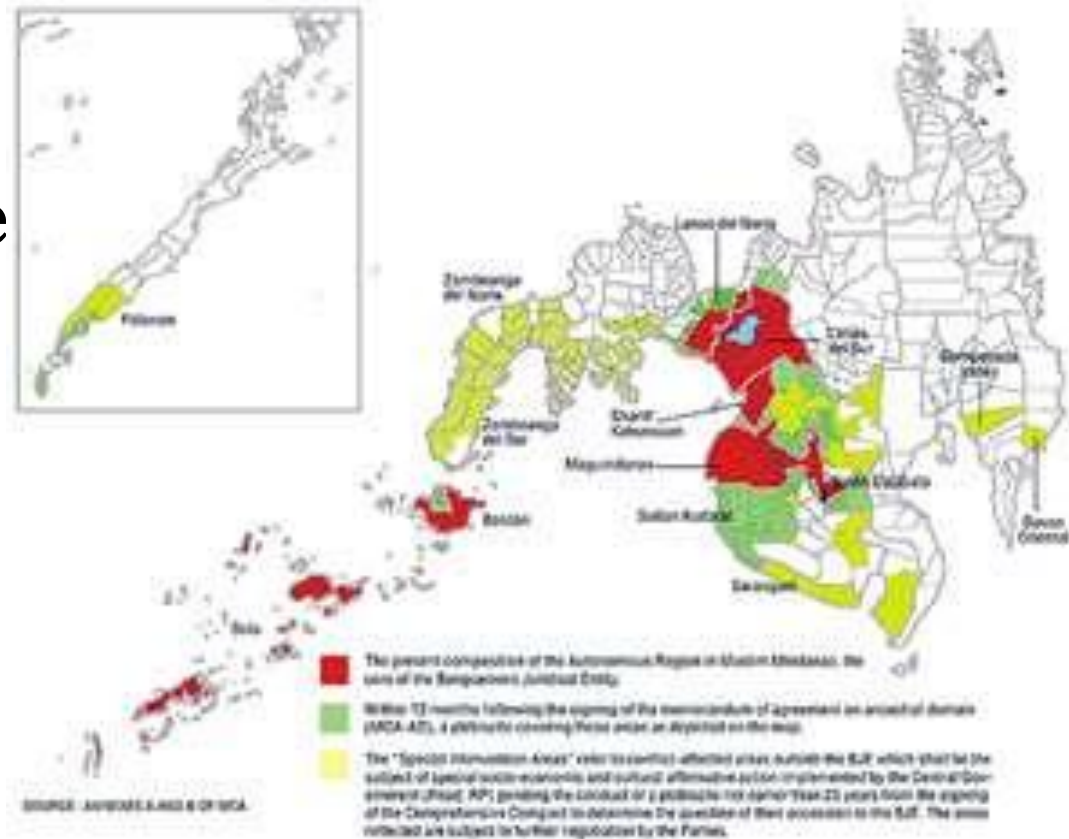




**Muslim – Christian Conflict in Mindanao
Philippines**

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The Muslim and Christian conflict in Mindanao can be compared to an active volcano, ready to erupt any time.



"Everyday life exhibits a 'constellation of delirium' that mediates the normal social relations of its subjects: 'The Negro enslaved by his inferiority, the white man enslaved by his superiority alike behave in accordance with a neurotic orientation.'" (Bhaba, 2001, p. 62.)

Bangsamoro means Muslim (Moro) nation (bangsa). The concept initially emerged in the 1960s during the early phases of Muslim rebellion against the Philippine state. Over the years, the concept of Bangsamoro has been used to signify various meanings.

The concept of Bangsamoro clustered around four wider discourses. First discourse is Bangsamoro as religion. This discourse also accomplished the social goal of excluding non-Muslim from Bangsamoro.



The second discourse is Bangsamoro as an Oppressive, Destructive and Violent Struggle. Members and supporters of Bangsamoro were represented as morally deficient, selfish, proud, and violent. Within this discourse, the Bangsamoro was constructed as a struggle that aims to oppress non-Muslims in Mindanao and appears to reinforce media portrayals of Bangsamoro people as terrorists.



The third discourse is Bangsamoro as a struggle for rights, peace, and self-determination. This discourse also further represented the Bangsamoro struggle as a defense against the violent and oppressive Philippine government. Within this discourse, members and supporters of the Bangsamoro were positioned as freedom fighters who struggle for rights and freedom. They were also positioned as peace advocates who work for the realization of peace in Mindanao and in the country.



And the fourth discourse is Bangsamoro as members of common humanity. This discourse was the view that the Bangsamoro people are just the same as other people, they therefore also need to be treated with compassion and dignity as other human beings. Also implicit in this discourse was the understanding that the Bangsamoro people are oftentimes misjudged by other people. This discourse were ascribed the right to exercise their rights and the duty to respect the rights of other people.



**Christian
children shout
for peace in
Mindanao.**



**Muslim children
prayed peace in
Mindanao**



**One country's
cry for unity.**

**We are all
Filipinos and
we belong to
one and the
same country.**



" ... it is from those who have suffered the sentence of history - subjugation, domination, diaspora, displacement - that we learn our most enduring lessons for living and thinking." (Bhaba, 2004, p.246.)

Peace advocates
are working hand
in hand with
Muslims and
Christians in
Mindanao.



“The critical hope here is that by being able to analyze the political in such a psychological way, one might be able to think strategically about how best to intervene within the life of power. Extending this idea, thirdly, one might suggest that we can put certain forms of psychology to actual political work, that we can use both the concepts and understandings of psychology, and the actual terms of psychological experience, as a means of consolidating resistance to power.” (Hook, 2005, pp. 480-481.)

In conclusion

An understanding of the meaning-making process involved in the Mindanao peace process enables us to see Bangsamoro discourses as possible spaces for intergroup dialogues for peace. A step for building a more peaceful and more just society for all.