

Anatomy Of Violence In Southern Philippines: Its Impact On Educational Reforms

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ABSTRACT: Violence is the most critical topic in the contemporary society. It shapes human lives. All societies had used defending in the context, magnitude and intensity. This is an exploratory-historical study aimed to identify factors contributing to violence. In the Southern Philippines, violence played a very crucial element in the degeneration of communities not only in the BARMM but also in the Philippine Society. Historical antecedents of SULU contributed to the emergence of violence beginning from the coming of Spanish invasion, American Policy of Attraction, and the annexation of Sulu to what is now Philippines. Factors contributed to violence in Southern Philippines were Gun Culture, Feeling Islam is under attacked and Extreme Poverty. Hence, educational Reforms in all tiers should be operationalized.

Key Terms: Violence, Gun Culture, extreme Poverty, Educational Reforms

Introduction

“All human societies socialize their members to live by common rules; human cooperation, and hence human success as a species, would not be possible otherwise. All societies have had rebellious teenagers and misfits who didn’t want to accept those rules, but in this struggle, society almost wins out by forcing inner selves to conform to external norms.” Francis Fukuyama, 2018

Understanding violence in the Southern Philippines, one needs to look at the historical antecedent of a peculiar society. Sulu, the island group near northeast Borneo, was home to the first sultanate and supra-barangay state in the Philippine Archipelago. Because it had organized government and a center of economic trade and commercial activities in the Southern part of the country, Sulu has entered into treaty with other foreign countries like Spain, Holland, China, France, Germany, and others. These trade relations and political developments which most historians called it as the “Golden Age” of Sulu took place prior to the coming of Spanish conquerors in 16th century. Sulu was then an organized state when Manila the capital City of the Philippines today was still a swamp area (Majul :2009; Tan: 2010: & Salleby : 1963). Sulu as a state existed more than three hundred years ahead of the birth of Philippine Republic.

Yet, today when one mentions Sulu, whose inhabitants are called Tausug, outsiders may say that it is associated with serial violence, culturally-deprived community, high rate of poverty incidence, birth place of Moro National Liberation Front, home of the Abu Sayyaf, and many more. Corollary to this, the name Sulu is bloated by the media as the epicenter of Violent Extremism. However, Fukuyama (2011) pointed out that all human societies have engaged in violence (p.85). It only differs in the

magnitude, forms, and classification and its adversarial impact or benefits to the society and its people at large.

This paper attempts to find out the following objectives:

1. Explore theoretical underpinnings of violence in a macro level of society;
2. Identify the different factors contributing to violence in the contemporary context of Sulu as perceived by Tausug Youth Leaders; and
3. Assess the impact of violence to educational reforms of Sulu.

Methodology

This was an exploratory and historical study. Focus Group Discussion was used to identify the Pull-Push Factors and drivers of Violence in Sulu. The respondents were Fifty Youth leaders of State University and College. Five different sessions were held. Ten participants comprised each session. To substantiate the findings, historical data were also culled out to fill the gap of understanding of the contributory factors to the emergence of violence.

A. Theoretical Explanations of Violence

For purposes of discussion, there are two categories of theories of violence. First, is the Macro or supra violence theory which exists the gap between State and Group, or sub-group. An example of this type is the Violence initiated by Kidnapped-for-Ransom Group in Southern Philippines specifically in the island provinces of Basilan, Sulu, and Tawi-Tawi. This type of violence poses deadly threats to human security, political and economic development of the society and may even lead to the collapse of the government. And second is the Micro or Intra-violence theory which primarily occurs within individual or between individuals. For instance, an individual who fails in the BAR examination may commit suicide because of shame and frustrations or a husband who lost millions of money betting in the casino may bit his wife or abandon his family.

Classical and Contemporary Socio-Political Theory of Violence

For Supra-violence theory, Political thinker Thomas Hobbes (1651) wrote in Leviathan (1651) that in the nature of man, there are three principal causes of quarrel. First, competition; secondly, Diffidence; thirdly, Glory. The first maketh men invade for gain; the second, for safety; and the third, for reputation. The first use violence, to make themselves masters of other men's persons, wives, children and cattle; the second, to defend them; the third, for trifles, as a word, a smile, a different opinion, and any other sign of undervalue, either direct in their persons or by reflection in their kindred, their friends, their nation, their profession or their name. Hobbes added that in every act of violence, there are three interested parties: the Aggressor, the Victim, and a Bystander. Each has a motive for violence: the aggressor to prey upon the victim, the victim to retaliate, the bystander to minimize the collateral damage from their fight. Violence between the combatants may be called war; violence by the bystander against by the combatants may be called law (Pinker, 2011)

Hobbes as cited by Acemoglu and Robinson (2019), “ If any two men desire the same thing, which nevertheless, they cannot enjoy, they become enemies; and...endeavor to destroy or subdue one another . Remarkably, just the threat of violence can be pernicious, even if you can avoid actual violence by staying home after dark, by restricting your movements, by restricting your movements and your interactions . The prospect of violence according to Hobbes has huge consequences for people’s lives. For example, “When taking a journey, he arms himself, and seeks to go well accompanied; when going to sleep. He locks his doors; when even in his house, he locks his chest (P.8).”

Moreover, The unintended consequence of the theory of Karl Marx where the proletariat may initiate drastic change to level the playing field in the given society has prompted accordingly certain group to employ critical instrument so as to gain recognition in the multi-cultural society. Moreover, to fully understand them, sociologist like Talcott Parsons and Robert Merton also advocated the so called Conflict Theory where any means of conflict regardless how it is employed as long as it necessitates change is justifiable. Unfortunately, this theory is also upheld by historical evolution of educational aims where a certain Spartan education espouses the rigidity of training in militaristic camp so as to improve the manhood of the members of the society.

In the contemporary society, typical action movies exemplify the central role of violence as a means to subdue the enemies, to massacre group of people, to rob the bank, to assassinate the president of a certain state and even to topple the government. However, violence should not be interpreted in isolation. It needs to be understood from the vantage point of network. From ancient times until today, networks is one element that strengthened the power of any group, organizations, state and societies (Fergusson:2011) From Freemason, Illuminati, and Facebook, all are using Networks to advance its power. And so to use violence as a means to discipline society, to regulate the conduct of the man and to in enforce the laws of the state, Violence needs to be intertwined with higher purpose and mechanisms for its execution.

Toffler (1990) pointed that the three sources of power symbolizes in the western contemporary fictions are violence, wealth, and knowledge...Altogether, they can form an interactive system. Under certain conditions each can be converted into the other. A gun (violence) can get you money or can force secret information from the lips of a victim. Money (wealth) can buy you information or a gun. Information (knowledge) can be used to increase either the money available to you or to multiply the force at your command. Unfortunately, imaginative features of the movie are now transformed and actualized not only by the youth but also by the adults. If violence is a powerful force shaping human lives and societies, Toffler is right when he said, “no one doubts that violence – embodied in a mugger’s switch-blade or a nuclear missile – can yield awesome results. The shadow of violence or force embedded in the law, stands behind every act of government, in the end every government relies on soldiers and police to enforce its will. This ever-present and necessary threat of official violence in society helps keep the system operating, making ordinary business contracts enforceable, reducing crimes, providing machinery for the peaceful settlement of disputes. In the paradoxical scenes, it is

veiled threat of violence that helps make daily life and society non-violent (Toffler, 1990:15).” The theory and narratives of Hobbes, Ferguson, Marx and Toffler belong to the first Theory of Violence.

Psycho-social and Philosophical Underpinnings of Violent Extremism

Whether individual chooses to be too much good, or too much bad, still they are called Extremist. Thus, perhaps Violent extremism was coined. In other words, they are classified under the popular labeling as Extremism. USAID (2011) defined Violent Extremism – as (1) Advocating, engaging in, preparing or otherwise supporting ideologically motivated or justified violence to further social, economic and political objectives; (2) The beliefs and actions of people who support or use ideologically motivated violence to achieve radical or extreme ideological, religious or political views that are in opposition to moderation or against the norms of society; (3) In the context of democratic societies, violent extremist groups tend to have a political program that contains many of the following elements:

- Anti-constitutional, anti-democratic, anti-pluralist, authoritarian;
- Fanatical, intolerant, non-compromising, single-minded black-or-white thinkers;
- Rejecting the rule of law while adhering to an ends-justify-means philosophy;
- Aiming to realize their goals by any means, including, when the opportunity offers itself, the use of massive political violence against opponents.

Other proponents on the theory of violence argued that violence is imbedded in human nature. These could be gleaned from the writings of James Mills and Marcus Aurelius. Curtis (1981) cited James Mill’s “Essay on Government”, ‘We may ...allow in general terms that lot of every human being is determined by his pains and pleasure, and happiness corresponds with the degree in which his pleasures are great and his pains are small. Human pains and pleasures are derived from two sources: they are produced by our fellow men or causes independent of other men...A man is never satisfied with a smaller degree if he can obtain a greater. And as there is no man whatsoever whose acts, in some degree or other, in some way or other, more immediately or more remotely, may not have some influence as means to our ends...The very principle of human nature upon which the necessity of government is founded-the propensity of one man to possess himself of the objects of desire at the cost of another – leads on, by infallible sequence, where power over a community is attained and nothing checks, not only to that degree of plunder which leaves the member the bare means of subsistence, but to that degree of cruelty which is necessary to keep existence the most intense terror.

Hicks & Hicks (2002) cited Marcus Aurelius’ “The Emperor’s Handbook”, Book II, ‘A man’s soul abuses itself in a number of ways, first and foremost by becoming, as much as it can, a cancerous growth, a foreign body in the universe. Complaining against the nature of things is a revolt against nature, which is made up of all the nature of its many parts. Second, it does violence to itself when it scorns another man, or seeks to do him harm out of anger. Third, it wrongs itself when it yields to

pleasure or pain. Fourth, when it wears a mask, and speaks or acts falsely or insincerely. Fifth, whenever its actions and efforts have no apparent purpose and cause it to operate at random and without consequence, for even the slightest act should have some end in mind. The end for all rational beings is to obey the reason and law of the one hallowed City and Republic (p.31).”

Besides, experts have laid down normative guidelines on how individuals behave as ought to in a given society. “Moralist like Kant tell us that the child should develop a sense of conscience; Psychologists like Freud prefer to call this the formation of superego; Sociologist like opts to call this as social conformity or social deviant; and religious leaders like Buddha and Confucius call it a sense of right and wrong (Papanek, 2000:155).

Well known Social-psychologist Erik M. Erikson, in his book “ Childhood and Society”, espoused that individuals will follow through the Eight Ages of Man regardless of sex, races, geography or religions. As they go through, they face crises balancing between two extremes. As such, too much right is called Maladaptation and too much bad is called Malignancy. As individuals reach the onset of youth, a period within the range of Puberty and Adolescence, they would face the crisis between Identity and Role Confusion. Considering also the physiological development of the youth, They question as to what identity they would develop or what role do they play in the construction of their lives in the society starts to emerge. However, there is only very little danger if individuals will do more good than bad, but more dangerous when they opt to do more harm as a consequence of Role confusion.

Erikson (1963) added, “The danger of this stage is role confusion. Where this is based on a strong previous doubt as to one’s sexual identity, delinquent and outright psychotic episodes are not uncommon...In most instances, however, it is the inability to settle on an occupational identity which disturbs individual young people...Young people can also be remarkably clannish, and cruel in their exclusion of all those who are “ different,” in skin or color or cultural background, in tastes and gifts, and often in such petty aspects of dress and gesture as have been temporarily selected as the signs of an in-grouper or out-grouper. It is important to understand such intolerance as a defense against a sense of identity confusion (pp.261-262). The necessity to balance the tendencies of man to go extreme is to have a strong state intervention to make every citizen loyal to the society and the government.

Violence in the Shade of Islam

Islam as a complete way of life does not use violence indiscriminately nor it commands to use terror as an instrument to govern people nor allow its Ummah to go extreme. Islam is a religion of moderation. Like any other political units in muslim countries, a political unit of Islam in Sulu is also called Dar Al Islam, “the House of Islam,” or the realm of peace. In Sulu it would be governed by Sultan, an institution defined by rightful succession to the earthly political authority. In Dar Al Islam, Al-luhaidan (2014) pointed out that there should be mutual solidarity, so that the rich assist the poor; the strong assist the weak, and so on. Likewise, a Muslim country must not attack another Muslim country. If any such attack occurs, not only should it be condemned, but the aggressive party must also be repelled if attempts at reconciliation have been made and have been unsuccessful. The Qur’an says,

“And if two factions among the believers fight, then make settlement between the two. But if one of them oppresses the other, then fight against the one that oppresses until it returns to the ordinance of Allah (SWT)... (Qur’an, 49:9). This was true during the reign of Sultanate government. Any muslim law cannot be instituted within the larger scale of society without its basic requisite – The established Islamic Government. The Government whose basis is Sharia is a condition for the institution of its basic law, i.e. the Sharia itself.

The lands beyond were Dar Al-harb, the realm of war. This second category includes that fight against Islam and the Muslims. This refers to a country persecutes its Muslim minorities or refuses to grant their rights –especially the rights of worship and ownership, or their right to teach their children Islam – or seizes their property and money. The same applies if the Muslims’ lands are expropriated and they are expelled, or if a non-muslim country attacks a muslim country unjustly, refuses to allow the message of Islam, or is a repressive country that steals the natural rights with which Allah (SWT) has endowed mankind. It is incumbent upon Muslims to boycott and fight this country on all levels unless the rulers believe that there is greater benefit for Islam and the Muslims in having a truce with this country (Al Luhaidan, 2014:45-46).

Loving the homeland is a sign of faith. Any attack to the political entity of muslim Tausug should be defended by war which is called Jihad – an obligation binding on believers to defend their faith through struggle. Jihad for Allah was only meant to fight for faith and homeland, to resist injustice and oppression, to secure the call for faith, and to disseminate peace and security (Hashim, 2000:48). “Jihad” encompassed warfare, but it was not limited to a military strategy; the term also included other means of exerting one’s full power to redeem and spread the message of Islam, such as spiritual striving glorifying the religion’s principle. Depending on the circumstances – and in various eras and regions, the relative emphasis has differed widely – the believer might fulfill Jihad “by his heart, his tongue; his hands; or by the sword (Kissenger, 2014:102)”

B. Results and Discussion

Contributory Factors to Violence in Sulu

1. Gun Culture

Recent research conducted by ENGAGE, an international NGO, stated that there is a positive correlation between Gun Culture and Acceptance of Violence. It means to say that the more people adhere to Gun Culture, the higher the possibility that they will support Violence. This study was conducted in four selected municipalities. However, the critical question is ‘what triggered to the existence of Gun Culture among people of Sulu?’ Who introduced guns to Sulu? To what purpose did people of Sulu use guns?

For centuries, Sulu province has experienced a series of war. From the early 16th Century when series of Spanish expedition reached the shorelines of Sulu, Tausug defended

themselves against any human aggressions coming from foreign invasions. This war was popularly called by most historians as Moro Wars. And not only that, in the early 20th Century, the Battle of Bud Dahu in 1906 which resulted to the massacres of hundred of natives including children and women, the Battle of Bud Talipao in 1902 and 1904, and the Battle of Bud Bagsak in 1912, such skirmishes were inflicted by the fierce fighting between Powerful Americans and the Tausug natives. Because of these grim historical antecedents, Guns as of today which were sharpened bamboo spears and bolo before form part as the Culture of Tausug.

Besides, when Jabidah Massacre took place in 1969 where several Muslims were killed catapulted to the birth of Moro National Liberation Front led by Chairman Nur Misuari, a former UP professor who until today espousing the slogan to defend the “Hula’, Bangsa, and Agama” which literally means “Country, Race and Religion”. When PD 1081 was proclaimed by President Ferdinand E. Marcos on September 21, 1972, placing the whole country under Martial Law, the natives not only Tausug but the entire minorities in Southern Philippines or those who oppose government for political reasons were forced to take arms. Bombings, killings, and looting were the order of the day. Yet, the term Violent Extremism was not yet coined. It was only after the bombing of World Trade Center on September 11, 2001, the term Violent Extremism gained foothold in the vocabulary of military, media and the civilians alike. That such any aggression beyond what is accepted within the ambit of the law or within the norm of society is considered extremism.

Historians have told us many event in the use of Guns whether as offensive or defensive machinery to protect societies and its people. Using guns to inflict violence posed by foreign invaders especially Spanish to Sulu society had some similar descriptions with what happened to Inca Empire, one of the most advanced empire in America before.

“For instance, the dramatic moment of collision in Cajamarca where the Inca emperor Atahualpa and the Spanish conquistador Francisco Pizarro at the Peruvian highland town on November 16, 1532 marks the beginning of the conquest of Spanish in the land. Inca empire was among of the most advanced society at that time in America. The captured of Atahualpa and eventually executed despite the ransom – enough gold to fill a room 22 feet long by 17 feet wide to a height of over 8 feet-was delivered, Pizarro reneged on his promise and executed Atahualpa. The tragic event that killed more than 7000 Incas warriors was decided by the imbalanced use of weapons of Spanish like guns, steels swords and armors, lances, daggers, strong sharp weapons as opposed to Incas’ stone, bronze, or wooden clubs, maces and hand axes, plus slingshots and quilted armor (Diamond, 1999:65-78).”“By 1700s, guns had replaced swords as the main weapon favoring European invaders over other nations.

2. Feeling Islam is under attacked

The study posited that when the citizen felt that Islam is under attacked, people accepted and supported violence. Islam is a religion of more than 1.8 billion people around the world. And in Southern Philippines, Tausug as a race constitutes more than 1 million people who set foot across the country but primarily occupying Sulu, Basilan, Tawi Tawi and Zamboanga Peninsula. Tausug is closely associated with Islam as a religion. This can be seen in their styles of dress, ritual prayers, morals, manners, belief system, advocacies and others.

Religion plays a significant role in any group, tribes and nations . Islam is now coming as a new identity associated that with Tausug. “Although, some people today argue that religion is primarily source of violence, conflict, and social discord. Historically , however, religion has played the opposite role: It is a source of social cohesion that permits human beings to cooperate far more widely and securely than they would if they were the simple rational and self-interested agents posited by the economists “(Fukuyama, 2011:37).

Huntington (2011) explained that Muslim in massive numbers were simultaneously turning towards Islam as a source of Identity, meaning, stability, legitimacy, development, power, and hope, hoped epitomized in the slogan “Islam is the Solution.” This process is so called Islamic Resurgence. In its extent and profundity is the latest phase in the adjustment of Islamic civilization to the West, an effort to find the solution not in Western Ideologies but in Islam (p. 99-100). This new identity as a muslim is very pervasive. Henry (2004) cited by Huntington (2011) , “a profound concern with muslim Identity and unity has been further stimulated by decolonization, demographic growth, industrialization, urbanization, and a changing international economic order.... (p.175).

However, Fukuyama (2018) explained that’s sometimes...Identity got a bad name because in this period it can be associated with an exclusive, ethnically based sense of belonging...This type of identity persecuted people who were not part of the group...The problem rests on the narrow, ethnically based, intolerant, aggressive, and deeply illiberal form...(p. 128).

Besides, the coming in of Islam in 1380 through muslim missionaries called Makdumins as a major and dominant religion that shaped the belief system of Tausug enabled them to confront the colonial assaults through wars and diplomacy to late eighteen century to the advent of American rule in 1898 (Tan, 2010:129). Though, the Tausug professing new identities, they were weakened because of the several encounters with Spanish expeditions starting in 1565 to the various battles between Tausug and American resulted to the death of thousands of Tausug. These skirmishes had been pivotal moment that awakened Tausug to continually oppose any foreign invasions. Spanish policies of annihilation for 377 years and the policy of attraction introduced by the American starting from the Treaty of Paris, a treaty between Spanish and American that ceded Sulu sultanate to American, continued to weaken the Tausug society. The only hope of Tausug is to cling to Islam as the only element in life that can save the identity as one strong race which primarily reduced to tribe in the Philippine context.

The feeling that Islam is under attacked is very critical for it may result to the launching of Jihad among Tausug or any other muslim tribes. Jihad literally refers to all forms of struggle for justice or cause. Jihad has two kinds: Jihad al-akbar (Greater Jihad) and Jihad al-asgar (Lesser Jihad). They form part of the lives of muslim Tausug. The only difference between these two types is a matter of human terms and conditions. “Hence, the first kind of Jihad pertains to the preeminence of the Jihad Fi Sabilillah (the fighting and dying for the cause in relation of Islam) in relation to contemporary conditions in Muslim Philippines which is Largely suffering from oppression and injustice in addition to serious problems and lack of development and progress (Tan, 2010:143).”

Islam took root in Sulu, Basilan and Tawi-tawi. Since its introduction into these island provinces in 13th century, Sulu was able to establish its political and economic development through organized government which was called Sultanate. Abinales and Amoroso (2017) stated that a Muslim ruler found that Islam help him build and centralized political power, which rested on three bases: material reward, coercion and spiritual power. Conversion strengthened the commercial advantages through favored access to growing muslim trade networks. Greater wealth led to more armed troops and slaves. And the third element of power was more complicated . Certain aspects of Islam - equality of all believers before God, the importance of religious officials, a body of learning external to the realm-challenged older forms of spiritual power(p.43). Accordingly, Kissenger (2014), Donoso (2013) and Tan (2010) Islam in Southern Philippines is part of the larger context of Islamization of the world as one universal religion and as one form of civilization that recognizes ethnics and multi-cultures. “Impelled by the conviction that its spread would unite and bring peace to all humanity, Islam was once a religion, a multiethnic superstate, and a new world order (Kissenger, 2014:99).” Until today, Islam is the dominant religion of more than a million of Tausug in the Philippines.

3. Extreme Poverty

Pinker (2018) and Harari (2017) pointed out that over the last century the rate of poverty of every society has reduced significantly. This was due to the convergence of factors like technology, responsive government institution, increased technical knowhow, access to internet, the rise of factory, and stability of peace and order. However, in the case of Sulu province, it is the reverse. Tausug become more trapped in abject poverty. According to Philippine Statistics Report that as of 2019, Sulu registered as one of the poorest of the poor provinces in the Philippines whose 82 percent of population live below the poverty threshold.

In the economic analysis, the vicious cycle of poverty has strong relationship with violence whose relationship is reciprocal. The higher the poverty, the higher the people become susceptible to use violence as a means of livelihood. For instance, the Kidnap for Ransom (KFR) activity is very pervasive in the country. In late 1990s, there were 21 nationals brought to Sothern Philippines. This was known as the Sipadan Kidnappings.

Tourists spending their vacation in the Island of Sipadan, Malaysia were kidnapped. Bara (2013) argued that Kidnap for Ransom is an organized crime perpetrated by the people who are victims of poverty, ignorance and disunity. In Sulu, the perpetrators of this crime are the lawless elements called *Mundu*. Most of its members are young people who are misled by self-proclaimed freedom fighters (p.96).

Violence, per se, has also adversarial effects to the economic development of the society. Sulu was then a progressive society prior to the arrival of foreign invaders. However, it degenerated to the clutches of chaos and violence and resulted to the people living in poverty. Again, Bara (2013) argued that the impact of violence has destroyed properties, social values, dispersed people from their homes, weakened the Sulu economy and further created the climate of hopelessness. Living in fear and in uncertainty may naturally weaken the spirit of people to improve their lives, to face the reality and their future...The same condition has worsened the poverty incidence in Sulu more than as before. This is the situation that created internal displaced persons, abandonment of land, and massive migration to Sabah, Malaysia and nearby places. Violence has directly or indirectly made the person poorer and poor. Today, still more people have become marginalized and vulnerable to exploitation (pp.97-98).

C. Impact of Violence on Educational Reforms of Sulu

Constitutionally, it is the mandate of the state to reform education as an answer to socio-economic problems of the people in the community. The following were suggested as venue for countering violence through education:

1. Increase access through establishment of Elementary Schools in each Barangay
The Bangsa Autonomous Region in Muslim Mindanao should prioritize education by way of establishing schools in the most depressed municipalities in the Province of Sulu. The BARMM should target the vulnerable barangays where recruitment of Kidnap-for-Ransom activity is highly practicable.

The establishment of elementary schools should be coupled with the immediate hiring of faculty members so that school system will become more functional.

2. Provision to create more Annex schools in the secondary level
Similar with elementary schools, the BARMM should allow the creation of more annex schools for the secondary level. This is strategic reform to counter violence since majority of those joining lawless groups were youth. Evidently, the higher the number of annex schools, the higher the students. As a result, more students in the school would mean less number of members in the lawless groups.
3. Offer more value-laden, attractive programs in the tertiary level

Commission on Higher Education should allow State Universities and Colleges to offer more value-laden programs. This refers to programs that have high degree of employability. More programs, more graduates, and more income to every family become the backbone of a strong society.

4. Capacitate youth sectors through leadership development

Youth play a very active role in development. Their leadership competencies should be developed across tiers of educational system. This could be done through engaging in a meaningful community projects, sending to leadership institute, and involvement in the different committees in the school system.

Conclusion

All societies had engaged in violence to regulate the conduct of individuals. Violence in Southern Philippines specifically Province of Sulu was a by-product of historical degeneration of Tausug beginning from the downfall of Sultanate form of Government through the weakening strategy of Spanish invasion , American policy of Attraction and continual conflict in the area. Factors contributed to the emergence of violence were Gun Culture, Feeling Islam is under attack, and extreme poverty were part of the resulting experience of Tausug resistance against policies inimical to the lives of the people.

The way out of violence is to strengthen the government instrumentalities through intensive educational reforms in all tiers of education by capacitating youth leaders and increasing access to schools in the vulnerable communities.

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