INTERFAITH RELATIONS ON MINDANAO

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The year 2000 is drawing near and there is an increasing desire for better relations among people of different nations, continents, regions, cultures, creeds and traditions. This a condition that is not only desirable, but necessary in achieving a holistic approach to problems that confront us today as members of the world community.

It is an awareness of the fact that people of diverse cultural origins and different religious beliefs need to and can establish bonds of peaceful relations. Faced with difficulties, which contemporary developments have brought upon human societies more pervasive and intense than at any other age, and the willingness to overcome them for a brighter future, many human beings now firmly believe that we and our societies all are interdependent on one another. The need to create human linkages and to conduct dialogue are indispensable courses of action, if the global problem of intercultural conflicts is to be effectively and peacefully resolved. In this light I will present my topic, "Interfaith Relations on Mindanao," giving special attention on Muslim-Christian relations on Mindanao.

Muslim-Christian Encounters in the Philippines:
A Painful History

"Moro" was the name given to the Muslims in the Philippines by the Spanish colonizers when they came in the 16th century. This term expressed the derision and scorn of the Spaniards against the people and a religion that for centuries had dominated their Christian country. Ironically, however, this derogatory label is now being used by Muslims in the Philippines as a proud term of identity to unify the different Islamic tribes in fighting for their aspirations vis-a-vis present realities.

For almost three centuries, the Muslim in the Philippines were the religious majority group, if we consider that the islamization of the archipelago began in 1380 when the guru and sufi missionary Karim Al-Makhdum arrived in Tubig Indangan in Simunul, Tawi-Tawi. It is indeed a rather exceptional case in the history of islamization where a Muslim majority group becomes a minority in a given country and situation. We know that the majority of the Filipinos today are Christians (85% Catholics) in an estimated population of more than 60 million. About four million are Muslims, concentrated mainly in the Southern part of the country. The wide gap in population distribution is only reflective of the deeper and far more serious rift between Christians and Muslims at almost every level of human relations.

The challenge for Muslims and Christians today is to recognize the religious and socio-cultural differences imposed by history so as to build better relations based on respect of such differences; and to stress the commonalities which the two religious traditions have very much to share. The Papal message for the year 1989 on the World Day of Peace is very inspiring: "To build Peace, respect minority."

The focus on Islam in the Philippines offers us a colorful and interesting history of different groups of people who have embraced Islam in their distinct ways. When we speak of Muslims or the "Moros" in the Philippines we are referring to their

particular groupings: Maranaos, Maguindanaos, Tausugs, Samals, Yakans, Sangils, Badjaos, Jama Mapuns, Kalibugans, Melubuganons, Palawanis, Iranuns, and Katagans. The first four tribes (Maranaos, Maguindanaos, Tausugs, and Samals) represent 94 percent of the total Muslim population in the country. They are the groups better known for their history, literature and the arts. In their resistance to foreign aggressions, they are also well known for their military capabilities to launch formal attacks against Spaniards and Americans aside from putting up effective defenses.

Although there is a growing effort on the part of the present government to unite people of different cultures and religions in the country, there is still a strong tendency towards a polarization of orientation, religious or otherwise. They greatly affects the development of Muslim-Christian relations in the Philippines. It is noticeable that Muslims are more inclined towards forging closer ties with Islamic countries, and are keen on events as well as major developments in the Islamic world more than on national affairs. Whereas Christian Filipinos, including the government, are largely more comfortable with affairs in the Western hemisphere and with keeping closer ties with it, especially with the United States and its allies. This is understandable in the light of the Philippines' "heritage of past colonizations."

In 1972, the beginning of Martial Law saw Muslim aspirations on the rise with the organization of revolutionary movements. Foremost of these was the Moro National Liberation Front (MNLF) which later gained international recognition. The increasing violence and injustices against the people and the minorities at that time had caused great concern in the Islamic world. What made the horror of the Martial Law regime completely frightening was the spontaneous mushrooming of fanatic groups from both sides. The issue of Muslim-Christian conflict was the cry of the decade for the seventies. It is not clear whether this wound has been healed amidst the lull of fighting at present. Nonetheless, the problem generated national

and international attention and some measures were taken to address the situation.

The Tripoli Agreement signed on December 23, 1976 between the Philippine government and the MNLF under the auspices of the organization of Islamic Conference (OIC) through a special Quadripartite Committee (composed of Libya, Saudi Arabia, Somalia and Senegal) brought hope to both Muslim and Christian Filipinos in the war-torn land. But the ingrained suspicions and prejudices were still very much the decisive factor in countless negotiations and truces, ensuring frustrations in dialogue between the Muslim communities and Christian government. What is certain is that there is a hard lesson to learn from a conflict that has taken a toll of such magnitude on the Filipino Muslims: more than 500,000 forced to abandon their homes and land, 200,000 houses burned, 130,000 Sabah refugees, and an undisclosed number of massacres, "salvaging," disappearances, tortures, and other atrocities. All these events are convincing proof that there is a Muslim-Christian conflict in the country. Political leaders, Muslims and Christians alike, have been quick in capitalizing on this factor to paint a picture of Muslims and Christians in total war, for their own interests, whether political ambition or economic greed.

Today, the situation is still very much unstable and the issue of Muslim-Christian conflict is far from being resolved. But there is hope and confidence that the past mistakes can help the MNLF and the government find a peaceful solution. So far both MNLF and the government are at a draw. Each one is weighing its own strategies as well as points of advantage. Any attempt on either side to put one over the other could likely aggravate the delicate political balance. On the other hand, the current status of the Muslim issue can provide a useful opportunity for showing sincerity and goodwill to facilitate the process towards a more peaceful future in the country.

The recent turn of events, especially the approval in only four provinces of the Muslim Mindanano Autonomy, and disappointment of the MNLF leadership over the loss of its bid

at membership in the Organization of Islamic Conference (OIC) could be a good opportunity for dialogue since both sides will be affected by either relative success or failure. It is very clear that neither the government nor the MNLF alone, can resolve the multifarious issues, the repercussions of which affect almost every member of our society. Both the MNLF leadership and the Philippine government have a responsibility to bring to a close centuries-old animosities, and the people themselves are equally obliged to provide the necessary support, if not pressure, upon those in position to bring about its meaningful conclusion. Dialogue as a means toward resolution of conflict has to be appreciated at this point in time by the two conflicting parties in this intercultural dispute. This paper, it is hoped, will help understand the theoretical case as well as propose possible practical means to seek peaceful resolutions through dialogue.

In dialogue, both sides should be ready to compromise their respective positions or points of view as far as the basic aspirations and sense of honor of each side are respected. It is indeed a delicate matter to consider, but sincerity of intentions need to be tested by such an encounter. I have come to know friends, both Muslims and Christians, who have been fighting each other from both sides of the river. They have been fighting for almost twenty years now; yet none of them dared to find a way to cross the river. I respect their aspirations and their dreams, although I often remind them that in the long run, it is the arm of dialogue that brings peace, and not the arm of violence, which only begets an escalation of senseless sufferings.

"In the name of God" rivers of blood have been shed. We are called to envision a "Copernican Revolution." How can religions contribute towards the attainment of peace? It seems that the present appears to be the most favorable time to search for peace through the contribution of religious and cultural traditions. Science and technology have proven to be unreliable as an instrument for peace and are indeed too often made to serve the cause of war. There is a great need to rediscover the values of religious traditions, and to emphasize the positive and relevant role of inter-religious dialogue today.

Toward Interfaith Relations

A.   Intercultural Relations and Cultural Solidarity

"The meeting of religion cannot take place in neutral territory." This statement of Panikkar describes the need for authentic intercultural relations.[1] God is present in the culture of His creatures and religions offer the divine seal of God's presence. Kenneth Cragg expressed this concept beautifully as follows:

> Our first task in approaching another people, another culture, another religion, is to TAKE OFF OUR SHOES For the place we are approaching is holy. Else we may find ourselves treading on men's dreams. More serious still we may forget that God was there before our arrival.

History tells us that the normal way for one group to conquer another group or country was, and still is, to destroy the culture and the patrimony of the "enemy" and maintain aspects of them if it could be used as a means in the effort to win over the "enemy." In contrast, peace-oriented intercultural relations bring people into more complete and transcultural identity, as Thomas Merton says:

> The man who attained final integration is no longer limited by the culture in which he has grown up ... He accepts not only his own community, his own society, his own friends, his own culture, but all mankind. He does not remain bound to one set of values in such a way that he proposed them aggressively or defensively to others ... He has a unified vision and experience of the one truth shining out in all its various

manifestations, some clearer than others, some more definite and more certain than others. He does not set these partial views up in opposition to each other, but unifies them in a dialectic or an insight which is complimentary. With this view of life he is able to bring perspective, liberty and spontaneity into the lives of others. Then finally, integrated man is a peace-maker,and that is why there is such a desperate need for our leaders to become such men of insight.[2]

In the Philippine context, there is no doubt that intercultural relations and the lack of cultural solidarity between Muslims and Christians is the cause of a long history of bitter conflicts in the Mindanao-Sulu area. These conflicts were rooted in violence, injustice and prejudices.

Muhammad Ali Hasan, talking to a group of MNLF rebels in 1975, expressed the feeling that Muslims and Christians are two different peoples; they have different identities and cultures and have been educated and guided with different aspirations. The culture of the Muslims is Islamic in nature, embodying principles and beliefs completely different from what is considered as the Christian-oriented "Filipino culture." This and other similar feelings expressed by Muslim leaders seem to point out that the approach to Muslim culture and religion in the Philippines has been primarily determined by the vested interests more than by a sincere effort to peace. The vision of the government, in particular, does not seem to acknowledge the realities of a pluralistic society, or to accommodate the needs and aspirations of its Muslim citizens.

Peter G. Gowing, writing about the Moro conflict in Mindanao, had gathered several statements from both Muslims

and Christians. On the part of the Christians, there is a feeling of uneasiness about Muslim culture and religion which was expressed openly by an *"Ilaga"* [3] commander who in 1972 stated that if the Muslims in the Philippines were poor, it was because of their religion, ideology and culture. [4] This negative image has been planted in the minds of the Christian Filipinos since colonial times, as early as the Spanish conquest. When the Spaniards arrived in the Philippines, Islam had already spread to many parts of the Archipelago. Francisco de Sande, Governor General of the Spanish colonizers in 1578, on sending his first commander to Mindanao-Sulu, gave clear instructions to destroy every sign of Islam and its culture. [5]

For 320 years, the Spanish colonizers tried to destroy the Muslim religion and culture. This was the time when negative attitudes were generally planted on both sides and such antagonism remains up to now in the hearts of both Muslims Christians. Americans initiated a different approach, which they called the "policy of attraction" or "pacification campaign." General Samuel S. Summer, commander of the army in Mindanao, in 1902, expressed his viewpoint and strategy in conquering Muslims in Mindanao, saying that the differences between Muslims and Christians were obstacles to the American plan of "civilization." [6] After the American period, the Philippine government adopted the same strategies used by the Americans without any significant breakthrough in terms of intercultural relation.

B.   Survey Results on Muslim-Christian Relations in Mindanao-Sulu (see attached tabulation)

A recent survey on Muslim-Christian relation in Mindanao-Sulu provides evidence of willingness among both Muslims and Christians to seek more harmonious relations. Since the inception of the Islamo-Christian Silsilah Dialogue Movement in 1984 efforts have been done by Silsilah members to improve Muslim-Christian relationship in the Philippines, especially in

Mindanao by sharing the vision and philosophy of inter-religious dialogue. However, since 1989, we considered the possibility and the need to have a survey questionnaire focusing on Muslim-Christian relations in Mindanao-Sulu areas. Working closely with different teams of researchers formed by Silsilah members, I promoted the survey questionnaire with the following goals and methodology, that will guide us through the findings and analysis.

a. *Goals*

The specific goal of the research seeks to evaluate Muslim-Christian relations in specific areas of Mindanao and Sulu where Muslim-Christian relations present different areas of difficulties to be evaluated based on different Muslim and Christian ethnical groups with their own history and leadership that, somehow, could modify Muslim-Christian relations in different areas of Mindanao-Sulu.

b. *Methodology*

The specific research methods employed in this survey-questionnaire include:

A critical analysis on Muslim-Christian relations in specific areas of Mindanao-Sulu. Administering to students and teachers of selected schools in Zamboanga City, Tawi-Tawi, Cotabato and Marawi. Areas where the major ethnical Muslim groups are well represented.

A critical reflection of the attitude of Muslim-Christian students who represent the new generation and the new expectations of society in different inter-cultural and religious areas of Mindanao-Sulu.

c.   Findings and Analysis

1. Inter-religious and Social Problems

Generally, sixty percent (60%) of the respondents in Bongao, Tawi-Tawi, are partially experiencing problems in their areas in terms of their relationships with people of other religions. Among those who are having problems related to Muslim-Christian relations, 45% find their relationship with people of the other religion a problem at the religious level, 33% consider it very much of a problems, and only 22% do not find any problem at this particular level. On the other hand, almost all the respondents in Marawi City feel that Muslim-Christian relations are very much a problem. In Cotabato City, 80% of the respondents face problems in their relation with people of other faith. However, in the areas observed in Zamboanga City, the study reveals that most of the respondents do not experience problems at their religious level. But it is important to note that Muslim and Christian students "do not talk very much about religion largely because they cannot agree..," as one respondent stated.

Difference in religion also strains the personal relations of the majority of the respondents in Bongao. Fifty-one percent (51%) of them find it a problem to personally relate with people of the other religion. Similarly, in Cotabato City, majority of the respondents (84%) also face problems in their personal relations with people of the other religion. The same experience is evident in Marawi City. Although in Zamboanga City, personal relations do not seem to be problematic compared to other areas, my observations reveal that there are only a few notable deep friendships between Muslims and Christians.

The respondents feel that Muslim-Christian political relations in Bongao is not very much a problem. Dominated mostly by Tausugs, Samals, and Jama Mapuns who comprise 90% of the population therein, political leadership revolves mostly on these tribes. Cotabato City, on the other hand, has a different experience. The majority (76%) contends that the political

aspects of Muslim-Christian relations is not free from problems. In Marawi City, 65% of the respondents agree that in the political level, there are problems that persists in Muslim-Christian relations. And in Zamboanga City, the respondents believe that Muslims and Christians are polarized politically and this becomes evident when election time comes.

Relative to the socio-cultural level of Muslim-Christian relations there are problems in Bongao, Tawi-tawi. Problems are also evident in Cotabato City, Marawi City and in Zamboanga City. Thus, the first section of the survey findings illustrate the pervasive problems of Muslim-Christian relations in Mindanao-Sulu along various dimensions.

2.   Fundamentalism

The respondents in Bongao, as well as in other areas of the study, do not agree with movements and groups in their religion that are against other religions as a way to revive religious beliefs. Neither do the respondents agree with the same movements as expressed by a significant majority, ranging from 78% to 85%.

There are various reasons why fundamentalism thrives in these areas. In Bongao, the recurrent reason that the respondents pointed out was that the growth of fundamentalism in their area was brought about by the fulfillment of the need of many for deeper religious life. On the other hand, in Cotabato City, the respondents contend that the rise of fundamentalism is associated with cultural identity. The respondents in Marawi City also cited cultural identity for the rise of fundamentalism. In Zamboanga City, the respondents looked at this phenomenon from a different angle. They saw fundamentalism as a by-product of international-political implications.

The respondents in Cotabato City (76%), Marawi City (70%), and Zamboanga City (80%), feel that there are fundamentalist groups or movements in their schools or place. However, in Bongao, 92% of the respondents answered in the

negative. This is largely because as observed, fundamentalist groups or movements in this area do not usually go public and confer only among its members. Those who feel the presence of fundamentalist groups are affected. They become insecure and unable to move freely as a consequence of the presence of fundamentalist groups or movements.

3.   Perceptions

A majority of the respondents in their respective areas partially know some commonalities and differences between Islam and Christianity. The commonalities they cited are basically general. In contrast, the differences possess specific characteristics, namely, two different faiths, manner of prayer, and names of God among others. The majority in the different areas rated charity as the top virtue admired by Muslims in Christianity. The Christians admire most the way Muslims pray. What Muslim and Christian respondents dislike with one another are as follows:

1. Muslim respondents dislike it very much when Christians eat what is *haram* (taboo) to Islam;

2. Christian respondents dislike it very much when Muslims isolate themselves;

3. Both dislike it very much when they express suspicion towards one another.

4.   Relation

A majority of the respondents in Bongao (98%), in Cotabato City (80%), Marawi City (70%), and Zamboanga City (92%) believe it is important to have harmonious relationship between Muslims and Christians largely because this is one way for both Muslims and Christians to be friends and help one another. Harmonious and peaceful Muslim-Christian relations seem to contribute both to material development of their areas

and to provide new opportunities for both communities to reach greater heights as one people.

Generally, government efforts to initiate peace talks with secessionist groups in Mindanao are looked at by the majority of the respondents in the area of study as a mere political strategy and are devoid of sincerity. Conversely, majority of the respondents also said that the MNLF/Reformist movements do not really contribute to peace and order in the region.

5.   Commitment

Almost all the respondents (97%) in Bongao, Marawi, Cotabato and Zamboanga City are interested in building Muslim-Christian relations. The major reason behind such desire is that Muslims and Christians should live together peacefully and that there is a need to reconcile. Forty percent (40%) of the respondents like to live with people of other religious affiliations. The willingness, as the study reflects, to build Muslim-Christian relations and to live together are clear signs, in spite of the obstacles encountered, that there is still hope.

C.   Hope for the Future: Personal Involvement and Inter-religious Dialogue

Each one of us can share his or her personal effort for a better interfaith relations in Mindanao and probably we could discover a new history of "goodwill," in spite of the many dark moments of Muslim-Christian relations in Mindanao. It is time to talk more about the positive aspects of Muslim-Christian relations in Mindanao. I give my little contribution presenting briefly my personal experience and my perception of inter-religious dialogue.

As an active participant observer in the Muslim-Christian conflict in Southern Philippines often experiencing tragical and

violent episodes, I reflected deeply on issues of both violence and non-violence, active harmony and dialogue and constantly wondering about how a long-lasting peaceful resolution of the conflicts might come about.

I will never forget the days and nights I spent in the forests or along the seashore, talking with young MNLF rebels and commanders about violence and non-violence. That was the time when I became involved in a peaceful negotiation with a group of MNLF rebels in Siocon [7] in the areas of Zamboanga del Norte, where I was assigned as a missionary from 1977 to 1981. I was requested to negotiate a peaceful turnover of their arms to the military because they regarded me with high respect and trust as a friend.

I listened to their, accounts, problems and the tales and accounts of violence that were in their hearts and minds for generations. They, too, had their aspirations in life, which they were ready to die for. With their emotions reflected in their, they shared the horror of their experiences, as they witnessed the killing of their relatives or the massacres of their families. Many of them bore in their hearts the seal of violence from the first year of their lives, and which continued to shape their experiences as they grew up.

The only way I could share my love and concern for the rebels at that time was to live with them and speak of my own experience to prove that it was possible to find a peaceful solution to a situation of violence with the arm of non-violence.

Many times I slept on bamboo floors or simply on the sand by the seashore under an open sky or a roof of coconut leaves. That was what the rebels and I had for shelter, hiding ourselves from the eyes of the military. Many times I asked myself: "Why am I here?" I was not one of them. I did not believe in violence and yet the small shelter of coconut leaves were always full of firearms. I found the answer to this question only in my faith and in my dream to see the day when the land would be in peace,

place where Muslims and Christians could live together in harmony through profound inter-religious dialogue.

Inter-religious dialogue brings us closer to the mystery of God. Creation is the "reality" that comes from the loving power of God who enters into dialogue with His people. The universe was created in perfect harmony, but the harmony was broken and human beings started to suffer. To the question "why?" no one can give a proper answer. It remains a mystery. Some answers came, one by one, in different moments of history, as a result of the wisdom of human beings or through the special inspiration that reveals the presence of God in life. These inspirations "move" people to work along a path of faith through different religions. Great religions and religions of tribal groups are expressions of the deep desire to understand God's mystery and the need for the people to reach out to His presence in the world.

One may say that inter-religious dialogue is a "new" reality, while others say that it is a part of the "old" reality.. Both points of view are right if we consider that human beings have always experienced God's presence in their lives. Entering the mystery of God's dialogue is like entering into the mystery if life itself. Dialogue in fact offers new realities and new challenges just as life does. Men and women in different parts of the world and in different moments in history have been able to emphasize some aspects of God's dialogue according to their needs and expectations. Today we are called to approach different religions with great sensitivity and openness to find God in each one of them. The history of dialogue is the "dialogue of salvation" that links people of all nations and religions. [8]

In my view the divine dialogue and the answers of His people are a mystery where there is neither a "new" nor "old" dialogue, but a different dialogue that follows different religious experiences. This is also true for some particular experiences recorded in the Holy Books where the quest of God and the response of His creatures raise the question: What is God

doing in the life of the people? How is loving presence felt in suffering and death? There is no way to give pre-conceived answer to all the problems, but we need to face them with hope, in dialogue and solidarity with all as one "people of God" looking for harmony in the world and working together to make this aspiration a reality.

God is giving us a new understanding of dialogue, different from the past. It is a deeper dialogue that involves our inner life. We bear the responsibility of listening to the signs of dialogue today with open mind and heart, that we may discover the concept of dialogue anew. Islam and Christianity have always inspired men and women to "surrender" to God and find in faith the meaning of life in the world. Islam today is viewed by some Christians as a threat to Christianity, while Christianity for the Muslims is seen as an obstacle to Islam. Is it possible to bring about a change of attitude and to discover in the two religions a way of "life in dialogue," working together for a new harmony in the world?

Indeed we need to consider the stages of "dialogue" in Islam and Christianity and accept the differences as well as the expectations. This concept is different from the concept of studying the common elements of faith or differences in religion. It is rather a reflection on the 'stand' of two religious communities in approaching inter-religious dialogue. The study of these faiths and religious traditions is a step in this process of "dialogue" but it is not enough. For example we can believe in the same article of faith that "God is One," but we still have problems in explaining His nature.

The Muslim says: "In the name of God, most Gracious, most Merciful." and the Christian says: "In the name of the Father, the Son and the Holy Spirit." The two quotations are enough to point that we need to be in dialogue and understand each others faith in the unity and love of God.

Often Christians overemphasize the fact that Muslims are very "slow" in the process of inter-religious dialogue without

considering the fact that in terms of time the history of Islam is like the history of Christianity of six centuries ago when the concept of "dialogue" was very different from now. As a matter of fact, Muslims since the beginning have developed a different concept of dialogue and they have been practicing "dialogue" since the rise of Islam. "Dialogue" in Islam is a form of religious tolerance and accommodation of other religious traditions and is embodied in the Qur'an itself. In short, Muslims do not take conscious effort at dialogue because this, to them, is virtually taken for granted.

The respect for the journey of each group and person must begin now to ensure that this painful process will bring Muslims and Christians in the future into a stage of dialogue where they can understand and love each other, with the feeling that they are really brothers and sisters who belong to different religions, united by the mysterious plan of God's love. This understanding of inter-religious dialogue encourages us to start the Islamo-Christian Silsilah Dialogue Movement in 1984.

Recommendations

Drawing upon the insights and findings of this paper, the following recommendations may be made with respect to inter-religious dialogue among Christians and Muslims in the Philippines:

1. There is an urgent need to face with a new spirit and dynamism the issue on Muslim-Christian dialogue in the Philippines, and on inter-religious dialogue in general:

2. It is vital to develop a spiritual motivation for inter-religious dialogue in order to overcome the common limited understanding of dialogue as a "strategy";

3. It is essential to read the signs of dialogue in personal and social events and to create a new spirit of dialogue in which

analysis, events and cultural implications are harmonized and motivated by the need for a life in dialogue;

4. Muslims and Christians should be encouraged to live a life in dialogue on the basis of their own religions. This will result in an inner transformation that will make dialogue as a way of life, a moving factor in achieving peace through active harmony;

5. Muslims and Christians should review their methods of education, and the leaders should encourage followers of their religions to understand that dialogue is not against the Muslim Da'wah or the Christian Mission, but it is simply a part of their faith commitment.

6. The presence of different cultures and languages in the Philippines should find a proper social venue in cultural solidarity and provide a way of life where pluralism of cultures and languages can be harmonized in the respect for all as human beings.

NOTES

1.   R. Pannikar. *Trinity and World Religion*, Bangalore: CISRS, (1970), p. 43, quoted M.M. Tohomas, *Risking Christ's Sake*, Genera: WCC, p. 30.

2.   Thomas Merton, *Final Integration: Toward Monastic Therapy in Contemplation in a World of Action*, New York: 1973, pp. 225-226.

3.   *Iqra* (1/2 January 1975), p. 6.

4.   Ilaga, an outlaw group that was founded by a certain "Tutpek" (sometimes called "toothpick") composed mostly of

Visayans who trace their origin in Iloilo, hence, they are basically Ilongos (Ilaga in Ilongo means "rat"). It was initailly organized to counteract the attacks of the Moro natives of Mindanao who wanted to drive out the Christian settlers from what they claimed was their ancestral lands. When the MNLF insurgency flared up in the early 70's, they were used by the military to conduct "counter-insurgency" attacks against the Muslim populace. The Ilagas have been indentified as responsible for the many raids and massacres on Muslim villages.

5.   Peter G. gowing, "The Moro Rebellion: Why and Wherefore?," Conference paper prepared for the University of Manila, Aug. 21-25, 1978. rep Christian-Muslim Relation, No. 3, UK, Selly Oak Colleges, September 1979.

6.   Balir and Robertson, *The Philippine Islands 1493-1898*, IV, pp. 174-181.

7.   *Annual Report of Major General George W. David*, Manila: 1903, p. 261.

8.   Siocon, a municipality of Zamboanga del Norte under the dioces of Dipolog with a population of 60% Muslims and 10% Subanon.

APPENDIX

Survey Results on Muslim-Christian Relations in Mindanao-Sulu

A. Tabulation of the Socio-Demographic Profile

Frequency Table for Age

AGE CLASS	FREQUENCY	PERCENTILE
19-24	346	63%
25-30	63	11%
31-35	61	11%
36-40	75	14%
41-45	5	1%
46-50		
51-55		

Frequency Table for Civil Status vs. Spouse's Religion

CIVIL STATUS	FREQUENCY		SR	PER	NSR	PER
Single	359	65%				
Married	186	34%	167	90%	19	10%
Widowed	5	1%				
Divorced/Separated						

Frequency Table for Ethnic Grouping

ETHNIC GROUPING	FREQUENCY	PERCENTILE
Zamboangeño	222	40%
Samal	61	11%
Tausug	133	26%
Jama Mapun	46	8%
Maranao	44	8%
Maguindanao	18	3%
Cebuano	26	5%
Yakan		

Frequency Table for Educational Attainment

EDUCATIONAL ATTAINMENT	FREQUENCY	PERCENTILE
Formal	400	100%
Non-formal		

Frequency Table for Occupation

OCCUPATION	FREQUENCY	PERCENTILE
Student	239	43%
Employee	161	29%
Government	136	24%
Non-Government	25	4%

Frequency Table for Religion

RELIGION	FREQUENCY	PERCENTILE
Islam	342	41%
Sunni	85	10%
Shi'ite		
Christianity	208	25%
Catholic	193	23%
Protestant	15	2%

Frequency Table for Nationality

NATIONALITY	FREQUENCY	PERCENTILE
Filipino	350	
Foreigner		

Place of Origin Frequency Table

PLACE OF ORIGIN	FREQUENCY	PERCENTILE
Tawi-Tawi	193	35%
Sulu	144	26%
Cebu	120	22%
Zamboanga Provinces	93	17%

SOCIO-CULTURAL LEVEL	FREQUENCY	PERCENTILE
Very much a problem	222	40%
A problem	198	36%
Not a problem	130	24%

Table 2:   Can you check some of the reasons for real or possible problems on Muslim-Christian relation?

REAL/POSSIBLE PROBLEMS	FREQUENCY	PERCENTILE
Influence of religious leaders	206	37%
Influence of political leaders	136	25%
Economic conditions	38	7%
Cultural differences	170	31%

Table 3:   Do you have a problem in your place/school on Muslim-Christian relation?

RESPONSE	FREQUENCY	PERCENTILE
YES	300	55%
NO	243	44%
NO COMMENT	7	1%

Table 4: What are the problems or prejudices that you have in building good relation with members of the other religion?

PREJUDICES/BIASES	FREQUENCY	PERCENTILE
No trust	158	29%
Inferiority	47	9%
Superiority	28	5%
Fear to be converted	228	41%
Fear of my community	66	12%

B. Fundamentalism

Table 5. Some movements and groups in your religion are against other religions thinking this is proper to revive their religious beliefs. How do you consider them?

CONSIDERATION	FREQUENCY	PERCENTILE
Positively	80	15%
Negatively	470	85%

Table 6.   The same attitude we see in the other religion. Are you happy with these attitude?

RESPONSE	FREQUENCY	PERCENTILE
YES	31	9%
NO	499	91%

Table 7.   Why is fundamentalism encouraged in Islam and Christianity by some sectors now more than before?

REASONS	FREQUENCY	PERCENTILE
International Political Implications	95	17%
The need of many for deeper religious life	144	21%
A re-awakening of one's religion	125	23%
For security reasons	216	39%

Table 8.   Are there fundamentalists in your place/school?

RESPONSE	FREQUENCY	PERCENTILE
YES	205	37%
NO	325	59%

What group?

Tablig

C.   Perception

Table 10. Are you aware of the commonality and the difference between Islam and Christianity?

RESPONSE	FREQUENCY	PERCENTILE
YES	145	26%
NO	101	18%
PARTIALLY	304	51%

COMMONALITIES:

1.   Both religion worship God
2.   Teach only what is good and to do good always
3.   Both guide men

DIFFERENCES:

1. Basically different religions
2. Difference in who is God-name
3. Religious practices

Table 11. What do you admire most in the other religion?

```
=================================================
      ADMIRATION      FREQUENCY      PERCENTILE
=================================================

      Prayer            151              27%
      Charity           203              37%
      Openness          109              20%
      Others             87              16%
=================================================
```

Table 12. What don't you like most in the culture of the other religion?

```
===================================================
DISLIKES IN CULTURE FREQUENCY        PERCENTILE
===================================================

They are suspicious          125         22%
They isolate themselves      102         19%
They eat forbidden foods     209         38%
They take alcoholic drinks    67         12%
Others                        49          9%
===================================================
```

Table 13. Are your religious leaders
encouraging you to build better
relations with other religions?

RESPONSE	FREQUENCY	PERCENTILE
YES	77	22%
NO	58	17%
PARTIALLY	215	61%
IF YES, HOW?		
IF NO, WHY?		

D. Relation

Table 14. Do you think it is important to
have a harmonious relationship
between Muslims and Christians?

RESPONSE	FREQUENCY	PERCENTILE
YES	499	42%
NO	46	8%
IF YES, WHY?		
IF NO, WHY?		

Table 15. Do you have any idea on how to
build a harmonious relationship?

RESPONSE	FREQUENCY	PERCENTILE
YES	233	42%
NO	317	58%
HOW?		

Table 16. How do you look at government
efforts of building Muslim-
Christian relations?

PERCEPTION	FREQUENCY	PERCENTILE
Sincere	73	13%
Not Sincere	190	35%
Political Strategy	287	52%

Table 17. What do you think about MNLF/MILF
Movements, do they help for better
'relations between Muslims and
Christians?

RESPONSE	FREQUENCY	PERCENTILE
YES	93	17%
NO	93	17%
PARTIALLY	374	68%
ARE THEY?		
Sincere	259	47%
No	54	10%
Others	237	43%

E. Commitment

Table 18. Are you interested in building
better Muslim-Christian relation?

RESPONSE	FREQUENCY	PERCENTILE
YES	501	91%
NO	12	2%
PARTIALLY	37	7%

Table 19. How do you like to live with people other than your religion?

RESPONSE	FREQUENCY	PERCENTILE
I like it very much	72	13%
I like it much	90	16%
I like it	132	24%
I do not like it	17	3%
I do not like it very much.	12	2%
No idea at all	227	41%

Table 20. Do you have any suggestions?

RESPONSE	FREQUENCY	PERCENTILE
YES	214	39%
NO	336	61%