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Editor's Notes

9/11/2001. As footages of the plane-crash attacks on the World Trade Center were flashed on our TV screens, we witnessed how the vibrant city of New York was suddenly enveloped by dark clouds of death and destruction. The incident struck fear and terror in the whole world and stirred the realization that if some Muslim extremist groups could inflict harm on the most powerful country in the world, they could, without a doubt, easily do it elsewhere. We, Filipinos, know this, for a fact. We have had our own share of terror in the hands of the Abu Sayyaf.

In tragedies like these, it is natural for the media to focus their attention on the victims. But it is saddening to think that amid all the upheaval, less is being said and reported on its grave impact on the many innocent Muslims whose lives have been adversely affected by the 9/11 tragedy. A clear example is the harsh experience of many Muslims with racial profiling in many airports, subways, and borders. In reality, however, there are countless other forms of bias and discrimination—big and small—that Muslims are facing. These acts of discrimination have actually existed in many non-Muslim countries for centuries but have intensified after 9/11.

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The bias against Muslims: A creeping perception*

Would you be willing to have a Muslim in your house as boarder? Or hire a Muslim woman as househelp or a Muslim man as worker in your company? How about living near a Muslim community?

These were some of the questions in a survey done by pollster Pulse Asia in March 2005 to find out if non-Muslim Filipinos are biased against Muslims. Commissioned by the Human Development Network (HDN), a project of the United Nations Development Programme (UNDP) that advances the concept of sustainable human development through research and advocacy, Pulse Asia revealed the survey's results in an article titled "Ulat ng Bayan." It is included in the latest issue of the *Philippine Human Development Report (PHDR)*, a series of publication that includes short research papers done by experts in various fields of discipline concerning human development.

It was during the research and consultation workshops in preparation for the 2005 PHDR that an alarming picture of apparent discrimination against Muslims emerged. People recounted personal experiences and anecdotes about how Muslims were shut out of jobs and study opportunities, ignored in public places, or greeted with patronizing, shocked comments about how come they are so "good" even though they "are Muslims." Some representative stories of ignorance, prejudice, and misrepresentation are enumerated in this article.

Decent, law-abiding Muslims often bear with discrimination in business and employment. Some Muslims in Metro Manila also said they are often

* Condensed by Ms. Toby Monsod for the 2005 Philippine Human Development Report from Pulse Asia Inc.'s "Ulat ng Bayan Survey (March 3-15, 2005): Final Report for the Human Development Network." This also appears as Appendix 1.1 in the 2005 PHDR. Ms. Barbara Gualvez of PIDS made a slight recast of said article for this DRN issue.

targets of police operations for crimes such as illegal drugs and terrorism.

Thus, the HDN decided to verify this emerging perception with the survey.

How the survey was done

In March 2005, Pulse Asia interviewed some 1,200 Filipino adults face-to-face and asked them 16 questions. Four dealt with “proximity” and focused on whether a respondent is willing to have a male Muslim for a boarder in his/her home, hire a female Muslim as domestic help, hire a male Muslim as worker, or live near a Muslim community.

Five questions (“personal traits” questions) dealt with perceived personal traits of Muslims relating to industry, honesty, peaceful disposition, trustworthiness, and fanaticism.

Another five questions (“stereotype” questions) looked at stereotypical images of Muslims. Specifically, respondents were asked if they agree with statements that say Muslims are oppressive to women, prone to run amok, hate non-Muslims, are terrorists or extremists, and do not consider themselves as Filipinos.

The 15th question asked for the respondent’s source of information on Muslims and the last question asked the respondent to name a group that she/he associates with the word “terrorism.”

Findings

Attitudes to proximity to Muslims

“I have a second cousin who is a successful businessman in Metro Manila. He sells expensive vehicles, married to a Christian. But just to get hired there, he had to change his Muslim name of Namamental to Mark Anthony.”

Dr. Jamail A. Kamlian, Vice-Chancellor for Research and Extension of the MSU-Iligan Institute of Technology in Iligan City, was turned down when he tried to buy a lot in Frontiera Subdivision, Cagayan de Oro City,

after the sellers who made the offer to his Catholic wife found out she is married to a Muslim.

Asked to choose between two persons with roughly the same qualifications, but with one having a Christian name and the other having a Muslim-sounding name, slightly less than half of the Filipino adults interviewed said that either person will do (male boarder, 47%; female domestic helper, 46%; male worker, 44%). About the same percentages chose the person with the Christian name (male boarder, 42%; female domestic helper, 40%; male worker, 46%). Interestingly, less than 10 percent chose the person with the Muslim-sounding name (male boarder, 3%; female domestic helper, 7%; male worker, 4%).

Higher percentages of Mindanaoans opted for the male boarder (54%) or male worker (57%) with the Christian name compared to those from other geographic areas. However, the percentage of Mindanaoans preferring the female domestic help with the Christian name (49%) was essentially the same as those for other geographic areas.

Those from Luzon appeared to be the most indifferent to choosing between someone with a Muslim-sounding name and one with a Christian name. At least half of the adults in Luzon (50-54%) indicated that either person will do in each of the three situations presented to them.

But it also appears that preference for the person with a Christian name increases with age. Greater percentages of those aged 55 years or over tend to choose the person with a Christian name (male boarder, 50% to 58%; female domestic help, 48% to 53%) than those below 35 years old (male boarder, 32% to 40%; female domestic help, 31% to 33%).

A different pattern is observed in the responses to the question on choice of residence. A choice between a residence with cheaper rent but located near a Muslim community and another with higher rent but far from a Muslim community reveals

that nearly the same percentage chose the residence with lower rent (37%) as one with higher rent (40%). Only about one in five (22%) indicated that either option will do.

More than half of those from the National Capital Region (NCR) (57%) and the ABC economic spectrum (59%) opted for the residence with higher rent but far from a Muslim community. Not surprisingly, nearly half of the poorest class E (49%) opted for the residence with lower rent. NCR residents are the least indifferent to choosing between the two options (12% vs 22% to 24% for other geographic areas).

Capacity to pay as well as the actual possibility that the respondent will face such a situation (in the case of NCR respondents) appear to exert a greater influence on the responses to the residence question than to the other questions.

Personal traits of Muslims

"I earn more than P20,000 and a member of my staff earns P14,000. When we both applied for a loan, hers was approved, mine was rejected. I asked the INCOR management, 'Why are you doing this, when in fact, I am the one signing because as her department head, I am her collateral?'"

An official once signed a contract with a manager of a softdrink company in General Santos City. The manager met the college dean of education and he said, "You know I met your chancellor, and it's the first time I met a public official who's not crooked. But I find that hard to accept because he's a Muslim, and how come he's not corrupt?"

Possibly because less than 15 percent of them have had direct dealings with Muslims, the majority of the respondents (56% to 64%) exhibited indecision insofar as personal traits that best describe Muslims are concerned. Indecision is seen highest in Luzon (67% to 76%) and lowest in Mindanao (37% to 40%).

It appears that a plurality, if not a majority of Filipinos, would rather not convey any



negative impression they may have of Muslims. This is evident from their responses to the next set of questions that deal with possible stereotypes of Muslims where, unlike this set on personality traits, respondents are forced to choose from among two options or to refuse to provide an answer.

Muslim stereotypes

A high-ranking official of a prestigious Mindanao university related: "I was once part of a batch picked to undergo training in Australia. I was told my name was erased, but the phrase Moro Nationalist could be read clearly beside it."

Another professor narrated: "My colleague was invited by the UN to present a paper at a UN forum on indigenous peoples in New York. He was barred entry in California because his name is [Muslim-sounding]."

The use of the headscarf has also provoked discrimination.

"I used to wear my veil. I always brought my laptop with me and I was always stopped at airports and asked to open my laptop. Once I tried asking a male colleague to bring my laptop, and no one asked him to open it."

"My husband and I were waiting for a taxi in Manila and no one would stop. My

Visayans tend to have a more negative view of Muslims than those from other geographic regions...Those from the NCR, on the other hand, tend to have a less negative view of Muslims

husband told me to remove my veil. So I had to take off my veil simply because we could not ride a taxi.”

A majority of Filipinos think that Muslims are probably more prone to run amok (55%) although probably not oppressive to women (59%). A plurality believe that Muslims are probably terrorists or extremists (47%) and that they probably consider themselves as Filipinos (49%). There are equal percentages (44%) of those who believe that Muslims probably secretly hate all non-Muslims and those who do not.

Both images of running amok and being terrorists or extremists connote violence; yet, majority of the respondents did not choose “being violent” as descriptive of Muslims in answering the section on personality traits. This may be an indication that many respondents have reservations about revealing their biases, i.e., given a choice (as in the preceding set of questions), respondents would choose the option representing the middle ground. An alternative explanation is that the probes on personal traits can be answered with detachment on the respondent’s part, as these do not require him/her to imagine the Muslim in relation to other members of society, particularly to himself/herself. The probes on the stereotypes, on the other hand, imply a relation between the Muslim and other members of society, the respondent included. The respondent thus becomes more involved and less indifferent when responding to the probes on stereotypes.

Visayans tend to have a more negative view of Muslims than those from other geographic regions. A 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.

Those from the NCR, on the other hand, tend to have a less negative view of Muslims. The majority (55% to 63%) think that Muslims probably do not follow four of the negative stereotypes. However, 53 percent of those from the NCR think that Muslims are probably prone to run amok. Interestingly, a majority of Mindanaoans tend to believe Muslims are not oppressive to women (58%) and regard themselves as Filipinos (57%), but appear to regard Muslims as violent. A majority of those from Mindanao agree that Muslims are probably terrorists and/or extremists (56%) and are prone to run amok (54%).

Sources of information about Muslims

Respondents were allowed to name as many sources of information on Muslims as they had. Only 14 percent could cite their own experience with Muslims. Twenty percent got information from friends, and eight percent cited relatives in Mindanao and the Middle East. Television is the main source of information of the majority (78%), followed by radio (44%) and newspapers (29%).

Even among Mindanaoans, direct contact with Muslims is limited. Only 28 percent of the Mindanaoans cite their own experience as source. Essentially the same percentage (31%) obtains information from friends while less than 20 percent have relatives as their source.

Groups associated with terrorism

The Abu Sayyaf (30%) and Muslims (27%) are the most oft-cited groups associated with the word “terrorism.” Larger percentages of NCR respondents (42%) and those in urban areas (36%), compared to their counterparts in other geographic regions (24% to 29%) and in rural areas (22%), cite the Abu Sayyaf.

About one in five (19%) Filipinos cannot name a group they associate with terrorism.

There are more of this category in the rural areas especially among the elderly and those with at most an elementary education. Many of these people are likely not even aware of or are unfamiliar with the phenomenon or issue of terrorism.

Indices of anti-Muslim bias

Given the high indecision levels of the responses to the questions on personal traits, these responses were excluded from the construction of the anti-Muslim bias indices. Only the responses to the proximity and stereotype probes were included.

Description of the indices

To measure anti-Muslim bias, the researchers cited several indices. These are:

Index 1 is based on the responses to the “proximity” questions. A respondent gets a point for each Christian name chosen or for choosing the residence that is far from a Muslim community. Respondents who score at least three points (out of a possible total of four) are tagged as having anti-Muslim bias.

Index 2 is a modification of the first and is based only on the responses to the first three proximity questions (considered in view of the fact that responses to the probe on choosing a residence appear to have been influenced by capacity to pay). A respondent gets a point for each Christian name chosen. Respondents who obtain at least two points (out of a possible total of three) are marked as having an anti-Muslim bias.

Index 3 is based on the responses to the “stereotype” questions. A respondent gets a point each time the negative stereotype is chosen. Respondents who score at least three points (out of a possible total of five) are tagged as having an anti-Muslim bias.

Index 4 is based on the responses to the “proximity” and “stereotype” questions, that is, it is a combination of Indices 1 and 3. A respondent obtaining at least five points (out of a possible total of nine) is marked as having an anti-Muslim bias.

Index 5 is a combination of Indices 2 and 3. A respondent obtaining at least five points (out of a possible total of eight) from the first three proximity questions and the stereotype questions is tagged as having an anti-Muslim bias.

Index 6 is a combination of Indices 1 and 3 but doubles the weight of the proximity responses. A respondent obtaining at least seven points (out of a possible total of 13) is tagged as having an anti-Muslim bias.

One justification for doubling the weights for the proximity responses is that a person can be more liberal in outlook when reacting to the stereotypes, but may exercise greater caution in her/his preferences when proximity is involved. Thus, the responses to the proximity question may be more reflective of his/her true attitude toward Muslims.

Possible disadvantages of the indices

Indices 1 and 2 (“proximity-based” indices) may yield underestimates, since the questions allow the respondent to choose the “politically correct” option “either of the two.”

Index 3, on the other hand, may be statistically biased since the respondent is forced to choose between the two alternatives, short of refusing to answer. The direction of the bias, if any, in *Index 3* is not clear.

Profile of those with anti-Muslim bias

Results for the six indices indicate that from 33 percent to 44 percent of Filipino adults have an anti-Muslim bias, with a larger percentage of Visayans (50% to 67%) exhibiting bias if the Indices 3, 4, 5 and 6 are used. The age-related pattern, wherein more of those aged 55 years or over tend to exhibit bias than those under 35 years of age, persists in Indices 1, 2 and 6.

Survey-weighted logistic regressions of the anti-Muslim bias indices were performed using sociodemographic variables and source of news as explanatory variables. Only geographic area, socioeconomic class,

and age appear to be helpful in providing a profile of those with an anti-Muslim bias. The correct classification rates are again not high, ranging from 61 to 64 percent.

Those aged 54 years or over tend to be more biased, while those aged 35 years or below tend to be less biased, whether the proximity-based indices or the stereotype-based index is used. More Visayans exhibit bias with respect to stereotypes. Based on Index 2, which excludes information on choice of residence, more Visayans and Mindanaoans emerge as biased. But the bias of many NCR adults may have been masked by the removal of the residence question from the computation of the index.

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.

Conclusions

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.¹ 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.

A majority of Mindanaoans, on the other hand, tend to believe Muslims are not oppressive to women (58%) and regard themselves as Filipinos (57%). But a majority of them also regard Muslims as violent, specifically that the latter are probably terrorists and/or extremists (56%) and are prone to run amok (54%). The logistic regression models indicate that even among those already tagged as biased, those from Mindanao are more likely to perceive Muslims as terrorists.

Those from the NCR subscribe to the stereotypes the least; a majority of them (55% to 63%) think that Muslims probably do not follow four of the negative stereotypes. However, they are more likely to exhibit bias when choosing a residence; they would opt to rent the more expensive residence that is far from a Muslim community. But because the responses to the question on residence are excluded from the computation of the anti-Muslim indices, NCR residents appear to be as less biased as those from Luzon. It seems that the question on residence provides information that the other three proximity questions do not. In view of this, these questions should therefore be retained in the computation of the index.

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. **DRN**



¹ Two reasons have been proposed to explain this. First, it may have to do with the issue of piracy before the Spanish time; the Muslims of Mindanao conquered the Visayas by means of piracy. Second, it may be because of the history of dislocation and displacement between Muslims and those from the Visayas. Many of those who had migrated to Mindanao and displaced Muslims were from the Visayas. According to a Muslim Chancellor, "practically the whole Cotabato Empire was sliced up into several parts, each part dominated by a cultural group coming from the Visayas" so "the win of the Visayans was actually the loss of the Moros in Mindanao." A politician from Panay also remarked that it was something of an obligation for Visayans to support the Ilagas.

attacks on cell phone sites occurred in areas known as strongholds of the NPA particularly in Central Luzon, Southern Tagalog, and Bicol.

Damage to these more than 20 cell phone sites would mean P200 million to P300 million for repair and rebuilding. These additional costs would negatively impact on business as well as on consumers, to whom the burden is usually passed.

The issue of the revolutionary tax collected by the NPA as mandated by their People's Revolutionary Government (PRG) has also been regarded as deterrent to the country's business growth, whether local or foreign investments. Not to forget, these "taxes" also add to the transaction costs and risks of doing business in the country and can drive away investors.

The NPA applies revolutionary taxes to enterprises and operations owned by foreign capitalists, landlords, and the like located within and near communist territories. Government projects situated within the territory of the communist group are also subject to revolutionary taxes.

There are three classifications of revolutionary taxes. The first classification is the tax collection from what rebels consider as class enemies or the exploiting and ruling class. Almost 90 percent of their total tax collection comes from this class. The workers or the allied classes belong to the second classification and give minimal and voluntary taxes. The third classification comes from the beneficiary of the agrarian revolution at a rate of 2 percent of the net income of the poor tenants who benefited from reduction of land rent. Again, the taxes they give are voluntary and seen as their support to the advancement of the revolutionary movement of which they are also a part.



<http://www.hdn.org.ph>

In the first six months of 2004, the AFP reported that some US\$740,000 revolutionary taxes were collected by the NPA from mining, agriculture, telecommunications, and transportation companies. Seized NPA documents in 2001 also showed that telecommunication companies operating in CALABARZON pay P80,000.00 to P120,000.00 per year while ice plants and poultry farms considered as medium-scale enterprises pay as much as P50,000.00 to P60,000.00 per year. During harvest season, small landowners are also taxed P10,000.00 to P20,000.00 per year. The NPA reportedly also charges 1 to 3 percent from the project budget for property development and road construction adjacent to their stronghold areas. Companies in the industrial area of Calamba to San Pedro, Laguna also give to the communist insurgents by means of union funds or percentages from collective bargaining agreements.

An additional venue for the collection of revolutionary taxes is the election period. Political candidates reportedly pay certain fees to the NPAs to be able to campaign safely in the areas they control.

Another negative impact on the country's business growth is the high level of labor unrest in the NCR and the Southern Tagalog region. The latter has long been known as an NPA stronghold where unions and strikes have apparently been infiltrated by communist insurgents.

Social front

Armed confrontations between the AFP and the NPA have left adults and children traumatized for days and months and even years with their regular day-to-day living and safety jeopardized.

One example is the series of armed conflicts from 2001 to 2003 where Mangyans, Dumagats, and other peasant families from Mindoro and Southern Tagalog region took refuge in various churches in Metro Manila because of the military operations against the NPA.

In 2004, the NPA attack on NAPOCOR's power plant in Calaca, Batangas left people living along the area fearful of their lives and safety. Many residents resorted to leave their homes for fear of being caught in the crossfire as follow-up and pursuit operations of the AFP against the NPA escalated.

Another example involves the adverse effect of the continuing armed conflicts during the rescue and relief missions of the AFP, particularly in November 2004 in Bulacan where rescue missions for the flood victims were hampered when the NPA ambushed the AFP troops.

Political arena

Years of unresolved conflicts have also had a negative impact on the government's capability to restore peace and order in the Philippines. Apart from pursuing the NPAs, the AFP is also burdened by other insurgency problems such as the Moro Islamic Liberation Front and the Abu Sayyaf. The Philippine National Police for its part is only mandated to gather information, investigate, and build criminal cases against the enemies of the state, and operate within a low budget.

Morada also said that the resumption of peace talks has been stalled by the inclusion of the Communist Party of the Philippines (CPP) in the terrorist list of the United States and Europe. While the CPP demanded from the government to have their party removed from the list, the national government insisted that the list is a sovereign act of the United States and European governments.

In addition, the resumption of the peace talks is further weakened by other factors, such as the government and military statement that connects the CPP-NPA to international terrorist groups, the violent dispersal of striking workers in Hacienda Luisita in Tarlac that also led to the death of a number of people, and the NPA attacks on soldiers who were in rescue missions for the flood victims in 2004.

...the resumption of peace talks has been stalled by the inclusion of the Communist Party of the Philippines (CPP) in the terrorist list of the United States and Europe...(But) Peace talks and negotiations are not enough to solve the country's insurgency problem...the armed conflict is not simply an issue of ideology. Poverty has always been the main cause and the main reason why many people are also lured to join or support the communist group.

What to do

Peace talks and negotiations are not enough to solve the country's insurgency problem as articulated by local government and community leaders in Rizal interviewed by Morada. They believe that the armed conflict is not simply an issue of ideology. Poverty, they said, has always been the main cause and the main reason why many people are also lured to join or support the communist group.

To address the problem, it would be beneficial to look for common points where the interest of both parties can be met. Sincerity from both sides is also crucial in this endeavor. One way of curbing insurgency may also be through addressing the needs from "below by effectively and efficiently providing services to the town population."

Private companies such as PLDT, Smart, Globe, and Aboitiz are one in saying that the government should have effective and sound policies to address the problem of insurgency and terrorism. A harmonious relationship between companies and local government units will also play an important role in safeguarding business facilities in their areas. DRN

The full text of the Philippine Human Development Report 2005 may be downloaded at http://www.hdn.org.ph/files/2005_PHDR.pdf.

The “PIDS Corner” in provincial libraries: helping to make research outputs more accessible

In consonance with its new research thrust to “Go Regional: East Asia and Local – Philippines,” the Institute has recently launched a new dissemination strategy to make the results and findings of its various research outputs more visible and accessible at the local and community levels. This is the setting up of mini-PIDS Corners in selected provincial libraries and college/university-based libraries in various areas outside of Metro Manila.

The PIDS Corner consists of a few shelves that contain the various studies and publications that the Institute has produced through the years. These are made available for free at the abovementioned libraries as possible sources of information, data and research for researchers, students, faculty and other local decisionmakers.

The new initiative is in collaboration with various provincial government units and colleges and universities in strategic areas of the country. The objective is to be able to provide reading and research materials on development-related concerns to as many readers as possible, especially in locations where there is a dearth of such materials.

In the future, aside from the materials, the PIDS also hopes to collaborate with its LGU and college/university partners on the provision of computers in the Corner wherein the PIDS website and its wealth of web resources (studies, databases, links, GIS-based socioeconomic profiles, etc.) may be easily accessed by researchers and other users.

The first PIDS Corner was launched at the Bohol Provincial Library in Tagbilaran City on July 27, 2006 [see related story]. In the

works are also the PIDS Corner at the Filipiniana section of the Silliman University in Dumaguete City, Negros Oriental, and hopefully, in the museum cum library that the Cebu Provincial Government is planning to set up sometime in the near future. DRN

PIDS and Bohol: partnership in launching the 1st PIDS Corner

In recognition of the need to make research institutions more easily available and accessible in areas outside of Metro Manila as well as to make its research outputs more visible in the provinces, the Institute has recently embarked on its latest dissemination strategy: the setting up of PIDS Corners in provincial public libraries or in college/university-based libraries outside of Metro Manila.

The first PIDS Corner was launched at the Bohol Provincial Library in Tagbilaran City on July 27, 2006 with the full support of and in collaboration with the Bohol provincial government.

The selection of Bohol’s provincial library as site was an excellent choice. After all, it was awarded as one of the Most Outstanding Libraries of the Philippines by the National

Library during the celebration of the Philippine Public Libraries Centennial Anniversary on March 9, 2000. It is very well organized and maintained by its set of librarians headed by its chief librarian, Ms. Bonifacia Cloma, and fully supported by its provincial officials. It also contains a wide selection of reading materials that cater to various sectors in the province. More importantly, it is patronized by a large reading public, with an average of 300-400 readers a day.

During the launch, Hon. Amalia Tirol, Board Member of the Province of Bohol; Atty. Tomas Abapo, Jr., Provincial Administrator; and Dr. Josef Yap, PIDS President, cut the ceremonial ribbon to signal the formal opening of the Corner. Mrs. Mariquit Oppus, Chief of Staff at the Office of the Vice-Governor, and Atty. Abapo, representing the Office of the Governor, both gave messages on behalf of the Bohol provincial government while PIDS President Dr. Yap thanked them for fully supporting the setting up of the Corner. The PIDS website resources were also presented by PIDS OIC-Vice President Mario Feranil.



The PIDS Corner at the Bohol Provincial Library. Inset: At the ribbon cutting (from left): Dr. Josef Yap, PIDS President, Hon. Amalia Tirol, Board Member of the Province of Bohol, Mrs. Mariquit Oppus, Chief of Staff at the Office of the Vice-Governor, and Atty. Tomas Abapo, Jr., Provincial Administrator.

In attendance were also the various municipal librarians from Bohol and the PIDS delegation consisting of Dr. Yap, Mr. Feranil, Director for Research Information Ms. Jennifer Liguton, Senior Research Fellow Dr. Gloria Pasadilla, Public Affairs Chief Dr. Edwin Martin, and other staff. Other guests from different government agencies and the private sector were also invited. DRN

PIDS revives its regional seminar program

After an absence of two years from the regional (local) scene due to budget constraints, the PIDS' Regional Seminar Program is back in harness. The revival of the program is in line with the Institute's new thrust to devote a substantial part of its research and research-related activities to areas that may be relevant to local governance. With its theme for this year—"Go Regional: East Asia and Local – Philippines"—the Institute embarked on its forum held outside of Metro Manila (since 2004) last July 26 on "Services Industry: Growth Driver for Economic Competitiveness." The forum was held in collaboration with the Cebu Chamber of Commerce and Industry (CCCI) at the

Casino Español de Cebu in Cebu City and had members of the Chamber; representatives from the education, business process outsourcing (BPO), and tourism services industries; members of academe and media; and government offices, among others, in attendance.

PIDS President, Dr. Josef Yap, and CCCI Vice-President, Mr. Teodoro Locson, formally opened the forum while PIDS Senior Research Fellow Dr. Gloria Pasadilla, De La Salle University Professor Dr. Andrea Santiago, and University of Asia and the Pacific Professors Ceferino and Ma. Cherry Lyn Rodolfo served

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Editor's Notes...from page 1

This *DRN* issue is an attempt to open our eyes on the sad experiences of our innocent fellow Muslim countrymen in the hope that we can help eradicate this anti-Muslim bias and promote religious and ethnic tolerance and peaceful coexistence. Admittedly, it may not be easy. The seed of animosity between Muslim Filipinos and Christian Filipinos in the South have been planted a long time ago, exacerbated by poor socioeconomic policies of the different administrations. Nonetheless, there is always a reason to hope. Mohandas Gandhi once said, "You must not lose faith in humanity. Humanity is an ocean; if a few drops of the ocean are dirty, the ocean does not become dirty." **DRN**

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to promote the use of research findings. The views and opinions expressed here are those of the authors and do not necessarily reflect those of the Institute. Inquiries regarding any of the studies contained in this publication, or any of the PIDS papers, as well as suggestions or comments are welcome. Please address all correspondence and inquiries to:

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as resource speakers on the GATS negotiation on services, the prospects of going global for the Philippine educational services sector, and the challenges for the Philippine BPO and medical tourism industries, respectively.

The PIDS web resources, including a newly developed web module on resources for local governance, was also presented by PIDS OIC-Vice President Mario Feranil, as a useful source for the research data and information needs of the Cebu Chamber members and other Region 7-based players on the various services subsectors.



After two years, PIDS made a comeback in the regions with a forum in Cebu City on July 26, 2006. The event was made possible with the support of the Cebu Chamber of Commerce and Industry (CCII). From left: CCII Vice-President Mr. Teodoro Locson; resource speakers Dr. Gloria Pasadilla of PIDS and Dr. Ginny Santiago of De La Salle University; and Dr. Josef Yap, PIDS President.

The next regional forum, which will also feature the issues and challenges in the services industry, is tentatively scheduled in the fourth quarter in Davao City. **DRN**