

1. Carolyn O. Arguillas, No One Remembers the Fall of Camp Abubakar, *CyberDyaryo.com*, 10 July 2001 (http://www.cyberdyaryo.com/features/f2001_0710_01.htm)
2. Zoher Abdool Careem, The Philippines' Terrorist Refuge. *Time Asia Magazine*, February 17, 2003 (<http://www.time.com/time/asia/magazine/article/0,13673,501030224-423565,00.html>).
3. "Madari" is the Arabic term Philippine Muslims use as the plural of "madrasa" (school). Used in English context it is anglicized with an "s."
4. "Defense, Deped to look into *madrasah*'s alleged role in breeding terrorists," *MindaNews* Vol II, No. 40, June 16, 2003
5. USAID Budget: Philippines, FY 2005 (<http://www.usaid.gov/policy/budget.cbj2005.ane.ph.html>)
6. For much of the Spanish period, Spanish forces maintained a garrison at the tip of the Zamboanga Peninsula in Mindanao. The Spanish fort commanded the channel that served as the usual sea route between the largest Muslim populations centers in Mindanao-Sulu and points north. When manned, the Spanish fort was effective at impeding external trade and the cultural exchanges that came with trade. It was the principal cause of the economic and political decline of the largest Philippine sultanate—the Cotabato Sultanate. See Thomas M. McKenna, *Muslim Rulers and Reels: Everyday Politics and Armed Separatism in the Southern Philippines* (Berkeley: University of California Press, 1998).
7. The Spaniards assigned to the unsubjected Muslim peoples of the southern sultanates the label previously bestowed on their familiar Muslim enemies from Mauritania and Morocco, "Moros" (Moors). The term "Moro" was applied categorically and pejoratively with scant attention paid to linguistic or political distinctions among various "Moro" societies. American colonizers continued the usage of "Moro" even though it had become an epithet among Christian Filipinos, denoting savages and pirates. Philippine Muslim separatists during the late 1960s appropriated the term "Moro" and transformed it into a positive symbol of collective identity-- one that denominated the citizens of their newly-imagined nation.
8. Najeeb M. Saleeby, *The Moro Problem* (Manila: Bureau of Printing). Saleeby was a Syrian-born physician, a Christian Arabic speaker who became fascinated with Philippine Muslims.
9. Ibid
10. For a thorough discussion of the various versions of autonomous regions for Philippine Muslims established by the Philippine government since 1977 see McKenna 1997.
11. Cesar Adib Majul, *The Contemporary Muslim Movement in the Philippines*. (Berkeley: Mizan Press, 1985) p. 72.
12. See McKenna 1998
13. Eder and McKenna 2004
14. 71.3 percent compared to 39.4 percent nationwide. Philippines National Statistics Office. 2000 Family Income and Expenditure Survey.
15. 2002 Maternal and Child Health Survey, Philippine National Statistics Office.
16. National Statistical Coordination Board (NSCB) (http://www.nscb.gov.ph/secstat/d_educ.asp).

17. Basic Education at a Glance, Philippine Senate Economic Planning Office, February 2005, (<http://www.senate.gov.ph/publications/AG%202005-02%20-%20Basic%20Education.pdf>).