robert A. Fulton is a comprehensive examination of American policy toward and military operations against the Moros of the southern Philippine Islands from 1899 to 1906. Fulton very effectively covers policies, politics, and military operations. What emerges from his work is a fascinating tale of brilliance and opportunities lost. It is a must read volume for anyone interested in a host of contemporary issues including counterinsurgency, clash of cultures,

Islamic warrior societies, and nation-building. Robert A. Fulton served in the Philippines as a Foreign Service officer in the early 1960s and has a firsthand knowledge of the islands and in particular the Muslim Moro population. He traveled extensively through the areas he writes about. He is now retired and this project is a work of passion on the part of the author. It is thoroughly researched, and though the notes could have been more detailed and extensive, it is very obvious that the author has mined all of the important primary sources.

- Domingo, Ruben G. "The Muslim Secessionist Movement in the Philippines. Issues and Prospects," MA thesis, Naval Postgraduate School, Monterey, California, June 1995. http://www.stormingmedia.us/authors/Domingo_Ruben_G_.html.
- Doro, Monalinda Emperio. "Management and Resolution of Rido Among Meranao in Baloi, Lanao del Norte: Case Studies," pp. 201-253 in Wilfredo Magno Torres III (ed.). *Rido: Clan Feuding and Conflict Management in Mindanao*. Makati City: The Asia Foundation, 2007. See full text at http://ridomap.com/downloads/rido_full_text.pdf. A longer abstract is available at <http://asiafoundation.org/resources/pdfs/MACExecSummary8.pdf>.

Doro provides six cases studies of clan feuds (*rido*) among Maranao Muslim families in the town of Baloi, Mindanao that have persisted for many years. She notes that despite the rule of law and presence of legal justice system in the area, the families involved in a conflict or *rido* tend to settle their differences in a traditional way. The main motivation for avenging real or perceived grievances is ruffled family honor, known to the Maranao as *maratabat*. Among the causes of *rido* are: theft, 'unfavored' love affair, heated argument, suspicion, envy, and election fraud. Even when a perpetrator of a crime serves time in prison, he is still subject to family vengeance if the case does not pass through amicable settlement according to customary practices.

- Dphrepaulezz, Omar H. "The Right sort of White Men: General Leonard Wood and the US Army in the Southern Philippines, 1898-1906." Ph Diss., University of Connecticut, 2013, 203p. This dissertation is published for free and open access under the DigitalCommons@UConn. <http://digitalcommons.uconn.edu/dissertations/59/>

"This dissertation examines an encounter with the Muslim world within the context of U.S. overseas expansion from 1898 to 1906 and the transformation of white masculinity in the United States from the 1870s to the 1920s. In 1906, in the southernmost portion of the Philippines, the U.S. military encountered grassroots militant resistance. Over one thousand indigenous Muslim Moros on the island of Jolo, in the Sulu archipelago, occupied a dormant volcanic crater and decided to oppose American occupation. This meant defying their political leaders, who accommodated the Americans. These men and women, fighting in the defense of Islamic cultural and political autonomy, produced the spiritual, intellectual, and ideological justification for anti-imperial resistance. In this dissertation, I examine how underlying cultural assumptions and categories simplified definitions of race and gender so that American military officials could justify the implementation of U.S. policy as they saw fit in the Southern Philippines. I argue that U.S. military officials had wide latitude in designing the military campaigns and conduct they believed were justified in order to implement and enact imperialistic policy. Occupying military forces set the template through their campaigns and strategies, whether effective or not, that became the historical experience that shaped U.S. foreign policy. For these reasons, I focus on how social constructions of race, gender, a U.S. ideology of imperialism and expansion, and lived experience with Native Americans, all shaped how U.S. military officials formed ideas about who the "Moros" were, how to deal with them, and how to construct them as a savage "other" as extra-continental expansion continued throughout the twentieth century."

- Durante, Ofelia, Norma T. Gomez, Ester O. Sevilla, and Howard J. Mañego. “Management of Clan Conflict and Rido among the Tausug, Magindanao, Maranao, Sama and Yakan Tribes,” pp. 97-126 in Wilfredo Magno Torres III (ed.). *Rido: Clan Feuding and Conflict Management in Mindanao*. Makati City: The Asia Foundation, 2007. See full text at http://ridomap.com/downloads/rido_full_text.pdf. A summary is also available at <http://asiafoundation.org/resources/pdfs/ADZUExecSummary1.pdf>.

This article aims to create a clear understanding of the conflict in Mindanao through the investigation of the dynamics of clan violence, also known as rido. The purpose of the paper is to highlight specific cases of conflict, explore the root causes and conditions, their relationship with state-related conflicts, and the potential for conflict resolution.

- Eder, James F. and Thomas M. McKenna. “Minorities in the Philippines: Ancestral Lands and Autonomy in Theory and Practice,” pp. 56-87 in Christopher R. Duncan (ed.), *Civilizing the Margins: Southeast Asian Government Policies for the Development of Minorities*. Singapore: National University of Singapore Press, 2008. http://books.google.com/books?id=QqZYHdOMFsEC&pg=PA69&lpg=PA69&dq=mindanao+migration&source=bl&ots=xDVwkSfFXQ&sig=cVHRCqIrHTdz1U5EkhoNaVBFvpo&hl=en&ei=C8bwSo-OOOpPgtgOF8dT5BQ&sa=X&oi=book_result&ct=result&resnum=7&ved=0CCkQ6AEwBg#v=onepage&q=mindanao%20migration&f=false.
- Edgerton, Ronald K. “(Review) *Jesuit Missionary Letters from Mindanao. Volume Two: The Zamboanga-Basilan-Joló Mission* by José S. Arcilla. *The Catholic Historical Review*, Vol. 83, No. 4 (Oct. 1997): 816-818. Available at: <http://www.jstor.org/stable/25025130>.
- Ewing, J. Jackson. “Environmental Security in Mindanao: A Case for Comprehensive Methods.” PhD Thesis, Bond University, Oct 12, 2010, 372 pp. <http://epublications.bond.edu.au/theses/44/>; also <http://epublications.bond.edu.au/cgi/viewcontent.cgi?article=1092&context=theses>.

This study contributes to the field of [environmental security](#) by exploring the causal mechanisms linking environmental degradation and state insecurity. Emphasising these dynamics as they apply to developing states, this thesis thoroughly analyses the relationships between environmental factors and conflict dynamics in the Mindanao regions of the Republic of the Philippines.

- Ference, Gregory C. “Battle of Bud Bagsak,” in Spencer C. Tucker (ed.), pp. 74-75, *The Encyclopedia of Spanish-American and Philippine-American Wars*, California: ABC- CLIO, 2009.

A short narrative of the Battle of Bud Bagsak in 1911 at the time General John J. Pershing was the governor-general of the Moro Province.

- Ference, Gregory C. “Battle of Bud Dajo,” in Spencer C. Tucker (ed.), pp. 75-76, *The Encyclopedia of Spanish-American and Philippine-American Wars*, California: ABC- CLIO, 2009.

A short account of the deadliest battle in Sulu with the Moros. Compare with Fulton’s and Hawkin’s analyses.

- Finley, John Park. "Ethnographical and Geographical Sketch of Land and People (A Brief History of the Subanu)," pp. 1-44 in *The Subanu: Studies of a Sub-Visayan Mountain Folk of Mindanao*. Washington, D. C.: Carnegie Institution of Washington, 1913, 262 p. Full text available at:

http://ia600506.us.archive.org/8/items/subanustudiesofs00churrich/subanustudiesofs00churric_h.pdf, and
<http://ia600802.us.archive.org/26/items/afl1250.0001.001.umich.edu/afl1250.0001.001.umich.edu.pdf>

The Subanu (also variantly called Subanon) tribe comes to be known in printed media (English) through this work of Lt. Col. John Finley. This is the second comprehensive ethnographic account of this tribe following the publication of Emerson Christie's work in 1909, and an earlier account in German by Ferdinand Blumentritt in 1890. Finley regards this tribe as upriver dwellers in the district of Zamboanga, their name being derived from it (*suba* means river in Visayan and Tausug languages). He recounts their early history based on Spanish texts, and shows the strategic importance of their homeland in the colonization of Mindanao. Finley also explains their relations with the Moros are rooted in legends and economic exchange. In 1912, records of the governor of the district of Zamboanga estimates the number of Subanon to be 47, 164. From this tribe has come a hybrid known as Kalibugan (from the Visayan word *libog*, meaning mixed or murky) who have accepted Islam by virtue of mixed Subanu and Moro parentage. Rich details on the economic and political behaviors of the Subanon provide basic ethnographic material for modern scholars and policy makers.

- Fitzpatrick, Brenda. "The Mindanao Bishops-Ulama Conference, In Pursuing Just Peace: An Overview and Case Studies for Faith-Based Peacebuilders," pp. 117-132. Edited by Mark M. Rogers, Tom Bamat and Julie Ideh. Maryland: Catholic Relief Services, 2008.
http://www.crsprogramquality.org/storage/pubs/peacebuilding/pursuing_just_peace.pdf

This case study examines the history of the Bishops-Ulama Conference (BUC), a dialogue forum bringing together Catholic and Protestant bishops and Muslim *ulama* (Islamic religious scholars.) Now over 10 years old, the BUC is a formal institution through which Muslim and Christian religious leaders can jointly respond to conflict and promote peace. CRS Philippines provided partial funding for the foundation of the BUC and has been closely connected with the BUC and other inter-religious dialogue (IRD) initiatives in Mindanao ever since.

- Foreman, John. *The Philippine Islands: A Political, Geographical, Ethnographical, Social and Commercial History of the Philippine Archipelago Embracing the Whole Period of Spanish Rule With an Account of the Succeeding American Insular Government*. 3rd ed. London: T Fisher Unwin, MCMVI. Full text of book is available at:
<http://www.gutenberg.org/files/22815/22815-h/22815-h.htm>.

Three chapters are related to Mindanao and its people: Ch 9 is on Pagans, which include some Mindanao tribal groups. Ch. 10 –Mahometans and Southern Tribes. Ch. 29 – Land of the Moros.

- Fowler, Dennis Bryce. "The Moro Problem: An Historical Perspective," Master's Thesis, Naval Postgraduate School, Monterey, California, June 1985,
<http://handle.dtic.mil/100.2/ADA159537>; also <http://www.dtic.mil/cgi-bin/GetTRDoc?Location=U2&doc=GetTRDoc.pdf&AD=ADA159537>, and
<http://oai.dtic.mil/oai/oai?verb=getRecord&metadataPrefix=html&identifier=ADA159537>.

“For over 400 years the Muslim people of the southern Philippines have been at war. They have resisted the Spanish occupation of their ancestral homelands, the American colonial presence, and the current Christian government. To understand what motivates the Moro people to such conflict, it is necessary to study their history, religion, and the ethnic fabric which makes up their various regional groups. The fundamentals of their religion require a homogenous Islamic government. In the Philippines this would require separation, or at least total autonomy for the Muslim areas. This has never been allowed by the Christian government which has perpetuated the cause of the Moro insurgency. Conflict will surely continue as long as Christian authority is imposed upon the Moro people.”

- Fulton, Robert A. *Moroland, 1899-1906. America's First Attempt to Transform an Islamic Society*. 2007. <http://www.amazon.com/MOROLAND-History-Uncle-Moros-1899-1920/dp/0979517303>.

This book uses historical evidence to show how the United States tried to mold the Philippine Muslims into a secular society, combining the use of force and diplomacy. The book is rich in details, showing fragments of history that many have forgotten. The presentation is aided by the author's command of website design to drive home old ideas buried in archives but are now accessible to internet users.

- Ganancial, Nelson Sixto H. “The Underdevelopment of Moroland: A Case Study in the Anthropology of Undevelopment,” 47 pp. manuscript, divided in chapters. <http://www.scribd.com/doc/35550213/Underdevelopment-of-the-Moroland>.

Author analyzes why the land of the Moros (Muslims in the Philippines) has not developed as expected, when historically it was a prosperous region. This land is also rich in natural resources which could have benefitted the Muslim residents. Ganancial goes on to trace the underdevelopment of Moroland from the series of colonial experiences of the Moros from the Spanish to the American, and later under the Philippine government. He also argues that it connected to the larger national problem of lack of development .

- Gedacht, Joshua. “Mohammedan religion made it necessary to fire: Massacres on the American imperial frontier to the southern Philippines,” in Alfred McCoy (ed.), pp 397-409, *Colonial Crucible: Empire in the Making of the Modern American State*. Madison: The University of Wisconsin Press, 2009. <http://muse.jhu.edu/books/9780299231033>; also <http://books.google.com/books?id=xv0vhEUHNc8C&pg=PR9&dq=joshua+gedacht,+mohammedan+religion+made+it+necessary+to+fire&hl=en&sa=X&ei=WWcVUZncJdDhigLZ84GQBQ&ved=0CDAQ6AEwAA#v=onepage&q=joshua%20gedacht%2C%20mohammedan%20religion%20made%20it%20necessary%20to%20fire&f=false>.

In this article, the author finds some gruesome similarities between the US military campaigns against the American Indians and the Moros of Mindanao and Sulu. Focusing on two “massacres,” such as those at Wounded Knee (South Dakota) and Bud Dajo (Sulu), Gedacht “reconstructs the transnational nature of racialized violence that permeated both the American metropole and its colonial periphery.”

- Glang, Alunan. “Assessment of Government Negotiations and Modes of Conflict Resolution”. In *The Road to Peace and Reconciliation: Muslim Perspective on the Mindanao Conflict*, edited by Amina Rasul, 67-74. Makati City, Manila: AIM Policy Center, Asian Institute of Management, 2003.

- Gowing, Peter G. "The Muslims of the Philippines," pp. 81-116, in *Handbook of Oriental Studies*. Leiden: E. J. Brill, 1975. In <http://books.google.com/books?id=X7YfAAAAIAAJ&pg=PA81&dq=peter+gowing&hl=en&sa=X&ei=BPYKUojXHLTKyQHDIYHoDw&ved=0CFEQ6AEwBQ#v=onepage&q=peter%20gowing&f=false>.

A concise but informative description of the Muslims in the Philippines. Though the statistics are now dated, the ethnographic narrative of the various ethnolinguistic groups comprising the Muslims is impressive.

- Gunaratna, Rohan. "Understanding Al-Qaeda and its Network in Southeast Asia." http://books.google.com/books?id=d1jHJmYn0oC&pg=PA62&dq=rohan+gunaratna&hl=en&ei=J0ZDTbDHLf0tgPw-cjQCg&sa=X&oi=book_result&ct=result&resnum=2&ved=0CDEQ6AEwATgK#v=onepage&q=rohan%20gunaratna&f=false.

Author traces the tree of connections between Al-Qaeda and its partner in Southeast Asia, the Jemaah Islamiyah. He contends that they have divided responsibilities, personnel and infrastructure and formed four territorial organizations called *mantiqis*. One of them (*Mantiqi 3*), he suggests, is based in Camp Abu Bakar, in Central Mindanao. The Moro Islamic Liberation Front refutes this claim.

- Harber, John. "Conflict and Compromise in the Southern Philippines: The Case of Moro Identity," MA Thesis, Naval Postgraduate School, USA, no date given. http://www.researchgate.net/publication/35746822_Conflict_and_Compromise_in_the_Southern_Philippines_The_Case_of_Moro_Identity.

"This thesis examines the ethnic Moro conflict in the southern Philippines. The argument herein is that the conflict between the Muslim Filipinos and the ruling governments, both colonial and independent, is not caused by religious or ethnic intolerance or difference. Rather, it is the result of an historical politicization of Moro identity that, when combined with the centralization processes of President Ferdinand Marcos, ignited a guerilla war that prevented economic growth and social stability. The analysis suggests that the decentralization policies of the Ramos administration (1992-1998) and the compromise between his administration and the Moro National Liberation Front (the dominant Muslim faction) may have finally resolved the conflict. If lasting peace has in fact been achieved, the southern islands will provide key economic and political ingredients to allow the nation to enter the twenty first century as a newly industrialized nation."

- Hargis, O.D., Stanton Youngberg, Robert L. Pendleton, Howard F. Smith, and High Casey. *Report of the Mindanao Exploration Commission*, New York: Refugee Economic Corp., 1939, 71 p. [Mindanao, Philippine Islands, A Possible Region for the Location of Agricultural Colonies for Political Refugees.] <http://babel.hathitrust.org/cgi/pt?id=mdp.39015006972320;view=1up;seq=11>.

10,000 political Jewish refugees from Europe were contemplated to be resettled in Bukidnon or Zamboanga. At this time, the Philippines was undertaking a huge settlement under the NLSA for implementation in the Cotabato valley. The Mindanao Exploring Commission's proposal, however, did not materialize for some reason. Read this report what went on regarding this plan.

On Momungan Colony, p. 61. This was started in 1914 during the time of Frank Carpenter. “The colony was started with about 60 families. The preparation of the land, cost of houses and improvements were financed by the govt by loans to colonists. Afterwards several individuals came in on their own accord. “There remains today (1939 survey) only nine or 10 of the original settlers and some descendants. “

- Hernando, Orlando M. “The Philippine Claim to North Borneo,” MA Thesis, Kansas State University, 1966, 94p. <http://krex.k-tate.edu/dspace/handle/2097/15257>; also <http://core.kmi.open.ac.uk/display/10653126>.

This study has a threefold aim: first, to present the basis of the Philippine claim to North Borneo; second, to test the validity of the claim according to applicable rules and principles of international law in relation to the competing British claim; and third, to discover the means by which international law provides for the settlement of such a dispute. The author concludes that there is merit in the Philippine claim to Sabah based on historical and legal considerations.

- Hurley, Vic. *Swish of the Kris: The Story of the Moros*. Enhanced and authorized edition. 2010, orig. published in 1936. Printed in the United States. <http://books.google.com/books?id=qUkH7NgWIKUC&printsec=frontcover&dq=swish+of+the+kris&hl=en&sa=X&ei=xlsVUfeQOuSbjAKwz4GICg&ved=0CDgQ6AEwAA>.

A reprinted edition, it gives an insightful account of the US military occupation of the Moro Province. It includes narratives of important events like the Batle of Bud Dajo, formation of the Moro Province, jihad and juramentados, fleshed out from the archives.

- Husin, Alber A. “Locating Triggers, Reducing Domestic Tensions: Community-Based Conflict Management and the Prospects for Peace in the Southern Philippines”. In *Conflict, Religion, and Culture: Domestic and International Implications for Southeast Asia and Australia*, edited by Luca Anceschi, Joseph A. Camilleri and Benjamin T. Tolosa, Jr. Quezon City: Philippines-Australia Studies Network, Ateneo de Manila University, 2009.
- Hussin, Parouk S. “Challenge of War and Search for Peace”. In *The Road to Peace and Reconciliation: Muslim Perspective on the Mindanao Conflict*, Amina Rasul (ed.), 9-20. Manila: AIM Policy Center, Asian Institute of Management, 2003.
- Hurley, Vic. “The Setting,” “The Krismen,” “Early Contacts in Mindanao,” and other articles, in *Swish of the Kris* (1936).
<http://www.bakbakan.com/swishk/swk1-1.html>
<http://www.bakbakan.com/swishk/swk1-2.html>
<http://www.bakbakan.com/swishk/swk1-3.html>
<http://www.bakbakan.com/swishk/swknotes.html> (Notes)

This site contains the full text of the book. Unfortunately, the site has moved to or disappeared from cyberspace, and so have all the book chapters gone with it.

- Ilagan, Gail Tan. *Tibay ng Loob: The Mindanao Resilient Communities Project Report*. Davao City: Alternate Forum for Research in Mindanao, Inc., 2011, 84p. With contributions from Nelly Z. Limbadan and Ericson D. Batican. <http://afrim.org.ph/IDLS/items/show/58>.

This is an exploratory project based on nine community narratives, a short look at the Abu Sayyaf Group in Jolo and Basilan, and three community features were constructed using the output from a two-day workshop series with 25 participants from nine Mindanao communities and a four-day field work in six research sites across mainland Mindanao.

“Resulting data were examined for the phenomenological dimensions of social imaginaries, experience of terror-evoking events, homegrown repertoire for emotional regulation, and psychosocial recovery planning. Community processes to anticipate threat before it happens, maximize coping during the crisis situation, hasten recovery immediately after, and plan for mitigating or preventing future disasters are discussed. The study recommends the need to highlight the importance of reflective and dialogic processes to promote community cohesion and commitment in disaster-affected areas. Stakeholders to peace in Mindanao are encouraged to dignify and support local actions for self-determination, autonomy, and empowerment in the aftermath of terror-evoking events.”

- Jubair, Salah. *Bangsamoro: A Nation Under Endless Tyranny*, 3rd ed. Kuala Lumpur: IQ Marin SDN BHD, 1999, 364p. 11 chapters of this book (2nd edition, 1997) are reproduced in this site - http://www.maranao.com/index.php?option=com_wrapper&view=wrapper&Itemid=45.

This book provides a rich detail of both the historic and contemporary aspects of the Bangsamoro struggle for self-determination, articulated by a Muslim nationalist who is privy to the Mindanao peace process that began 40 years ago. The author’s name is widely believed to be a pen name of a Moro revolutionary leader.

- Kadil, Ben J. *History of the Moro and the Indigenous Peoples of MINSUPALA*. Marawi City: Mindanao State University, Department of History, 2002, 228 p.
- Kamlian, Jamail A. “Survey of Feuding Families and Clans in Selected Communities in Mindanao,” pp. 36-49 in Wilfredo Magno Torres III (ed.). *Rido: Clan Feuding and Conflict Management in Mindanao*. Makati City: The Asia Foundation, 2007. See full text at http://ridomap.com/downloads/rido_full_text.pdf.

The survey covers 671 cases of feuding families/clans in various provinces of Mindanao, mostly involving intra-ethnic conflicts (Tausug vs. Tausug, Kalibugan vs. Kalubigan, Maguindanao vs. Maguindanao, and Sama vs. Sama) and also inter-ethnic ones (Tausug vs. Maguindanao, Tausug vs. Kalibugan, Tausug vs. Sama, Tausug vs. Iranun, etc.). Two of the oldest incidents of rido occurred in 1930 and 1940. The survey reveals 3,895 deaths and 3,637 wounded from rido, mostly found in Sulu and Sultan Kudarat. Land disputes is the leading cause of rido, followed by political rivalry in the surveyed communities. Author then recommends some possible solutions to minimize these deadly quarrels among Muslim families in Mindanao.

- Kawashima, Midori. “The Uprising of the ‘Fearsome Ruler’ of Lanao: Banditry and the Internalization of Violence in a Southern Philippine Muslim Society in the 1930s,” pp. 78-99 in Masatoshi Kisaichi (ed.). *Popular Movements and Democratization in the Islamic World*. New York: Routledge, 2006.

Author describes the exploits of a local Maranao hero, Dimakaling, who was wanted by the authorities in the 1930s. Based on interviews and analysis of existing archives, she situates the activities of Dimakaling in the anti-colonial resistance of the Muslims. Though regarded by the authorities as outlaw or bandit, Dimakaling is adored by the people who knew him and protected

him from capture by giving food and money and withholding information on his whereabouts from the Philippine Constabulary.

- Kawashima, Midori. "The Battle of Tamparan: A Maranao Response to the Japanese Occupation of Mindanao," pp. 223-243 in Paul H. Kratoska (ed.), *Southeast Asian Minorities in the Wartime Japanese Empire*. London: Routledge Curzon, 2002.
http://books.google.com/books?id=KnNVw8WjhAoC&pg=PA223&lpg=PA223&dq=battle+of+tamparan&source=bl&ots=BP2FqWSRgy&sig=cvsTseCAOLvRZUqsFzrFOnqKzR8&hl=en&ei=B3cLTs7rGoT2tgPJ3fCXDw&sa=X&oi=book_result&ct=result&resnum=1&ved=0CBYQ6AEwAA#v=onepage&q=battle%20of%20tamparan&f=false.

This article discusses the September 1942 incident in Tamparan, when Maranao guerillas attacked and nearly annihilated a Japanese military company. It examines three different sources of information to piece together a rounded story: interviews with Taraca people, an account by an American who was in the area at the time of the incident, and Japanese military reports and memoirs. The article also weaves into the narrative the role of Islam, noting that the incident took place during the first day of the fasting month (Ramadan). This incident is related to other Moro attacks on Japanese troops in Lanao, such as the Ganassi encounter that was presumably motivated by the execution of Brig. Gen. Guy Fort, an American officer who organized the Moro Battalion. Finally, the article analyzes the impact of Japan's occupation of Lanao on the Maranao society. It notes that the Japanese occupation was an important phase in Maranao social history since it activated social contradictions that were previously dormant.

- Kawashima, Midori. *The 'White Man's Burden' and the Islamic Movement in the Philippines: The Petition of Zamboanga Muslim Leaders to the Ottoman Empire in 1912*. Monograph Series 17. Institute of Asian Cultures, Sophia University, 2014, Tokyo, Japan.

In 1912 a petition was written by Haji Abdullah Nuño and 58 others requesting the Sultan of the Ottoman Empire, Mehmet V, to send a Muslim scholar in order to teach the Moro population of Taluksangay, Zamboanga about Islam. The district governor of Zamboanga, John Finley, delivered this petition to the Sultan in Istanbul. After meeting with Sultan Shayk al-Islam, the latter promised to send one of his officials, Sayyid Muhammad Wajih al-Jilani, to Mindanao. Wajih al-Jilani arrived at the port of Zamboanga on January 1914 and went to speak about the duties of a good citizen. The religious excitement of his visit was a cause of concern for the U.S. administration who believed that his visit might strengthen the influence of the hajis and imams. The goal of the petition was to educate the Moros about Islam and make it fit the policy of the colonial government. When the Moro province was inaugurated in 1903, United States government officials investigated the laws of the Moros and non-Christians and found many of their customs offensive and undesirable, some of which include slaveholding, the low position of women, and the use of blood money as retribution for killing another Moro. Governor Finley believed that the Moros were steeped in such practices because they did not have adequate knowledge of Islam. Thus, he believed that bringing in a Muslim scholar from the Ottoman Empire would help expand the Philippine Muslims understanding of the values and virtues of Islam. In the case of Nuño's goals, he wanted to establish the religion of Islam in a way that could meet the needs of socio-political conditions under American rule. This was due to his awareness of Western powers encroaching on Muslim lands. Thus, he wanted to establish links with centers of Islamic learning as well as seek protection of the United States government to avoid exploitation of his people.

- Keenan, Jerry and Spencer C. Tucker. "Lake Lanao Campaigns," in Spencer C. Tucker

(ed.), pp. 322-323, *The Encyclopedia of Spanish-American and Philippine-American Wars*, California: ABC-CLIO, 2009.

http://books.google.com/books?id=yYfSbFGFWIUC&pg=PA323&dq=jerry+keenan,moros&hl=en&sa=X&ei=dk2UUfTMG-f7iwKd_IH4CA&ved=0CDYQ6AEwAA#v=onepage&q=jerry%20keenan%20cmoros&f=false.

- Klempp, Tonya M. "Contemporary Radical Islam as a Consequence of Traditional Legacies and Globalization? A Case Study of the Southern Philippines." MA Thesis, Naval Postgraduate School, Monterey, California, March 2006, 107 p.
<http://www.dtic.mil/dtic/tr/fulltext/u2/a445416.pdf>.

Author tackles radicalism among Philippine Muslims due to the combined influences of tradition and globalization. More particularly, she equates the Moro Islamic Liberation Front with traditional Islam, while the newly emerged Abu Sayyaf she considers much more a product of globalization.

- Lacar, Luis Q., Gabino Puno and Nagamura Moner (eds.). *Madrasah Education in the Philippines and its Role in National Integration: A Book of Readings*, Iligan City: MSU Iligan Institute of Technology, 1986, 336p.

- Landor, Arnold Henry Savage. *The Gems of the East: Sixteen Thousand Miles of Research Travel Among Wild and Tame Tribes of Enchanting Islands*. Two volumes. London: McMillan & Co., 1904. 567 p. <http://www.archive.org/details/gemseast00unkngoog>; also see http://books.google.com/books?id=k25CAAAAIAAJ&printsec=frontcover&source=gbs_ge_summary_r&cad=0#v=onepage&q&f=false.

Vol. 2 of Landor's book is relevant to Mindanao. Landor writes of his personal observations of Mindanao and the Moros (Muslims) during the early colonial days under the American military regime. His stories include exhaustive accounts of military pacification campaigns in Lake Lanao under General John J. Pershing during 1902-1905.

- Larousse, William. *A Local church living for dialogue: Muslim-Christian relations in Mindanao-Sulu, 1965-2000*. Roma: Editrice Pontificia Universita Gregoriana, 2001. Available at: <http://books.google.com/books?id=qyo-Hti0-KAC&printsec=frontcover#v=onepage&q&f=false>.

A comprehensive book on Muslim-Christian relations in the southern Philippines, starting from the "Moro wars" to the present. It also discusses effort toward peace movement in the region, with academic-based centers and institutions engaged in promoting dialogue and exchange.

- Lingga, Abhoud Syed M. "The Bangsamoro Under the Philippine Rule," pp. 28-37 in Merlie B. Mendoza and Victor M. Taylor (eds.). *Challenges to Human Security in Complex Situations: The case of conflict in the Southern Philippines*. Kuala Lumpur: Asian Disaster Reduction and Response Network, 2009. (Also see <http://www.adrrn.net/recentupdates/Challenges%20to%20Human%20Security%20in%20Complex.pdf>.)

- Lingga, Abhoud Syed M. "Dynamics and Management of Rido in the Province of

Maguindanao,” pp. 50-70 In Wilfredo Magno Torres III (ed.). *Rido: Clan Feuding and Conflict Management in Mindanao*. Makati City: The Asia Foundation, 2007. See full text at http://ridomap.com/downloads/rido_full_text.pdf.

- Lingga, Abhoud Syed M. “Bangsamoro Self-Determination,” in *Voices from Moro Land: Perspective from Stakeholders and Observers on the Conflict in the Southern Philippines*, ed. by Peter Kreuzer & Rainer Werning. Petaling Jaya: Strategic Information and Research Development, 2007, Table of Contents available online at <http://catdir.loc.gov/catdir/toc/fy0803/2007442868.html>. Full text is available at: <http://www.yonip.com/main/articles/archive03.html>, see also http://www.mindanaoexaminer.com/news.php?news_id=20081203210554.

The article examines the Bangsamoro right to self-determination as a key to understanding the plight of this marginalized people in the southern Philippines. Properly understood and appreciated, the public may realize what Muslims in this country want for themselves as a people.

- Lingga, Abhoud Syed M. “The Role of Third Parties in the Peace Process in Mindanao,” in *Voices from Moro Land: Perspective from Stakeholders and Observers on the Conflict in the Southern Philippines*, ed. by Peter Kreuzer & Rainer Werning. Petaling Jaya: Strategic Information and Research Development, 2007, Table of Contents available online at <http://catdir.loc.gov/catdir/toc/fy0803/2007442868.html>.

- Lowery, William E. “Combating Terrorism In The Philippines To Improve U.S. Homeland Security,” December 2010, 83p. Thesis, Naval Postgraduate School, Monterey, California. In <http://www.hsdl.org/?view&did=11062>.

“This thesis will seek to shed light on the broader issue of whether or not the United States can enhance homeland security by fighting terrorism abroad, in the Philippines specifically, and help deepen our understanding of the dynamics at play. It will do this first by examining the key terrorist organizations operating in the southern Philippines, providing an understanding of what motivates them, how they operate, and how terrorist activity in this region impacts U.S. homeland security. Analysis of U.S. policies and efforts to minimize this activity will reveal whether or not they have enjoyed any measure of success. The efforts put forth by the United States over the past nine years have been significant, involved a sustained U.S. presence in the affected areas, and cost U.S. taxpayers billions of dollars. The second front in the global war on terrorism has not produced a direct attack on U.S. interests since 9/11. Additionally, the focus on the Abu Sayyaf Group (ASG) has produced definitive results, but terrorist attacks in the region persist, threatening the stability of the Philippines and U.S. interests there. This thesis concludes that, while the United States has enjoyed some successes, clearly it has yet to confront the root causes of the problems in the southern Philippines. While the United States aggressively pursued the ASG, as recently as 2008, a breakdown in the peace process talks between the Philippine government and the Moro Islamic Liberation Front (MILF) resulted in displacement of hundreds of thousands of residents in the southern Philippines. Another breakdown could likely end up having history repeat itself unless the United States adopts a more comprehensive strategy that addresses the root causes underlying the separatist movements. “

- Loyre, Ghislaine. “Community among the Maguindanaons and other Muslim Ethnic Groups,” pp. 91-99 in Charles J. Macdonald and Guillermo Pesigan (eds.), *Old ties and new solidarities: Studies on Philippine communities*. Quezon City: Ateneo de Manila Press, 2000. Portions of this article appear in: http://books.google.com/books?id=x-OAJJnFD_kC&pg=PA91&lpg=PA91&dq=ghislaine+loyre&source=bl&ots=CH_x9Dq9D&

[sig=MApyE6wS9FHwGmfzHXrWgGDJREQ&hl=en&ei=E2P6TZGwO5L2tgPb5pjeBQ&sa=X&oi=book_result&ct=result&resnum=2&ved=0CBwQ6AEwAQ#v=onepage&q=ghislaine%20loyre&f=false.](http://www.dtic.mil/cgi-bin/GetTRDoc?AD=ADA406868&Location=U2&doc=GetTRDoc.pdf)

“Ghilaine Loyre...looks at the Muslim population. Her article accounts for a huge transformation, that of local territory-, and ancestor-based communities into an all-encompassing, transethnic and religion-oriented community, the Bangsamoro, the phenomenon of Islamic globalization, the impact of the central government as well as colonial policies all cohere to shape a new sense of community, more global and less ethnic, but where the notion of community as a form of togetherness remains highly relevant because it establishes a continuity between the small communities of old and the large modern national communities of the present day.”

- Luga, Alan R. “Muslim Insurgency in Mindanao, Philippines,” MA thesis, School of Advanced Military Studies United States Army Command and General Staff College, Fort Leavenworth, Kansas, USA, 2002, 139 pp. <http://www.dtic.mil/cgi-bin/GetTRDoc?AD=ADA406868&Location=U2&doc=GetTRDoc.pdf>.

This study deals with the historical evolution of the Muslim uprising in Mindanao and how the present Muslim secessionist groups; the Moro National Liberation Front (MNLF), the Moro Islamic Liberation Front (MILF), and the Abu Sayyaf Group (ASG), evolved from this problem which started way back in the sixteenth century. It also discusses the peace initiatives of the Philippine government in trying to put a solution and an end to this problem. It aims to seek answers to the following questions: (1) How the three major threat groups historically evolved? (2) What are the reasons behind their armed struggle and quest for secession? (3) What measures were done and are still being done by the Philippine government to solve the Muslim insurgency problem?

The research indicates that the causes of the Muslim problem are deep rooted in the Philippines colonial past while the immediate and current causes are traced to government neglect and abuses, corrupt local/traditional Muslim leaders, agrarian discontent and land disputes and, the resurgence of the Islamic religion worldwide.

The study reveals that the Philippine government is sincere in finding a solution to the problem for they have been initiating peace negotiations with the insurgents. The negotiations or peace talks the government participated in were always along the provisions of the Tripoli Agreement and within Philippine constitutional bounds.

- Magdalena, Federico V. and Paul G. Pierpaoli, Jr. “Moro Province,” pp. 417-419 in Spencer C. Tucker, Editor. *The Encyclopedia of the Spanish-American and Philippine-American Wars: A Political, Social, and Military History*. California: ABC-CLIO, 2009. http://books.google.com/books?id=8V3vZxOmHssC&pg=PA418&dq=moro+province&hl=en&ei=I4oOTfvl4T6swOuv-SpDg&sa=X&oi=book_result&ct=result&resnum=8&ved=0CFAQ6AEwBzK#v=onepage&q=moro%20province&f=false.

This article is a concise presentation of the Moro Province (1903-1913), a district in Mindanao created and governed by the U.S. military authorities during the American colonial administration of the Philippines.

- Magdalena, Federico V. “*Ethnicity, Identity and Conflict: The Case of the Philippine*

Moros. Singapore: Institute of Southeast Asian Studies, April 1996.
<http://www.iseas.edu.sg/iwback.html>.

Author discusses the social construction of ethnicity and how it becomes a basis of the conflict in Mindanao involving the Muslims and Christian Filipinos. This is a longer version of an article of the same title published by the Institute of Southeast Asian Studies. Available in hard copy from ISEAS.

- Magdalena, Federico V. "Bayang, Moro Province, Battle (1902)," pp. 43-45 in Benjamin

R. Beede (ed.), *The War of 1898 and U.S. Interventions 1898-1934*. New York: Garland Publishing, 1994.

http://books.google.com/books?id=48g116X9IIwC&pg=PA43&dq=battle+of+bayang&hl=en&ei=TiRcTZOSEIz6sAOjtYH6AQ&sa=X&oi=book_result&ct=result&resnum=5&ved=0CDkQ6AEwBA#v=onepage&q=battle%20of%20bayang&f=false.

A brief description of the Bayang Battle of 1902 using primary data from military archives. The sultan's cotta (Fort Pandapatan) in the town of Bayang is also detailed here based on General Henry Corbin's account.

- Magdalena, Federico V. "Lake Lanao Operations (1902-1903), Moro Province," pp. 248-

251 in Benjamin R. Beede (ed.), *The War of 1898 and U.S. Interventions 1898-1934*. New York: Garland Publishing, 1994.

<http://books.google.com/books?id=48g116X9IIwC&pg=PA248&dq=lake+lanao+campaigns&hl=en&sa=X&ei=NIYVUf3APKK3iwL0IYCoAQ&ved=0CC0Q6AEwADgK#v=onepage&q=lake%20lanao%20campaigns&f=false>.

The exploring expeditions or campaigns around the Lake Lanao region in 1902-03 were credited to John J. Pershing, then a young captain in the US military occupying the Moro Province. The campaigns started shortly after the fiery Battle of Bayang in May 1902. General Leonard Wood, who was governor of the Moro Province, concluded the campaigns against Lake Lanao Muslims toward the end of 1903.

- Matuan, Moctar I. "Inventory of Existing Rido in Lanao del Sur (1994-2004)," in Wilfredo Magno Torres III (ed.), *Rido: Clan Feuding and Conflict Management in Mindanao*. Makati City: The Asia Foundation, 2007. See full text at http://ridomap.com/downloads/rido_full_text.pdf.

This research was funded by USAID and The Asia Foundation. Here, Matuan explores the crippling effects of *rido* (clan feud) in issues related to murder, destruction of property, and absence of peace and order among Maranao in Lanao del Sur. He argues that *rido* is a hindrance to socio-economic, political and spiritual development of this people. He also related its occurrence with a value system called *maratabat*, which is equated with feelings of family pride, honor and sensitivity to insults, among its many definitions.

- Mastura, Ishak. "'Perspectives on Peace and Development in the Autonomous Region in Muslim Mindanao,'" in *Voices from Moro Land: Perspective from Stakeholders and Observers on the Conflict in the Southern Philippines*, edited by Pter Kreuzer and Rainer

Werning. Petaling Jaya: Strategic Information and Research Development Centre, 2007. Table of contents available at <http://catdir.loc.gov/catdir/toc/fy0803/2007442868.html>.

- Mastura, Michael O. “Government-Moro Peace Negotiation: Is ‘Earned Sovereignty’ Plausible or Possible in Islam?” In *Islam in Southeast Asia: Transnational Networks and Local Contexts: Proceedings of the Symposium*, edited by Ikuya Tokoro, 91-118. Tokyo: Research Institute for Languages and Cultures of Asia and Africa, Tokyo University of Foreign Studies, 2009, 28 p. <http://repository.tufs.ac.jp/handle/10108/68072>.

“My presentation revisits why Mindanao at once convulsed under a double-sided movement for Moro self-determination. As matters had come to a head with the aborted signing of the Memorandum of Agreement on Ancestral Domain scheduled on August 5, 2008 in Kuala Lumpur, most agreed that the peace talks was done with. As a result, belief grew within the Moro revolutionary fronts in which the political and military segments wage for control – of what has become known as ‘the peace process.’ The Bangsamoro people’s collective demand was in the compact rights emanating from the regime of Home Rule framed around the Tripoli Agreement on Peace of 2001. Government has had to contend with its own republican ideology that harps on the constitutional issue, however for domestic order. This paper draws on a minimalist restatement of classical theory of ‘treaty’ device in Islam nuanced on the Government-Moro Islamic Liberation Front’s peace negotiation for governance. The author seeks to handle the intratable peace process through actual experiences but will remain rhetorical unless the Comprehensive Compact is completely negotiated.”

- Mastura, Michael O. “Political Islam in the 21st century Philippines,” in *Voices from Moro Land: Perspective from Stakeholders and Observers on the Conflict in the Southern Philippines*, edited by Pter Kreuzer and Rainer Werning. Petaling Jaya: Strategic Information and Research Development Centre, 2007. Table of contents available online at <http://catdir.loc.gov/catdir/toc/fy0803/2007442868.html>.
- Matuan, Moctar I. “Inventory of Existing Rido in Lanao del Sur (1994-2004),” pp. 71-96 in Wilfredo Magno Torres III (ed.). *Rido: Clan Feuding and Conflict Management in Mindanao*. Makati City: The Asia Foundation, 2007. See full text at http://ridomap.com/downloads/rido_full_text.pdf.

Here, Matuan presents his findings of a survey of *rido* cases in Lanao del Sur province. The rido or inter-family feud is common among Meranao due to their sensitivity to verbal or physical offense. He notes that while the Philippine legal system defines revenge killing as murder, the Maranao regard it as retributive justice. He frames the occurrence of rido from certain cultural values like observance of *maratabat* (honor system) and the nature of Meranao kinship system. From an inventory of 377 cases, he found six major causes of rido: politics, land disputes, pride, retaliation, accident, and drug-related cases. Matuan then offers some suggestions to mitigate the rido phenomenon.

- Mednick, Melvin. “Review (of three books: *Muslim-Christian Integration at the Mindanao State University*. By Antonio Isidro. Marawi City: Mindanao State University, 1968. x, 455 pp. Appendix. n.p. *The Moro Problem: An Approach through Education*. By Antonio Isidro. Marawi City: Mindanao State University, 1968, xiii, 141 pp. Illustrations, Appendices. n.p. *Muslim Philippines*. Edited by Antonio Isidro and Mamitua Saber. Marawi City: Mindanao State University, 1968. iv, 108. pp. Illustrations. n.p.), *The Journal of Asian Studies*, Vol. 30, No. 1 (Nov., 1970): 241-243. Available at: <http://www.jstor.org/stable/2942801>.

Mednick, an American anthropologist who has studied the Maranao Muslims extensively, reviews three monumental works produced on Mindanao State University by its first president, Antonio Isidro, and a known Maranao scholar, Mamitua Saber. The three volumes all address the persisting “Moro Problem,” an issue that hounds the Philippines since 1946 particularly in the 1950s. Two of the volumes address the mission for creating the Mindanao State University to enhance integration of the Moros (Muslims) in Philippine society and culture, and one volume presents various articles on Moro history, culture and current status of the Moro groups. He notes that although the Moro Problem is central to these three books, the authors describe rather than analyze it. The author, however, concedes that these “volumes are the first systematic attempt by Filipinos to call attention to the problem and to the way of life of the almost 2,000,000 Moros. Those interested in minority problems, and/or education, in Southeast Asia should find any of them helpful.”

- Mendoza, Merlie B. and Victor M. Taylor (eds.). *Challenges to Human Security in Complex Situations: The case of conflict in the Southern Philippines*. Kuala Lumpur: Asian Disaster Reduction and Response Network, 2009. (Also see <http://www.adrrn.net/recentupdates/Challenges%20to%20Human%20Security%20in%20Complex.pdf>.)

A publication of Asian Disaster Reduction and Response Network, AusAID, 2009. This book contains several articles, among them are written by Abhoud Syed Lingga, Merlie M. Mendoza, Rudy B. Rodil, Victor M. Taylor, and Wilfredo Torres, III.

- Mendoza, Merlie B. “Humanitarianism in Complex Areas,” pp. 78-90 in Merlie B. Mendoza & Victor M. Taylor (eds.), *Challenges to Human Security in Complex Situations: The case of Conflict in the Southern Philippines*. Kuala Lumpur: Asian Disaster Reduction and Response Network, 2009. (Also see <http://www.adrrn.net/recentupdates/Challenges%20to%20Human%20Security%20in%20Complex.pdf>.)

This is the last chapter in the book edited by Mendoza and Taylor. She discusses humanitarian interventions in man-made calamities, such as the war in Mindanao. She then calls for a new paradigm in the intervention effort to make a difference in solving conflict and poverty. But most importantly, humanitarianism must be tied with securing lasting peace.

- Mendoza, Myrma Jean Aban. “Ethnic Identity among Marginal Maranaos in Iligan City,” (Ph.D. diss, University of the Philippines, Diliman, October 2004). A longer abstract of this doctoral dissertation in Sociology is found here. <http://kssp.upd.edu.ph/378/Ethnic-Identity-Among-Marginal-Maranaos-in-Iligan-City>.

The author addresses the gap left in the literature of Muslim-Christian intermarriage in Mindanao. Her study focuses on the dynamic nature and processes of ethnic identity among offspring of Muslim-Christian intermarriages. Marginal Maranao, more known as ‘mestiza/mestizo’ Maranao are the interesting subjects in this social investigation because of their peculiar status in occupying dual membership of Muslim and Christian groups. A total of 72 male and female college students in Iligan City participated in the research process either in interview, focus group discussions, and life story method which were conducted between 2000 to 2003. The author recommends a similar study to be replicated among other Muslim groups (e.g., Tausug and Maguindanao) to better understand the construction of ethnic identity among marginals.

- Miller, Daniel G. "American Military Strategy during the Moro Insurrection in the Philippines 1903-1913." 2009, 177 p. <http://www.dtic.mil/cgi-bin/GetTRDoc?AD=ADA502181>.

This is a thesis presented to the Faculty of the U.S. Army Command and General Staff College in partial fulfillment of the requirements for the degree MASTER OF MILITARY ART AND SCIENCE in Military History, Fort Leavenworth, Kansas.

- *Mindanao Art & Culture*. Vol. 5. University of Research Centre, Mindanao State University: Marawi City, 1983.

The entire journal is dedicated to the collection and translation of the epic of the Maranao people, entitled *Darangen*. Before delving into the actual epic, there are three articles that discuss the following: the problems in compiling and translating the epic, the cultural activities, as well as the cultural milieus that surround the epic. It is important to note that this journal only gives the reader an English translation of the epic. However, the journal compiles seventeen stories from the first portion of this long epic. On November 25, 2005 the *Darangen* was awarded the title, by UNESCO, "Masterpiece of the Oral and Intangible Heritage of Humanity."

- "(The) Mindanao Think Tank: Recommendations of Prominent Observers of the Peace Process to the New Philippine President," Monograph 1. A project supported by the Centre for Humanitarian Dialogue, Sept. 10, 2010, 52 p. Available at: <http://hdcentre.org/files/Monograph%201bis.pdf>.

This monograph is a report on the dialogue conducted by a civil society group in Cotabato City with various stakeholders in the peace process, including members of the government and panelists from the Moro Islamic Liberation Front. The Mindanao Think Tank (MTT) is a multi-stakeholder body based in Cotabato City and supported by the HD Centre. It seeks to inform communities in the peace process in Mindanao, solicit their opinions and feed these into the peace process through the parties concerned. The group includes leading individuals from the Muslim, Christian and indigenous communities. The HD Centre is an independent mediation organization based in Geneva, Switzerland dedicated to improving the global response to armed conflicts in various parts of the world. The other monographs consist of the following reports, starting with Monograph 1, above, which are all available for download:

- Monograph 2 – "Mindanao Think Tank – Review of the Peace Process Consultations" <http://www.hdcentre.org/files/Monograph%202bis.pdf>, 80 p.
- Monograph 3 – "Strengthening the Peace Process by Facilitating Dialogue with Stakeholders" <http://www.hdcentre.org/files/Monograph%203bis.pdf>, 66 p.
- Monograph 4 – "Perspectives, Issues, and Concerns of the Mindanao Peace Process" <http://www.hdcentre.org/files/Monograph%204.pdf>, 46 p.
- Montero y Vidal, Jose. *Historia de la Pirateria Malayo-Mahometana en Mindanao, Jolo y Borneo* (2 volumes). Madrid: Imprenta Y Fundicion, 1888. Available at: <http://www.archive.org/stream/historiadelapira02mont#page/n7/mode/2up>.

This book is a rare reference in Spanish on the piracy and piratical raids conducted by the Muslims from Mindanao and Sulu. (Compare with James Warren's Sulu Zone.)

- Moody, Wesley. "Moro Campaigns," in Spencer C. Tucker (ed.), pp. 415-417, *The*

Encyclopedia of Spanish-American and Philippine-American Wars, California: ABC- CLIO, 2009. <http://books.google.com/books?id=yYfSbFGFWIUC&pg=PA75&dq=BUD+DAJO+campaign&hl=en&sa=X&ei=LFkVUbrPG6mtiQKViYDIBQ&ved=0CDAQ6AEwAA#v=onepage&q=moro%20campaigns&f=false>.

Also see Lake Lanao campaigns by Magdalena.

- Oliveros, Renato T. *Islam in the Moro-American War (1896-1916), the Philippines*. Saarbrücken, Germany: LAP Lambert Academic Publishing, 2010, 172 p. http://www.amazon.com/Islam-Moro-American-War-1896-1916-Philippines/dp/3838347013/ref=sr_1_1?s=books&ie=UTF8&qid=1333422113&sr=1-1.

In the author's words, "The clash between the Moros and the Americans who embraced differing notions of sovereignty eventually led to a war that is known in the annals of American military history as the Moro Campaigns. History books regard this war, together with the Filipino war against the United States from 1899-1902, as the "Spanish-American War." The clash with the Moros was one of America's most ferocious encounters with a Muslim ummah. For the Moros, the clash between themselves and the Americans was a continuation of their war against foreign invaders that began with the Spaniards."

- Parrado, Gonzalez. *Memoria Acerca de Mindanao*. Manila, 1893, 124 p. <http://ia700300.us.archive.org/11/items/memoriaacercadem00gonz/memoriaacercadem00gonz.pdf>.

A rare Spanish account of Mindanao. Full text is now available online.

- Paredes, Oona Thommes. "Converting Conflict: Lumad Identity and Warfare in Early Colonial Mindanao," Ph.D. Dissertation, Arizona State University, 2008. <http://search.proquest.com/eres.library.manoa.hawaii.edu/docview/304685628/13DF9F307A84479C2C4/8?accountid=27140>.

"This study re-examines the missionary-native encounter that took place in the early Spanish colonial period (16th -18th centuries) between European missionaries and the indigenous peoples of the southern Philippines known collectively as the Lumad.

"New archival research, a reassessment of published accounts, and selected oral historical traditions are used to illuminate this neglected aspect of the Philippine colonial experience, and to create a broad ethnohistorical baseline for northeast Mindanao. These combined sources show that Lumad areas were meaningfully incorporated into the Spanish colonial administrative framework through the planting of Catholic missions, and related efforts including sponsored settlement (*reduccion*), and the relatively continuous maintenance of trusts for tribute collection (*encomienda*). Close social ties between missionaries and Lumad communities also resulted in major changes to indigenous social organization, the realignment of local political loyalties, the active participation of Lumad men in Spanish warfare against their Muslim (*Moro*) neighbors, and the emergence of Christian identification among these so-called "non-Christian tribes."

"These interrelated changes are traced through several key developments, including: the conversion of the Kagayanon and the Karaga by Recoleta missionaries; the participation of Lumad volunteers in Spanish border raids against their Muslim neighbors; the rise of Christian identity during the anti-Spanish Caraga Revolt of 1631; the negotiation of "vassalage" by

indigenous leaders; and the appearance of Spanish elements in present-day Lumad symbols of political legitimacy. “

- Paredes, Oona. “Discriminating Native Traditions among the Mindanao Lumad,” pp. 74-90 in Charles J. Macdonald and Guillermo Pesigan (eds.), *Old Ties and New Solidarities: Studies on Philippine Communities*. Quezon City, Ateneo de Manila Press, 2000.
- Pertierra, Raul and Eduardo F. Ugarte. “American Rule in the Muslim South and the Philippine Hinterlands, pp. 191-208 in Hazel M. McFerson (ed.), *Mixed Blessing: The Impact of the American Colonial Experience on Politics and Society in the Philippines*, Greenwood Press, 2002. http://ebookey.org/Hazel-M-McFerson-Mixed-Blessing-The-Impact-of-the-American-Colonial-Experience-on-Politics-and-Society-in-the-Philippines_355573.html.
- *Preventing Rido: A Practical Guide for the Police and other Community Peacekeepers*. Manila: Published by the Philippine National Police and The Asia Foundation, 2013, 99 leaves. <http://asiafoundation.org/resources/pdfs/PreventingRido.pdf>.

This handbook or manual is designed for use of the Philippine National Police in the enforcement of laws governing *rido*, a traditional concept among Muslims involving feuds between families in Muslim communities in Mindanao. It is meant to be a positive step in the prevention and resolution of clan wars, or *rido*, to avert occurrence of major conflicts like the well-known Maguindanao massacre in 2009. It seeks to inform police authorities about the nature of *rido* and its consequences, along with lessons in prevention and resolution using real-life examples of successful *rido* mitigation.

- Pruitt II, James Herman. “Leonard Wood and the American Empire.” PhD dissertation, Texas A & M University, May 2011, 344p. <http://repository.tamu.edu/bitstream/handle/1969.1/ETD-TAMU-2011-05-9307/PRUITT-DISSERTATION.pdf?sequence=2>.

A chapter in this diss. is devoted to Wood’s stint in the Moro Province as Governor, and another chapter that deals partly with the Department of Mindanao. The author describes Wood: “In the Philippines, Wood took control of the Moro Province and attempted to smash the tribal-religious leadership of Moro society in order to bring it under direct American rule. His personal ideology, the imperial policies he shepherded, and the guidance he provided to fellow military officers and the administrations he served in matters of colonial administration and defense shaped the American Empire and endowed it with his personal stamp.”

“Wood’s service as an imperial proconsul did not end with Cuba. On August 6, 1903, sixteen months after leaving Havana, he became civil governor of the Moro Province and commanding general of the corresponding Department of Mindanao. In the familiar civil-military role, Wood abandoned previous Moro policy, exemplified in the Bates Agreement, and *aggressively sought to undermine the traditional system of datu governance and replace it with direct American rule*. Given a high degree of latitude in his actions and policies, Wood adopted the same progressive agenda he felt had worked so well in Cuba and relied heavily upon the strength of American arms to enforce compliance. The Cuban model, however, did not work well in the Moro Province and military action did not prove as decisive as he hoped. At the end of his tenure, the United States remained no closer to peacefully incorporating the Moros into the American empire than before.” pp. 208-209.

- Quimpo, Nathan Gilbert. “Pondering Insurrection.” In

Subversive Lives: A Family Memoir of the Marcos Years, by Susan F. Quimpo and Nathan Gilbert Quimpo, Manila: Anvil Publications, 2012, chapter 32.

- Quimpo, Nathan Gilbert. “*Welgang Bayan* (People’s Strike).” In *Subversive Lives: A Family Memoir of the Marcos Years*, by Susan F. Quimpo and Nathan Gilbert Quimpo, Manila: Anvil Publications, 2012, chapter 37.

- Quimpo, Nathan Gilbert. “Press Conference in a Guerrilla Zone.” In *Subversive Lives: A Family Memoir of the Marcos Years*, by Susan F. Quimpo and Nathan Gilbert Quimpo, Manila: Anvil Publications, 2012, chapter 38.

- Quimpo, Nathan Gilbert. “What Muslim Mindanao Really Means to Arroyo.” In *Crisis and Change*, ed. Focus on the Global South, 146-151. Quezon City: Focus on the Global South, 2009.

- Quimpo, Nathan Gilbert. “The US, the War on Terror, and Mindanao.” In *The US and the War on Terror in the Philippines*, ed. Patricio N. Abinales and Nathan Gilbert Quimpo, 1-12. Manila: Anvil Publications, 2008.

- Radics, George Baylon. *Politics from the Heart: Personal Choices, the War in Mindanao, and Social Structure*. PhD thesis (Sociology), National University of Singapore, 2008, 258 p. <http://scholarbank.nus.edu/handle/10635/12915>.

“This dissertation attempts to analyze the war in Mindanao from an alternative perspective. By viewing history and its contemporary developments as a product of emotional choices, this dissertation argues that not only do we alter the way in which the history of Mindanao is looked at, but also the way the history of the Philippines is written. Drawing from three sets of data, this dissertation starts off with an analysis of historical documents from the American Colonial Period, then moves onto to an analysis of the fierce political scene in Manila, the “Center” over Mindanao, to finally an examination of the emotional choices that people living in a displaced community make. These three chapters explore how emotional choices help perpetuate the structures that lead to war.”

- Rasul, Amina. “Radicalization of Muslims in Mindanao: The Philippines in Southeast Asian Context,” pp. 17-31 in Amit Pandya and Ellen Laipson (eds.), *Islam and Politics: Renewal and Resistance in the Muslim World*. Washington, D.C.: Henry Stimson Center, 2009, http://www.stimson.org/images/uploads/research-pdfs/IslamPolitics-Chapter_2_Rasul.pdf.

Ms. Rasul is the President and convenor of the Philippine Council for Islam and Democracy. In this article, she situates the growing radicalism among the Philippine Muslims with the condition in Southeast Asia following the events of 9/11. She warns that a purely military solution under the guise of “war on terror” will not bring peace to the region. She then suggests a strategy to arrest the problem of Islamic radicalism based on recommendations made by civil society groups. These recommendations include: (1) Building a strong coalition of partners and provide them with support, (2) Help the silent majority of progressive and moderate Muslims gain the upper hand in the contest for Muslim hearts and minds, and (3) Governments need to support a justice system and economic development that will benefit the masses.

- Ressa, Maria. “Southeast Asia and the Seeds of Terror.” July 26, 2004. See also her book, *Seeds of Terror*. Free Press, 2004.

<http://www.theglobalist.com/DBWeb/StoryId.aspx?StoryID=4041>.

“Long before the United States was ever aware of it, Osama bin Laden had declared war on America in Southeast Asia – his first attempt to expand his influence. In 1988, he sent his brother-in-law Mohammad Jamal Khalifa to the Philippines to set up a financial infrastructure of charities and other organizations. Khalifa married a local woman and integrated into Filipino society, often asking politicians and Manila’s elite to sit on the boards of his charities...It is no coincidence that every single major al Qeda plot since 1993 has had some link to the Philippines: From the attack on the World Trade Center in 1993 to the 1995 Manila plot to bomb 11 US airliners over Asia and the 1998 bombings of U.S. embassies in East Africa.”

- Rivera, Generoso F. “The Maranao Muslims of Lumbayao, Lanao,” *Philippine Sociological Review*, Vol. 14, No. 3 (July 1966):
<http://connection.ebscohost.com/c/articles/9956784/maranao-muslims-lumbayao-lanao>.

The article discusses the Maranao Muslims in Lumbayao, Lanao. The district of Lumbayao Lanao, is located on the west fringes of beautiful Lake Lanao. The community's inhabitants are called Maranaos, one of the five main groups of people embracing the Mohammedan religion. The Maranaos are all Muslims and their bible is the "Koran". Among the Moslems, marriage is quite difficult to push through because of the heavy and burdensome bride's price but once married, separation by divorce is quite easy. For the husband, it is just a matter of pronouncing "I divorce you" three times to get it legalized. The barrio has many large and long houses with several families crowding in each house. Sanitary facilities and proper ventilation are very much wanting. The people in general are fairly literate as a large number of the population can read and write in Arabic. Many Maranao men speak fairly good English but one hardly finds a woman that speaks another language besides in native tongue. The inhabitants in Lumbago are generally fairly wealthy compared to other Muslim communities in Lanao. The Muslim Filipinos, like any other people in progressive communities have also a strong desire towards the attainment of a wholesome and peaceful life, progress and economic advancement. The main drawbacks, however, are the lack of understanding and slowness if not altogether non-susceptibility in accepting new ideas and trends, new inventions and other technological changes.

- Rivera, Temario C. “The Struggle of the Muslim People in the Southern Philippines: Independence or Autonomy?” pp. 38-55 in Bobby M. Tuazon, (ed.). *The Moro Reader: History and Contemporary Struggles of the Bangsamoro People*. Quezon City: Center for People Empowerment in Governance (CenPeg), 2008, with a Preface by Oscar Evangelista. Full text is available at:
<http://www.yonip.com/archives/BANGSAMORO/MORO%20READER%20History%20and%20Contemporary%20Struggles%20of%20the%20Bangsamoro%20People.pdf>.
- Rixhon, Gerard. “Tausug and Corsican Clan Feuding: A Comparative Study,” pp. 304-324 in Wilfredo Magno Torres III (ed.). *Rido: Clan Feuding and Conflict Management in Mindanao*. Makati City: The Asia Foundation, 2007. See full text at
http://ridomap.com/downloads/rido_full_text.pdf.
- Rixhon, Gerard. “Levels of Discourse in the Tausug Parang Sabil Epic,” pp. 12-23 in Charles J. Macdonald and Guillermo Pesigan (eds.), *Old ties and new solidarities: Studies on Philippine communities*. Quezon City, Ateneo de Manila Press, 2000.
- Rodell, Paul. “Separatist Insurgency in the Philippines,” *A Handbook of Terrorism and*

Insurgency in Southeast Asia, T. H. Tan (ed.). London: Edward Elgar Pub., 2007.
http://openlibrary.org/b/OL22261544M/handbook_of_terrorism_and_insurgency_in_Southeast_Asia.

“Islamic insurgency has plagued the southern Philippines since the late 1960s and provided a secure base for a radical Islamic terrorists since the early 1990s. However, the fundamental nature and causes of the Philippine insurgency should not be equated with Al Qaeda or Jemaah Islamiyah.”

- Rodell, Paul A. “The Philippines and the Challenge of International Terrorism,” pp. 122-142 in Paul J. Smith (ed.), *Terrorism and Violence in Southeast Asia*. New York: An East Gate Book, 2005.

The author discusses the connection between militant groups, such as the MILF and Abu Sayyaf, and “terrorists” linked with Al-Qaeda in the region, such as Al-Gozi. While the MILF dissociates itself with such terrorists or groups, some commanders in the ground are said to provide protection to these foreign “jihadists” who come to Mindanao for a purpose.

- Rodell, Paul A. “The Philippines: Playing out Long Conflicts,” pp. 187-204 in *Southeast Asian Affairs 2004*. Singapore: Institute of Southeast Asian Studies, 2004.
http://books.google.com/books?id=8mKsed7mQzQC&pg=PA187&dq=paul+rodell&hl=en&ei=jiJDTemGDYGmsQPAz5D9Cg&sa=X&oi=book_result&ct=result&resnum=2&ved=0CDAQ6AEwAQ#v=onepage&q=paul%20rodell&f=false.

Rodell discusses the communist inspired insurgency waged by the New People’s Army and the Moro rebels in Mindanao. He cites the case of Jemaah Islamiyah terrorist Al-Ghozi who escaped from detention with two Abu Sayyaf members. Al Ghozi was given protection by a local MILF Commander Salip Alroy Alsree at Camp Salam Alfarise in Sultan Naga Dimaporo town, Lanao Norte.

- Rodell, Paul A. “Book Review” (*The Embarrassment of Slavery: Controversies over Bondage and Nationalism in the American Colonial Philippines*. By Michael Salman. Berkeley and Los Angeles: University of California Press, 2001). *Journal of Asian Studies*, Vol. 61, No. 3 (Aug., 2002): 1130-1131. Available at: <http://www.jstor.org/stable/3096430>.

Rodell reviews and analyzes Salman’s book, which points to the contentious issue of slavery in the Philippine south for imperialists and anti-imperialists. He notes that the slavery issue as practiced by Philippine Muslims became increasingly important after the defeat of Aguinaldo’s forces and as the clamor for independence gained ground. Also important to consider in Salman’s book is the fact that the question of slavery boomeranged on the Americans.

- Rodil, Rudy B. “Mindanao: A Historical Overview,” pp. 15-20 in Merlie B. Mendoza & Victor M. Taylor (eds.), *Challenges to Human Security in Complex Situations: The case of Conflict in the Southern Philippines*. Kuala Lumpur: Asian Disaster Reduction and Response Network, 2009. (Also see <http://www.adrrn.net/recentupdates/Challenges%20to%20Human%20Security%20in%20Complex.pdf>.)

Rodil, a former member of the GRP-MNLF (also GRP-MILF) peace talks, sums up his analysis of the history of Mindanao since the American regime. In this article, he traces the origins of the

predicament of the Moros with respect to their ancestral land, and the colonial policies that have marginalized them.

- Rodil, Rudy B. “State Domain vs. Ancestral Domain in Mindanao-Sulu,” pp. 21-27 in Merlie B. Mendoza & Victor M. Taylor (eds.), *Challenges to Human Security in Complex Situations: The case of Conflict in the Southern Philippines*. Kuala Lumpur: Asian Disaster Reduction and Response Network, 2010. (Also see <http://www.adrrn.net/recentupdates/Challenges%20to%20Human%20Security%20in%20Complex.pdf>.)
- Rodil, B. R. *The Minoritization of the Indigenous Communities of Mindanao and the Sulu Archipelago*. Davao City: Alternate Forum for Research in Mindanao, 2004. This book is available in full text, may be requested from the author.
- Rodil, Rudy. “Alternative to War: Maladeg Peace Zone and Dungos Peace Pact,” <http://daga.dhs.org/daga/dd/d2001/d109ph.pdf>; also see Philippine Daily Inquirer, May 27, 2000. An online version is available at: <http://www.afrim.org.ph/Archives/2000/Philippine%20Daily%20Inquirer/May/27/Peace%20zones%20%20People%20s%20way%20of%20rejecting%20war.txt>.

This article is a case study of how a remote coastal village called Maladeg in the town of Sultan Gumander, Lanao del Sur, successfully managed to transform itself from a war-torn village to a peace zone. Rodil describes how the man behind this transformation, Bob Anton, made it. Half-Muslim (Maranao tribe) and half Christian, Bob has earned acceptance from both Muslims and Christians. Maladeg is predominantly a Muslim village.

- Rodriguez, Ana Maria. “The representation of the Christian-Muslim relations in three 17th century texts: "Topographia e historia general de Argel", "Cautiverio y trabajos de Diego Galan" and "Historia de Mindanao y Jolo" PhD dissertation, University of Wisconsin, 2009. ProQuest, UMI Dissertations Publishing, 2007. 3294079. <http://search.proquest.com.eres.library.manoa.hawaii.edu/docview/304805363/abstract/13DFA057FA27520DDF0/2?accountid=27140>.

“This dissertation analyzes the representation of the Christian-Muslim relations in three 17th - century Spanish texts: *Topographia e historia general de Argel*, *Cautiverio y trabajos de Diego Galán* and *Historia de Mindanao y Joló*. *Topographia e historia general de Argel* is the most significant non-fiction text about Algiers, and Christian captivity in this city, during the 16th and 17th centuries. *Cautiverio y trabajos de Diego Galán* details the circumstances that affected Christian captives in Istanbul, and also the interactions between Christians and Muslims along the Mediterranean shores. Finally, *Historia de Mindanao y Joló* takes us to the Philippines, where the most unexpected reencounter with Islam took place during the Spanish colonial occupation of the islands. These three works also present the autobiographical experience of three individuals who, after leaving the realm of the familiar enter the Muslim world, experience contact with alterity, and go back to their points of departure, either literally or symbolically through their writings.” (In Spanish)

- Rosario-Braid, Florangel. “The Lessons of the Philippine Peace Process,” http://www.muslimmindanao.ph/peace_process/the%20lessons%20of%20the%20phil%20peace%20process.pdf. Originally published in M. Tehranian, M. (Ed.). *Asian Peace: Security and Governance in the Asia Pacific Region*. New York: I.B. Tauris Publishers, (1999).

- Russel, Florence Kimball. *A Woman's Journey through the Philippines*. Boston: L. C. Page & Co., 1907.
<http://www.kellsraft.com/WomansJourneyPhilippines/WomansJourneyPhilippinesContentPage.html>.

This book is a rare peep into the conditions of Mindanao and Sulu through the eyes of a woman writer-traveler. Among the places Russel visited and wrote about include Misamis, Iligan, Cagayan, Zamboanga, Sulu, Bongao, and Tampakán (Tawi-Tawi) – each one treated as a short chapter. She also described two places in the Visayan islands, Dumaguete and Cebu. Contains old photographs of houses and people in these places.

- Russell, Susan, Lina Davide Ong, Rey Ty, and April Gonzalez Anderson. *Inter-ethnic dialogue and conflict resolution in the Southern Philippines: Access to community and civic enrichment*. International Training Office and Center for Southeast Asian Studies, Northern Illinois University, DeKalb, IL. 2006, 114 p.

Russell and associates report the results of a three-year project for selected Mindanao youth who underwent a series of training in conflict resolution at the University of Illinois at DeKalb. Called Project ACCESS, it brings together youth of different ethnic and religious backgrounds in the Autonomous Region for Muslim Mindanao to work for peace as they establish awareness and respect for cultural diversity in Mindanao. Part of this report presents the perceptions of the participants about the Mindanao situation and their role in conflict mitigation.

- Russell, Susan D., Lina Davide-Ong, April Rica Gonzalez, Rey Ty, Nagasura T. Madale, and Noemi A. Medina. "The Mindanao Conflict and the Prospects for Peace in the Southern Philippines," Excerpts from *Mindanao: A Perspective on Youth, Inter-Ethnic Dialogue and Conflict Resolution In the Southern Philippines*, 2004, 12 p.
http://www.niu.edu/CSEAS/current_initiatives/PYLP/MindanaoConflict_Russell.pdf.

A short, truncated presentation of a larger project (ACCESS) supported by the Office of Citizen Exchanges, Youth Exchange Division, Bureau of Educational and Cultural Affairs, U.S. Department of State.

- Russell, Susan D., Lina Davide-Ong, April Rica Gonzalez, Rey Ty, Nagasura T. Madale, and Noemi A. Medina. *Mindanao: A Perspective on Youth, Inter-Ethnic Dialogue and Conflict Resolution In the Southern Philippines*, 2004, 82 pp.
<http://131.156.68.45/PhilAccess/Book1-ACCESS-2004-published2005.pdf>.

This report provides the result of a project called ACCESS Philippines implemented at Northern Illinois University at De Kalb under the direction of Susan Russell. The project engages 33 Muslim and Christian youth and adult leaders from Mindanao who visited the United States for training and observation related to conflict and peace. The major goals of this NIU program were to 1) advance a dialogue and promote greater mutual understanding between Muslim and non-Muslim youth from the ARMM and surrounding provinces; 2) create a cadre of leaders that would work toward an enduring peaceful coexistence among all groups within the ARMM when they return home; and 3) promote a better understanding of the United States--its people, culture, values, and civic institutions.

- Russell, Susan, Lina Davide-Ong and Rey Ty (eds.). *The Autonomous Region on Muslim Mindanao (ARMM) and Majority-Minority Relations in the Philippines: Religion, Education, Community, and Political Process*. Northern Illinois University, International

Training Office & Center for Southeast Asian Studies DeKalb, Illinois, U.S.A. 2007, 155 p. Available at:
<http://131.156.68.45/ARMM/Book-ARMM2006.pdf>. See also
[http://niu.academia.edu/ReyTy/Books/270543/Russell S. and Ong L. and Rey Ty. Eds. . 2007 . The autonomous region of Muslim Mindanao and majority-minority relations in the Philippines Religion education community and political processes. DeKalb Northern Illinois University International Training Office and Center for Southeast Asian Studies.](http://niu.academia.edu/ReyTy/Books/270543/Russell_S._and_Ong_L._and_Rey_Ty_Eds_.2007_.The_autonomous_region_of_Muslim_Mindanao_and_majority-minority_relations_in_the_Philippines_Religion_education_community_and_political_processes_DeKalb_Northern_Illinois_University_International_Training_Office_and_Center_for_Southeast_Asian_Studies.)

This book is based on the final report prepared by the editors for the Department of State on leadership training of young leaders from Mindanao.

- Saleeby, Najeeb M. *The Moro Problem: an academic discussion of the history and solution of the problem of the government of the Moros of the Philippine Island*. Manila: P. I. [Press of E. C. McCullough & Co.], 1913. Text available at:
<http://quod.lib.umich.edu/p/philamer/AFJ2200.0001.001?view=toc>. Also see:
<http://name.umdl.umich.edu/AFJ2200.0001.001>.

Saleeby defines the “Moro Problem” as a problem in administering the Moros of Mindanao and Sulu to their best interest. He says the Moros “have a well defined governmental organization and a well recognized knowledge of written law. It is wrong to deal with them as savages, and it is very unwise to deal with them as savages. It is the chief purpose of this monograph to demonstrate the existence of such basic governmental organization, and the practicability of its adoption and gradual development into a municipal form of government. “ He proposes to govern the Moros indirectly through their datu, who are well respected by the community. He believes that the datu “is our best agent for governing his people. The author is a Syrian-born American physician who served during the early period of American colonial rule in Mindanao. He was the Superintendent of Public Schools (1903-1906) in the Moro Province. This book is archived in the University of Michigan’s digital collection, [The United States and its Territories, 1870 - 1925: The Age of Imperialism](#). Saleeby’s other books and publications are also found in this collection.

- Saleeby, Najeeb M. *The History of Sulu*. Manila: Bureau of Printing, 1908, pp. 109-391. Full text available at: <http://quod.lib.umich.edu/cgi/t/text/text-idx?c=philamer;idno=atf7594.0001.001>. Also see <http://name.umdl.umich.edu/ATF7594.0001.001>.

This book is the first comprehensive account of the history of Sulu in English. Earlier studies include those of Alexander Dalrymple and Charles Wilkes. Saleeby’s is archived in the University of Michigan’s digital collection, [The United States and its Territories, 1870 - 1925: The Age of Imperialism](#). His other books and publications are also found in this collection.

- Saleeby, Najeeb M. *Studies in Moro history, law, and religion*. Manila: Bureau of Public Printing, 1905. Text available at:
<http://quod.lib.umich.edu/cgi/t/text/text-idx?c=philamer;idno=ATF7593.0001.001>. Also see <http://name.umdl.umich.edu/ATF7593.0001.001>.

This book is archived in the University of Michigan’s digital collection, [The United States and its Territories, 1870 - 1925: The Age of Imperialism](#). Saleeby’s other books and publications are also found in this collection.

- Santos, Jr., Soliman and Paz Verdades M. Santos, with Octavio A. Dinampo, Herman Joseph S. Kraft, Artha Kira R. Paredes, and Raymund Jose G. Quilop. Edited by Diana Rodriguez *Primed and Purposeful Armed Groups and Human Security Efforts in the Philippines*. Published in Switzerland by the Small Arms Survey © Small Arms Survey, Graduate Institute of International and Development Studies, Geneva 2010, 474 pp. [http://www.reliefweb.int/rw/RWFiles2010.nsf/FilesByRWDocUnidFilename/DNEO-84WHKE-full_report.pdf/\\$File/full_report.pdf](http://www.reliefweb.int/rw/RWFiles2010.nsf/FilesByRWDocUnidFilename/DNEO-84WHKE-full_report.pdf/$File/full_report.pdf).

This book is a comprehensive coverage of armed groups and their activities in the Philippines, including those of the Moro secessionist rebels and the dreaded Abu Sayyaf in Mindanao. Each chapter is an article written by one or more of the authors who have made a survey of the danger zones in the country due to these armed groups who have long-running grievances against the government.

- Singh, Nagendra . “Islam in the Philippines: The Moro Problem.” In *International Encyclopaedia of Islamic Dynasties*, pp. 187-188. http://books.google.com/books?id=6onixjsS0iAC&pg=PA187&lpg=PA187&dq=moro+problem&source=bl&ots=o-ELbGVayL&sig=OEIIMoaUIUir_i0_-dSnpU1rrmM&hl=en&ei=JUwDS-PSN5DSsgP806HIDg&sa=X&oi=book_result&ct=result&resnum=1&ved=0CAgQ6AEwADgK#v=onepage&q=moro%20problem&f=false.

- Schmidt, Larry S. “American involvement in the Filipino resistance movement in Mindanao during the Japanese occupation, 1942-1945,” MA Thesis, US Army Command and General Staff College, Fort Leavenworth, Texas, 1982, 292 p. <http://www.dtic.mil/cgi-bin/GetTRDoc?AD=ADB068659>.

“This historical study documents the resistance of the Filipinos to the Japanese on the island of Mindanao in the Philippines during World War II and discusses the contribution which American servicemen and civilians made to the guerrilla fighting. The methodology focuses upon a four-part model used to analyze the resistance movement: the island's geography; Filipino culture; Japanese occupation policies; and external support provided by United States forces in the Southwest Pacific Theater. The study concludes that Americans played a vital role in the guerrilla organization on Mindanao. The analysis of the resistance movement discusses the political nature of the decision to resist, the impact of harsh occupation policies on the will of the Filipinos, the unique role American leadership played in the development of the guerrilla organization, and the critical importance of external support for the guerrillas.”

- Stuart, Florence Partello. *The Adventures of Piang the Moro Jungle Boy*. New York: The Century Co., 1917. Full text available at: <http://www.gutenberg.org/files/22407/22407-h/22407-h.htm>; also see <http://www.filipiniana.net/publication/the-adventures-of-piang-the-moro-jungle-boy-a-book-for-young-and-old/12905967649636/2/0>

This is an ebook produced by Project Gutenberg, and may be downloaded for free since it is part of the public domain. It is also reproduced and found at www.filipiniana.net. Piang is a real character, the legendary Datu Piang of Dulawan, who became a popular figure in Maguindanao history during the American occupation of Moroland.

- Suzuki, Nobutaka. “Mindanao as Promised Land,” pp. 68-89 in Arnold M. Azurin and

Sylvano Mahiwo (eds.). *Junctions between Filipinos and Japanese: Transborder Insights and Reminiscences*. Publication of Kultura at Wika, 2007. Available upon request from the Center for Philippine Studies (<http://www.hawaii.edu/cps>) and from the author (Suzuki).

The author presents results of his investigation on the Ilongo migrants who settled in Norala as part, or extension, of the NLSA resettlement project initiated by the government in 1939. He notes some adaptive mechanisms of the Ilongo settlers, the role of Moro datu like Kudanding Kamsa in facilitating entry and acceptance of the settlers, and the dynamics of intergroup relations in the area. (Note: The Kamsa family is heir to the legendary Sultan sa Buayan, Datu Uto.) This anthropological study complements other similar studies like those of Andrea Campado and Faina Ulindang on the settlement process, and provides ethnological data on Moro-Christian relations characterized by congeniality rather than by conflict during the early stages of encounter.

- Taberdo, Teresita Ibarra. “Negotiating Gender, Culture, and Religion in Marriage and Family Life Transitions: Herstories of Fourteen Maranao Muslim Women,” (PhD dissertation in Sociology, November 2008), University of the Philippines. <http://kssp.upd.edu.ph/261/Negotiating-Gender-Culture-and-Religion-in-Marriage-and-Family-Life-Transitions-Herstories-of-Fourteen-Maranao-Muslim-Women>.

“This is an interpretive study of Maranao women. It is about women’s actions or agency or the ways by which women make sense of their lives in relation to transitions in life. Transitions include the entry to the marriage market, the marriage-reproduction phase, getting out of marriage, coping with widowhood, and the assumption to traditional social roles in later years. The study specifically aims to describe the life course of Maranao women indicated by transitions or passages in relation to marriage and family life; to describe how Maranao women make sense of transitions within the context of social, cultural, religious pressures and historical time/conditions; and to identify the individual attributes and social structures enabling or constraining Maranao women’s adjustment to transitions. The study underscores the triple layer of contexts that Maranao women negotiate-as women negotiating their own space within the institutions of marriage and family wherein much of their lives are rooted; as members of a national group with marriage patterns and practices dictated by the group’s own distinct culture; and as members of a religious group sharing the same faith with other women in various social settings.”

- Tan, Samuel K. “Conclusion: A Personal Reflection,” pp. 325-331 in Wilfredo Magno Torres III (ed.). *Rido: Clan Feuding and Conflict Management in Mindanao*. Makati City: The Asia Foundation, 2007. See full text at http://ridomap.com/downloads/rido_full_text.pdf.

This article provides the concluding section of the *rido* research sponsored by the Asia Foundation. Reflecting over the years of the problem of conflict, and of the elusive peace in Mindanao, Tan notes that gun control and disarmament, though useful in ending such conflicts, is a policy that is extremely difficult to enforce pointing out that in the past this had been tried (under General John Pershing) but met strong resistance and had bloody consequences. He then offers new thinking to solve the conflict. As to the persisting secessionist aspiration of the Bangsamoro, he suggests one possible approach by establishing two Muslim Federal states or areas of autonomy to be based in Sulu and Maguindanao.

- Taylor, Victor M. “Ideology-based Conflicts,” pp. 38-45 in Merlie B. Mendoza and Victor M. Taylor (eds.). *Challenges to Human Security in Complex Situations: The case of conflict in the Southern Philippines*. Kuala Lumpur: Asian Disaster Reduction and Response Network, with funding support from AusAid, 2009. Available at

<http://www.adrrn.net/recentupdates/Challenges%20to%20Human%20Security%20in%20Complex.pdf>.

“The book brings together various issue experts who touch on different conflict situations in the South. The topics begin with a historical background to the situation in Mindanao showing the major historical movements from the dominance of indigenous tribes to the arrival and spread of Islam, the entry of Spanish colonialism, the takeover of American colonialism and finally the establishment of the Philippine Republic. This historical overview, written by Rudy Rodil, retired professor of history from the Mindanao State University, describes how indigenous peoples, many of whom subsequently became Muslims, eventually became minorities in what they consider to be their homeland with the influx starting in the 20th century of Christian settlers from the northern and central parts of the Philippines...

What these chapters try to show is, first, that human-made conflicts are infinitely more complex than the impact of natural disasters...Second, and of critical importance to the humanitarian worker involving himself or herself in helping address a natural or human-made disaster, is the need to understand that there are many aspects to a conflict situation, that a struggle for self-determination, for example, may be underlain by religious differences, conflicts over land, competitions for supremacy in the political arena and even efforts by unscrupulous individuals to take advantage of disasters for personal gain...”

- Taylor, Victor M. “Criminality: Focus on Kidnappings,” pp. 59-69 Merlie B. Mendoza and Victor M. Taylor (eds.). *Challenges to Human Security in Complex Situations: The case of conflict in the Southern Philippines*. Kuala Lumpur: Asian Disaster Reduction and Response Network, with funding support from AusAid, 2009. Available at <http://www.adrrn.net/recentupdates/Challenges%20to%20Human%20Security%20in%20Complex.pdf>.

The author analyzes the problem of kidnapping in Basilan and Sulu and its historical context as part of the slave trade. Since the Sipadan kidnapping, there has been a rise in kidnap-for-ransom incidents in these provinces, attributed to the Abu Sayyaf Group. The author makes an inventory of high profile kidnap cases since 2007, the modus operandi and the motivation of kidnapping, and notes a certain degree of complicity between the kidnappers and the “host” communities.

- Taylor, Victor M and Abraham J. Idjirani. *Developing a Culture of Peace in Sulu*. A Tabang Mindanao Study for Pagtabangan Basulta, 2006, 117 p. <http://www.yonip.com/archives/BANGSAMORO/DEVELOPING%20A%20CULTURE%20OF%20PEACE%20FOR%20SULU%20Final%20Report.pdf>.

This a report based on a survey of 18 municipalities in Sulu in 2006. The authors made some discoveries regarding the peace and order situation, and recommended certain actions to promote a culture of peace starting from the grassroots.

- Temple, Daniel. “When Islamists Turn Violent,” MATHesis, Naval Postgraduate School, Monterey, California, June 2007. http://edocs.nps.edu/npspubs/scholarly/theses/2007/Jun/07Jun_Temple.pdf.

“This thesis seeks to show that regular patterns exist for Islamist groups that resort to separatist violence against the state.¹ The goal of the thesis is to create a framework of indicators that could determine when or if such violence will take place.² The primary audience for the framework are

military regional affairs officers; however, the framework could be equally useful to researchers and scholars alike.”

- Torres III, Wilfredo Magno (ed.). *Rido: Clan Feuding and Conflict Management in Mindanao*, Manila: Asia Foundation, 2007. http://ridomap.com/downloads/rido_full_text.pdf. Also see <http://www.scribd.com/doc/25018083/Rido-Full-Text>.

The full text of the Asia Foundation-sponsored study on *rido* (clan feuding) in Mindanao is available here. Wilfredo Magno Torres, Jr., editor, writes the Introduction, followed by specific studies on the Maranao (Moctar Matuan, Monalinda Doro); Maguindanao (Abhoud Syed M. Lingga); Tausug (Jamail Kamlian); Tausug, Maguindanao, Sama, Yakan (Ofelia Durante et al.); Northern Mindanao conflict (Erlinda M. Burton et al.), Cotabato and Bukidon inter-ethnic conflicts (Guiamel Alim, Jose Bulao, Jr. & Ismael Kulat); Armed conflicts in five Mindanao municipalities (Jose Jowel Canuday); Tausug and Corsican clan feuding (Gerhard Rixhon), and Conclusion (Samuel K. Tan). The “tribe”-specific studies discuss the dynamics of internal conflict between families, as well as indigenous ways of resolving *rido* once it has begun. Most of the authors agree that *rido* is a destructive pattern of behavior that results from ruffled *maratabat* (roughly equivalent to amor proprio among Christian Filipinos), land conflict, political differences, and other reasons.

- Torres III, Wilfredo M. “Letting A Thousand Flowers Bloom: Rido Management and the Mitigation of Localized Conflict,” pp. 46-58 in Merlie B. Mendoza and Victor M. Taylor (eds.). *Challenges to Human Security in Complex Situations: The case of conflict in the Southern Philippines*. Kuala Lumpur: Asian Disaster Reduction and Response Network, 2009. <http://www.adrrn.net/recentupdates/Challenges%20to%20Human%20Security%20in%20Complex.pdf>.

The author writes his own musings and reflections on efforts done in the field to mitigate *rido* in various communities in Mindanao. This article will also come out in the 2nd edition of the Asia Foundation sponsored research on *rido*. It will have all the original studies in the earlier edition, plus a second section (new chapters) that presents the actual work being done by civil society partners to mitigate *rido* demonstrating the application of the lessons learned from the *rido* study into concrete interventions. This section is also enriched by comparative studies and personal reflections on conflict which provide differing but important perspectives on the *rido* phenomenon and its relationship to the various aspects of life in Mindanao.

- Tuazon, Bobby M. (ed.). *The Moro Reader: History and Contemporary Struggles of the Bangsamoro People*. Quezon City: Center for People Empowerment in Governance (CenPeg), 2008, with a Preface by Oscar Evangelista. Full text of the book is available at: <http://www.yonip.com/archives/BANGSAMORO/MORO%20READER%20History%20and%20Contemporary%20Struggles%20of%20the%20Bangsamoro%20People.pdf>.

This book contains the following chapters and contributors: “Colonialism and Resistance: A Historical Perspective,” by Lualhati M. Abreu; “Multiple Colonialism in Moroland,” by Julkipli Wadi; “The Struggle of the Muslim People in the Southern Philippines: Independence or Autonomy?,” by Temario C. Rivera; “Ancestral Domain - the Core Issue,” by Lualhati M. Abreu; “Ruminations on the Bangsamoro Struggle and Neoliberal Globalization,” by Kenneth E. Bauzon; “The Economic and Security Intricacies of the Bangsamoro Struggle,” by Bobby Tuazon; “Understanding the Bangsamoro Right to Self-Determination,” by Abhoud Syed M. Lingga; “Searching for Peace in the Southern Philippines: A Conversation with Nur Misuari,

Abridged, Edited and Annotated,” by Kenneth E. Bauzon; “40 Years of Revolutionary Struggles,” by Lualhati M. Abreu; “With additional notes,” by Bobby Tuazon; “Moro Political Dynasty,” by Julkipli Wadi; “Veiled Political Realities: The Case of Muslim Women in Palawan,” by Maria Carinnes P. Alejandria; “Songs of Resistance, Tales of Pride in Moroland,” by Alexander Martin Remollino.

- Tucker, Spencer C. “Bud Dajo Campaign,” in Spencer C. Tucker (ed.), pp. 76-77, *The Encyclopedia of Spanish-American and Philippine-American Wars*, California: ABC-CLIO, 2009. <http://books.google.com/books?id=yYfSbFGFWIUC&pg=PA75&dq=BUD+DAJO+campaign&hl=en&sa=X&ei=LFkVUbrPG6mtiQKViYDIBQ&ved=0CDAQ6AEwAA#v=onepage&q=BUD%20DAJO%20campaign&f=false>.

A short narrative of the Bud Dajo campaign. Compare with Hurley, Fulton.

- Wadi, Julkipli. “Southeast Asian Regional Security and the Mindanao Conflict,” in *Voices from Moro Land: Perspective from Stakeholders and Observers on the Conflict in the Southern Philippines*, edited by Peter Kreuzer and Rainer Werning. Petaling Jaya: Strategic Information and Research Development Centre, 2007. Table of Contents available online at <http://catdir.loc.gov/catdir/toc/fy0803/2007442868.html>.

- Wadi, Julkipli. “Moro Political Dynasty,” pp. 148-158 in Bobby M. Tuazon, (ed.) *The Moro Reader: History and Contemporary Struggles of the Bangsamoro People*. Quezon City: Center for People Empowerment in Governance (CenPeg), 2008, with a Preface by Oscar Evangelista. Full text is available at: <http://www.yonip.com/archives/BANGSAMORO/MORO%20READER%20History%20and%20Contemporary%20Struggles%20of%20the%20Bangsamoro%20People.pdf>.

Author discusses one Muslim political dynasty, the late Governor Wahab Akbar of Basilan, and compares it with other politically dominant families in the Philippines. He argues that these dynasties, which are common in Philippine national politics, belong to the same “species” although they vary in quantity and quality from the rest. They have access to the seven M’s: namely: money, machine, media and/or movies, marriage, murder and mayhem, myth, and mergers (alliances).” He observes that unlike other political dynasties in the Philippines, the power and influence in the hands of Moro dynasties are a mere pittance. Beyond the Autonomous Region for Muslim Mindanao as a political arena for the “strongest” of these dynasties, they could not even move up to higher positions (e.g., Senate) in the system.

- Wadi, Julkipli. “The Philippines and Islamic World,” in Aileen Baviera and Lydia Yu-Jose (eds.). Manila: Foreign Service Institute, 1998, 27 p. Also found in http://cids.up.edu.ph/chronicle/articles/chronv4n1and2/infocus01wadi_pg1.html.

This online article is an abridged version of the printed article that appears in Baviera and Jose, as cited above. The paper “highlights Philippine-Islamic world interdependence since the declaration of Philippine Independence. It underscores the development of Philippine relations with Muslim countries and other Islamic entities in the Middle East, Africa, West and North-west Asia, and Southeast Asia. The paper encompasses a description of Philippine “historic relations” with the Islamic world prior to 1898 as well. Among the historical events that are highlighted in the discussion are the advent of Islam in the Philippines and its impact in shaping early Philippine external relations, and the transformation and absorption of Islamic external relations into mainstream Philippine diplomacy.”

- Warren, James Francis. *Iranun and Balangingi: Globalization, Maritime Raiding and the Birth of an Ethnicity*. Singapore: Singapore University Press, 2002.

http://books.google.com/books?id=w1_3-ff6u-gC&pg=PA124&lpg=PA124&dq=mindanao+settlements&source=bl&ots=j3XHc1nq77&sig=ro57U1bBu2ljPQgCx9vvDvFLNMw&hl=en&ei=IdLxSsvoLlvStAOZiYD4AQ&sa=X&oi=book_result&ct=result&resnum=3&ved=0CBUQ6AEwAg#v=onepage&q=mindanao%20settlements&f=false.

In this book, Warren introduces additional data he gathered to describe the two groups of the Sulu Zone: Iranun and Balangingi, as well as their maritime activities. They were the most feared slave hunters in the Philippines and in neighboring Southeast Asia whose forays contributed to the prosperity of the Sulu sultanate during the 18th to the 19th century. Here, he draws upon the insights of globalization (another term for capitalism and world system analysis) that has become a framework for viewing social and cultural phenomena during the current decade. (Also see the interesting but critical review of this book by Heather Sutherland.)

- Williams, Mark S. "Business and Peace: The Case of La Frutera Plantation in Datu Paglas, Maguindanao, Philippines," PhD thesis, Ateneo de Davao University, 2010.

<http://www.bookpump.com/dps/pdf-b/2337589b.pdf>.

This is a comprehensive case study of La Frutera, widely considered a successful business venture that integrated Muslims and Christians in Datu Paglas, Maguindanao province.

- Wurfel, David. "Democracy, Nationalism, and Ethnic Identity: The Philippines and East Timor Compared," In *Democratization and Identity: Regimes and Ethnicity in East and Southeast Asia*, Susan J. Henders ed. Lanham, MD: Lexington Books, 2004.

<http://davidwurfel.ca/other-asia/democracy-nationalism-and-ethnic-identity-the-philippines-and-east-timor-compared>.

Wurfel compares the Moro struggle for independence with that of East Timor. He demonstrates that ethnonationalist rebellion can and does occur under authoritarian and democratizing, as well as democratic regimes, and the regime type alone cannot explain its incidence. He also argues that in both the East Timorese and Moro resistance the fear of cultural genocide, made credible by a policy of assimilation from the center, was a major factor motivating continued struggle.

III. BIBLIOGRAPHIES

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<https://carolynarguillas.wordpress.com/2013/12/28/mindanao-books-2000-to-2012>.

This list of books, monographs and journals is as of 10 August 2012; The 2012 list will be updated along with the 2013 list within the week. If your publication between 2000 and 2012 is not listed here, our apologies. Please email title and other details at carol@mindanews.com.

- *Autonomy and Peace Review*, index.

<http://iag.org.ph/index.php/publication/autonomy-peacereview>.

Autonomy and Peace Review is a quarterly publication of the Institute for Autonomy and Governance (IAG) supported by Konrad Adenauer Stiftung Foundation, based at the Notre Dame University, Cotabato City, under the direction of Fr. Eliseo "Jun" Mercado. It features various

issues on Mindanao, the Moro people, conflict and the peace process, and related matters. This site, hosted by <http://www.calameo.com>, shows thirty-two volumes of *Autonomy and Peace* from January 2006 to June 2013, all made available online for free. This is a rich resource that scholars of Mindanao cannot afford to miss. To some extent, it matches the highly acclaimed Blair and Robertson compilation, which is also available from the internet.

The series began in 2005 to 2014, with various articles on the conflict, peace process, and regional autonomy issues, among the important topics. The following volumes are featured in the series, with full articles: 2005, Vol 1.1 (Muslim Mindanao Autonomy in Transition, issues not posted online); 2006, Vol. 2.1 (The Mindanao Peace Process); 2006, Vol. 2.2 (Building Support for the Peace Process); 2006, Vol. 2.3 (GRP-MNLF Peace Agreement: 10th Year Anniversary); 2007, Vol. 3.1 (Right to Self-Determination, articles not posted online); 2007, Vol. 3.2 (International Roundtable Conference on the Right to Self-Determination); 2007, Vol. 3.3 (New Thinking in the Mindanao Peace Process); 2007, Vol. 3.4 (Charter Change, Federalism and the Mindanao Conflict); 2008, Vol. 4.1 (Is Mindanao Peace Possible Under the 1987 Constitution); 2008, Vol. 4.2 (The Mindanao Peace Process: Issues and Challenges, articles not posted online); 2008, Vol. 4.3 (Understanding MOA-AD); 2008, Vol. 4.4 (Putting the Peace Process Back on Track); 2009, Vol. 5.1 (The 1996 Final Peace Agreement between the Government of the Republic of the Philippines and the Moro National Liberation Front: An In-Depth Analysis); 2009, Vol. 5.2 (Evolving Peace Paradigms from the Margins); 2009, Vol. 5.3 (Civilian Peacekeeping); 2009, Vol.5.4 (Civilian Protection); 2010, Vol. 6.1 (The Maguindanao Massacre, articles recently posted online) ; 2010, Vol. 6.2 (Security Sector Transformation Praxis from the Ground); Vol 6.4 (Urban Safety Profile in the ARMM); 2011, Vol. 7.1 (Prospects for Peace Under Aquino Administration); Vol. 7.2 (Upholding Indigenous' Rights to Self-Determination); July-Sept 1011 (Revisiting the Shari'ah Courts in the Philippines); Oct-Dec 2011 (Re-imagining New Paths to Peace); Jan-Mar 2012 (Civil Society Organizations); Apr-Jun 2012 (Bringing Closure to the 996 Final Peace Agreement); 2012, Special Publication (Framework Agreement on the Bangsamoro: Promises, Perils, & Opportunities); Jan-Mar 2013 (The Rules of Engagement in Islam and the International Law); Apr-Jun 2013 (The Bangsamoro Transition Commission); 2013, Special Issue (Transition to the Bangsamoro: Change and Imagination); January-March 2014 (Comprehensive Agreement on the Bangsamoro).

- Barnes, Mark R. *The Spanish-American War and Philippine Insurrection, 1898-1902: An Annotated Bibliography*. New York: Routledge, 2011, 413 p.
http://books.google.com/books?id=lb2WWIDKGcAC&pg=PA255&lpg=PA255&dq=fighting+islam%27s+fierce+moro+warriors&source=bl&ots=IenG453mSP&sig=PQzdCoi2r_ynVFwSt0eaacjeh8Y&hl=en&sa=X&ei=CIupT4C8GqqRiQLOib3kAg&sqi=2&ved=0CE4Q6AEwBQ#v=onepage&q=fighting%20islam%27s%20fierce%20moro%20warriors&f=false

The book has 10 chapters, the most relevant for Mindanao being Chapter 7 (Philippine Insurrection). In its timeline, the book enters 1902 up to 1903 significant US military encounters with Moros. Col. Frank Baldwin's May 1902 attack of Moro forts at Bayan and Binidayan, and Capt. John Pershing's reconnaissance of the Lake Lanao from Sept 1902 to April 1903 are outlined. Many entries on the Moros are covered by the annotation under the chapter "Spanish-American War and Philippine Insurrection, 1898-1902.

- Beede, Benjamin R. *Small Wars of the United States, 1899-2009: An Annotated Bibliography*. Rev. 2nd ed.
<http://books.google.com/books?id=jKLnKYvQxjEC&printsec=frontcover&dq=benjamin+beede,+the+small+wars+of+the+united+states&hl=en&sa=X&ei=SbsVUfadPKf1igLJwIDoAw&ved=0CDYQ6AEwAA>

Of interest to Mindanao scholars is the section on Philippine-American war and the Moro campaigns, 1899-1908, pp. 39-75.

- Blomqvist, Jessica (compiler), “INCORE guide to Internet sources on conflict in Philippines,” <http://www.incore.ulst.ac.uk/services/cds/countries/Philippines.html>, July 2005.
- Centre for Humanitarian Dialogue. “Annotated literature review associated with the project Comparative Perspectives on Conflict Management in Asia,” March 2009, 28 p. <http://www.hdcentre.org/files/Philippines%20Literature%20Review%20March%202010.pdf>.

This project is a collaborative activity between HD (Humanitarian Dialogue) and the Institute of Bangsamoro Studies. It provides an extensive annotated bibliography of selected studies on the Mindanao conflict. The entries are loaded on the subject of militarization, CAFGUs, youth involvement in violence, and some updates on terrorism and analysis of some experts on the field. Some of the links provided here for online articles, however, are no longer functional.

- Conciliation Resources. “Philippines-Mindanao: Further Reading ,” <http://www.c-r.org/our-work/accord/philippines-mindanao/further-reading.php>.
- Gallop, Annabel. “Bibliography - Islamic Manuscripts from the Philippines in U.S. Collections: A Preliminary Listing including Two Printed Qur’ans.” <http://www.oovrag.com/bibliography/bibliography13.shtml>.

The Islamic manuscripts, with photographs, are described here including the repositories where they are found, such as the Department of Anthropology, Natural Museum of Natural History, Smithsonian Institution, US Military Academy Library, and West Point, among others. The listing also includes includes recently published books and journals from Mindanao, and articles from the 10-volume *Filipino Heritage* by Alfredo Roces (editor).

- Horvatic, Patricia. “Islam and Muslims in Southeast Asia: A Bibliography of English-Language Publications, 1945-1993.” Southeast Asia Paper No. 38 . Center for Southeast Asian Studies & School of Hawaiian, Asian and Pacific Studies, University of Hawai’i at Mānoa , October 1993, 178 pp. <https://scholarspace.manoa.hawaii.edu/bitstream/handle/10125/19381/IslamSEA.pdf;jsessionid=9E5C322B1E4758C84D2462D2CE1339B0?sequence=1>.

Articles from various Philippine journals on the Muslims are available here between 1945 and 1993. While it needs some updating, the materials are quite comprehensive.

- *Islam, Politics and the State in Southeast Asia: A Select Bibliography*. ISEAS Bibliography Series No. 25. Singapore: Institute of Southeast Asian Studies, 2011, 208 p. <http://www.iseas.edu.sg/Islam%20in%20ISEAS.pdf>.

This bibliography covers 2,411 entries of books, journal articles, electronic resources and audio-visuals published from the year 2000 until 2010. They were selected from the ISEAS Library’s *SEALion* (Online Catalogue) and *SEABase* (Articles Database), and the National University of Singapore Libraries’ *LINC* online catalogue. The *Bibliography* is the 25th in the *ISEAS Library Bibliography Series*, since it resumed the compilation of bibliographies in 1993. Entries are arranged according to countries and topics. By far, this is the most recent, comprehensive listing of works in English about various aspects of Islam in the region.

- Kashima, Midori. “The Philippine Muslim Studies,”
<http://www.cseas.kyoto-u.ac.jp/seas/37/2/370205.pdf>.

The author reviews some existing studies on Philippine Muslims. She notes that in the 1950s to 1960s the studies focus on modernization theory whereas in the 1970s the emphasis has been on the Muslim secessionist movement. Somewhat neglected, she says, are studies on the socioeconomic conditions of the Muslims. Texts in Nihongo and English.

- Library of Congress. “Muslim Filipinos,”
<http://lcweb2.loc.gov/cgi-bin/query/r?asian/philbib:@field%28SUBJ+@1%2806.02.03.00+%29%29:heading=%20Muslim%20Filipinos%3Cp%3E%3Cheading%3E%20%28results%20sorted%20in%20relevants%20order%29%3C/heading%3E>; also see <http://lcweb2.loc.gov/asian/philhtml/bib6.html>.

Contains a list of 15 books on Philippine Muslims published from 1984 to 1994. Also, specific ethnic groups classified as Muslims are referenced by representative studies, such as the Tausug (Abdulla, 1989), Samal Balangingi (by Cojuangco, 1993), Bajau (by Nimmo, 1994; Teo, 1989), Maranao (Disoma, 1990; Loyre-de-Hauteclocque, 1989).

- “Mindanao Books and Journals” (compiled by Hussain Amir Gondarzi),
<http://www.oovrag.com/bibliography/bibliograph13.shtm>.

Mr. Gondarzi was a Fellow at the Library of Congress in 2008 at the time he produced this bibliography for the Library of Congress, Asian Collection. Included here is a finding aid (index) to *Filipino Heritage*, edited by Alfredo Roces, Vols. 1-10. (Also see Annabel Gallop, “Bibliography”)

- Nagano, Yoshiko. “The Location and Composition of Philippine Historical Statistical Materials.” <http://www.ier.hit-u.ac.jp/COE/Japanese/Newsletter/No.8.english/yoshiko.htm>.

- Quezon, Manuel III. “North Borneo (Sabah): An annotated timeline 1640s-present,” March 2013.
<http://www.quezon.ph/2013/03/01/north-borneo-sabah-an-annotated-timeline-1640s-present.>
Also <http://globalnation.inquirer.net/66281/north-borneo-sabah-an-annotated-timeline-1640s-present>.

At the time this is written, the author serves as undersecretary of Presidential Communications Development Strategic Planning Office. The author notes that: “This timeline is being shared for academic and media research purposes. It is not being published as an official statement of policy in any shape or form, nor does this timeline purport to be representative of the views of the Philippine government.” The material was also published in *Philippine Daily Inquirer* (March 2, 2013) shortly after the “Sabah incursion” by the forces of Sulu Sultan Kiram III. The incursion resulted in over 70 deaths and a severe refugee problem for Tausug and Sama people who were working in Sabah. This is an unofficial bibliography is by far the most comprehensive collection of works related to the Sabah issue which became a hot topic in the early part of 2013 when the forces of Sultan Jamalul Kiram “reclaimed” Sabah, resulting in several deaths.

- Riwarung, Labi; Primo Salivio and Kawashima Midori (comp.). *A Catalogue of the*

Maisie Van Vactor Collection of Maranao Materials in the Arabic Script at the Gowing Memorial Research Center. Monograph Series No. 6, (2011). Institute of Asian Cultures, Sophia University, Japan. 86 p.

This catalogue lists 45 titles comprising over 200 volumes of mimeographed booklets and 15 manuscripts collected by the late Mrs. Maisie Van Vactor of the Gowing Memorial Research Center of the Dansalan College, Marawi City. It also contains three papers related to the collection, and aims to serve as a useful reference material. Mrs. Van Vactor died while her husband, Lloyd Van Vactor, President of Dansalan College, was at the hands of his captors.

- Summer Institute of Linguistics (SIL). “Studies in Philippine Languages and Cultures” http://www.sil.org/asia/philippines/show_serial.asp?pubs=online&code=794&Lang=eng.

This list is a partial catalogue of language studies by SIL, many of them are on Mindanao. Representative studies focus on Mindanao tribal communities such as the Manobo, Sama, Subanon, Tagabawa, Tiboli, Yakan, including the Molbog and Kagayanen (Palawan).

- Tan, Samuel K. *Annotated Bibliography of Jawi Materials of the Muslim South*. Quezon City: Center for Integrative Studies, University of the Philippines, 2002.
- University of Hawaii at Mānoa. “Philippine Muslims Bibliography,” http://www.hawaii.edu/asiaref/seasia/sub_islam.htm

This bibliography shows a list of eighteen articles, mostly drawn from journals and magazines on various issues related to the Philippine Muslims, prepared by the staff of the Asian Collection, Hamilton Library, University of Hawai’i at Mānoa. This site also features a longer bibliography of Muslims in Southeast Asia (Indonesia, Malaysia, Singapore, Thailand, Cambodia, Brunei, Burma, etc.). The list on Philippine Islam, however, needs to be updated and expanded to include recently published works in national and foreign journals, and other sources.

IV. VIDEOS/IMAGES

A. *On the Sabah Claim and the Sulu Sultanate*

- ABS-CBN. “Sabah issue needs its own talk – Ferrer.” <https://www.youtube.com/watch?v=OVa3Qsfc2ds>.
- Al Jazeera English. “Philippine sultans bid to reclaim lost kingdom,” Feb 8, 2008, 3 mins, <http://www.youtube.com/watch?v=bVwErDFfRno&feature=related>.
- Al Jazeera English. “Stateless in Sabah,” Aug 21, 2008, Part 1, 11:42 mins, <http://www.youtube.com/watch?v=IGDXjuaKwxk&feature=related>.
- Al Jazeera English. “Stateless in Sabah,” Aug 21, 2008, Part 2, 10:33 mins, <http://www.youtube.com/watch?v=vYFI95BYVpI&feature=channel>.

B. *On the Moro (Muslim) Conflict in Mindanao*

- Al Jazeera English. “War in Mindanao,” Sept 18, 2008, 10:04 mins,

<http://www.youtube.com/watch?v=tD6aVpT1uBg&feature=related>.

- “Mindanao: Healing the past, building the future,” Part 1 (8.30 mins)
<http://www.youtube.com/watch?v=Qn1ZUS9O-C8>.
- “Mindanao: Healing the past, building the future,” Part 2 (8.45 mins)
<http://www.youtube.com/watch?v=bSU0ZrIT5fY&feature=related>.
- Al Jazeera English. “Abu Sayyaf speaks,” (3.45 mins)
<http://www.youtube.com/watch?v=wToFtiJnji0&feature=fvw>.
- Al Jazeera English. “People and Power, Gun culture,” Part 1 (10.55 mins)
<http://www.youtube.com/watch?v=dkIK-FAILu4&feature=channel>.
- Al Jazeera English. “People and Power, Gun culture,” Part 2 (11.42 mins)
<http://www.youtube.com/watch?v=aA6OQoIVRyE&feature=channel>.
- Al Jazeera English. “Mindanao Militia,” Part 1 (13.04 mins)
<http://www.youtube.com/watch?v=ygDaa7QaBx4&feature=channel>.
- Al Jazeera English. “Mindanao Militia,” Part 2 (9.41 mins)
<http://www.youtube.com/watch?v=xGcT0itwREE&feature=channel>.
- “Brief History of the Bangsamoro Struggle,”
<http://www.youtube.com/watch?v=RYP9UYxlnyc>.

C. *Photographs*

- Early Moros. <http://www.aussiemuslims.com/forums/showthread.php?t=35632>

Photographs of early Moros, particularly from Sulu, are available here covering the period 1899-1905. The Sultan of Sulu (Jamalul Kiram), Panglima Hassan, and others, including photos of *kris* and other bladed weapons are displayed in this site.

- Fulton, Robert A. “Uncle Sam, the Moros and the Moro Campaigns: A Pictorial History from 1899 to 1920,” <http://www.morolandhistory.com>.

Various photos of weapons, including those of Moro cotta (fortifications) around Lake Lanao, US soldiers at Camp Vicars, Moro Constabulary/Scouts, 27th Infantry marching toward Bayang, and many other rare photographs; photos related to Bud Bagsak battle; John Pershing, in his Lake Lanao campaign, 1902-1903, and other US officers, among others.

- “John J. Pershing’s Collection of Photographs,” University of Michigan.
<http://quod.lib.umich.edu/cgi/i/image/image-idx?c=sclphilimg;page=index>.

This site displays several photos of Moros taken from Lake Lanao during the expeditions of John J. Pershing, 1901-1902. Some of these are also found in the photographic division of the Library of Congress, Washington, D.C.

- Lumad Weapons. <http://www.filhistory.com/lumad>.

This site features, among others, the traditional weapons of the Lumad (non-Muslim, non-Christian tribes of Mindanao) on display in various museums in the Philippines and abroad. For an explanation of these weapons, by tribes, see Ian A. Greaves, Jose Albovias Jr. and Federico Malibago, “Sandata,” <http://www.arscives.com/historysteel/philippines.introduction.htm>.

- Moro Weapons. <http://www.filhistory.com/moro/page/5>.

Old Moro weapons are shown here, such as varieties of *kris*, *barong* and *panabas* used by the Tausug, Maguindanao, and Maranao. Some of these (e.g., *panabas*) are still being used as farm tools for cutting grass and bamboo.

- Pendleton, Robert. Photo of Abdullah Piang, 1930s. <http://collections.lib.uwm.edu/cdm/ref/collection/agsphoto/id/13181>.
- Pendleton, Robert. Photo of Datu Piang’s bedroom. <http://collections.lib.uwm.edu/cdm/ref/collection/agsphoto/id/13163>.
- Westfall, Matthew. “US Army Engineers in Lanao and Iligan, circa 1903” [Old photographs] <https://www.facebook.com/media/set/?set=a.906247002757588.1073741866.384648011584159&type=3>

Sharing rare and wonderful images from a photo album that depicts the work of the men of Company E, 2nd Battalion US Engineers, in and around Camp Pantar, Lake Lanao, Mindanao, more than 112 years ago. One impressive project involved rebuilding an old Spanish-era suspension bridge over the Agus River, with a span of 40 meters. First built in February 1895, the Pantar Bridge was burned by the retreating Spanish during their fight with the Americans, and then rebuilt over 4 months -- from 18 May – 30 September 1903 – by these engineers. This is the first post of several to come from this priceless album.

- Westfall, Matthew. “The Iligan-Lanao Military Road,Circa 1903.” [Old photographs] In <https://www.facebook.com/media/set/?set=a.907622075953414.1073741867.384648011584159&type=3&pnref=story>; also <https://www.facebook.com/matthewswestfall/photos/a.907622075953414.1073741867.384648011584159/907622285953393/?type=3&theater>.

More photographs from this great album brought home by an unnamed US Army engineer who served in the Philippines with Company E, 2nd Battalion US Engineers, more than 112 years ago. Led by Lieutenant George B. Pillsbury, these engineers constructed not only the new suspension bridge at Pantar, but also a new military road, over 20 miles in length, to connect Iligan with Lake Lanao. This engineering feat still exists today, known as the Iligan-Marawi Road (Amai Pakpak Avenue), a national highway.

- Westfall, Matthew. “The Iligan-Lanao Military Road,Circa 1902-1903 – Part 3” [Old photographs] <https://www.facebook.com/media/set/?set=a.910076535707968.1073741868.384648011584159&type=3>.

Sharing a new post here of images from the wonderful album brought home by an unnamed US Army engineer who served in the Philippines with Company E, 2nd Battalion US Engineers, more than 112 years ago. Here we have images of more road construction along the Iligan-Lake Lanao Military Road, clearing the monumental forests along the right-of-way, some amazing images of long-lost Maranao flags, and other slices of Maranao and Iligan life. We can only imagine how fascinated these engineers were with the incredible cultural and natural environment around them!

V. WEBSITES

A . *Relevant Sites/Blogs*

- Alternate Forum for Research in Mindanao (AFRIM). <http://www.afrim.org.ph/minda-news-page.php?nid=6090>.

This organization calls itself “a research and advocacy institution towards people empowerment and sustainable Mindanao peace and development.” For many years, AFRIM has been reputed to be an indispensable think-tank in Mindanao. It conducts research on various aspects of this region and publishes books and other materials related to the Philippine Muslims, the Mindanao conflict and the peace process. It also publishes, among others, *Peace Monitor* (a quarterly to track down progress of the peace talks since 2005), and various Mindanao statistics ranging from demography to agriculture. AFRIM has three major program thrusts: Conflict transformation and peace building, Natural resource management, and Sustainable rural development.

- Asian Institute of Journalism and Communication. <http://www.muslimmindanao.ph>.
- Banlaoi, Rommel. “rommelbanlaoi,” <http://rommelbanlaoi.wordpress.com/author/rommelbanlaoi>.
- Bob Martin’s blog. <http://mindanao.com>.

Various information on Mindanao and its people are found here. Interesting site for newbies and those who are unfamiliar with the southern Philippines, especially Davao.

- Bong Montesa. “Change the Course of History,” <http://bongmontesa.wordpress.com>.

Blogging from Manila, Bong keeps tabs on the current events related to the Mindanao peace process. Follow him for the latest information on the GRP-MILF peace talks.

- Bobby Timonera. <http://www.timonera.com>.

A journalist from Iligan City, Mr. Timonera is also an expert photographer whose lens has captured the unfathomed beauty of the peoples and cultures of Mindanao. This site keeps a veritable minefield of excellent photographs all over Mindanao and Sulu.

- Charina Sanz. “The Winged Life.” <http://charinasanzarate.wordpress.com>.

This blog is owned and operated by a lawyer-writer from Davao City, Charina Sanz. Her stories tell gripping accounts of ordinary folks, especially Muslims, caught in the middle of the war in Mindanao, of dying children, and a lot of heart-rending episodes that is seldom articulated in print.

- Consortium of Bangsamoro Civil Society. <http://cbcsi.org/a>.

In its vision-mission statement, the Consortium “envisions a society governed by justice `where all peoples exercise their inalienable Rights to Self-Determination, co-exist harmoniously and live in prosperity with dignity,” and strives “to empower the Bangsamoro towards peace based on justice and development that promotes human dignity.” Its primary goal is “to unify and consolidate the Bangsamoro civil society organizations for collective actions toward social and human transformation.”

- De Jong, Ronald. “Aliawan Travel Images,” <http://www.aliawanenterprises.com>.

The owner of this website describes it thus: “A website with photographs and stories, made of the city and region we work and live in. Aliawan Travel Images, a company name for a family business, a family that wants to promote the Philippines, the island of Mindanao and the province of South Cotabato, a family that believes in mutual understanding and a common future” Brief articles on some Mindanao ethnic groups also found here, among them include these lumad tribes: Bagobo, Bilaan, Higaunon, Manobo, and T’boli. It also features short descriptions of some Muslim peoples in Mindanao like the following: Maranao, Tausug, Maguindanao, Tausug, and Yakan.

- Fulton, Robert A.. “Moroland History,” <http://www.morolandhistory.com/>.

This site contains rare archival photos and articles on the early history of Moroland during the American occupation (1899-1913). One such article is the account of the Battle of Bayang on May 2, 1902, with pictorial evidence of the Pandapatan fort after the siege. Fulton also wrote *Moroland 1899-1906: America's First Attempt to Transform an Islamic Society* (2007), and *Moroland 1899-1920: History of Uncle Sam and the Moros* (2009, revised). Contains a list of suggested references on Moroland, including personal accounts of US officers who saw action in the field.

- Institute of Bangsamoro Studies. <http://www.morostudies.com>.

Founded and maintained by Abhoud Syed M. Lingga, currently the Executive Director, the IBS generates opinions on the contemporary peace process both within and outside the Moro civil society. It publishes relevant articles on the Mindanao conflict and the peace process. Lingga is also currently (2011) a member of the Moro Islamic Liberation Front (MILF) Peace Panel engaged in a peace talks with the Philippine government.

- Institute for Autonomy and Governance. <http://www.iag.org.ph>.

Established in 2001, the Institute for Autonomy and Governance, Inc. seeks to provide research, training and technical assistance to promote meaningful autonomy and governance in the southern Philippines. It publishes a quarterly (*Autonomy and Peace Review*) and various articles on the Autonomous Region for Muslim Mindanao, the ongoing peace process, and related issues on Mindanao. Perhaps, this is the only journal dedicated to the study of the Muslim Filipinos and their political struggle, the peace process, identity issues, Mindanao indigenous peoples, and other related topics. It is an important resource for scholars who want to keep abreast with events on such topics found in one central location or site.

- Kalilintad, Moro Human Rights Center. <http://kalilintad.tripod.com>.

“Kalilintad was originally the website of the Moro Human Rights Center's official publication. After having been up on the internet for quite sometime, it received many visitors. Partner organizations of the MHRC realized the importance of having a website and saw it as a viable medium in disseminating information. Since most of them did not have a website of their own and since they all shared common activities and information, it was agreed in a consultation meeting that Kalilintad should be transformed into a common website for Moro issues and the struggle for self-determination.” The partner members consist of Christian and Muslim-initiated grassroots organizations in Mindanao.

- Mercado, Fr. Eliseo “Jun”. <http://blogs.gmanews.tv/jun-mercado>.

Bapa Mercado, as he is known in various circles in Mindanao, is a long-time resident of Cotabato, was once president of Notre Dame University, served as an officer of the Southern Philippine Council for Peace and Development (SPCPD) under Nur Misuari, and an avid peace advocate. He writes extensively on the peace process and administers a chatgroup on the internet, kusogmindanaw@yahoo.com.

- Mindanao Commission on Women (MCW). <http://www.mindanaowomen.org/mcw>.

MCW was established in 2001 as an NGO by Mindanao women leaders. Its mission is to influence public policy and public opinion. It advocates for a Mindanao peace and development agenda from a women’s perspective.

- Mindanao Economic Development Council (MEDCo). <http://www.medco.gov.ph/medcoweb/home.asp>.

Dubbed as the “Malacañang of the south,” Medco is the policy arm of the government for Mindanao affairs, projects and issues related to the conflict and peace process. Medco recently published *Mindanao 2020: Peace and Development Framework* through the Mindanao Development Authority (MinDA). *Mindanao 2020* shall serve as Mindanao's peace and development blue-print in the next twenty years. Medco also publishes various information, such as the geographic profiles of six Mindanao regions, business activities and investments in Mindanao, BIMP-EAGA, status of local and foreign-supported developmental projects, and many more. The name of this agency has since changed to Mindanao Development Authority or MINDA.

- Mindanao Peacebuilding Institute. <http://www.mpiasia.net/>

Based in Davao City, Mindanao Peacebuilding Institute conducts peace education training with the help of local and international facilitators. According to its website – “The Mindanao Peacebuilding Institute (MPI) is an Asian training institute grounded in the Mindanao, Philippines context using models developed and adapted for and by Asians. MPI is a resource for peacebuilders: providing skills, conducting research, and building solidarity within the Conflict Transformation Framework. *“MPI creates a space where peacebuilders meet in mind, heart and spirit to keep abreast of the challenges which the issues of peace and justice present. In a professional and personal way, MPI, through its programs, offers opportunities by which the journey of peace becomes real in the lives of peacebuilders and their communities.”*

In 2012, MPI conducted a 3-week training for 125 participants, about half of whom came from other countries. See report in - http://www.mpiasia.net/index.php?option=com_jdownloads&Itemid=0&view=finish&cid=3&catid=5&m=0.

- Mindanao Peaceweavers. <http://www.mindanaopeaceweavers.org>.

“Mindanao Peaceweavers (MPW) is a convergence of peace advocates in Mindanao. It was conceived during the ‘Peace in MindaNOW Conference’ held in Apo View Hotel, Davao City on May 13-15, 2003, and convened by seven (7) peace groups that coalesced in the spirit of cooperation, complementation and concerted action towards a common advocacy peace platform. It currently represents the broadest network of peace constituency in Mindanao cutting across NGOs, academe, religious, human rights groups, peoples organizations and grassroots communities in advancing a peaceful resolution of the conflict in Mindanao.

“It envisions to promote unity, information-sharing and coordination among peace advocates in the areas of humanitarian protection, peace and human rights advocacy, peace talks and ceasefire monitoring, and peacebuilding. It seeks to engage government and revolutionary armed groups in the formal peace talks, implement civilian-led ceasefire monitoring and broaden the peace constituency. The Mindanao Peaceweavers’ launch pad in pursuing joint-coordinated peace advocacy was the campaign calling for a Bilateral Ceasefire between the Government of the Republic of the Philippines (GRP) and the Moro Islamic Liberation Front (MILF).

“The Mindanao Peaceweavers (MPW) hopes to develop and strengthen a critical mass of peace constituency who will consciously demand peace and human security as a matter of policy for Mindanao. Its goal is the formation of a peace movement where Bangsamoro, Indigenous People and Christian Settler communities, civic organizations, academic institutions, women, youth and religious sectors converge towards dialogue, unity and peaceful resolution of the conflict in Mindanao.”

- Mindanao Peoples Caucus. <http://mpc.org.ph>.

According to its website, the Mindanao Peoples Caucus (MPC) is: “... a grassroots network of Indigenous Peoples, Bangsamoro and Christian communities and leaders who have common vision for peace in Mindanao. MPC is known to have stood up for the struggle to finally resolve the age-old armed conflict in Mindanao through a negotiated political settlement that contains the essentials acceptable to both negotiating parties and that addresses the historical oppression and forced marginalization of the native inhabitants and indigenous peoples of this island.”

- The Moro Chronicles. <http://www.tchronicles.com>.

The Moro Chronicles features news, including articles on the history of the Bangsamoro people and related issues. Interesting articles by Lanang Ali, Maulana Bobby Alonto, and others are found here on updates about the current peace process.

- Moro Islamic Liberation Front (MILF). <http://www.luwaran.com>.

This is the site of the MILF, founded by Salamat Hashim (deceased). The MILF claims to speak for the Philippine Muslims, also called as Bangsamoros. It features news and updates on the current peace talks with the government. According to its website, the “MILF is the largest and

now most influential Islamic movement in the southern islands of Philippines. It has embarked on peace negotiation with the Government of the Republic of the Philippines with the facilitation of the Government of Malaysia since 2001.”

- Moro National Liberation Front (MNLF). <http://www.mnlfnet.com>; also <http://www.facebook.com/pages/Moro-National-Liberation-Front/73231527640>.

This is a new site of the MNLF, founded by Nur Misuari. The MNLF speaks for the Philippine Muslims. The administrator of its site claims that “The Moro National Liberation Front (MNLF) is a political front in the Philippines. It is accredited by the Organization of the Islamic Conference, which allows it to represent Moros with an observer status. Currently, the group is the ruling party of the Autonomous Region of Muslim Mindanao (ARMM).”

- Moro Law Blogspot. <http://morolaw.blogspot.com>.

This blog is created and maintained by Bangsamoro Center for Law and Policy, Cotabato City. It features some articles on the Mindanao conflict and the ongoing peace process (see Zainuddin Malang, Ishak Mastura, etc.).

- Macarambon, Jr., Moslemen, “Moro Herald.” <http://www.moroherald.com>.

Owner of this blog describes himself as: “I am an academic engaged in security and terrorism research. After spending 15 years of teaching, I have decided to concentrate on "think-tank" activities to make a difference and make a dent in the universe.”

- Philippine Council for Islam and Democracy. <http://pcid.org.ph>.

The [Philippine Council for Islam and Democracy \(PCID\)](http://pcid.org.ph) is a non-partisan, non-governmental organization dedicated to the study of Islamic and democratic political thought and the search for a peaceful solution to the conflicts affecting the Muslim communities of Mindanao. The current president is Ms. Amina Rasul. PCID also carries some publications on the Muslims, a lecture series, a monthly newsletter, and opinions published in national dailies.

- Ranao Council, Inc. <http://www.ranaocouncil.com>.

This website is operated and maintained by the officers and members of the Ranao Council from Marawi City and Lanao del Sur. The Ranao Council (RC) is an organization of Muslims dedicated to noble and honest endeavors for the advancement and well being of the Muslims in the Philippines, more particularly the Maranaos. Many of the members are faculty from Mindanao State University in Marawi City, as well as Muslim professionals from the Philippines and abroad. It carries articles, features, and news not only about Muslim Mindanao but also on events in the Middle East.

- Sultan of Sulu. <http://www.royalsulu.com>.

The banner carries the title “Website of Sultan Muhammad Fuad Abdulla Kiram I, the Sultan of Sulu & the Sultan of Sabah.” This site contains a genealogical record of Sultan Kiram, the 35th sultan of Sulu and Sabah, and other information such as the Sabah issue, agreement with MNLF chair Nur Misuari, fake claimants to the sultanate throne, the issuance of ID cards in Sabah for Philippine Muslims, etc. This website, however, is in contrast with another website (<http://www.sulusultan.com>) that has almost identical content, and is charged by the administrator

of www.royalsulu.com as “fake.” Readers are left to their own discretion to determine the authenticity of either site.

- Yonip – The Philippine Peace & Sovereignty Website. <http://www.yonip.com>.

This site is established and managed by Roland Simbulan of the University of the Philippines. Yonip (the reverse of *Pinoy*) stands for “Yes, Observe National Independence & Peace” and is now on its tenth year of service to the Filipino cyber community and global users. Yonip features many articles on the Bangsamoro struggle, including a recently published book on Mindanao (by Bobby Tuazon, *The Moro Reader: History and Contemporary Struggles of the Bangsamoro People*).

B. Online Newspapers in Mindanao

- Iligan.ph (Iligan City). <http://www.iligan.ph>.
- The Mindanao Cross (Cotabato City). <http://www.mindanaocross.net>.

One of the oldest local dailies in circulation today. It hit the streets on February 6, 1948, and now goes online. It is presently the longest running Catholic newspaper in the Philippines.

- Mindanao Daily (Cagayan de Oro City). <http://mindanaodaily.com/>
- Mindanao Examiner (Zamboanga City). <http://mindanaoexaminer.com>.
- Mindanao News (Davao City). <http://www.mindanews.com>.

This local paper has received an award (2010) from Ateneo de Davao University for excellence in reportage. Noted writers from Mindanao have published their works here, as well as in national dailies (e.g., *Philippine Daily Inquirer*) in Manila. Among the regular contributors are Carol Arguillas, Patricio Diaz, Gail Ilagan, Macario Tiu, Jesus Dureza, and many others.

- Mindanao Times (Davao). <http://www.mindanaotimes.net/>
- Muslim Mindanao (for Journalists and Other Communicators). http://www.muslimmindanao.ph/Islam_phil_directory.html.
- News-Local (Covers eight Mindanao cities). <http://www.news-local.net>.
- Pagadian City (News from Pagadian City). <http://www.pagadian.org>.
- Philippine Daily Inquirer (Manila), “Mindanao Peace Process,” <http://www.inquirer.net/specialreports/mindanaopeaceprocess>.
- Zamboanga Times (Zamboanga City). <http://www.zambotimes.com>.

VI. OTHERS (INTERVIEWS/BIOGRAPHIES/DICTIONARIES)

- “An Interview with Wahab Guialal,” Published in *Philippines International Review*, Pilot Issue, Winter 1997-1998. <http://philsol.nl/pir/Wahab-97p.htm>. This article is no longer available though the website still exists.

Mr. Guialal speaks of Moro land ownership as based on the Islamic faith and concept of stewardship, “which means everyone is just a trustee of the land. Therefore, a Muslim should not be bound by any legal proceedings or document to claim ownership...”

- Asia Source. “Interview with Thomas McKenna.” http://www.asiasource.org/news/special_reports/philippine.cfm; also see <http://www.islamawareness.net/Asia/Philippines/mckenna.html>.

McKenna points out the basis of Philippine Muslim nationalist movement that emerged due to the encouragement of the American colonial policies on Mindanao. He also analyses the growth of anti-colonial sentiments of the Muslims that spawned the secessionist movement of the 1970s, and the current fighting (as of June 2000) between the MILF and the government that may erupt into another deadly war.

- Bauzon, Kenneth E. “Searching for Peace in the Southern Philippines: A Conversation with Nur Misuari, Abridged, Edited and Annotated,” in Bobby M. Tuazon, (ed.). *The Moro Reader: History and Contemporary Struggles of the Bangsamoro People*. Quezon City: Center for People Empowerment in Governance (CenPeg), 2008. Full text is available at: <http://www.yonip.com/archives/BANGSAMORO/MORO%20READER%20History%20and%20Contemporary%20Struggles%20of%20the%20Bangsamoro%20People.pdf>.

This occasion is one of the rare moments where Nur Misuari discloses his private thoughts on the Moro front that he led in the 1970s. The author of this article tells us more.

- Berkeley Center. “A Discussion with Amina Rasul-Bernardo, Lead Convenor, Philippine Council for Islam and Democracy,” July 7-8, 2010. Berkeley Center for Religion, Peace & World Affairs, Georgetown University. <http://berkeleycenter.georgetown.edu/interviews/a-discussion-with-amina-rasul-bernardo-lead-convenor-philippine-council-for-islam-and-democracy>.

This interview was part of a July 7-8, 2010 symposium on “Women, Religion and Peace,” organized by the Berkeley Center, WFDD, and United States Institute of Peace. Ms. Rasul gives an outline of her involvement in promoting the welfare of Muslim women in the Philippines and making them active in peace work in Mindanao.

- “Chavacano Dictionary Online,” <http://www.zamboanga.com/chavacano>.
- Conciliation Resources. “A View from the MILF: Interview with Mohagher Iqbal,” April 1999, <http://www.c-r.org/our-work/accord/philippines-mindanao/mohagher-iqbal-interview.php>.

Iqbal, a ranking official of the MILF central committee, talks about the “right to self-determination” as consisting of three elements, namely: 1) Islam is our way of life; 2) we should be governed according to the teachings of Islam; and 3) self-governance — we do not want to be governed by outsiders. He also says that “If the MILF enters into a peace agreement with the Philippine government, there will be three major points where we differ [from the MNLF]: 1) Difference in approach: Under the MNLF peace agreement, Misuari gave so much emphasis to

foreign participation, i.e. the involvement of the OIC. In our case, though we welcome the OIC and other Muslim states, we can pursue peace talks on our own because we emphasise internal factors; 2) Different political approach, especially on the question of territory. MNLF asked for 14 provinces and 10 cities. [The] MILF does not give so much emphasis on autonomy. It seeks to establish an independent Islamic Government in areas where Muslims are predominant; 3) On plans to develop and uplift the living conditions of the Muslims: projects for the development of Muslims, Highlanders and Christians were conceptualized only after the signing of the agreement. Under the MILF, we are already involving them with some livelihood and development projects in order to uplift their living conditions even before we have entered into an agreement with the GRP. This is because we give more importance to self-reliance, to internal factors rather than external ones, especially aid.”

- Conciliation Resources. “Lumads and the peace process: interview with Ramon Moaming,” <http://www.c-r.org/our-work/accord/philippines-mindanao/ramon-moaming-interview.php>.

Ramon Moaming, Executive Director of the Lumad Development Center (LDC) and also the Vice Mayor of Upi (2010), is an indigenous Teduray. Moaming laments the 1996 Peace Agreement and the 1997 ceasefire agreement with the MILF as not addressing the Lumad’s right to self-determination. He argues that “indigenous peoples are being exploited and disempowered just the same. They are still marginalized. There have been no changes, whatever the agreements with the Moro groups.”

- Coronel, Sheila S. “Nur Misuari,” February 2, 2006. <http://pcij.org/stories/nur-misuari>.

Granted a three-hour interview, the author gives a rare peek into the life of a Moro revolutionary, Nur Misuari, and describes the controversy surrounding the career of this man who led the Moro National Liberation Front to a protracted war since the early 1970s until 1996. Persuaded to run unopposed as governor of the Autonomous Region for Muslim Mindanao (ARMM), he ended up running to the hills again in 2001 and later spent time as a prisoner for charges of rebellion. Here, Misuari pooh poohs the current peace talks between the government and the Moro Islamic Liberation Front, which he says will bring more problems to Mindanao, and that the MILF is a “Marcos creation” to divide the Muslims. He also claims, according to Coronel, being promised a P45 billion “Mini-Marshall Plan” to rehabilitate the Moro areas but did not receive a single cent during the first year of implementing the 1996 Peace Agreement in the ARMM.

- Corvera, Ann Bernadette S. “Parouk Hussin Dreams of a United Bangsamoro: Can the Good Doctor Resuscitate the ARMM?” www.philstar.com, February 7, 2002.

During this interview, Parouk Hussin, governor of the ARMM who succeeded Nur Misuari, reveals his thoughts on how to unite the fragmented Bangsamoro, in particular as suggested by the rift between the MNLF and MILF. He expressed optimism in his stewardship of the ARMM under President Gloria Macapagal Arroyo, and of the renewed support of the international community for the success of the ARMM, despite its problems inherited from previous administrations. He puts premium on resolving the problem on peace and order, because stability, he says, is the key to his vision for the ARMM.

- Gluckman, Ron. “The Revolutionary has room service.” *Asiaweek*, 1997. <http://www.gluckman.com/NurMisuari.html>.

In his flush Manila Hyatt hotel room, Gluckman interviews Nur Misuari a year after a landmark peace pact in the Philippines. In the subtitle of this article is enshrined this phrase: “dirt-poor Mindanao still awaits the dividends promised by Nur Misuari, its guerrilla general-turned-governor.” Here, Gluckman details the grandiose plans of a former revolutionary who dreams of a peaceful, prosperous Mindanao. [Editor’s note: Nur Misuari was elected governor of the Autonomous Region for Muslim Mindanao in 1996. Before he completed his stint, he was charged with rebellion and hid in Malaysia, which turned him over to the Philippine government for trial. He was later pardoned by Philippine president Gloria Macapagal Arroyo.]

- “Hadji Butu Abdul Bagui,”
http://www.senate.gov.ph/senators/former_senators/hadji_butu.htm.

A brief biographical sketch of Hadji Butu, minister of the Sultan of Sulu during the American occupation of Mindanao. He also served as Senator (1919-1934) and supported President Manuel L. Quezon in promoting Philippine independence among the Muslims.

- Hassan, Irene U., Seymour A. Ashley & Mary L. Ashley. *Tausug-English Dictionary*. Summer Institute of Linguistics, 1994, 2nd ed.
http://www-01.sil.org/asia/philippines/tausug_engl_dict.html.

Contains orthography, alphabetization, grammar notes, and eight appendices on birds and flying insects,, fish and swimming creatures, seashells and seaweeds, nonflying animals, plants, parts of the body, kinds of confections and diseases.

- Islam Online. “Interview with Abhoud Syed M. Lingga,” by Kazi Mahmood,
http://www.islamonline.net/servlet/Satellite?c=Article_C&pagename=Zone-English-Muslim_Affairs%2FMAELayout&cid=1156077761166.

During this interview, Lingga, the Executive Director of the Institute of Bangsamoro Studies, and currently (2011) a member of the Moro Islamic Liberation Front panel, discusses the leadership problems with the Autonomous Region for Muslim Mindanao, the relationship between the MNLF and the MILF, and what he thinks ails the Bangsamoro people. He proposes a referendum to be conducted under the auspices of the United Nations similar to that of East Timor to resolve the impasse.

- “Michael O. Mastura: Historian and Peace Negotiator,” in *Seeing the Eagle for the Forests*, <ftp://ftp.fao.org/docrep/fao/010/ai413e/ai413e12.pdf>.

This article focuses on the significance of environmental protection for the eagle, and features two personalities: Anabelle Plantilla, Executive Director of Haribon, and Datu Michael Mastura, lawyer and currently (2011) member of the Moro Islamic Liberation Front peace panel.

“Datu Michael ‘Mike’ Mastura is a noted lawyer, lecturer, and author from Magindanaw and earned his Bachelor of Arts and Bachelor of Law degrees from Notre Dame University in Cotabato City, and his Master of Law degree from the University of the Philippines. He is a member of the peace negotiating panel for the Moro Islamic Liberation Front (MILF) in the ongoing peace talks with the Philippine government. .. Datu Mastura gives us a story centered around the mouth of the Pulangi as it has cut its way across Mindanao. He talks of its flooding and the life of the river, the history of the people and the land. He is focused on the importance of the law; he says that this is about land ownership and until this is settled, along with

administrative autonomy, their people cannot go forward, and their forests and resources will be poorly governed.”

- “Online Maranao Dictionary.” <http://tamano.info/glossary>.

“This online (Maranao) dictionary has more than 19,000 entries. One can search either English or Maranao words, and in few seconds, the result will display with the searched word highlighted with **YELLOW** background. The corresponding English word will display in **RED** bold letters and it's Maranao meaning will display below it.”

- Rauhala, Emily. “Osama is Dead, but ‘Bin Ladenism’ Endures in Southeast Asia,” Interview with Maria Ressa, May 10, 2011. <http://globalspin.blogs.time.com/2011/05/10/osama-is-dead-but-bin-ladenism-endures-in-southeast-asia/?xid=rss-topstories>.

“Just over a week after U.S. forces killed Osama bin Laden, pundits seem keen to tout the end of ‘Bin Ladenism,’ too. The mastermind of the 9/11 attacks ‘lived long enough to see so many young Arabs repudiate his ideology,’ so observed by *Times* correspondent Thomas Friedman. Although many rightly celebrate the ‘Arab Spring,’ it seems early to discount Bin Laden's enduring influence. Will his death, in Abbottabad, Pakistan, stop the spread of his ideas in, say, the Philippines or Indonesia? Rauhala asked Filipino journalist Maria Ressa, an expert on radical Islam in Southeast Asia, about Bin Laden's legacy in Southeast Asia. Read more: <http://globalspin.blogs.time.com/2011/05/10/osama-is-dead-but-bin-ladenism-endures-in-southeast-asia/#ixzz1M4czq68l>.

- Samarajiwa, Sesha. “Asian separatist movements : A comparative study of the Tamil Eelamists in Sri Lanka and the Moros of the Philippines,” MA Thesis, University of Hong Kong, 1997. <http://repository.hku.hk/bitstream/10722/40435/1/FullText.pdf>.

In this comparative study of secessionist movements, the author raises the questions: “What are the causes that lead to ethnic cleavages and cataclysmic eruptions? Why do ethnic minorities desire autonomy? Scholars who have studied the phenomenon have proposed various theories: primordial sentiments involving religion, race, language, relative deprivation, power disparity between a majority and a minority, and the paradox of resurgent nationalism amidst rapid globalization.” She goes on to say that the “causes of such divisions and the dynamics of secession are as varied as the polyglot of ethnic communities that call Asia home. Yet, one factor is common: the perceived disparity of power relations between a dominant and subordinate group, usually, but not as a rule, involving a dominant majority and a minority, and the real or perceived deprivations emanating from these inequalities.”

- Silva, Joey. “Fr. Eliseo ‘Jun’ Mercado, OMI,” 2002. <http://www.scribd.com/doc/6662631/Fr-Jun-Mercado>.

This is a case study of Fr. Eliseo Mercado, peace advocate and administrator of *Kusog Mindanaw*, a forum for discussion of various issues related to peace and development in Mindanao and Sulu, and former president of Notre Dame University, Cotabato City. The material is produced in cooperation with the Institute of Asian Management, Manila and Synergos Institute, New York. *Kusog Mindanaw* was founded in 1994 and as of 2002 had sponsored 16 roundtable conferences on Mindanao and the peace process. Silva also discusses here a brief history of the Mindanao conflict, the Moro National Liberation Front, the tri-people

concept, and Fr. Mercado's role in bringing about unity and reconciliation between Muslims and Christians in the southern Philippines.

- Son, Johanna. "Muslim Unrest 'A Political Problem in Religious Garb,'" Oct. 2, 2009. <http://www.ipsnews.net/news.asp?idnews=48688>.

This is an interview conducted by the author with Nasser Marohomsalic, convenor of the Philippine Council for Islam and Democracy, also a former member of the Philippine Human Rights Commission. Here, Marohomsalic speaks candidly in this interview about the struggle of Filipino Muslims, one that he calls a political problem with "religious undertones". Among the factors that complicate the issue are a lack of understanding of the 'Bangsa Moro' (Moro or Muslim people) identity by the majority of 92 million Filipinos, a lack of priority by national government and corruption among some of the Muslim community's own leaders, says Marohomsalic.

- Zahir, Sheik Abu. "The Moro Jihad," Interview with Hashim Salamat, Chief, Moro Islamic Liberation Front, available at <http://www.fas.org/irp/world/para/docs/ph1.htm>. [This article was published in the 23rd issue of *Nida'ul Islam* magazine (<http://www.islam.org.au>), April - May 1998].

In this interview, Hashim Salamat discusses the Bangsamoro *jihad* in the past against the Spanish (1521-1898), the Americans (1898-1946), and the present *jihad* against the Philippine 'crusade' (1970 up to the time of interview). He said that "The demand (objective) of the "Moro Islamic Liberation Front" is precisely no less than *Independent* (sovereign) *Moro Islamic State*.... Unless the would-be Moro sovereign Islamic State is established, no real economic development is expected." Salamat also spells the difference between the MILF and the MNLF, saying that the latter is "inclined to secularism. ..the MNLF recognizes the Philippine constitution and works under the Philippine government, while the MILF believes in the Islamic concept of state and government, and fights against the Philippine government." Shortly before his death in 2003 at the age of 61, the MILF leader said that he had "planted the seeds of jihad" in the hearts of the Bangsamoro people.