Interfaith Dialogue & Education Toward a Culture of Peace:
A Response to the Mindanao Conflict

Foreword by:

DR. TOH SWEE HIN
Awardee, UNESCO Prize for Peace Education (2000)

November 26-29, 2007
ATENEO DE ZAMBOANGA UNIVERSITY
La Purisima Campus, Zamboanga City, Philippines

MINDANAO COMMUNITY - BASED INSTITUTE ON PEACE EDUCATION CONFERENCE
Interfaith Dialogue & Education
Toward a Culture of Peace:
A Response to the Mindanao Conflict

November 26-29, 2007
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MINDANAO COMMUNITY—
BASED INSTITUTE ON PEACE EDUCATION
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Acknowledgement

It has been a great pleasure to lead in this initiative, the first Mindanao Community-based Institute on Peace Education. Indeed, this partnership effort with local and international peace educators helped us concretize our goal of stimulating interest towards building a culture of peace.

In a community characterized by physical and structural violence, the challenge to build a culture of peace is greater. This challenge is clearly recognized by the Mindanaons who take every opportunity to contribute towards building a peaceful world. This was manifested in the overwhelming support given by civil society organizations in the area.

In this endeavor, Ateneo de Zamboanga University, Silsilah Dialogue Movement and the Catholic Relief Service with the support of Griffith University Multi-faith Center and the Strengthening Grassroots Interfaith Dialogue and Understanding (SGIDU) Program of the Australian Government worked to bring together policy makers, teachers and school administrators, government workers and members of civil societies to discuss issues and processes in institutionalizing peace education, interfaith dialogue and the Mindanao peace process, generate agenda for collaborative research and open avenues for global and local networking.

This is a publication of the proceedings of the community-based institute on peace education. We extend our deepest gratitude to all those who contributed to the success of the conference.

Our heartfelt gratitude too, to all those who made this endeavor possible:

To the sponsor in the publication of this book the Strengthening Grassroots Interfaith Dialogue Program of the Australian Government, to the Facilitators, ADZU Faculty, the respective speakers, Ateneo Peace Institute (API), Institute for Cultural Studies for Western Mindanao (ICSWM), Campus Ministry Office (CMO), Social Awareness & Community Services (SACSI), Formation Office, Ateneo Research Center (ARC) and all other persons, who in one way or another, contributed to the success of MCIPE.

Our special thanks to the President of Ateneo De Zamboanga University, Fr. Antonio Moreno, S.J. for his full support.

Dr. Ofelia L. Durante
Conference Director
Promoting peace is generating new energies and inspirations that bring about more dialogue and conversation to foster a culture of harmony founded on justice, authentic humanism and love. The articles contained in this compilation narrate new initiatives, insights and energies that respond to the issues around peace. The articles are about individual and communal experiences of peace: educational processes on peace, managing and healing the wounds of division and conflict, interreligious dialogue, peace process in Mindanao and case studies that deal with conflict resolution. We need these new energies and inspirations to keep the fire within us, or generate other fires that animate our lives to work for peace. People are tired of conflict. People are equally tired of struggling for peace. Peace is such an elusive reality. It is contentious. It is a fragile project. Peace can easily breakdown. For this and other reasons, people at times are tempted to give up on peace and the hope it brings.

Success stories on peace give us new hope, purpose and energy. Failures in peace engagement have given us new lessons and insights. This selection of peace initiatives is a breath of fresh air for readers and peace activist alike.

I congratulate the participants and thank the organizers of the Mindanao Community-Based Peace Education (CIPE) Conference for bringing together these experiences. I wish to thank and congratulate the Ateneo Research Center (ARC) through the stewardship of its Director, Dr Ofelia L. Durante, the Silsilah Dialogue Movement, the Catholic Relief Service in partnership with the Griffith University Multi-faith Center and the Strengthening Grassroots Interfaith Dialogue and Understanding Program of the Australian Government, and all those who became part of this initiative.

We continue to work for peace despite its uncertainties. We walk the path to peace despite the threats and problems that come our way. Our choices are getting narrower with the passage of time: educate for peace or perish.

Fr. Antonio F. Moreno, SJ
President
Ateneo de Zamboanga University
“A culture of peace will be achieved when citizens of the world understand global problems; have the skills to resolve conflict constructively; know and live by international standards of human rights, gender and racial equality; appreciate cultural diversity; and respect the integrity of the Earth.”

- Global Campaign for Peace Education, Campaign Statement

The above introductory words to the campaign statement of the Global Campaign for Peace Education comprise a holistic framework for the general learning goals and objectives of peace education. In our world mired by violent conflict these goals can appear daunting and unattainable. Violent behaviors and attitudes have become so pervasive that the majority of the world’s leaders and citizens believe violence is an inherent, natural human trait. Although this notion of violence as being innate has been scientifically challenged by many scholars across the academic disciplines the thinking behind it proves very difficult to overcome, particularly as our attitudes and behaviors about violence are nurtured and sustained through a majority of our social, political and cultural institutions.

At the highest level, the practices and processes of international peace and security have justified and made acceptable the use of violence. At the other end of the social spectrum we can identify ways in which violent behaviors and attitudes are nurtured through the ways in which we raise our children in our families, communities and cultures. Schools and institutions of formal learning also play a significant role in reproducing these ways of being, doing and living that amount to a culture of violence. If we see violence as a systemic problem, then the possibility for transforming such a system requires a comprehensive and systematic approach. Following is the next sentence of the campaign statement which calls for a strategic and systemic approach to addressing this problem through education:

“Such learning can not be achieved without intentional, sustained and systematic education for peace.”

The attitudes and behaviors that comprise a culture of violence are learned human traits. Fortunately humans have a remarkable capacity for learning and change. Thus it is through formal and non-formal education that we have the greatest possibility for transforming thinking about violence, conflict, peace and security and for nurturing peacemaking capacities and skills such as cooperation, community, empathy, understanding, conflict resolution, love and compassion. Facilitating such “peace learning” is not an easy process. As educators we have a responsibility to intentionally design learning experiences that both inform others with peace knowledge and also model these peace behaviors, values and attitudes in our teaching practices. We also have the responsibility to learn with and from each other. In doing so we bring together multiple perspectives on the issues of violence we are addressing and increase the possibilities of understanding and transforming underlying conflicts. In learning with and from each other we are also modeling the cooperative values of peace so that others might learn from our example.

The Mindanao Community-based Institute on Peace Education (MCIPE) was conceived as an opportunity to develop a community of educators who would learn with and from each other about "the role and possibilities for education in the prevention of deadly conflict” in Mindanao; to share with each other best practices and approaches to educating for peace in Mindanao; and to strategize collectively and determine concrete actions for transforming education in Mindanao toward achieving a culture of peace. Ateneo de Zamboanga University brought educators from across Mindanao to share in this unique learning experience.
MCIPE is one of several Community-based Institutes on Peace Education (CIPEs) that have recently been launched around the world. Each CIPE operates upon the same principles of community and cooperation, however each is uniquely designed to address the most significant concerns of violence and peacelessness in their communities. Together these CIPEs comprise a global community of educators working toward the common purpose of nurturing and sustaining a culture of peace. In addition to Mindanao, CIPEs have thus far been held in Colombia, India, Peru, and the Ukraine.

MCIPE explored the role of interfaith dialogue as a peace education methodology and response to the Mindanao conflict. The proceedings published in this report chronicle the life experiences, hopes, knowledge, and concerns of educators from Mindanao who have courageously dedicated their lives to nurturing a culture of peace through education. Peace educators from Mindanao have made some of the most noteworthy contributions to thinking about the methods, roles and possibilities of interfaith dialogue in the peacebuilding process. As such, this volume represents a significant contribution to the peace education movement worldwide.

On the next page you will find a short statement of guiding principles that are shared by all of the CIPEs. This statement was drafted and approved by the CIPE Global Coordinating Council (GCC), a group of peace educators representing different world regions who are committed to nurturing the CIPE movement around the world. MCIPE embodied these principles in both spirit and action. By publishing and sharing these proceedings MCIPE is further contributing to the final principle of creating and sustaining engagement amongst the various CIPE learning communities around the world through which “the creation of a more peaceful and just world is made more possible.”

It was my great honor and privilege to represent and share experiences from the International Institute on Peace Education and Global Campaign for Peace Education at the MCIPE. It is my hope that the significant learning I experienced that are shared in this publication will further contribute to the necessary dialogue, strategic actions, and general possibilities for peace in Mindanao.

In peace and solidarity,

Tony Jenkins
Co-Director, Peace Education Center at Teachers College Columbia University
Program Coordinator, Global Education Associates (home of the CIPE global secretariat)
Statement of Principles: Community-based Institute on Peace Education

A Community-based Institute on Peace Education (CIPE) is a sustainable and recurring learning opportunity that enables formal and non-formal educators in local communities to learn with and from each other about "the role and possibilities for education in the prevention of deadly conflict; the rethinking of global security; preparing individuals for engaged, democratic citizenship; and the realization of human rights, social justice and ecological balance." (CIPE Organizer's Manual, p.14)

To make a CIPE effective in reaping the full benefits from such an opportunity, the following principles are observed:

A CIPE seeks to manifest the following goals:

- to provide local support for peace educators;
- to encourage learning from each other about concepts of peace education and best practices;
- to address current and relevant local content and issues (relevant to peace education);
- to support school and community-based peace education initiatives;
- to try to affect educational and peace & security policies locally, nationally, and globally; and
- to help expand the potential for research and new developments in the field of peace education.

A CIPE promotes a peace education philosophy, content and processes that are holistic, inquiry-based, participatory, dialogical, reflective, as well as transformative and directed towards positive social change or action.

A CIPE upholds the model of a nonhierarchical and open learning community in which participants learn with and from each other, because of the understanding that social change is best pursued and sustained cooperatively and in community. Hence, it includes programmatic elements that foster this model: mutual sharing of ideas, experiences, practices and questions in plenary sessions and interactive workshops as well as sharing significant learnings with a reflection group.

A CIPE learning community seeks to be linked with other CIPE learning communities toward the establishment of a more systematic, deliberate and vibrant peace education movement worldwide. Through the sustained engagement of these learning communities, and in solidarity with kindred groups, the creation of a more peaceful and just world is made more possible.

1. Global Campaign for Peace Education campaign statement: [www.haguepeace.org](http://www.haguepeace.org)
3. From the “CIPE Organizer’s Manual:” [http://www.c-i-p-e.org/cipe/support.html](http://www.c-i-p-e.org/cipe/support.html)
As this new century unfolds, humanity continues to face enormous challenges of conflicts and violence. Exponential increases in economic "growth" and advances in technology (e.g., space exploration, IT, genetic engineering, etc) have not assured peoples in many regions and countries of their basic needs and rights to live in dignity, security and well-being. The ecological crisis threatens human and planetary survival, while more voices are posing questions about what "progress" really means if inner peace is lacking. Can alternatives be urgently found to transcend this pervasive culture of conflicts, violence and peacelessness to a holistic culture of peace?

Given the scale, intensity and complexities of the tasks, the journey to peace is understandably long and arduous. Nonetheless, there are signs of hope amidst the apathy, despair or paralysis. In response to these challenges, peace-building movements have grown worldwide from local and national to regional and international levels. As individuals, communities and institutions engage in peace education processes, they are empowered to address the root causes of conflicts and violence and to act for personal and social transformation.

This timely gathering of peace educators from the Philippines, notably from Mindanao, and other countries including Australia, Japan and the United States has provided a fruitful space for the sharing of ideas, experiences and “success stories” in both formal and community-based peace education. It has also highlighted and clarified the critical role of interfaith dialogue in promoting a culture of peace, especially in conflict zones where faith, religious and cultural identities of stakeholders are embedded.

In this regard, the Mindanao context of protracted conflicts and violence is very relevant for learning lessons based on the synergy of interfaith dialogue and education for a culture of peace. At the same time, in a spirit of international dialogue and solidarity, ideas and progress in other societies and movements in peace education and interfaith dialogue (e.g., International Institute on Peace Education, International Christian University’s Education for Conviviality Project, the Griffith University’s Multi-Faith Centre in Australia, the Peace Education Commission of IPRA) exemplify the value of mutual learning and inspiration across borders and regions.

The in-depth perspectives and analysis of leaders, practitioners and stakeholders in the Mindanao Peace Process, including the Philippine Government’s panel in the long and slow peace talks between the Government and the MILF, the grassroots programs of the Bangsamoro Development Authority, and the Center for Autonomy and Governance, testify to the complexities of building a lasting and just peace in Mindanao. It was also crucial that this Institute enabled the voices and struggles for self-determination of marginalized communities such as the indigenous peoples or Lumads of Mindanao to be heard.

In both peace education and interfaith dialogue advocacy, the value of hope is affirmed as an essential dimension of peaceful transformation. This Institute in peace education has provided hopeful role models of interfaith dialogue for peace, including the Bishops-Ulama Forum and the Silsilah Dialogue movement in Mindanao and the local, regional and international programs of the Griffith University’s Multi-Faith Centre in Australia. Not least, Institute participants were reminded that a critical, dialogical and empowering pedagogy is vital for effective peace education and interfaith dialogue.

The funding support of the Australian Government’s Strengthening Grassroots Interfaith Dialogue and Understanding (SGIDU) program has also exemplified how governments, local or foreign, can play a constructive role in peacebuilding. In sum, with the collaboration of local, national and international institutions and movements, Ateneo de Zamboanga University has, through this Institute, planted a hopeful and creative signpost in the local and global journey of interfaith dialogue and educating for a culture of peace.

Toh Swee-Hin (S.H.Toh)  
Director, Multi-Faith Centre, Griffith University, Australia  
Laureate, UNESCO Prize for Peace Education (2000)
Conference Program
Community Based Institutes on Peace Education (CIPE) Mindanao

“Interfaith Dialogue & Education Toward a Culture of Peace: A Response to the Mindanao Conflict”

MINDANAO COMMUNITY-BASED INSTITUTE ON PEACE EDUCATION
PROGRAM

DAY 1: NOVEMBER 26

12:30 p.m. Registration
1:30 p.m. Orientation
    Introduction of Participants
    Background on CIPE: Anthony Jenkins
    Conference Mechanics: Cecille Simbajon
2:30 p.m. Workshop of Reflection Groups
3:30 p.m. City Tour
6:30 p.m. Welcome Dinner
    Cultural Presentation

Officer of the day: Engr. Aldrina A. Hitalia

DAY 2: NOVEMBER 27

8:30 a.m. Opening Ceremonies
    Ecumenical Prayer
    Pambansang Awit
    Welcome Remarks Fr. Antonio F Moreno SJ
    Keynote Address : Dr. Toh Swee-Hin
10:00 Break
10:30 a.m. Plenary 1: “Educating toward a Culture of Peace”
    Panelists: Mr. Anthony Jenkins
               Prof Akihiro Chiba
               Dr. Virginia F. Cawagas
11:30 a.m. Open Forum
12:00 noon LUNCH BREAK
1:30 p.m. Concurrent Workshops
    Group 1 – Peace Education in the Formal Sector
        a. HESED (Sr Thelma Argate OND)
        b. MINPEF (Venus Budoy Betita)
        c. JOM (Rey Danilo Lacson)
3:00 p.m. BREAK
3:30 p.m. Concurrent Workshops
    Group 2 – Peace Education in the Non-Formal Sector
        a. MPI-GPLRC NFI (Myla Leguro)
        b. NDFCAI-WED (Myrna Lim)
5:00 p.m. Reflection Group Session

Officer of the day: Dr. Ofelia DL Durante
DAY 3: NOVEMBER 28

8:00 a.m.  Reflection Sharing
8:30 a.m.  Plenary 2: “Interfaith Dialogue and Peace Education”
        Panelists: Archbishop Fernando R. Capalla
        Mr. Aleem Elias Macarandas
10:00 a.m.  Break
        Panelists: Ms. Beatriz Colmo
        Dr. Toh Swee-Hin
11:00 a.m.  Open Forum
12:00 noon  Lunch Break
1:00 p.m.   Exposure Trip to Harmony Village
        Session with Silsilah Dialogue Movement
3:00 p.m.   Break
3:30 p.m.   Back to ADZU
4:00 p.m.   Workshop by Reflection Group
5:00 p.m.   Workshop by Interests Groups
6:30 p.m.   Dinner and Socials Night

Officer of the day: Sr. Marion Chipeco

DAY 4: NOVEMBER 29

8:00 a.m.  Reflection Groups Sharing
9:00 a.m.  Plenary 3: “The Mindanao Peace Process”
        Panelists: Gen. Rudy Garcia
        Era España
10:00 a.m. Break
        Panelists: Dr. Danda Juanday
        Atty. Benedicto R. Bacani
11:30     Open Forum
12:00 noon Lunch Break
1:30 p.m.  Synthesis of Interest Groups Workshop
        Planning: Where do we go from here?
2:30 p.m.  Post-CIPE Evaluation
3:00 p.m.  Break
3:30 p.m.  Closing Ceremonies

Officer of the day: Myla Leguro
Key Note Address

“Interfaith Dialogue & Education toward a Culture of Peace: A Response to the Mindanao Conflict”

A Shared Journey in Peace Education

Prof. Toh Swee-Hin

Introduction

May I extend greetings of Shalom, Assalamu Alaykum, Shanti, He Ping, Paz, and Kapayapaan, to everyone, especially to the people of Zamboanga!

I would like to begin by expressing my deep gratitude for this opportunity to revisit Zamboanga and join so many educators committed to building a culture of peace. Over 20 years of involvement in the development of peace education, I have learned much from the peoples of diverse faiths and cultures in this nation. While mindful that progress is measured in small and slow steps forward, my reflections will endeavour to highlight some of the hopeful signs and signposts to peace education as well as all the challenges.

Despite all the difficulties and obstacles, I truly feel that the vision and process in which peace education is nurtured in Mindanao has become a role model for the Philippines and the rest of the world. Mindanao has often been cited by many peace educators and peacebuilding organizations worldwide as providing an inspirational story of patience, dedication and courage in the building of a culture of peace.

After twenty years, my identity and consciousness as a human being has been particularly influenced by the life and struggles of the Filipino people. Coming back repeatedly to collaborate with Filipino friends in peace education has weaved in my spirit, heart and mind a deep respect for and solidarity with individual Filipinos and innumerable civil society organizations. Every time I come to the Philippines, especially Mindanao, there is always a joy in experiencing the openness and sharing of peoples walking together to build a more peaceful society. But there is also a continuing sense of deep sadness. In a land of great abundance and resources, why is there so much hunger, poverty and other violations of economic and social rights? Why are so many killed or displaced by armed conflicts? When will the ecological destruction of this beautiful land cease?

However, through recalling stories of peace education, the journey towards a culture of peace remains hopeful no matter the rate of progress. For example, as a visiting professor in the pioneering peace and development education program at Notre Dame University (NDU) in Cotabato, I accompanied a graduate class to go up Mt. Apo to see the geothermal plants being installed against the wishes of the indigenous peoples who regard the mountain as their most sacred domain. Riding on top of a swaying jeepney during the very rough, steep road, I found myself sitting next to a Manobo elder, who sat calmly smoking while the rest of us had to cling to the railings. Her quiet yet firm determination to
challenge the energy project demonstrated to us the roots of indigenous spirituality deeply interconnected to the earth and reminded us of our inter-generational responsibility to care for future generations. I remember also the time when we invited two street children in Cotabato City to be guest teachers in a class on development and justice to educate us on the realities of their struggles and tremendous determination to survive and maintain their dignity in the face of marginalization.

There were the three days we spent in the barracks of the 603rd Brigade in Pigcawayan, coincidentally in the middle of the 1989 coup attempt in Manila. The soldiers arrived with their armalites fully loaded, looking uncertain and unsure about why they would be doing a peace education workshop while a coup was in progress in the capital city. The initial caution of the soldiers however turned to enthusiastic participation in creative learning activities that elicited their ideas and experiences of hunger, injustice, discrimination, environmental destruction and a lack of inner peace. Challenged to think critically about their country’s conflicts and problems and their institutional role, the soldier participants were at least more convinced that wars, armed conflicts and other dimensions of social, economic and cultural violence need peaceful resolution.

Another moving encounter occurred when I was able to visit the zone of peace established in Tulunan, North Cotabato. There Fr. Villanueva and village leaders explained how the zone was created in the midst of violence and internal displacements due to the ongoing fighting between the military and the New People’s Army waging the protracted insurgency throughout the Philippines. This and other zones and now spaces of peace which have been established through grassroots empowerment and mobilizing show how ordinary peoples caught in the crossfires of armed conflicts can creatively and non-violently defend themselves, and serve as beacons towards a more peaceful future in Mindanao.

In peace education, we can use the metaphor of sowing seeds and nurturing them to grow. But it is, of course, not akin to a transnational corporation’s (TNC) agribusiness operation, where huge tracts of lands are cleared and filled with chemical fertilizers and pesticides to produce or “culture” one export-oriented cash crop (e.g., pineapples, bananas). In peace education the process of growing will need to be organic. Peace education can only flourish and grow to yield sustainable sturdy plants and fruits when it is a process of slow, gentle and compassionate cultivation.

It was at the peace conference held after the EDSA revolution in Cagayan de Oro at Xavier University to inaugurate the Xavier Peace Center where the seeds of a holistic framework of peace education were planted. The Center was blessed by the late Bishop Tudtud, a great Filipino visionary for dialogue as an indispensable means to build peace. At the conference I took the opportunity to present a holistic framework of peace education that clarifies the root causes of conflicts, peacelessness and violence(s) and suggest alternatives for non-violent transformation to a peaceful world. It was a framework based on considerable learning from the Philippines and other parts of the world. But mindful that I was presenting as a “visitor” to the Philippines, it was important to seek local validation of the framework, and hence after the talk, I inquired from the audience: “Is this framework relevant to the Philippines and especially to the Mindanao context?” I still recall that the first response came from Archbishop Fernando Capalla, then Bishop of Iligan, who indicated that the issues and problems raised were very relevant to Mindanao. I am very grateful for the Archbishop’s affirmation as it encouraged me to further develop this holistic framework in my collaboration with Filipino peace educators in co-establishing the NDU peace education program.
Global, National and Local Interconnections

The stories of the “roots” of peace education in Mindanao demonstrate clearly that the challenge of peace education is both local and global. It is necessarily global since we are all part of one humanity - whatever our professed nationality, culture, or faith - and the many problems and issues of peacelessness - wars, hunger, injustices, ecological destruction, human rights violations, disrespect of cultures and discrimination of all kinds, inner peacelessness – impact, directly or indirectly, on peoples and societies all over the world. This phenomenon of global interdependence is seen, for example, in the field of economic globalization. Virtually all nation states are now part of a world economic order reflecting a number of “centres” of power located in or dominated by the industrialized or North states and various agencies (e.g., TNCs, international financial institutions, WTO) and innumerable sites of “periphery” or South nations. The nature and pace of so-called “development” within national boundaries and local spaces has become significantly dependent on external demands and requirements, albeit with the collaboration of national and local elites and power-holders, regardless of whether the benefits of such globalization reach all citizens within a nation. As later elaborated, economic “development” in Mindanao, despite the islands’ natural wealth, has been based on an unequal distribution of resources flowing mainly to the centre of the nation leaving many Mindanaoans much poorer and dispossessed.

In a parallel way, powerful geostrategic and political forces and interests of powerful states and coalitions, as well as of various non-state groups, have often seriously impacted on situations of conflict and peacelessness at the national and local level. This is most clearly demonstrated by the 9/11 attacks on the United States and the subsequent intensified “global war on terrorism”. As an increasing number of governments are brought, through co-optation or political pressures, within the fold of this approach to confronting and eliminating “terrorism,” more local and national resources are diverted into militarization. Most significantly, as shown in the Mindanao situation, participation in this “global war on terrorism” has yielded the tragic consequences of heightened armed conflict and concomitant human suffering due to so-called “collateral damage,” crossfire casualties, internal displacements, loss of livelihoods and deepening intercultural or interreligious distrust and divisions.

A third exemplar of how the “global” exercises a powerful interdependent influence on the “local” lies in the accelerating ecological crisis threatening the very survival of humanity. From the much talked about climate change to all other inter-related dimensions of environmental destruction and problems (e.g., pollution, loss of biodiversity, soil degradation, pandemics), all societies and peoples are faced with the global challenge of cooperating across boundaries to overcome the crisis. It is crucial, of course, to acknowledge the direct and indirect role of Filipinos, as individuals or in positions of authority and power, in actions that aggravate environmental deterioration. However, it is indisputable that the dominant corporate-led “globalization from above paradigm” has exerted tremendous external pressures on Philippine land, soil, air and water undermining national and local sustainability.

At the same time, peace education must of course be fully grounded in “local” realities and causes of conflicts and violence. The complexities of national and local histories and other societal aspects of social, economic, political and cultural relationships inevitably affect the nature and dynamics of peace education, if it is to be relevant and effective. Local causes of conflicts, as in the Mindanao situation, need to be carefully and systematically analysed so that solutions proposed for peace-building can be “owned” by all citizens, reflecting a diversity of concerns, interests, aspirations and wisdom including indigenous knowledge and other cultural and faith traditions. This holds significant implications for the peace process in Mindanao, for if peace accords, whether signed or under negotiation, do not respond
justly to the needs of especially the marginalized communities, it is unlikely to bring “lasting” peace. At the same time, creative ways must also be found to appeal to the conscience and humanity of non-poor and “majority” cultural sectors to see a just and nonviolent resolution of the armed conflicts to be also beneficial for them and their future generations’ well-being.

This principle of “local” relevance and contextualization is clearly seen in the evolution of peace education attuned to the needs and aspirations of Mindanao. Over two decades, peace education in Mindanao has grown through determination, creativity and resilience to become an inspiring model for other parts of the Philippines. While initially promoted in formal education institutions, such as the NDU’s graduate and undergraduate programs and other universities (notably those involved in the peace studies consortium funded by CHED’s Mindanao Advanced Education Program) and schools, a holistic framework of education for a culture of peace has also expanded to community and non-formal contexts. Various civil society organizations and networks including Kalinaw Mindanaw, Mindanao Peace Advocates and Mindanao Peace Institute have accomplished much to raise the awareness and commitment of citizens from all walks of life to understand the root causes of their local and Mindanao - and nation-wide conflicts and to work towards their non-violent resolution.

This reflection on a peace education framework that is sensitive to Mindanaon realities does not imply that issues and themes of conflicts and peacelessness found in other parts of the nation are unimportant for peace education in Mindanao. This is because many problems have common root causes throughout the Philippines, and hence unified solutions translated through national policies will be essential. There is a need to acknowledge that peace education has also made progress in Luzon and the Visayas, and consistent with a key principle of peace education, an openness to learning from each other’s experiences and success stories. Furthermore, as a more marginalized region (in terms of state power), Mindanao needs the solidarity of all other parts of the Philippines, including and especially those closer to the centres of power. In popular consciousness, based on my experience, there are still many Filipinos in central and northern provinces who lack a critical understanding of Mindanao’s long-standing conflicts, in part due to “mis-education” about the root causes and historical prejudices towards the “Moros” and their struggle for self-determination. In recent times, the “war on terrorism,” together with the emergence of extremist groups such as the Abu Sayyaf, has also accentuated a sense of “fear” over “security.” It is therefore crucial that peace education in north and central regions include adequate attention to Mindanao conflicts and problems, and move Filipinos in Luzon and the Visayas to advocate for a just and lasting peace in Mindanao. It means a willingness of Luzon and Visayan communities to redirect more national resources (including much extracted from Mindanao) to overcome economic and social marginalization of Mindanaons. At the same time, a clear message needs to be given that peace in Mindanao will also in turn yield benefits for peoples outside Mindanao, as scarce national resources now wasted in militarization and armed conflicts in the south can then be invested on the basic social needs of all Filipinos.

Interfaith Dialogue and Education toward a Culture of Peace

Especially in the past four decades, interfaith dialogue has emerged as a significant movement at local, national, regional and international levels in building a culture of peace. Through global movements such as Religions for Peace, the Parliament of the World’s Religions and United Religions Initiative, much progress has been made in motivating and facilitating diverse faith communities and institutions to cooperate in resolving conflicts and violence(s) at all levels of life. While providing an organized international focus for interfaith dialogue, understanding and action, these global movements clearly draw
their energies and inspiration from innumerable local interfaith initiatives for peacebuilding. In this re-

gard, Mindanao has been a pioneer and inspirational role-model of interfaith dialogue toward a culture

development, regionally and globally. The Bishops-Ulama Forum, Silsilah Dialogue

Movement, local interreligious leaders’ councils in Zamboanga City and other municipalities in Min-
danao, and interfaith dialogue events sponsored by various faith-based and other civil society organiza-
tions all bear witness to the vital role and responsibility of diverse faiths to engage in dialogue that can

yield more peaceful communities and in the long-run, an island of peace.

A vision of interfaith dialogue that works toward the building of a culture of peace needs, however, to

be underpinned by a systematic and holistic understanding of peace, so that the interrelated root causes

of conflicts and violence are fully rather than partially addressed. It is relevant and fruitful therefore to

explore the synergies between interfaith dialogue and peace education, and how both fields of work and

advocacy can enrich and strengthen each other. In this regard, the earlier mentioned holistic framework

of peace education provides a helpful tool for this exploration, namely the metaphor of a flower of six

petals each representing a key dimension or theme of building a culture of peace: dismantling the culture of

war; living with justice and compassion; promoting human rights and responsibilities; building cultural respect, reconcilia-
tion and solidarity; living in harmony with the earth; and cultivating inner peace.

It is especially timely to begin with the theme of “living with justice and compassion” since just two
days ago, the Philippine Daily Inquirer reported in the headlines “Sumilao case: Bukidnon farmers

march to Malacanang”. This is an ongoing story for ten years now about the long suffering of poor

indigenous farmers in Sumilao, Bukidnon, in their struggle to reclaim their ancestral land under the

comprehensive agrarian reform program. Unable to gain justice via CARP legal provisions in the face

of opposition from the wealthy landowner, an agribusiness corporation leasing the land, and key gov-

ernment officials, the farmers have been marching since October 10th from Bukidnon in the hope to

reach Manila on December 10th, Human Rights Day, to continue to plead their case for justice. This

case of the Sumilao farmers is but one example of the systemic problem of structural violence in Min-
danao and in the Philippines, which has led to unequal distribution of resources and the fruits of

“development” which has left out the poor and marginalized sectors. Local and national economic elites and entities, who often enjoy the support of powerful political representatives, have supported a “development” paradigm based on a “free market” and profit maximizing growth logic where both natural and human resources are used with little regard to social and economic justice. As the Philip-
pines and resource-rich Mindanao are integrated ever more deeply with this “globalization from above” neo-liberal world order facilitated by the IFIs (e.g., IMF, World Bank) and the WTO regime, TNCs from agribusiness, mining and even fishing make lucrative earnings from Mindanao’s bountiful resources. Not surprisingly, the rich-poor gaps in Mindanao continue to grow, yielding a root cause of conflict and further ecological destruction.

Both peace education and interfaith dialogue therefore, need to face these challenges of global poverty and lack of basic needs necessary for human dignity and life. As the UN Secretary-General, Kofi Annan stated: “true peace is far more than the absence of war. It is a phenomenon that encompasses economic development and social justice.” Respected religious leaders like the late Pope John Paul II and the Dalai Lama have constantly reminded the world that there is no peace without justice. More recently, the ILO (International Labor Organization) sponsored the World Commission on the Social Dimen-
sions of Globalization: A Fair Globalization which called for globalization that is “fair, inclusive, de-


cratically governed, and provides opportunities and tangible benefits for all countries and peoples.”

When the many thousands of rural and urban poor and other marginalized sectors including women
and indigenous peoples gather annually in the World Social Forum, their unified call is for a globalization from below and for local, national and international economic and related policies for societal and global justice.

Many faith communities and institutions are likewise rising to this challenge of overcoming local and global structural violence. Drawing deeply on their values and principles of their teachings and doctrines, diverse faiths are educating and encouraging their followers to live with justice and compassion. As in the field of peace education, interfaith dialogue movements are questioning the trend toward excessive consumerism and addictions to “brands” which dominates global and national economic life. Interfaith and intra-faith education hence joins peace education in evoking compassion and solidarity over a syndrome of “pity” that overlooks possible personal and institutional complicity in structural violence. It means empowerment of the marginalized to non-violently challenge and transform conditions of injustice, while also moving the non-poor to personal and social action for local/global justice. While recognizing the dignity and rights of having adequate basic needs, it helps people to see through the illusions of attachments to materialism and over-consumption. It calls for living more simply so that others may simply live.

Turning to a second theme of dismantling the culture of “war,” including armed conflicts and militarization from local to international levels and community and even domestic violence, peace education clearly has made a major contribution in promoting values, principles and strategies of non-violence and conflict resolution and transformation. In the Philippines and notably in Mindanao, various national and local coalitions and CSOs have demonstrated the valuable and inspirational contributions of citizen peacemakers in building zones and spaces of peace. In schools and other formal education institutions, conflict resolution education and practical programs such as peer mediation are being integrated in curricula, though much work remains to be done in mainstreaming such disarmament and non-violence education throughout the state and faith-based systems. Women’s NGOs in particular have helped to empower women to overcome the serious problems of domestic violence. The creative project facilitated by Ateneo de Zamboanga University peace educators in converting war materials into artwork for peace shows how peace education also draws on the aesthetic dimensions of learning and advocacy.

In the field of inter-faith dialogue, this theme of education to dismantle a culture of war in all its macro and micro expressions clearly resonates well with core values and principles found in diverse faiths and spirituality traditions. Many faiths call on their believers to build peace in their daily lives and communities, and to resolve conflicts through active non-violence, including negotiation and mediation. Through inter-faith dialogue, many faith leaders and followers have also contributed to campaigns for nuclear disarmament, abolition of the deadly arms trade, non-violent strategies to deal with the root causes of 9/11 and related political problems, including terrorism. Globally, the Religions for Peace and the Parliament of the World’s Religions, as well as local groups, have played constructive roles in at least creating more favourable conditions for peaceful resolution of conflicts, and on occasion, directly or indirectly brokering successful peacetalks (e.g., Northern Ireland and Mozambique). As later elaborated, several active interfaith dialogue movements in Mindanao continually call on followers and leaders of different faiths to follow the path of peace rather than use violence to address grievances. Local Christian-Muslim communities have been able to establish zones or spaces for peace committed to grassroots development projects that benefit everyone regardless of culture or faith.

Nonetheless, while acknowledging these positive outcomes of inter-faith dialogue to help dismantle a culture of war, there is also a challenge of intra-faith dialogue that many faith leaders and communities
need to face. This concerns the doctrine of a “just war” in its various expressions, whereby strategies of war or violent force under some conditions (e.g., self, community or national defense) are justifiable. The dialogue on this issue is necessarily complex and difficult, but from the perspective of educating for a culture of peace, its complexity should not override the urgent responsibility of all faiths to promote the active non-violence dimension found in each faith, while simultaneously seeking ways to bring parties in armed conflicts (e.g., GRP, MNLF, MILF, NDF/NPA, etc) together to the peace table.

Faith communities as well as interfaith dialogue movements likewise have been contributing to the challenge of promoting human rights, as in the earlier cited exemplars of dismantling structural violence and ending armed conflicts. Although the concept of “human rights” is not necessarily specified in faith doctrines, diverse traditions share common ground in upholding the principles of dignity and values (e.g., love, justice, compassion, kindness, etc) that when practiced, have the outcome of upholding human rights. Nevertheless, as this increasing synergy between faiths and the “secular” discourse of human rights is happening, all faith traditions are also challenged to look within their doctrines, beliefs and institutional practices to examine potential or actual contradictions that may justify violations of particular rights or particular social and cultural groups and diminish the principle of “universality” of human rights.

As already cited previously, many serious conflicts worldwide have involved peoples and groups claiming various cultural, ethnic and faith identities, resulting sometimes in tragic violence and even genocide as in Rwanda, Israel/Palestine, Kenya, Maluku (in Indonesia) and Mindanao. A holistic peace education paradigm, however, seeks to look closely at the root causes of such “intercultural,” “inter-religious” or “ethnic” conflicts rather than assume the so-called “clash of civilizations” thesis. Rather than simply focusing alone on cultural differences, a broad range of root causes and factors need to be examined (e.g., territorial and resource contests, historical injustices, self-determination struggles, racism, and prejudices). Above all, the manipulation of such factors by leaders seeking power has aggravated the conflicts and generated intercultural divisions and distrust. The terrifying effect of 9/11 and the subsequent “war on terrorism” similarly have accentuated an “Islam”-“West” confrontation, and fuelled hostility towards Muslims and Islam in many countries, and vice versa.

Peace education hence has deemed it crucial to promote intercultural understanding, respect and harmony. A peaceful world is not feasible without the ability and willingness of all groups to live nonviolently in unity amidst diversity. In this regard, the role of faiths in religions promoting inter-faith, inter-religious or ecumenical dialogue has been vital in facilitating reconciliation and healing between and among conflicting groups of different identities. As earlier mentioned, Mindanao has been a beacon for many fruitful interfaith dialogue movements (e.g. BUF, Silsilah, etc). Globally, during the recent Kyoto assembly of the Religions for Peace, Jewish, Muslim and Christian leaders from Israel and Palestine were brought together to engage in serious dialogue and to explore ways to bring lasting and just peace to their region. Through dialogue, members of diverse faiths are recognizing that they all have many common values and ethical principles that should motivate collaborative action to resolve common societal and global problems (e.g., injustice, violence, human rights violations, discrimination, racism, and ecological destruction).

Turning now to the deepening ecological crisis that is affecting all peoples, and not least the Philippines and Mindanao, education for a culture of peace has necessarily included the vision and goals of living in harmony with the earth. In 1989, I recalled the moving Catholic Bishops of the Philippines’ pastoral letter on “What is Happening to our Beautiful Land” which already sounded warnings of the negative
consequences of environmental degradation for the nation. Yet, ecological destruction from deforestation, mining, infrastructure projects, and industrial and agribusiness pollution has continued unabated. As civil society organizations and many faith institutions work tirelessly at the grassroots in environmental protection, and challenge governments and powerful economic sectors to honestly implement policies and legislation, many schools and universities are contributing to raising ecological awareness and motivating children and youth to reduce their eco-footprints (e.g., moderate consumption, 4 Rs) and to join campaigns to save the Philippine earth. It is encouraging that worldwide diverse faiths are reawakening the values and principles of “green theology” embedded within doctrines and sacred teachings, and hopefully increased cooperation among Christians, Muslims and Lumads will emerge to build sustainable futures for Mindanao and the Philippines.

Last but not least, a holistic peace education paradigm emphasizes the indispensability of cultivating or nurturing a deep sense of inner peace. There are increasing signs of inner peacelessness expressed as alienation, addictions, stresses and anxieties, aggravated by a manufactured culture of excessive competitiveness and consumerism. In seeking to overcome such symptoms, the root causes of inner disequilibrium and disharmony are being addressed by drawing on age-old strategies such as meditation and contemplation which have been developed by indigenous traditions and diverse faiths. Teachings of the world’s faiths have shared wisdom that reminds followers and all other peoples to overcome attachments to materialism, power and ego, and to seek happiness in authentic and peaceful human relationships. Likewise, in seeking to build a culture of peace in our social, economic, political and cultural systems, structures and institutions, care must be taken to remember that the sources and inspiration for external peacebuilding comes also from within. Often, this is expressed in terms of a growth of spirituality. Too often, active peacebuilders can be burned out by ignoring the need to care for their inner peace.

Furthermore, a holistic peace education framework cautions against cultivating inner peace in a self-centred way. Is it possible to feel only one’s own inner peace while choosing to ignore the pain and suffering of others in the midst of violence and conflicts locally and internationally? Have we been willing to assess our possible role in directly or indirectly supporting violence, injustice and unsustainable futures? It is vital therefore for educators to link cultivation of inner peace with a strong responsibility to the building of outer peace. In Mindanao and throughout the Philippines and worldwide, this organic link between inner peace and social peace is reflected in such movement as grassroots Basic Christian or Ecclesial Communities where members develop authentic inner transformation while also engaging in social transformation for peace and justice. Similarly, in many eastern and Western societies, there is a movement called “engaged Buddhism,” which does not dichotomize the search for inner purification from the social responsibilities of building compassionate, non-violent and sustainable societies and world. Likewise in Islam, the greater “jihad” is to struggle for inner purification, but Muslims should also promote social justice and care for the well-being of all other members of society and by extension, to the whole world.

From knowledge to understanding and transformation

As educators for a culture of peace continually emphasize, it is vital to make a paradigmatic shift from mere acquisition of “knowledge” in education to a dialogical process of critical understanding that in turn catalyses personal and social action for transformation. In Mindanao, as in other regions of the Philippines and indeed universally across diverse educational systems, challenges remain in moving from a dominant “banking” model of education to a dialogical process of critical empowerment. Not
surprisingly, these systems of education are integrally related to the wider dominant economic and political structures that need transformation from a culture of “violence” to a culture of peace. There are however hopeful signs where schools with active peace education programs as well as community programs, often facilitated by NGOs and peoples’ organization, are helping children, youth and adults to engage in critical dialogue, gain holistic perspectives on conflicts and violence, and are moved to becoming active local and global citizens for a culture of peace. An emerging number of curriculum resources and textbooks are also being written to support this peaceful pedagogies, while a number of graduate and undergraduate programs in peace education and focused institutes such as this CIPE are providing critical learning spaces for a widening pool of holistic peace education workers and professionals.

I began my reflection by sharing my first step into the Philippines over 20 years ago. In my tradition, there is a well-known saying that a journey of ten thousand “miles” begins with the first step. Despite the ongoing difficulties and challenges faced by the Filipino peoples from diverse cultures, faiths and social sectors, it has been a profoundly inspirational and learning journey along which I have gratefully witnessed many seeds of wisdom, flowers of courage and determination and fruits of hope. A peaceful Mindanao and Philippines, to adapt a World Social Forum rallying call, is indeed possible!
Plenary Talks
Community Based Institutes on Peace Education (CIPE) Mindanao
I would like to talk this morning about two simple concepts: cooperation and community. I see these as essential attributes of any strategy for change via peace education. These two simple values concepts are the guiding principles that inform the approach we take to our work and the education we design and deliver.

I’d like to begin by framing these concepts a bit and then describe to you how these principles manifest themselves and how they might contribute to a broader strategy for social change through education.

For starters - when I talk about peace education I’m really talking about education for social transformation. By transformation I mean deep change affecting ways of thinking, worldviews, values, behaviors, relationships, and social structures.

We seek to nurture the types of changes in thinking that will help learners to understand, confront, resist, transform and ultimately eliminate violence in all of its multiple forms.

Such changes, we hope, may inspire learners to actively pursue the transformation of the present culture of violence through considerations of
alternatives. This is part of the process we will engage in later as we begin thinking more concretely about future possibilities.

Over the next few days we will begin illuminating and assessing possibilities for overcoming various forms of violence. 1) Acknowledging the futility of violence and 2) recognizing the practicality of alternatives is the central change that must take place as part of a process of transformation toward a culture of peace.

My mentor and colleague Betty Reardon describes the transformation that must occur as:

“A change in the human consciousness and in human society of a dimension far greater than any other that has taken place since the emergence of human settlements.”

We know of course that such transformations cannot be forced, mandated, or dictated. The peace community has been shouting at the world for years. Shouting at the world might get our voices heard – but it doesn’t guarantee that anyone will actually listen.

As educators we can strive to be active agents in this transformative process by nurturing capacities of critical thinking and cooperation. Nurturing these capacities is essential for fostering the autonomously arrived at knowledge and skills necessary for the possible engagement of learners with society.

These essential capacities of critical thinking and cooperation enable students to reflect upon reality and possibilities for action at the individual level;
They enable students to critically engage and analyze existing knowledge;
And most significantly nurturing these capacities significantly increases the possibilities for student engagement with their communities and society at large.

During the orientation session I talked about how the IIPE and CIPE are built upon the principle of learning with and from one another and how this simple idea in so many ways is foreign to our experience. I believe we have a long way to go in learning to learn together. By this I don’t mean sitting in the same space, conference or classroom together. Even cows and sheep know how to do that.

- What I mean is that we need to learn how to deeply listen to one another;
- to put aside our own ideas for a minute and consider another persons perspective;
- to slow down, quiet our minds and remind ourselves that we don’t know everything;
- and, to as frequently as possible, remind ourselves that we are part of a bigger living system and as such we are dependent upon each other for our collective survival.
If I could make one simple point it might be this: *Learning how to learn together is essential for social transformation.* I also believe that social transformation is a process that has little possibility for success unless it is pursued and sustained cooperatively and communally.

We can do this in subtle ways. In preparing for the 25th Anniversary of the IIPE event that was hosted at the UN in August I spent a lot of time thinking about the general format of meetings and discussions held there. The typical scenario isn’t all that different from this one. Let me share a brief story to illustrate. I was at a conference UN some time ago. During a presentation the person seated to my right immediately dozed off. Now, this is perfectly acceptable behavior when one is tired. However, at the end of the presentation, when Q&A began it was as if some alarm went off. This person shot up and was the first with a question. This person didn’t listen to – or hardly hear – anything the presenter said. This person came with an agenda but was not prepared to learn.

We can easily challenge the way we encounter each other in spaces and meetings such as this. We can shift this pattern by asking people to form small groups and collectively prepare questions for the panel. This simple shift in process gives everyone the opportunity to share some of their thoughts and get feedback from others. It also requires some group processing to collectively arrive at a shared question.

I would also like to ask you to think differently about your questions. We have a great group of panelists who may indeed have all the answers to the world’s problems. However, we hope that as you develop your questions you might think about them as *questions for the community.*

It is easy to ask a question and place the responsibility on the expert to find or provide the answer. This is a pattern of learning we are familiar with. However, I think finding the answers to the questions we are asking is the responsibility of the community. In the case that we can’t find those answers it then becomes our collective responsibility to ask more questions.

So, let me give some examples from our work to demonstrate a bit more how we manifest these principles of community and cooperation. Presently my time is spent coordinating three *interrelated* global initiatives - the IIPE, the CIPE, and the Global Campaign for Peace Education.

With each initiative *coming to understand how a community can work, learn and grow together to affect change* on an issue of common concern is perhaps the primary learning objective.

I think of each of these initiatives as comprising a unique *learning community.* We utilize a learning community model both for the benefits of learning from and with each other and for the *political and action possibilities.*
Again I’d like to quote Betty Reardon who describes the idea of a learning community quite nicely:

“A learning community is built upon the base of common concern and is developed through mutual respect, attentive listening and vigorous participation. …Participants are engaged with each other in a common engagement with the issues intended to devise proposals to engage the larger community in addressing the social problems of concern.”

One of the intended political outcomes of learning in community is to foster community values and practices, such as sharing, participation and fellowship. This is in direct contrast to typical political and learning processes that fragment and divide, rather than bring people together. The IIPE is intentionally designed this way. It is a learning experience rooted in community values and processes. We emphasize that every participants’ experience, knowledge, and the questions they bring are equally relevant. As a community experience it is extremely important that we recognize that we all have something to contribute and that we all have something to learn from one another. There are NO EXPERTS who drop in, give us the answers, and then disappear. These processes are shared by all of our initiatives.

The IIPE, however, is limited in what it can achieve. As an international learning community it has been successful in creating space for the exchange and learning of diverse international perspectives. In so doing it has been effective in broadening the theoretical scope and practical applications of peace education.

But, as Swee-Hin reminded us this morning we need to think globally and also act locally. Two years ago we began to conceive of a way to translate the IIPE experience into a more sustainable, localized forum in which local educators and concerned citizens could learn with and from each other toward the possibility of effecting change locally.

From this sprang the CIPE. CIPEs are envisioned as self-sustaining learning communities, able to support and learn from and with each other, with the goal of addressing and transforming local experiences of violence through learning and education. These local experiences are then further contextualized by relating them to larger and often systemic issues of violence that affect the entirety of the human community. CIPEs warmly wrap together the best of the IIPE – community and cooperation – into a package more suitable to support its constituents and promote social transformation directed toward the reduction and elimination of all forms of direct and indirect violence.

Each CIPE program is unique, designed to address locally relevant issues and concerns, drawing upon local human resources, enlisting the cooperation of local institutions, and conducted in the local language.

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Let me take one quick moment to describe the Hague Appeal for Peace Global Campaign for Peace Education (GCPE). We began coordinating this initiative in January of this year. We see the GCPE as a *global learning community* in which participants are working and learning collaboratively to facilitate the introduction of peace and human rights education into all educational institutions.

An initiative of individual educators and education NGOs committed to peace, the campaign is conducted through a global network of education associations, and regional, national and local task forces of citizens and educators who will lobby and inform ministries of education and teacher education institutions about the methods and materials that now exist to practice peace education in all learning environments. The goal of campaign is to assure that all educational systems throughout the world will educate for a culture of peace.

Finally, we’ve been seeking to tie together these three initiatives together through a virtual learning community – the “Peace Education Online Community.” The Peace Education Online Community will be introduced later during the CIPE. For your reference it can be accessed at [www.c-i-p-e.org/forum/](http://www.c-i-p-e.org/forum/). I call on you to contribute to this virtual learning community by sharing the questions that we have generated together this week.

Let me quickly conclude. The vision of the IIPE, CIPE, and GCPE are built upon the possibilities elicited through *transformative learning* and *learning in community*. The transformations we seek don’t happen by accident – they come through participation in intentionally designed learning opportunities that enable learners to see themselves as empowered and engaged participants in the communities of which they are members. There are many obstacles that impede the possibilities for the necessary preparation of educators who are desperately seeking the knowledge and skills to teach for peace in their communities. The CIPE, IIPE and GCPE seek to address these problems through fostering communities of learners working toward the realization of their collective potential in working toward a common purpose. When fully effective we see these communities forming into regional and eventually global learning communities, preparing future learners with the knowledge, skills and capacities to engage in transforming the structural, cultural, political, and educational obstacles to peace at all levels of human interaction.
Prof. AKIHIRO CHIBA

Peace, Kyousei, Conviviality: How can Education Contribute?

November 27, 2007

Transformation through healing of the physical, psychological, and even spiritual scars of the past that limit the potentials of the present and the future was proposed as one possibility on how to have peace in Mindanao. In this talk, Professor Akihiro Chiba of the International Christian University, Tokyo, describes and discusses the Mindanao peace situation and posed education’s probable roles in the process of healing and transformation. Through genuine understanding of peace and human rights, a national appreciation of the importance of new pedagogies of “bayanihan” and “sama-sama”, and through practical actions such as formulation of crucial policies related to education and curriculum development Mindanao can move on from being an island of division to an island of conviviality.

Now, today, I am talking peace, kyousei and conviviality. Kyousei, is a Japanese word for “living together”. I was introduced by Dr. Durante, very friendly. I worked in UNESCO for 31 years, therefore, I was bureaucrat. Secondly, I worked in a university as a professor, so I am a distinguished professor also. And then last two years I’m more concentrated with research so I am a researcher also. And through out my career in UNESCO and the research work, I’m known also as a poet. And if Dr. Durante allows me to have some time, I’ll share with you some poems, which I wrote in the international conference after visiting Mindanao last time. Now, I’m also becoming a writer of children’s books. My book was published last week, the title is “Dreamy Grand Pa”, that’s myself. So today I am also introducing myself as “Dreamy Grand Pa”. And if you think that what I’m saying is too dreamy and too drowsy just cut it short so that we can all wake up!

Mindanao is a land of conflict and yet I have never seen so many peace movements it is really a dry land of peace movement. Now, how to promote and enhance culture of peace through such active peace movement? Now, it reminded me that my old friend from Korea made a remark in the conference, saying that, “In whatever conflict situation or condition for peace and conviviality is to heal the scars in the minds of the oppressed or victims of the conflict. Spiritual and psychological transformation of all liberate the present and the future from the wounds of the past.” The genuine belief in the humankind’s capacity for change, growth, and reconciliation and the importance of the impartiality in peace is the message.

In the Philippines I was so impressed in the development of the peace zone during my last visit. How could it not be extended throughout the islands if all commu-
nities become zones of peace? Mindanao will become island of peace! Mindanao is an island of underdevelopment, if I may. If you are hurt, I might present my apology. Yet, at the same time, it is an island of rich development potential. It is very important to all patrons, all stakeholder to have understanding and appreciation and taking pride in rich cultural, social, and eco-diversities of the island. Also it is important to develop wider consensus in the understanding of an ideal image and legion of the future of the island. What kind of island you would like to develop for the future of Mindanao? I think this consensus is very important. For this purpose I had the initiative for development planning and environmental protection with strong commitment for equal, equitable distribution of the fruits of development. I think fruits of development are not just for the privileged, it is for all people.

In this connection, the importance of education and education for sustainable development cannot be overemphasized. I do not have to repeat here, you all understand the importance. We need practical, diversified, and need-based, and yet anticipatory capacity, developmental capacity building for indigenous development. There are so many advocates, including myself, who say some “dreamy remarks. But I think Mindanao itself must have a practical approach for human development of indigenous development. It is also important to do this enhancement of working culture and strong message for alleviation of economic, social and ecological divide. Mindanao from an island of division to an island of conviviality, where people live happily, genuine understanding of peace and human right are very, very important.

For all people in Mindanao, are the concepts of and human rights understood at the universal and impartial values? In the abstract, peace and human rights sound excellent. Nonetheless, how is it conceived in the local community? Very often, peace and human rights are biased in favor of the privileged. And here my research also tells the importance of associating concepts of kyousei or conviviality with peace, human rights or any other so called universal values. And for this purpose, it is very, very important to communicate in languages of real understanding. If peace or human rights or any other so called universal values are truly understood, then it will really make sufficient impact.

In this connection, I am suggesting to you today that if I use the wrong word please correct me. I shall speak of the importance of the new pedagogy of sama-sama and the new pedagogy of bayanihan, which I learned from my Filipino friends. In Japan, we have Kyosei, in Korea we have Sansen. Going through the process of peace, negotiation and peace development in Mindanao, it gives me the importance of sustainable political will for peace. Very often political will changes from time to time, and this, we suffer more from inconsistency in national, political will for peace. Some president says “yes”, some president says “no”. It is very difficult and there are very serious consequences. Hence, there is a need for strong national, political leadership for peace, and also consistency in the national agenda of peace development and socio-economic and sustainable development in Mindanao.

Very often such programs are prepared in the center, in favor of the center. I think this should be reversed. Consistency of political will with administrative will, milli-
tary-police will, technical and professional will and, more important now, is the popular will of civil society. I think this is an important direction we have to go for. For this purpose, it is very difficult to imagine having this political, popular will of civil society with half the population illiterate, half the population dropouts. I think education for all is a basic, in sustaining such political will of civil society. Building of peace is a very long-term process involving all stakeholders. But peace can be destroyed by one leader in one day! Many tragedies in the world tell us this truth.

Now, we come back to *sama-sama* and *bayanihan*, I hope I pronounced that correctly. I think it is important to develop national policy in education from grass roots to top policy makers to reverse the process. The reflection of genuine aspiration of all stakeholders is very, very important. Secondly, joint policy formulation and curriculum development – if some part prepare curriculum and impose that curriculum to other part, it is very difficult for the receiving part to accept the value of such curricula.

Policy and content for education for all and education for sustainable development on inter-cultural understanding and gender equality, I think these are extremely important in the Mindanao context. Development of teacher-training programs and institutions on the basis of principle of *sama-sama* and *bayanihan*, these principles are really patterned from and are part of your daily life. Is this lifestyle reflected in teacher training and training of personnel?

At the same time, we must think twice, “What is the quality of education?” Very often, in the name of quality of education, education authorities and some rich parents push for development of very luxurious schools, very high level of teaching and so on. But what about the nation of the poor, is it the quality for the nation? Is it the quality for the society? And I think, for this purpose, What is the quality? Is it relevant? What are the standards required for your own community? At the same time, you have to live in the global society, how can we compete with the world, what are the quality standards and the relevance that we are going through? These are questions that must be asked.

Now, this is the education today. You have underneath, early childhood education and care. And then, of course, we consider primary education, junior secondary education, senior secondary education. Of course, you don’t have junior and senior secondary in the Philippines but you go to higher education. Now, apart from the school system, we have this community learning center or literacy class, or literacy education for indigenous peoples. No schools are attended, no formal classes held. But in the many countries, example is Thailand, many graduates from literacy class are transferring to the formal stream! I am sure the Philippines has this. Then, of course traditional community learning center exist for literacy training and life skills learning. There is also a group of self-learning, self-study students, this is guaranteed under law in certain countries. Now, increasingly, this level of equivalency and exchange is moving up from primary level to secondary level and in certain countries even you can go to non-formal higher education. This is reality now.

Now, in the future, how would it be? If we are all talking about formal educa-
tion, when education means always formal education, we must remember and understand that non-formal education is a very, very crucial sector for the future. Society will not be complete just by output of formal school education. The world is changing, society is changing. People should continue to learn throughout their lives. Thus, we must research on the educational structure of formal, non-formal and informal education. Now on the peace message, education for conviviality must live through, not only in formal school but in non-formal and informal education as well, including the self-learning groups.

Now, in Asia, particularly East and South-East Asia, these territories shares many values. For example, Japan-Kyousei, Korea-Sanse, and I was so happy to hear from my Chinese colleague that in 2004, China’s communist party congress adapted the policy of harmonious society. So, last part of East Asia, we agree on the basic value of living together harmoniously, peacefully. And of course you have an age-long tradition of sama-sama, and I think this is common in Indonesia and perhaps in Malaysia also. Bayanihan can really group all these values. Let us study them and see what would be the most important for future for this region.

Mindanao is not an isolated island; it is a part of a global world. We must share such values. So education for peace, kyousei and the conviviality is the first and foremost learning to blend together, like this, what we have right now (speaker could be referring to the CIPE conference – Ed.). We see each other and we should learn to live together, and at the same time we have to work together and we have to learn to how to form a new society together. Also learning to share and care and help each other. After all, Asians are happy people. You see we are all happy people, we dream of a happy life, why can’t we learn to live happily and meaningfully, together?

Literacy at the learning centers in Afghanistan and the Cambodia transforming soldiers into agent of peace and development. Teachers from Sinharis, Tamil, and Muslim communities go together, exploring ways to end inter-ethnic fighting through education. Student from Christian and Muslim schools marching together celebrating peace week as a code of peace process in Zamboanga. This is what I’ve learned from Zamboanga. Inter-cultural education has a powerful role to play in peace and development in Zamboanga, to mobilize the masses for meditation and non-violence and move for peace and justice. Silsilah Dialogue and Peace Advocates in Mindanao, advocate non-formal education at grass roots and encourage direct dialogue through camp, through experiments – experiment peaceful living together. Spirit of conviviality is for inter-culture education, placing all culture values at equal, allowing mutual dialogues, advancing further to create new common values of higher order, such as kyousei in Japan, Sansen in Korea, Bayanihan in the Philippines, offering potentials to become indigenous movement for peace and sustainable development. Thank you very much.

DR. AKIHIRO CHIBA is a visiting professor at the International Christian University (ICU) in Tokyo, Japan. He joined ICU in 1992 as Professor of International Education following his retirement from UNESCO whom he had served in for 31 years. He is also Senior Advisor of the Kumon Institute of Education Co., Ltd., a learning institute presently catering to some 3.5 million children in 44 countries applying a tailor-made system of self-learning, where students start with what they know, and build on it. Professor Chiba’s fields of expertise are planning and training in literacy and project preparation, evaluation and monitoring in literacy. He speaks English, French, and Japanese and works internationally. His current work center on research on education for conviviality in ICU’s 21st Century Center of Excellence Program, Research and Education for Peace, Security and Conviviality. His most recent book is Why Literacy: The Reality of Developing Countries (2nd edition).
Dr. VIRGINIA CAWAGAS

Educating for a Culture of Peace

November 27, 2007

In this talk, Dr. Virginia Cawagas of Griffith University, Australia, presents the history of the concept of the culture of peace, its legal foundations, as well as people and institutions that have been part in the evolution and promotion of the culture of peace and peace education. Developing among learners a commitment to the cultivation and promotion of values, attitudes, and practices that define peace are also suggested to be the main goal of any peace education system.

Buenas Dias con todos ustedes, Magandang Umaga po, Assamu Alaikum, Maayong yo amin, Mga Ilokano?

I will not start by recalling because I know that many are familiar with the term, the concept, even the definition of Culture of Peace. There are like dimensions of educating for culture of peace, and the first dimension is the dimension of cultivating and promoting values, attitudes, the knowledge, understanding, and practices. That is the initial step, being able to cultivate and promote values of peace, but that is not enough in the culture of peace, those values, knowledge and practices should help to build. Build peace among individuals, families, communities, societies, nations and the world.

However, to add to this traditional concept of educating, being able to promote and being able to build is a third dimension which is the commitment. It is a long term and a life time commitment to build a peaceful society, a society of non-violence. It takes a life time to build a commitment to democracy, social and economic justice, human rights, cultural harmony, environmental sustainability, and personality. I would like to go to a very brief history of the concept, just a concept of a culture of peace, because it has not always been there.

Peace – we have probably heard of peace for some time – but the concept of a culture of peace actually emerged at end of the Cold War when there was this global campaign for the abolition of war. Then, in 1992, the UNESCO formally adapted the concept of culture of peace in response to the UN agenda for Peace. In 1995 UNESCO actually came out with a movement or a declaration, the UNESCO and a culture of peace building global movement. Finally, in 1995 also, it became a priority of the UN general conference, the transition from a culture of war to a culture of peace. It is a priority of the 28 sessions of the general conference. In the UN general assembly, the resolution was declaring the year 2001 as the international year for a culture of peace, and then a decade for a culture of peace and non-violence for the children of the world from 2002-2010. The first international forum on culture of peace was held in 1994 in El Salvador. It was followed by the second international forum and that goes to show the value that the Filipinos put in a culture of peace because it is the second
international forum, more popularly called the “The Manila Forum” in 1995, at the time of President Ramos. Since then it was followed by several conferences but the most significant one was in 1997 in Maputo Mozambique, which was also a conference on the culture of peace and governance. After that, there were more than 70 declarations issued by the United Nations relative to the culture of peace.

In September 1999, the United Nations came up with a declaration, a set of very important articles that I think every peace educator should be very familiar with. Specifically Article 4, which states that education for peace should be held at all levels. I am glad that Dr. Chiba came up with that scheme of education from all levels, from early childhood all the way to higher education, and not only in formal education but also in non-formal education. But to add to that when it says in all levels, it means local, national, and global.

The next article is spelling out the essential role of government. It is important for government to be involved. The other article is Article 6 which also challenges civil society to be fully engaged. Therefore, it is not just the role of government but also civil society to be engaged in educating for a culture of peace. Article 7, and it’s very specific there, that media plays a crucial role in educating for a culture of peace. Media is not just for entertainment. It has an educative and informative role, and that is where media becomes a very important partner in our education for culture of peace. Article 8, the key role to educating for peace belongs to, and it mentions all of these, parents, teachers, politicians, journalists, religious bodies and groups, intellectuals, etc, as well as to non-government organizations. So, it already identifies who are those who are involved and it doesn’t leave out anyone, any member of the society.

Finally, article 9. This, of course, acknowledges that United Nations still needs to play a critical role. But while the United Nations and UNESCO came up with the concept of a culture of peace only in 1992, peace education has been happening long before the United Nations and the UNESCO.

The concept of teaching peace in school actually started in 7th century with a Czechoslovakian educator. Then in 1890-1914, the school Peace League in the United States and United Kingdom actually taught peace in schools. Of course, it ended with the 1st World War. Then we have from 1914-1938, after the first world war, peace was actually taught again hoping that there will be no more war. Funny but again there was the 2nd World War!

Now we have from 1939-1949, after WWII, the proliferation or the growth of the peace movement, peace education movement – peace education is only part of the peace movement. I have a list here, my apologies to those who were not included in the list. But in the United States we have Reardan, Bolving, Harris, the pioneers. I’m sorry Tony Jenkins, you’re very young, but soon you may be part of my list here. In the UK, we have David Yeck, Richardson, and others, these are the pioneers of peace education in the UK. In Oceania, we have Toh Swee-Hin, Robin Burns, and Jet Berlie. In the Philippines we have Jean Cawagas, Bing Durante, Loreta, very young also but very old in the movement, Jasmine, and so many others. There are many more in-
involved in peace and conflict transformation.

Peace education, the one we are referring to here, is education in the formal school system. There are many more involved in other peace education but these are the formal school system people. So all these people are in universities, colleges, and schools. There peace educators in the Netherlands. In India we have Dusay and Kumar. Again, my apologies to those who I may have forgotten to mention.

Now, what have we been doing? Let me share with you the sights and spaces for educating for a culture of peace. That’s why my presentation is entitled “From Lake Sebu to the Mouth of the Nile river.”

We. When I say “we”, “we have been doing this or we have been doing that” I am referring to the peace educators, the formal peace educators who are probably part of IPRA – The International Peace Research Association, through the Peace Education Commission. We have gone through so many things. It started with Notre Dame University Cotabato, I’ll have a comment on that later on and come back to that. Then we have the part of the MAEP or the Mindanao Advanced Education Program, where all the Ateneos in Mindanao and the Mindanao State University (MSU) system also join the consortium. The MAEP have produced MAs and Phds in peace and development.

Then the program or the framework went to the University of Alberta in Canada where we taught there for more than 10 years. We taught the framework for peace education, one that is now being held and taught at the University for Peace in Costa Rica with Tony and myself as visiting professors, and at Griffith University in Australia. These are the formal university systems where culture of peace has been introduced.

In the UNESCO agencies it has been introduced to the Asia Pacific Center of Education for International Understanding where many of the Asian – actually all the Asian countries are members. Again, Asia, South East Asia, the Pacific region where we have the Korea National Commission for UNESCO involved and then Uganda National Commission. I’ll go back to Uganda National Commission later on.

In terms of international organizations, the International Institute of Peace Education (IIPE) began in 1982. I joined the IIPE in 1983, and then the Peace and Education Commission of IPRA and the World Council for Curriculum and Instruction. Now, these are the countries that have been involved in one way or another in terms of their exposure to the culture of peace framework.

That is what I meant when I said from Lake Sebu to the mouth of the Nile river. Do you know where the mouth of the Nile river is? It starts from Uganda and goes all the way up to Sudan, Ethiopia and then it goes down to Egypt. We have covered those areas, it doesn’t necessarily mean we have been to those places but many of our students have come from all over the world in Asia, in Africa, in North America, Latin America, in Europe in Central Asia and so on. So the framework, or the models in peace education that we have here in Mindanao, in the Philippines has gone all over
the world in all these sites and spaces.

Now, I'll not talk to you about the framework because many of you had already gone through it, but I'll share with you our experience in terms of pedagogy or activities. And for teaching about those concepts or educating for dismantling the culture of war, we used so many activities and lessons. The most popular one is the simulation of the arms bazaar, where we simulate an actual bazaar of selling arms. Where we have arms manufacturers and sellers and, to the shock of many students, our top arms sellers are the five members of the security, five permanent members of our national security in the United Nations. So, in that simulation, some of the students become generals, some of the students become manufacturers and so on. And we have a lot of reflections from there. This one is “I’m shocked at how easily I could assume a General’s role and rationalize buying arms for my country, even selling our forest, even selling our forest, even selling our natural resources.” And they could get into the role very easily, and it shocks them.

Now, another activity is The Roots of Violence”. Here, “Being from Rwanda, I am looking at the roots of violence in my country, and my initial response is on the other. So if it is a tootsie we cut the blame on the Hootos.” But that kind of activity really makes them realize that there so many things that they take for granted in their analysis of conflict in their own country.

Then we have Creating Zones of Peace. “At first I was lukewarm to the idea of creating zones of peace. But my group mate convinced me it’s possible and they come from war torn countries.” So this gives you an idea of the impact of the activity, that even if many do not believe in the zone of peace, because of the activity and the hope that is generated by others, they are able to believe that there is a possibility. As a teacher there are many things that I can do with my students to make our school safe and caring.

And finally, I am sorry you can not read this one on the Powerpoint. “Even if the shaft were clearly separated from the wheat, in the fight against terrorism, terrorism is codenamed anti-terrorism. Anti-terrorism is often inseparable from terrorism itself.” That reflection comes from our activity on 911.

Now for the activity on Living with Justice and Compassion, for the activity on banana split, it is so unfair that a back bent banana pickle in the Philippines or in Ecuador or in Costa Rica, get only 1 cent out of a 10 cent banana while the big retailers get 5 cents. For peace educators it is also important to raise awareness of the structural violence in the very system that produces the food we consume everyday.

Walking in a shoes of a sakada, a street kid or a makinadora is powerful conscientizing activity. It challenges all who live in comfortable homes to assume responsibility to work for local and social justice.

Then behind the Logo. I did not realize that behind the logo of the GAP and Tommy Hilfiger outfit that I am wearing, is a gross violation of the rights of factory workers. I now commit myself to educating myself and everyone to resist the seduction of an attractive bra.

And also one of the activities is composing songs. Here are some examples on street children.
Street children live in a box in the city
There I lost my dignity
All the rich folks sitting pretty
Leads to inequity
We're not looking for charity
We need some parity

On Fisher Folks:

On the shore where we were born
We rely on the open sea
But today there are no fish
Let us tell you how they came to be
There is red tide and a big boat
Taking all the fish for themselves
Our families hungry
We owe a lot
No protection for the fish we got
We all live in a little boat at sea
Can you work with us for solidarity?
We all touch each other interdependently

Imagine that these are composed by the participants in about half an hour or one hour! And then on the activity on Promoting Human rights and Responsibility. One of the most important things that make a difference to peace educators is the value of hope that is instilled in them.

“Our situation is hopeless, was my first impulse, but since I got exposed to peace education, I’m gradually being filled with hope.” This was from one participant.

When we as citizens blindly accept that our politicians hold positions of privilege with little or no accountability with regards to human rights violations we complete in silence. Human rights are violated not because the victims are unaware of their rights. I do not think that domestic servants whose right are abused in Canada, would leave because they have read a covenant explaining that they have a right to be treated a certain way. There is a need for more than just information, but for empowerment.

In Cultural Respect and Solidarity these are our activities and these are some of the comments. The Nhìn people, these are the refugees Kamlao, believe that without any true connection with the earth, we consequently will not have any true connection with the spirit world in there. This is of utmost importance to many indigenous groups all over the world, because it forces us to be accountable and responsible for our past, present and future. Whole heartedly, I connect with many aspects of peace.
education because of my personal collisions with the manifestations of peacelessness, conflict and violence in our time.

Now the final, not the final side, the second to the final slide is Ecological Footprint. These are quotations, and this is poem written by one of the students.

Disregard earth, fire, wind and rain.
Is it possible to explain our disregard?
Earth, fire, wind and rain.
Together we must fight to retain our destiny.
Earth without life, fire without warm,
Wind without movement, rain without growl
Earth, Fire and rain, together with our humanity
Remains meaningless

Then one of the activities we had, this was in Japan, was we took all the rubbish from the garbage can and put them all inside, at the center, for a conference in peace education. And you could imagine the garbage that were collected from peace educators in one day! So, one of the participants said “I am ashamed to tears on seeing the extent of our consumption as peace educators. The activity had challenged more than ever to practice what you preach.”

The final component in the framework is Nurturing Inner Peace. We have leaves of peace, voluntary simplicity and inter-faith dialogue. See one of the comments:

“As a peace educator it is encouraging to know that there are other people that I can count on, I may not know them in personal level, but the aspiration for peace is universal. Through these experiences I’ve gained valuable insights about myself and my interconnections with the world in which to live the people with whom I have relations and the comic energies of other things of universe of which I effect.”

And a very memorable feedback to me is from a soldier from Pigkawayan.

“To me, inner peace is leaving my barracks and being with my family on Christmas Day.”

And finally, the most important part in any activity, any lesson or any activity should include a component for transformation. Conclude every lesson or activity with an invitation for personal and social action. The actual personal reflection and commitment may not be part of the lesson or activity but suggestions could be discussed. The value or impact of your lesson or activity could be measured by the nature or degree of commitment, the learning of willingness to do after going through the lesson or activity. And I chose these pictures, this is an Australian aborigine and using the Australian voodoo, which is their ancient or traditional instrument. Transformation does not mean changing them physically. And the other one is a group of Australian faith leaders, holding each other on harmony, they are walking down the street. We have Buddhist monks, we have a Muslim there, we have a Jew, we have a Christian and all kinds
of denominations. And the transformation, if you look at this tree, all these concepts and dimensions of peace education are there. We need to transform the tree so that it will not be bald anymore. It should be a very very healthy looking tree, and to nourish that depends on you. And I’m going back to Lake Sebu and the NDU people with whom we started the peace education there. I challenge you to revive it, because now it has gone all the way to the mouth of the Nile river, we are going back to Lake Sebu.
Rev. FERNANDO R. CAPALLA, DD

Healing the physical and psychological wounds of Mindanao's history of conflict
November 28, 2008

Bishop Capalla, Archbishop of Davao, offers that what is crucial to attaining peace is contributing to the process of healing of the mind, healing the physical and psychological wounds inflicted by Mindanao's long-history of conflict. It is important to understand peace as “Shalom” (wholeness, integrity) instead of simply as ceasefire or signed peace accords; to address the demands of justice; and seriously consider the possibility of forgiveness through face-to-face encounters between victims and victimizers. Reverend Capalla concludes by underscoring the idea that without forgiveness there could be no future.

My fellow peace makers peace builders, peace be upon all of us. Good morning!

First of all, I would like to make a brief comment on the words that our speakers have used – inner peace from Professor Swee-Hin, community from Professor Tony Jenkins, conviviality from Professor Chiba, and transformation from Jean Cawagas. Those words are in the vocabulary of our Christian spirituality and there are volumes in each of those words. And also I would like to say something about what Fr. Moreno said yesterday that the foundation of the peace movements in Mindanao is flimsy. If there is such a foundation and it is flimsy we have to rediscover it and reformulate it together so it becomes stronger. On inner peace, the word reminds me of what John Paul II said, “the peace of the heart is the heart of peace.” Community reminds me of “without silence words lose their meaning, without listening speaking cannot heal, without solitude community cannot be saved.” Conviviality, comes from the latin word convivium and Thomas Aquinas used to describe the Eucharist and say Sacred Convivium or Sacred Meal, where family united by intimate bond share one sacred meal. Transformation is found in many many statements of the Vatican council, the Papal Exaltations, and the PCP II of the church in the Philippines.

But I’d like now to focus my presentation on what professor Chiba mentioned in passing, on the healing of the scars in the minds of the people of Mindanao. That would be the purpose of my presentations.

First of all before I begin I would like to tell you that I’ve been a Bishop of the place where Aleem Macandlas mentioned, the one called Monai. I was there for 17 years, four of that as Bishop in Marawi City. So I know what he was talking about. So let me begin my brief presentation. For those of us who have been in Mindanao for
Plenary Talks

several decades now know that violence, in its many forms and methods, have severely inflicted psychological and physical wounds in the body and spirit of many Mindanaoan – Christians, Muslims and Lumads alike. These wounds are wide and deep and are still fresh. Through these wounds many individuals and groups in Mindanao speak and write words of anger, hatred, prejudice, and behave in a more violent way, even to the point of killing each other. Thus, deepening the wounds and aggravating the situation – this situation of what we may call cultural and violent infrastructure – makes lasting peace so elusive and so uncertain in Mindanao today. What is imperative and of prime importance now is the need for social healing, the healing of the scars in the minds, and the hearts, and the spirit of the people of Mindanao. Wounds of those who were involved in the conflict, those who have survived in the conflict, the victims and victimizers and the relatives and neighbors including women and children.

The past and present governments have tried to heal these wounds by means of economic and cultural projects like roads, housing, hospitals, clinics, schools, scholarships, income generating projects, skills training, etc. But as everyone knows the wounds are still there, in other words there is still strong, deep anger, hatred, prejudices and all kinds of animosities among Christians, Muslim and Lumad. We believe that economic and cultural projects are good but they are enough they cannot heal the wounds of the spirit. Of course there was an attempt in healing the trauma experienced by Christians and Muslim children in the evacuation centers in Pikit, Cotabato in the aftermath of the all out war launched by Pres. Joseph Estrada against the MILF. I still have to find out the result of that healing attempt in favor of the Muslim and Christian children. I know of no other projects for adults in the evacuation centers and outside of those centers, here in the western part of Mindanao.

Now to those who believe in social healing as an indispensable component of the peace process, we, in the Bishops Ulama Conference would like to propose to you here present, to educators, that this undertaking be jointly carried out by educators and religious leaders of Mindanao including ourselves. This healing process must begin with the re-education of the minds and hearts and attitudes of everyone in Mindanao, about peace and how to achieve it. So, I propose a concept this has three parts. And the broad outline of this concept involves three movements, parts, or activities.

First is our understanding of peace, peace can be understood from three cultures. From the Greek culture, peace is called Irene which means to a cease fire, a lull between hostilities, between conflicts. Peace in the Roman culture, which is, called Pax Romana, refers to a paper, an accord, a pact, an agreement between two parties who decide to stop killing each other. Now this peace of Greek and Roman cultures is what our many government people and the rebel groups are talking about. But that is not what we in the Bishops Ulama Conference believe to be the real definition of peace.

So we go to another culture, and that culture is Hebrew Culture or biblical culture, where peace is called Shalom, or Salam in Arabic, and I ask my friend Elias Macarandas, if he agrees with me, he said yes he does. Shalom means wholeness, completeness, integrity of the individual and the community. Now, this first movement of this first definition needs lot of research and should be put in modular form or in the
curriculum of many of our schools to re-educate first the minds of people especially
the military and the people in government. Thus, speaking peace from the Greek and
roman culture is not our understanding of peace.

The second movement, in the re-education process and flowing from the He-
brew shalom, is to consider shalom as the result of reconciliation of individuals and
groups or restoration of unity and harmony between individuals and groups in Min-
danao. In the Christian Catholic perspective II Vatican Council document gaudium espes
(joy and hope) says that peace is the result of justice and justice is simply an ordering of
relationship. The restoration of equality in the observance of human rights among indi-
viduals, in short, peace comes from order “ang kalinaw nagagikan sa kahusay, ang Kapaya-
paan galing sa kaayusan”. That is why the correct way to describe the situation is the ex-
pression Order and Peace, not Peace and Order. Because peace comes from order, so
order and peace. So please tell the military to correct that, that is not the right way.
This reconciliation that results in the restoration of mutual respect and friendship, must
go hand in hand when we address the demands of justice. And this is only possible
through sincere repentance and forgiveness, mutual forgiveness. Why? Because it facili-
tates effectively the indemnification or reparation of damages and restitution of illegal
and unjust acquisition, restore what was stolen. This is what Pope John II meant when
he said those words that has become our slogan now. John Paul II in one of the mes-
gages of the World Day of Peace, I think 2003 January, he said; “there is no peace without
justice, no justice without forgiveness”.

This statement confused many priests and bishops and religious and peace
advocates and activist. But this statement is very very crucial in the reconciliation proc-
есс and it is backed up by the Holy Bible and Holy Quran. The Holy Quran says; “if you
do not forgive if you retaliate and take revenge you already received your reward.” And we Chris-
rians say everyday “forgive us our trespasses as we forgive those who trespass against us”. So this
also needs a lot of research, on how to present and thus to capture the audience in our
classrooms. We need to research about need for putting together the process of restor-
ing friendship and the process of repairing damages and returning stolen properties. In
our country today in our legal system, you win your case by a technicality but you have
not restored friendship. That is the American legacy to the Filipinos, which we have to
change.

The third Movement of the concept of re-education of the minds and hearts
of Mindanaoans, is the actual face-to-face encounter of the victims and victimizers in-
volved in the conflict. Now this is very very delicate. Through respectful dialogue, re-
pentance and forgiveness, this must be carried out with the help of gentle facilitators.
But respectful dialogue must be one that is based on two important elements or condi-
tions. First, interested presence, and second attentive listening. What do I mean by in-
terested presence? It must be one that is motivated by love, by respect, by concern for
the other person. Listening refers to not only to the two ears but also the 3rd ear, that
of the heart. You know we listen on three levels – we listen many times on the level of
words, we watch how the person enunciates or pronounces the words, we listen on the
level of the meaning, we ask what is the meaning of that word. The most important
way of listening is we listen on the level on the person. On the level of words we ask
the question how; on the level of meaning we ask the question what. But on the level of words we ask the question why. Why is he smiling? Why is he angry? Why is he shouting when he speaks? And that is listening in the level of the person. This way is summarized in that famous Irish saying “God gave us two ears and one mouth, so that we would listen twice as much as we speak.” I repeat the saying, “God gave us two ears and one mouth, so that we would listen twice as much as we speak.” Pres. Estrada, in his innocent way, says, “few words few mistakes, no word no mistake.”

Now I ask the question myself, are these concepts possible to be actualized in Mindanao? Are these three movements possible? We in the Bishops Ulama Conference believe that they can be actualized and I hope you believe me, you educators, that this can be actualized.

Now, why do I say it is possible? Because we have two documented success stories of reconciliation. In two of our assemblies in the BUC, we presided the reconciliation between the Maranaos from Sultan Command, Lanao del Sur, who were mortal enemies for decades, but through the help of a friend of mine they were able to reconcile, based on understanding of correct Islam.

And then in another assembly we presented a group of Muslims and Christians, from North Cotabato and how they reconciled after decades of killing each other’s families. This is documented. And there are 20 other models around the world if you want to research. The most famous one is from South Africa, which was carried out by Pres. Nelson Mandela who appointed as Bishop Desmond Tutu, the Anglican Archbishop of South Africa to head the Truth and Reconciliation Commission, which carried out the reconciliation process. And he had difficulty. He suffered a lot but it is possible and he wrote a book, the title of the book is “No Future without Forgiveness”. So, this re-education of attitudes is our challenge to our educators in Mindanao, we will help, the Bishop Ulama Conference and other peace advocates.

I end now. Finally. I must say that this difficult healing process is a special grace from God, which requires deep humility and determined self-sacrifice. It is based on the conviction that there is an inherent goodness in every one of us and that this goodness is not canceled out, is never eradicated by sin or crime. It is the important and indispensable source of personal transformation and change or conversion. The healing process we are talking about here must be directed and focused to that God given goodness in everyone of us here in Mindanao. The reason why we in the Catholic Church are opposed to capital punishment is because we condemn the sin but not the sinner, and we condemned the crime but not the criminal. The difficulty here is how to articulate your condemnation in such a way that you don’t turn off the criminal, the sinner.

So, finally I would like repeat those words of Pope John Paul II and the words of Archbishop Tutu, Pope John Paul II says: “there is no peace without justice, there is no justice without forgiveness” Archbishop Tutu said: “No Future for our Country without Forgiveness.” I say that for Mindanao and for the Philippines. Thank you.
Most Reverend FERNANDO R. CAPALLA, DD was born in Iloilo City, Philippines and was ordained priest in 1961. In 1975, the year he was ordained bishop, he was appointed titular Bishop of Grumento Nova and Auxiliary Bishop of Davao. Two years later, he was appointed and installed as Bishop Prelate of Iligan. From 1987 to 1991, he served as Apostolic Administrator of Marawi City. In 1996, he was installed as Third Archbishop of Davao. He was Chairman for the Episcopal Commission on Interreligious Dialogue from 1990-2002 and Vice-Chairman from 2002-2003. He also served as Chairman for the Episcopal Commission on Ecumenical Affairs (2002-2003) and was elected President of the Catholic Bishops' Conference of the Philippines (CBCP) in 2003. At present, he serves as Convener for the Bishops-Ulama Conference. A known peace builder and advocate for the plight of coconut farmers, Reverend Capalla has been a recipient of several awards in recognition for his works, namely, San Lorenzo Ruiz Award for Peace and Unity (1991), Public Service Award for Peace given by Ateneo de Manila University (1998), and the Aurora Aragon Quezon Peace Award for Peace Advocacy and Peace Building (2000). He was conferred a Doctor of Humanities, Honoris Causa, by Ateneo de Davao University.
Prof. ELIAS MACARANDAS

The path to peaceful living and harmonious co-existence in Mindanao

November 28, 2007

In this talk, Prof. Elias Macarandas of the Bishops-Ulama Conference, shares his early interfaith experiences as a young boy living in the Lanao province, and discusses commonalities between Islam and Christianity and how history has often stressed differences and separation. Noting that differences are natural in any relationship, Macarandas proposes that it should not be feared. Instead, differences should be celebrated. The key is dialogue. In the end, the people of Mindanao are challenged to defeat the true sources of un-peacefulness and problems in the island—poverty, corruption, inequality, and marginalization.

First, I would like to express my deep thanks and gratitude to the convener of this very important assembly. Second, I would like to ask the permission of his eminence, Archbishop Capalla, to go ahead of him in delivering this presentation. The reason for this is that tomorrow there will be a launching of a Week of Peace of the Mindanao State University, of which I am the First Speaker and I am afraid that I might miss it. So after this I must bid you good bye and move on to traveling to Marawi. I hope to reach Marawi safely.

Last night I was quite confused on how to present my presentation. First because for the past 20 years and even before that I have had a unique experience, which I think is important for me and for others to understand, even Archbishop Capalla. Maybe he has not heard this before but now I will take this opportunity to present it to him and to all of you so you may help me appreciate it.

You know I came from the center of the conflict. I came from one of the centers of conflict in Mindanao. I came from a place where battles between the MILF and AFP occurred. The first battle the big battle was in 1976, and from that time on series of discrepancies, conflict, and fighting had taken place. Sad to say there were already 700 or probably a thousand lives lost in that place—both from the military and from the Mujahudin or from MNLF or MILF. The place is called Monai. For the military Monai is very popular to them.

Fortunately or unfortunately, I am not sure, I was born in that place. It is 25 kilometers away from the highway, and that only to the border from the actual spot of my birthplace. In order to go there, one has to hike 12 hours more, climbing hills and a valley. As a child, around the age of six (6), I was always asking myself, how can I go to school if I am living in this place, in this kind of place I was born in? Many times I told myself how an unfortunate child I was.

Now, my grandfather who was the first mayor of Monai, probably realized the
importance of education. So, he sent me to a nearby Municipality, called Maigo, where there was an elementary school. I stayed in that school until I finished my elementary. Back then that school was dominated by Christians. I think in our class we were only five Muslims. The other children referred to us as Moro. I did not know what is a “Moro”. All I knew is that it meant the dirty people who ate seaweeds. So that made us angry. Even then, I never had a quarrel with anyone, as I was not a quarrelsome boy. But my other Muslim classmates used to fight against the Christian children because of that word, “Moro”.

In that school us Muslims were also taught the Christian religion. Everyday Christian teachers taught us Christian songs and Christian religious practices. So, in that period of six years I learned many things about Christianity. Six years time was enough to make me learn Christianity very well.

After I finished my studies in that school in a Christian community, I was sent by my father to Marawi City. Marawi City is predominantly Muslim. It was in that community where I was exposed to Islamic education and to Maranao culture.

You can just imagine. First, I came from the center of conflict at the top of the mountain. Then I was in a Christian area. Then I was sent to a Muslim community. Throughout my young life, I kept asking, “What is Moro? What is Filipino? What is Islam? And what is Christianity?” I had very little knowledge about these things. Somehow I gave those questions less attention, as my focus began to shift to school and towards the goal of being a lawyer and become a politician. You see my grandfather was a Mayor and that inspired me to be a politician.

In the 1970’s fighting between Muslim and Christian started. I have no knowledge about fighting. I could not understand why there was fighting. I just wanted it to stop. Then in 1972 or before 1972 I went back to school. At that time Martial Law was declared and there was heavy fighting in Lanao which really disturbed the Muslim and Christian relationship. There was massacre in Tubud which resulted to the death of more than 160 Muslims. And again there was the fighting in Marawi, or the eruption of Muslim resistance or revolution in Marawi, I think 20 days or so days after the declaration of martial law.

All these events surprised me. I began to seriously ask again, Why we are fighting? Why are Muslims and Christians fighting? Why are Moro and Filipino fighting?

During those years the the Muslims were arouse to armed rebellion against the government. So all of my friends went to jungle to train. Many of them were joined by my relatives who were already living in the forest. People who fought against the government were my relatives – Dante, Tony Falcon, James Bond and Bravo. There were my second cousins, first cousins, uncles and so on. But my parents never allowed me to join the military training. So I never received any military training – not from the rebels nor from the military. That was because I was fortunate to be sent to Qatar. I really appreciated that. I was happy with it because the first thing that I had in mind was that I would not have to join the battle. At first I really accepted that the Muslims
needed to fight the government, that the Muslims need to fight the Christians. But because I had no military training and I am not good in combat and I am not a quarrelsome boy, I liked the idea of not fighting. I do not like trouble and never happened to quarrel, even to this day. Moreover, I have never seen a person killed – by a bullet or a knife, never. I hope can never see a person get killed – by knife or bullet. Even though I came from that very center of conflict I do not wish to see a person get killed.

Again I studied in Qatar. Qatar, it is a different environment. It is a Muslim community, an Arab community. But there are many overseas Filipino workers that go to Qatar.

You know when you are abroad, you feel something which you never had experienced while you were home. First, you long to see your relatives and even those people who are like you that are not your own relatives but simply the same color as yourself. We in the Middle East, we do not exactly differentiate ourselves from being Moro or being Filipino or being Christian or Muslim. What is important is everyone came from this far island from the east and you meet there, abroad, and you suddenly develop love and a good relationship with each other despite being a Moro or Christian. Now, I always have that in mind, why in Mindanao do we have to fight? Because we are Muslim and they are Christians? Because we are Moros and they are Filipinos? For more than 11 years, while I was abroad I kept on researching on what is Islam and what is Christianity, on what is Moro and what is Filipinos, on who are Muslims who are Christians, who are Moro and who are Filipinos.

You know, to be Muslim is to be peaceful human being because Islam means peace; Islam means submission. So being a Muslim, I realized that I have no enemy as all human beings are created from a single pair of male and female. So, from the Islamic point of view, we are all brothers in humanity. So, as a Muslim, I have no reason to fight against non-Muslim because they belong to the One family of humanity. Then as a Muslim, I have my obligation to my neighbors, I have my obligation to my family, and to my people.

Some Muslims have reached a decision that Christians are the enemy. We probably cannot also blame them. Perhaps they have had no experience as I have experienced, maybe they have no orientation as I have. But we have to be consistent in informing them that a Muslim is peaceful and a Muslim is a good neighbor and a Muslim is a peace loving person.

One other thing that bothers my mind is being Moro. You know “Moro” is a name given by the Spaniards to the inhabitants of this country, whom they found followers of Islam. So, the term “Moro” was first used not only for the Mindanaoan, not only for the Maranao, not only for the Tausug, not only for the Samal but to describe the entire people of the archipelago. So, I have to accept that Moro is not a monopoly of the Maranao of the Tausug, and of the Maguindanao. Later on, the Spaniards limited the word Moro for those who resisted them, and not used the term to refer to the people of Luzon and Visayas who already were Christianized. But as I said, Christianity has nothing to do with the problem.
Our history teaches that throughout the Spaniards’ occupation in the Philippines, the term *Filipinos* were never applied to the native inhabitants but was used to describe Spaniards who were born in the Philippines, later on called *Mestizos*. For the natives, they were either called *Indios*, or some term, I forget the name. Jose Rizal, our national hero, fought to be a Filipino, that is to be referred to and treated in the same way as the Spaniards in the Philippines. But as far as my knowledge is concerned he was never accepted as Filipino by the Spaniards until he died. It was the Americans who gave him the title National hero of the Filipino people, wherein Filipino was used probably because the Americans could not find a generic term to describe the people of these islands.

Do you see how the term Filipino are two terms actually? The term Filipino as it is used today is not the same as the term Filipino that was used in the Spanish times. I say that the term Filipino today has nothing to do with religion. It was a generic term issued by the Americans and later on our government. So, to me it is not so important an issue, this word Filipino.

Now, what is the issue? What is the real problem? Why there is fighting in Mindanao? Of course we can say it is a product of our history and no one will argue that. But we have to revisit our history and as we discuss it yesterday that we have to write our own history and interpret our history as we know it and as we like it, of course. Let us look at as our history and understand that both Muslim and Christians, both Moros and Filipinos have suffered in the hands of colonialism, the hands of the colonial masters. We all suffered, Muslims as much as the Christians suffered. The Christians maybe suffered even more than us. Even under martial law we have to understand that the Muslim were not the only victims of martial law, other people, Christians and lumads, were also victims.

Now what is the problem? So, the problem, and excuse me if my presentation or my understanding of the problem maybe exaggerated. I see that the problem is between the marginalized sector of our community and people who control both the economic resources of the country of Mindanao and the political life of the country. Our country is democratic in precept but in operation it is more of dictatorial. So that is the real problem. It is not about being Muslim and being Christian, it is not because we are Moro and they are Filipino. The problem is because our economy, the political power and other opportunities are concentrated in the hands of a few who are hiding behind democracy. Democracy is not bad but you can hide behind it, you can imagine how many people die during elections. Is that democracy? You can imagine how many billions of pesos spent every election, is that democracy? Is that Christianity? Is that Islam? That is Evil! But unfortunately that is reality. We happen to be under the control of a few, and I do not want to mention who those are, I leave that up to you.

And this Godly people, this peace loving people both Muslim and Christians and those of the other communities will join together not exactly to fight against these billionaires. Unless we do not look at the problem as it is, if we continue to blame and hate each other because of our religions, then there will be no end to the fighting. I am
them for their courage but also tell them to that we have to put these things into con-
text. Do not look at the Christians as our enemy, do not look at the Filipinos as our enemies. Instead, look at evil as the enemy.

Now, I've already lost some of my voice and I think I should be finishing. I have only one hope that our people particularly the Mindanaoan will come up with a common agenda for peace, based on religion and convince, through advocacy, through dialogue, those who for more than 50 years or so have been in power. I'm not against the politicians or those billionaires but hopefully they too will one day look at the people with compassion and sympathy because whether they like or not we happen to live in one island and all will have to share in the suffering.

Thank you. Salam malaykum.

Prof. Aleem Elias Macarandas is the president of the Philippine Muslim Welfare Society.
BEATRIZ COLMO

Peace as an Outcome, an Evidence of Faith in Action

November 28, 2007

Beting Colmo, of the Obo Manobo tribe of Mt. Apo, recounts her experiences of war and conflict in Mindanao, painting vivid images of violence encountered from her childhood. As a child she never was able to understand conflict and war. The Lumads, whose lives and actions are geared toward harmony and wherein peace is seen as both a way of life and as a responsibility, it puzzles them no end why war and its vicious end products of violence and hate occur. Yet, at the same time, there is hope as the countless wars and conflicts that have directly affected the Lumad have failed to destroy the fibers of peace that define their culture.

When I was invited to speak in this forum, I readily accepted the invitation thinking that I am prepared to present an IP’s (Indigenous People) perspective on Interfaith dialogue of Peace Education, being an IP myself, and a member of an OBO Manobo tribe from Mt. Apo. I did convince myself that since I survived the first invitation in Miriam College where I met Dr. Swee-hin, Dr. Cawagas, Bing and many others, I thought I am going to survive this one too, in the Ateneo de Zamboanga University. Iyon po ang akala ko. Ngayon naintindihan ko na kung bakit maraming namatay sa akala.

After listening to the presenters or panelist yesterday and after which not so easy questions were raised, I began to realize that beyond the mountain ranges of our IP communities, peace is a complicated matter with complex mechanisms, interconnections, structures, actors, reactors and detractors. Thus, it needs proper communication, mediation, facilitation, negotiation, education, transformation… and you can name more.

Confronted with these unpeaceful realizations, I was tempted to put more “isms” and “tions” in my presentation today to cope with the expectation of this intellectual audience. But that was I think a better option than having been tempted to pack and leave, is it not? After all the presentations of the panelists, I felt like a bulinaw (anchovy) in a sea of whales.

Since I decided to stay and survive the day, you have no option but to bear with me because I have to present my views from an indigenous people’s way. That means no “isms”, no “tions”, and no Powerpoint. I will just be telling stories, histories, and memories of peace and the absence of peace, and interfaith dialogue. I hope along the way you peacefully pick up powerful points even in the absence of a Powerpoint.
For the Lumad or indigenous people of Mindanao, peace is an outcome and an evidence of our faith in action, peace is our way of life. Thus peace is not regarded as an opportunity nor a privilege but it is a responsibility where everyone in the community should take a part. In IP communities, culturally every action and decision is geared towards the attainment of harmony in the society – be it in small villages or large settlements. For this reason, in the olden days, the tribal chiefs were highly regarded not due to their material possessions, but they were revered because they were masters in the art of Conflict Resolutions. We have a jail-less society, yet it did not breed criminals, and terror never reigned in our territories. If chaos now reign in our lands, it is not of our own making but by those who have interest on our domains and wanted to have power over us.

From the point of view of those who live and are nurtured by the “culture of violence”, we Lumad are the weakest among the tri-people of this island because we do not resort to violence as a way of asserting our rights. There are groups, or many groups who think that we do not deserve assistance because sometimes in a middle of a struggle, we tend to deviate our ways to maintain peace among us. To those who always equate struggle with winning, we seem to be failures. What we are perceived to be, depends on the color of the glass of those who perceive us. But our consolation however, lies on the point of view of Monama, Magbabay, God or whatever we call him to be, the creator who is the author of peace.

From the Creator’s point of view, we are a people with strong spirit to carry on with life in spite of all odds and have done his will of making peace on earth possible. It is so easy for us Lumad to involve and enter into dialogue because we live what the Christian and other religions preach. We love our neighbors, thus we respect the boundaries and sovereignty of other territories. We see the hands of God/Monama behind our history. The Lumad availed of what God promised in the Bible. “Blessed are the peace makers for they shall have peace”. We sustained peace in our respective territories even after the coming of Islam in the 13th century, after the coming of the Spaniards in the 16th century, and even after the coming of the Japanese, the Americans and the settlers. The Lumad has been through many wars, but no war has ever killed or taken away the “Culture of Peace” in their hearts. It would be good for the Peace Advocates and Peace Educators to understand the peace for the Lumad is not preached as a Gospel, planned as a program or an agenda. Peace to the Lumad is a way of life handed down from generation to generation with parents, grand parents, immediate clans and tribe’s leader as agents; though peace is a social and a Supreme Being Monama/Magbabaya or God. That is how peace education among the Lumad is done and sustained.

Personally, I choose to be a peace advocate not only because I belong to a tribe practicing a “culture of peace” but also because I decided to live peace, having faced the challenge of death and violence.

I learned my peace education the hard way. I have told this story once and I have to tell it again and again, if I need to in order to promote the understanding of peace. In the early 70’s when I was about 10 or 11 years old, during the so-called Chris-
tian-Muslim conflict in North Cotabato, I was on my way to the market and I saw dead bodies piled one on top of the other in a car in front of a funeral parlor. Some of the bodies were disintegrated while their blood were dripping out of the car and was running through the canal. That was the first image of violence printed in my mind. So I asked why these things happened but nobody had given me a clear answer.

Then a year later, some villages in the town of Tulunan were razed to ashes and since there was information that Kidapawan will be next, the Governor gathered the people and campaigned with the clear message saying, “We have to fight.” My brother, who attended the Governor’s meeting, modified the message to us and so he said, “We have to survive.” He then dug a pit at our backyard of what he called “the foxhole.” Each one of us was given instruction and a role in that game of survival. Mine was to take charge of my 7-year-old niece and 5-year-old nephew and to crawl towards the foxhole at first sound of gunshot or bomb. We crawled a number of times but those were just false alarms.

I asked my brother why this thing happened, but he could not give a clear answer. That was in the early and mid 70’s.

In the mid 80’s when I was documenting the situation of women and children in conflict situation in Tulunan, Cotabato, where families group themselves into clusters for fear of the Tadtad, then known to strike at night and to attack and chop especially community leaders. Mothers worried about losing children and thus would call them every now and then. I asked why those things happened but no one could give me a clear answer.

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In the late 80’s up to early 90’s, I cared for the children-victims of war in a center in Kidapawan called “Pagsagup”. Children with ages ranging from 4 to 13 years old took shield in that center after their communities become battlefields, their parents were salvaged or massacred, their homes caught in the crossfire between the AFP and the rebel groups. Some of them were injured themselves. They were experts on the language of war. They could recognize the sound of M16, M14 and M79 and they knew the actors of war. They call the other “Sirs” and the opposing party uncle or “kuya”. But they don’t know the reasons behind their wars.

The ancestral domain of the Lumad is being robbed of their minerals and fertile soil but the Lumad do not in return rob the robbers. Human beings did not choose the way and how they want the world to be but it was Monama (God) who chose them to be the way they are. Monama (God) created man distinct from each other yet destined him to become interdependent with each other. He even authored the equal distribution of wealth. One with the oil will not have the fertile soil, like most countries in the middle east and the ones with the fertile soil like the Philippines should produce food and other agricultural goods to support the other. Those which do not have the fertile soil or the oil will have the deposits of gold, ore and other minerals. Hence, they too would depend on the fertile soil and oil of the other.

But God’s design of apportioning spaces on earth for specific race or tribe
with corresponding resources has been violated by men because of the human greed. One overrules and grabs the resources of the other for selfish satisfaction and interest. This started the description of peace among mankind. So nation did rise against nation, brother against brother, and neighboring territories against each other. We have the world war as proof of this. This happened to the world as it happens to our island Mindanao. We tend to rob one another instead of loving one another. The Lumad lost their lands through organized and institutionalized thieves. Yet they did not take arms because they respect lives of other people, which is also given by Monama.

But this does not mean that the Lumad welcome their oppression. They had tried to find peaceful means to assert their rights. It has been a long process but their voices have been heard by congress and the senate. This has given birth to the Indigenous Peoples Rights Act or RA 8371 of 1997. Up to the present, we are still airing our voices which show that we are not passive to the oppression over us. But as I have said through our history and even at all odds we tend to be peace loving as we can be, even at the most difficult circumstance.

Those children have many war stories and they could narrate every detail. There was one girl who shared the story which amused the other children. She said because there was a constant encounter between the army and the rebel group in their community, the people decided to organize themselves and to orient each member of the family on what to do during each encounter so as to avoid the crossfire. She said that all their things were always put in sacks and each member of the family has to take the thing assigned to him/her at the first sound of gunshot. Her mother took responsibility of her younger brother and sister, her brother was assigned to bring water and beddings, her father has to take bolo and the rice and to her was assigned the cooking pot and a match.

One day while she was sleeping, an encounter happened near her village and she woke up there was no one in the house and all things were gone except for the cooking pot and a match. She jump out of bed took the cooking pot and match and joined their neighbors who ran towards the north. When they were far from their village and the fighting, she realized her family had ran toward the other group to the south. She didn’t belong to that grouping, and so during that day her family was not able to eat because although they had the rice and water, she had the cooking pot and match. People learn the art of survival. But they deserve to live normal lives.

The children's war stories were filled with actions and emotions. They know a lot about war. But when it was the children's turn to ask me, “why these things happened?” I could not give them a clear answer.

They asked me the questions I ask for almost two decades. So when I went back to my community in Mt. Apo, I asked the elders why these things happened, and they shared to me a holistic perspective of Peace which to me is so valuable. Hence I have to share it with you.

Our elders say when Monama (God) created men, he already set them to be unique, different and had given them a specific and special place to dwell on earth. The
Chinese with slant eyes and yellow skin had to occupy China, the blacks had to dwell in Africa and we, the brown skinned people had to live in the Philippines. Even there are lands are divided into distinct and different territories. Although there are 18 indigenous peoples, ethnic groups in Mindanao, each one has his particular territory. The OBO Manobo for example has spread over the northwestern and northeastern plank of Mt. Apo down to the plains, the Subanen of Zamboanga, the Aromanon in North Cotabato toward the mountains of Bukidnon and so on. Even the animals were also given specific territories. As you can see, there are no tigers and elephants in the Philippines but you cannot also find a carabao in America.

Even different trees in certain areas have to grow in many varieties because even the different birds have different kinds of food. It was only through the elders that I knew that what Kalaw bird eats is different form what the Maya and Pirok-Pirok eats. That was how God created us with our uniqueness.

Our elders say, no matter how much land people will expand for themselves, one day land will finally own them when they rest in peace. So in conclusion, I would say all the violence I have been exposed to, leads me to affirm my culture of peace and hopefully as peace advocate would help others to follow the path of peace and make peace be our ultimate legacy to the next generation.

Peace be with us. Thank you.
Dr. TOH SWEE HIN

From Brisbane to Barcelona, Kyoto & Waitangi:
Journeys in Interfaith Dialogue for a Culture of Peace

November 28, 2007

Dr. Swee Hin Toh presents a theoretical picture of Interfaith Dialogue and peace education, connecting various experiences of shared journeys in building a culture of peace using established models and principles on the Interfaith Dialogue, peace, and peace education. Assumptions and principles of interfaith dialogue – openness within each faith to engage in re-examination of respective beliefs, acknowledgment of the realities of violence, and willingness to join hands, hearts, minds, and spirit to overcome societal and global problems – are pointed out. Individuals and organizations involved in the promotion of interfaith dialogue are introduced as inspirations, signs of hope for a future of

The pervasive realities of conflicts and violence at all levels of life and society continue to inflict suffering for billions of people worldwide. Inter-state wars, internal armed conflicts, hunger and other deprivations of basic needs, violations of human rights, ethnic and cultural intolerance, discrimination of all kinds, and environmental destruction - all these realities are major obstacles in promoting the well-being of all humanity and indeed of the planet. A serious dimension of peacelessness is reflected in the conflicts between different faiths and cultures, conflicts that sometimes tragically result in violence and bloodshed, such as Rwanda, India, the former Yugoslavia, Nigeria, Northern Ireland, the Philippines, and Israel/Palestine.

Especially at the beginning of this decade, the rise of religious extremism has driven the leaders and followers of some faiths to extreme intolerance, discrimination and even violence towards peoples of other faiths. It is also sad to note that on occasion, governments and political leaders have manipulated faith or religion for their narrow political ends. However, it is important to avoid a simplistic generalization that peoples of different faiths and cultures cannot leave in harmony and peace with each other due to cultural and faith differences. The root causes of conflicts involving groups of diverse faiths and cultures are complex, which require the interweaving of social, economic and political factors.

While regrettably much of dominant media tend to portray much more evidence of violence and conflicts, there are indeed increasing signs of hope as ordinary peoples, communities, institutions and organizations (both non-governmental and state), and
movements seek to resolve new as well as long-standing conflicts through peaceful strategies. Progress towards peace may be slow and uneven within and across societies; nevertheless, it is vital to search for the many signs of hope and be empowered to participate in the transformation from a culture of violence to a culture of peace.

One very significant component of the progress towards a culture of peace has been the interfaith dialogue movement, which seeks to promote understanding, respect and reconciliation among diverse faiths within and across nations. Inter-faith dialogue endeavours to raise awareness of the faith of others, which undoubtedly contributes to greater harmony and goodwill. Most importantly, it critically engages participants in revealing common values and principles that may lead to collaboration in personal and social action towards building a more peaceful world for all humanity.

To be authentic and fruitful, inter-faith dialogue rests on several assumptions and principles. These include openness to learning about and from each other’s wisdom and knowledge about faith and spirituality and a spirit of humility and willingness to be self-critical. In interfaith dialogue, it is essential within each faith to engage in re-interpretation of beliefs in the context of contemporary societal realities, (e.g., re-examine doctrines such as the “just war” and jihad; human rights in relation to faith traditions and practices), and to challenge any tendencies towards extremism and intolerance by any leader or followers. Importantly too, inter-faith dialogue needs to involve not only leaders but also ordinary citizens from all walks of life and sectors, including professionals, civil servants, media and educators. It is necessary to acknowledge the realities of violence in all its multiple physical and non-physical forms and levels, and a willingness to join hands, minds, hearts and spirit in overcoming common societal, international and global problems. Finally, the role of education in promoting inter-faith dialogue is essential and vital, so that children and youth, who will be the future leaders and adult citizens, can also grow up to promote a culture of respect, harmony, justice and non-violence.

The significant progress and accomplishments of inter-faith dialogue is reflected in the growth of various global networks and coalitions, such as the World Conference on Religions for Peace, the Parliament of the World’s Religions, and the United Religions Initiative. Through the frequent gatherings and specific projects of these networks, diverse faiths have shown that it is possible and urgent for dialogue to establish deeper mutual respect and understanding, as well as to join hands, minds, heart and spirit in overcoming common societal, international and global problems such as militarization, inter-cultural conflicts, racism, poverty, North-South inequalities, human rights violations and ecological destruction.

In the Middle East, many faith leaders have continued, despite the ongoing spiral of violence and counter-violence, to work for a peaceful and just settlement. In the former Yugoslavia, faith communities are engaged in the challenge of healing and reconciliation in divided cities to overcome accumulated bitterness and hatred. In Australia, similar hopeful signs are evident as diverse faiths have engaged in dialogue to fulfill the goals of a truly multicultural society that is free of discrimination, intolerance and ineq-
uities (e.g. ethnic communities, indigenous peoples, refugees).

Through inter-faith dialogue, many faith leaders and followers have contributed to campaigns for nuclear disarmament, abolition of the deadly arms trade, non-violent strategies to deal with the root causes of 9/11 and related political problems, including terrorism, local and global justice in the world economy, and protection of human rights of all peoples, especially marginalized groups such as women, children and indigenous peoples. These joint efforts are consistent with the core values and principles of diverse faiths such as peace, justice, compassion, forgiveness, respect, harmony and love.

International Interfaith Dialogue Networks

_The World Conference on Religions for Peace_ brings together hundreds of key religious leaders every five years to discuss the great issues of our time. On its 8th Assembly held in Kyoto, Japan, Aug 2006 the theme focused on “shared security” in which all sectors of every society acknowledge common vulnerabilities and assume collective responsibility to address them. Delegates pledged “to confront violence within our own communities whenever religion is misused as a justification or excuse for violence” and to promote twenty steps for religious leaders, governments, international organizations, and businesses to address violence and promote shared security through advocacy, education, and partnerships. Religious communities are enjoined to: resist and confront any misuse of religion for violent purposes; become effective educators, advocates and actors for conflict transformation, fostering justice, peacebuilding, and sustainable development; draw upon their individual spiritual traditions to educate their members on our shared responsibilities to advance shared security; hold governments accountable for commitments they make on behalf of their peoples; network locally, nationally, regionally, and globally to foster multi-religious cooperation; and partner with governments, international organizations and other sectors of society to confront violence and advance a new notion of shared security.

_The Parliament of the World’s Religions_ was created to cultivate harmony among the world’s religious and spiritual communities and foster their engagement with the world and its guiding institutions in order to achieve a peaceful, just, and sustainable world. The Parliament pursues a vision of a just, peaceful and sustainable world in which: religious and spiritual communities live in harmony and contribute to a better world from their riches of wisdom and compassion; religious and cultural fears and hatreds replaced with understanding and respect; people everywhere come to know and care for their neighbours; the richness of human and religious diversity is woven into the fabric of communal, civil, societal and global life; the world’s most powerful and influential institutions move beyond narrow self-interest to realize common good; the Earth and all life are cherished, protected, healed and restored; an all people commit to living out their highest values and aspirations.

In 1893, the World’s Congress of Religions held in Chicago, USA was the first formal gathering of eastern and western religious traditions. In 1988 the formation of the
Council for a Parliament of the World’s Religions took place again in Chicago. It was only a hundred years later, in 1993 that a Parliament of the World’s Religions gathered 8000 delegates from various faith, religious and spirituality traditions to celebrate diversity and harmony; explore responses to critical issues; and the adoption of “Towards a Global Ethic: An initial Declaration.” This Global Ethic for building a humane and just global order is based on commitments to non-violence, respect for life, culture of solidarity, just economic order, culture of tolerance, life of truthfulness, gender equality.

In 1998, the Parliament of the World’s Religions was held in Cape Town, South Africa where 7000 delegates from over 80 countries participated in 860 sessions, workshops, plenaries, and meditations; witnessed the post-apartheid democratic South Africa; and issued a declaration on “A Call to our guiding institutions” (religion, business, media, and education).

In 2004, the Parliament took place in Barcelona with over 9000 delegates coming from 75 countries participated in over 450 programs, lectures, dialogues, workshops, performances and exhibits - reflecting a wide range of religious and spiritual traditions and guiding institutions including government, business, labour, education, media, science, intergovernmental & civil society organizations. The themes of the Parliament were: supporting refugees world-wide; overcoming religiously motivated violence; eliminating international debt in poor countries; increasing access to clean water.

In 2009, the Parliament will be held in Melbourne, Australia in December. The themes include: indigenous reconciliation; global poverty and global warming; environmental care and degradation; education of young and challenges of social disengagement; voluntary and forced migration; artistic expression and spirituality; and value of sports.

Asia-Pacific Regional and Local Interfaith Conferences

At the local and regional levels, there are numerous signs of hope where inter-faith dialogue has resulted in small though vital steps away from violent confrontations towards reconciliation and peace-building among conflicting communities and groups.

The Asia-Pacific Interfaith Conference is co-founded by Indonesia, Philippines, Australia and New Zealand to promote peace and cooperation regionally through interfaith dialogue in Yogyakarta, Indonesia (2004), Cebu, Philippines (2006), Waitangi, NZ (2007), Phnom Penh, Cambodia (2008), and Australia (2009). Over 15 countries (SEAsia and Pacific) send delegations of faith leaders, usually interfaith in composition. The Cebu Declaration acknowledged the importance of interfaith dialogue and cooperation in promoting regional peace and security; social and economic development; upholding human dignity; the role of education and media in promoting interfaith understanding and cooperation; delinking religions from all forms of terror; and promoting forums (local, national, regional) to build knowledge, respect and understanding.

The Third Asia-Pacific Regional Interfaith Dialogue, held in Waitangi, New Zealand enjoined governments and faith leaders to facilitate interfaith dialogue at local and na-
tional levels. The plan of action recommended at the Waitangi dialogue included further exchanges between people (e.g., youth, students, teachers, religious leaders, academics) of different faiths; Faith groups and civil society develop partnerships for social and economic justice, minority empowerment and reconciliation among conflicting groups; strengthen intra-faith dialogue; encourage education about religions in public curricula; review curriculum materials so that they will be fair and balanced in discussing religious beliefs; and offer nonformal interfaith education (e.g., community service, immersion, twinning).

Here in Mindanao, several interfaith groups like the Bishops-Ulama Conference and Silsilah Dialogue have laid a basis for Christians and Muslims to cooperate in advocacy against continuing armed conflicts and for negotiations for a just and sustainable peace. Local Christian-Muslim communities have been able to establish zones or spaces for peace free from guns and committed to grassroots development projects that benefit everyone regardless of culture or faith.

Looking back, since June 2003, when I took the position of Director of the Multi-Faith Centre (MFC) at Griffith University, I have been greatly encouraged by the goodwill and growing support of leaders and members of so many faith and interfaith communities, organizations and networks. The MFC is increasingly viewed as a friendly venue to promote dialogue and enhanced understanding, respect and harmony among peoples and communities of diverse faiths and spirituality traditions. At the same time, by emphasizing interfaith dialogue that finds common ground among diverse faiths, even as differences are acknowledged, the Centre joins the efforts of many organizations and millions of people worldwide committed to building a world based on principles of peace, compassion, active non-violence, justice, human rights, intercultural respect, sustainability and spirituality. Through its interfaith activities as well as networking and outreach initiatives, the MFC has sought to fulfil its role as one of Australia’s pioneering centres for advancing the vision of interfaith dialogue, so urgently needed in today’s world beset with multiple conflicts, including those that may be motivated by “religious” perspectives.

To fulfil its vision, goals and charter, the MFC has designed, implemented and/or facilitated a range of active programs and activities including inter-faith dialogue forums, multi-faith prayer services, meditation classes, interfaith organizing, celebration of religious festivals, multi-faith concerts, workshops, conferences, symposia, exhibitions, visiting fellowships, research, publications and networking. Many MFC activities and projects are now held in collaboration and co-sponsorship with numerous local, national, regional and international faith communities, institutions, organizations and partners. However, a major emphasis in the MFC’s work has been interfaith dialogue of “life” and “action,” when faith representatives share the teachings and wisdom of their faiths in regard to understanding societal issues and problems that affect all humanity. This kind of interfaith dialogue helps in revealing shared values and principles that guide all faiths to work in solidarity to resolve those problems.

The MFC has held over 50 inter-faith dialogue forums focusing on many different themes and topics, including harmony, multiculturalism and non-discrimination; build
In recent years, I have experienced many meaningful encounters with faith leaders and interfaith advocates engaged in interfaith dialogue both at local, national and international levels, including the growing global movement such as Religions for Peace, Parliament of the World’s Religions and United Religions Initiative. I feel affirmed that the Centre is on a common and hopeful journey with many similar and parallel endeavours. While mindful of challenges and obstacles in our world still beset with multiple conflicts and widespread suffering and marginalization, including being able to bring more people into the interfaith circle, we remain committed to fulfilling this vision, guided by shared values and principles.

What Lies Ahead

Coordination among various interfaith networks and organizations both local (Bishops Ulama Conference, Silsilah Dialogue, etc.) and international (Parliament of the World’s religions; Religions for Peace, United Religions Initiative, etc) is crucial in strengthening and sustaining the contributions of interfaith dialogue in building a culture of peace. Interfaith dialogue needs to move beyond emphasizing doctrines to solidarity actions for building a culture of peace.

The Barcelona Declaration on the Role of Religion in the Promotion of a Culture of Peace can provide a framework for a continuing interfaith dialogue among the many faith communities worldwide.

_The Declaration acknowledges that in the course of human history, religious traditions and ethical ideals have frequently been used to justify wars and injustices, but we believe that the real message behind religious and ethical beliefs is unerringly directed at peace and fraternity._

_The Declaration expresses solidarity with all non-violent peace-makers and pledge to favour peace by countering the tendencies of individuals and communities to assume or to teach that they are inherently superior to others._

The spirit and essence of inter-faith dialogue is aptly and inspiringly reflected in the 1986 World Day of Prayer for Peace at Assisi, where leaders of diverse faiths gathered to join in saying the following words of hope and commitment:

_Lead me from death to life, from falsehood to truth_
_Lead me from despair to hope, from fear to trust_
_Lead me from hate to love; from war to peace_
_Let peace fill our hearts, our world, and our universe_
Dr. TOH SWEE HIN is the founding director of the Multi-Faith Center in Griffith University, Australia. Prior to his appointment at Griffith University, he was a Professor in International/Intercultural Education at the University of Alberta, where he taught and developed courses and programs in international/intercultural education and global education. Since 1998, he has been a consultant and resource person for UNESCO, helping to establish the UNESCO-affiliated Asia-Pacific Center of Education for International Understanding in Seoul, Korea. Dr. Swee Hin's interests and work in teaching, research, and social action center on peace education, non-violence, conflict resolution, local and global justice, human rights, multiculturalism, sustainability, and spiritual growth. An active peace educator and peace builder, he has worked as consultant, resource person, speaker, coordinator, among other roles in countless workshops, conferences, and educational development programs and projects promoting peace and peace education. For his many contributions toward building and promoting peace and peace education, Dr. Swee Hin has been the recipient of several awards, namely, the Edmonton Salvos Prelontzos Peace Award (2001), University of Alberta Distinguished Alumni Award (2001), UNESCO Prize for Peace Education (2000), Canadian Peace Award for Peace Education (2000), Special Recognition Award for Peace Education of the Canadian Mahatma Gandhi Foundation for World Peace (2000), and the Yoneji Ebitani Award (1999) for outstanding research in curriculum and instruction that he jointly shares with Dr. V. Cawagas.
Thank you very much Myla. Greetings to the participants in the Inter-Faith Dialogue and Education Toward a Culture of Peace response to Mindanao Conflict. It is a pleasure to be here with you who are concerned about the peace of Mindanao and are working actively in the attainment of that peace through peace education. I'm sorry that it was only late in the day that I was able to confirm with finality that I would be able to join you this morning, this last day for the activity because some matters had to be cleared away before I could come here. I was told, that I would be talking about the peace process that we are now undertaking with the Moro Islamic Liberation Front. I understand that most of are from Mindanao, there are sprinkling of a participants from Luzon and Visayas as there are Foreign Peace Advocate also with us. So, this would be, I'd like to breeze through this so that perhaps there could be time for you to ask questions. So, we go right down to it.

The overall environment of the peace process is one that the is now moving. If you recall more than a year ago September of last year (2006), the peace talks got stalled because of the issue of ancestral domain particularly when strength of territory was being discussed. Since then, and until October of this year, there's not much movement, in the Peace Talks. Although there were back channeling being done in formal talks being held between the government and MILF through the facilitation of the Malaysians to move it forward, to break the issues had been the cause of this nudge of the old talks.

October of this year, I'm very glad to say that we had been able to resolve the issue on land, issues on the territorial aspects of ancestral domain that was discussed during executive session in Kuala Lumpur. That was reason enough for the MILF, the...
Government, and the Malaysians to call for the resumption of the talks, and so the long stalled fourteenth exploratory talks finally took place in November 14-15, just a few weeks back in Kuala Lumpur. And from the issue of the Land aspect of their Territory, the November 14-15 meeting was able to resolve all the other remaining issues pertaining to ancestral domain, on the territory aspect because the territory aspects of ancestral domain is not limited only to the Land area were the prospective Bangsamoro Juridical Entity would be holding a political authority. It also needs areas that are not under its political authority as it would need areas for each economic sustenance and I refer particularly to maritime areas. Maritime areas are as important to the MILF as a land aspect of the territory.

That was a tricky issue, as tricky as the Land territory issue and quite technical. So, we buckled down in those two days to train, to craft an arrangement that would be within the purview of the what the Philippine Government is authorized to concede, on what is reasonable and fair. On what is right. And the through mutual give and take on issues, we were able to arrive at an agreement on the maritime area as well as agree on the aspect of the non-territorial portion, which we call as the special intervention area, more on that perhaps later.

So the talks have been seen as a largely immobile for one year and had been the cause of the apprehension by many peace advocates, as our international supporters and people who have fixed in and contributed to the Mindanao Trust Fund, were worried that it was not moving.

So with the agreement reached in November in the exploratory talks on a very significant aspect of the negotiation, which is ancestral domain, the political aspect is moving on, and on to the substantive issues that have been put on the table. We are now going to be moving from there to crafting the text of ancestral domain in our next meeting in Kuala Lumpur by mid-December. We have assessed that it is possible for the MILF, the Government, and the Malaysian facilitators, that an ancestral domain agreement would be signed by January of next year (2008). However, signing the ancestral domain agreement is not the end all and be all of the peace negotiation. We will be moving on from the significant and major agreement on ancestral domain towards tackling more contentious issues, last remaining issue of governance and the political package that would go into territory that had been worked out for the Bangsamoro Juridical Entity (BJE). This territory that we agreed on is something that at the moment I cannot be able to discuss with you in detail for obvious reasons.

This territory is an area that I could generally describe as bigger than the ARMM. ARMM is the framework of the area of the BJE. In conceding together the area of the prospective BJE, ARMM is the core area. So it would therefore be bigger than what the ARMM now presently covers. This is a rather sensitive issue here in Zamboanga. I know pretty well that this is a matter that has a caused quite a lot of stir among certain segments of Zamboanga society, no less than the Mayor of Zamboanga is very apprehensive and has expressed his concerns about the scouting of the Bangsamoro Juridical Entity including the special intervention area, which is adjunct of the BJE territory. But this only means the infusion of affirmative action into this areas, a
none none territorial part of the BJE. Nevertheless, affirmative action in terms of socio-economic development is essential and perhaps some focused and enhance attention since the many parts of Zamboanga as well as portions of the Zamboanga Peninsula are Muslim populated and so there must be emphasis in these communities as far as Madraza, as far as the cultural aspect is concerned. So, the bangsamoro in these areas would not feel and are not left out, since they are not going to be part of the BJE. So some affirmative actions need to be given to these areas that are not part of the BJE.

Let me just go through what had been prepared. Basically the core problem is simply stated as how to solve the bangsamoro problem. That is the one agenda item, one issue item that has been put on the table by the Moro Islamic Liberation Front. But this simple and simply put issue of how to solve a bangsamoro problem is a complicated question and an issue by itself. It is multi-faceted. It has so many aspects that are attached to it. In attempting to solve this the approach arrived at was to adopt confidence-building-measures-type activities, which basically is not the peace negotiation itself but which would provide the atmosphere that would be conducive to the conduct of negotiation. We must have the absence of fighting, we must stop fighting on the ground. That is what the security aspect there is concerned about. So we lay down the security structure and that would be shown later. Humanitarian development initiatives were also undertaken and the last issue was breaking down the ancestral domain and solving the ancestral domain issue.

This is how the ceasefire is organized. Perhaps for those of you here in the room who are from Mindanao, this is no longer strange to you. We have the joint ceasefire committee, the International Monitoring Team composed of Malaysians, Bruneians, Bolivians, and the Japanese helping out in monitoring the ceasefire in Central Mindanao and in other conflict affected areas of Mindanao. The Adopt Joint Action Group (ADJAG) which has recently been reactivated in the November exploratory talks – it had been inactive since its term lapsed June of this year. So it was not able to really be a on the ground during the July 10th Basilan incidents and consequences thereafter.

And the all important local monitoring team (LMT), these are civilians like you. These are people from the localities, provinces, municipalities that have helped and put their talents and energies behind to the monitoring of the ceasefire. While ADJAG was inactive in Basilan, while the International Monitoring Team of Malaysians, Bruneians, Libyans, and the Japanese cannot enter Basilan because it is not cover by the term of preference, our LMT's worked and worked effectively, to make sure that the July 10th incident does not develop into a confrontation, an armed confrontation that would actually, at that time, possibly engulf the entire of Mindanao, even as far as Central Mindanao. It came to that point, it came to brink, that the condition of peace was very precarious and our joint ceasefire committee proved their mettle when together the Government and MILF ceasefire committee members, immersed themselves in Basilan and were able to come out with the fact finding committee report which became the basis of Government action and the policy that was enforced as far as Military operations in Basilan was concerned.

The ceasefire had resulted to a drastic reduction of incidents of armed con-
frontation between the MILF and Armed Forces. In 2002, it was about 700 hundred incidents in the whole of Mindanao, particularly concentrated in Jolo and in Central Mindanao and partly in the Basilan-Jolo-Zamboanga Peninsula areas. In 2003, this was the Bulliok offensive, the attack of the Islamic area, the Bulliok area where the Islamics center was, where the late Aleem Hashim Salamat was staying or used to stay, it was his home based. So there were lot of confrontations in 2003.

The ceasefire took effect July of 2003, and the IMT arrived in 2004. In 2004 the incidents was about only 15, from 2003’s 560 incidents, and we have been able to maintain a very good situation on the ground since then. That translates to something good for Mindanao and it is particularly seen in the economy, in the gross regional domestic product of the regions in Mindanao. Note that ARMM is blue there, and we have the base periods of a 2002, 2003, 2004 up to 2006, at the latest. Those that have been profiting and the getting the benefits of the absence of fighting, of having a good peace and order situation are the regions outside of ARMM. That is Region 9, 10, 11 and 12, and they in the bars that are quite taller than the blue bar, the blue bar is that of the ARMM, which is relatively flat in growth. However there had been an incremental increase in the growth of ARMM even if we see that it is flat and we hope we would be able to bring the ARMM gross regional domestic product up and improve the economy of ARMM, so that it could keep pace or at least be able to do some catch up in the modest sense with the other regions that have enjoyed the blessings of economic development over the past four or five years.

Well the Mindanao Trust Fund of the World Bank has gone beyond what it normally does in other countries by being involved in the peace process in Mindanao through programs designed to uplift the most afflicted areas even before the final the peace agreement is signed. And by way of its general policy on other areas they do not commit funds to other conflict areas in many parts of the world unless a final peace agreement is signed but the WB, trusting in the positive prospects of the peace negotiation have jumped-started and are actually executing and implementing programs even before the signing of the final peace agreement. Most of these are in capacity building programs and some low impact projects in the most affected of areas.

This is were we are as far as the development assistance is concerned. This is only the start. Imagine a situation when finally peace is achieved in Mindanao, with the signing of the final peace agreement. We have so many of them involved and are very interested in joining in – the Japanese International Corporation Agency, the United Nations, Canada, Sweden, Australia, New Zealand, the EU, and lately the USA. This is the first time that the USA came in – it was only about three weeks ago that they committed $750,000 as an initial contribution.

Well I have talked about this earlier and go to next slide. Well three months was all the IMT was given last time. After the exploratory talks this November it had been extended to one year, in further at a station of Malaysia's commitment to the peace process and their belief that the talks are moving forward. Canada is going to be a member of the IMT, it had been accepted last November.
The Bangsamoro Leadership and Management Institute is conceived to develop the capacity of future leaders and bureaucrats of the prospective BJE. Unlike the experience of the MNLF when from the hills they are placed behind the desks of the ARMM, which has resulted in some failures in administration of the ARMM – failure that took some time to correct. Up until now it is still being fine tuned.

In the negotiation in our peace process with the MILF this early, we are trying to build the capacity of the Bangsamoro in terms of Administration. The Bangsamoro Development Agency (BDA) is very much with us in developing the curricula that would be the content of the BLMI. The BDA, Dr. Juanday is here and he can talk more about the BDA, is leading and managing programs development for the Bangsamoro and so forth and so on.

I'd say that the task is not going to be merely in the negotiations, negotiations are difficult and one very important thing that we need to put into the negotiations are actually not going to be found in the negotiating table in Kuala Lumpur or elsewhere. It has to be done on the ground, outside of the negotiating table. This peace process needs to have support and whatever is agreed to on the table would need people who can go down to the ground and explain it to other people who do not understand the issues about why there is a need for political settlement of the Bangsamoro problem. We have seen reactions in media about concerns about territory, about many aspects of the peace negotiations that are being questioned. We need to go to advocacy campaign. The peace panel cannot do everything on its own. We need to harness the agencies of government, the arms of government into putting its energies behind this advocacy campaign.

But beyond government, one very critical segment, a very important segment with a lot of potential to reach out to the people, to let them understand over the sanctuaries of historical injustice that had taken place in Mindanao there has to be a solution to those problems that had been the cause of blood letting, of sufferings in many parts of Mindanao for more than the past three decades. That is a very important component that is needed and I'm glad that I have been able to come here to you even with the limited time that has been given to me to engage you and to impress upon you that your support is very important in this peace process. Thank you very much.

Lt. General Rodolfo Garcia is the former AFP vice chief of staff. He also became a chief government negotiator in some peace talks.
“We are not included in the talks.” Ms. España, a clan chief of the Obo-Manobo tribe of Mt. Apo in Davao, gives a moving narrative of the Lumads’ struggles as they are caught between conflict and war. The on-going peace process may have failed to include the Lumad’s aspirations and to consider that they, too, keep ancestral domains that they expect other groups to honor. There is emphasis on the fact that Lumads, too, suffered from historical injustices and yet their group and their group’s version of history have largely remained ignored.

Buenas dias con todo. Good morning to everyone. Mapian Salam Kanio Langon.

First I would like to introduce myself. My name is Era. I have been working with Indigenous Peoples since Marcos Era and up to now, the Peace Process Era. I have a little experience relative to the peace process, which I think is worth remembering.

Sometime in 2000, I went to Malaysia with Datu Ramon Bayaan, the former Panagtag Chairperson, and Atty. Mary Arnado, of the Initiatives for International Dialogue to observe the peace process. Being observers, we were like “Saling pasa”, and as expected of all “saling pasa” we were suppose to sit silent in one corner. But as the process went on, we began to sense that the outcome of the peace process was going to affect the lives of the Lumads, sooner or later, even though the talks involved only the government of the Republic of the Philippines and the Moro Islamic Liberation Front.

It was for the same reason that we decided to make some efforts. With the help of various organizations we were able to have two Indigenous Peoples Representative to the technical working group in the person of Datu Al Saliling and Gungutan Edwin Inding. True enough, in 2006 we came to know that the condition of the talks would affect our sovereignty over our ancestral domain or ancestral land.

We signified our opposition to the condition suggested by the peace process, which is to subject our ancestral domain under the bangsamoro juridical entity (BJE) or bangsamoro code land. Sometime in 2000, Panagtagbo signified its intention to have a space in the negotiating table. Sadly, this request was refused because we Lumad do not have the right to be involved in the peace negotiation, allegedly because we do not take to arms struggle. Sad to say that even among the civil societies involved in the peace advocacy there are those who seem to be swayed to this policy.
We are not included in the talks but they are talking about our ancestral land. We are not included in the talks but they are talking of our future, our lives. To them we do not struggle maybe because we do not perceive arms struggle as the only means of struggling. I beg to disagree that we do not struggle. We did but in peaceful means.

We must all be aware, especially peace advocates, that we should understand that there two forms of struggle here in Mindanao. Both the Lumad and the Bangsamoro people have been deprived the rights toward ancestral domain, each have their respected territories. In Mindanao there are 18 tribal groups under the Indigenous Peoples Group and there are 13 tribes within the Bangsamoro group. The bangsamoro people fought their cause through arms struggle plus the formation of the Moro National Liberation Front and now the Moro Islamic Liberation Front. The Lumad, fought for the right over our ancestral domain through a peaceful means and as a result the Indigenous People rights act was in acted in 1997. For sometime bangsamoro and Lumad respect each others ways of asserting our respective rights to our ancestral territories.

To understand the present and the future we have to look back to our past. We must look back to our history. If we look back to our history what then is our history? History books that were written by foreigners or our bangsamoro brothers who had been educated ahead of us. How about us? How about our ancestors, who were here in this island since time in memorial? How about the version of our elders about our history? It is not known because it is not written. But through the oral tradition our history is passed from generation to generation and is still alive until now. We have still the old men who could attest and who could relate this history to us all over again.

Long before the government of the Philippines established in Mindanao there were original occupants in this island, both the bangsamoro and our ancestors. Each had specific territories in this island. For instance my tribe occupied the North East of Mt. Apo, the Aromanon occupied the province of North Cotabato and certain parts of Bukidnon, the Higaonon to the Cagayan and Bukidnon and Iligan. Their relation is merely with the More due to trade. The Maranao is in Lanao and so on and so forth.

We should understand the beginning and true history of peace and conflict, we must not avoid the truth of our history. If the our Bangsamoro brothers suffered historical injustices, we, too, suffered historical injustices. That is why in our history, there is a sacred pact, an agreement made between our ancestors and the ancestors of our bangsamoro brothers and sisters. To name a few, we have the Balagon, the Pakakang, the Dyande, etc. The Lumad, we are known to be the peace loving people. But to be peace loving people does not mean we allow ourselves to be over powered, to subjugated willingly. Our ancestors fought for our ancestral territory, to preserve our identity and dignity. Now in our generation all our lands are affected, and that the struggle of our ancestors could be in vain.

What is true? What is acceptable? It is in painful that we always suffer the consequences of a war that is not our own making. And when there is a peace negotiation, we are excluded in the process, and they want to conclude their agreement they compromise what is for us.
Peace advocates, we are here in this forum for several days already. We shared our efforts, our thoughts, our dreams, ourselves. We did that because we want shape a peaceful community, a peaceful society.

Era España is from the TUDDOK, Mua-an, Kidapawan City.
Dr. DANDA N. JUANDAY

Human development and peace building: The BDA case study

November 29, 2007

Dr. Juanday’s, of the Bangsamoro Development Agency, focuses his analysis of the Mindanao peace on the importance of development – one that is based from people’s aspirations, apart from addressing issues on domain and armed conflict. The vision, structure, and programs of the Bangsamoro Development Agency are presented and how development has provided gains in terms of the peace process are explained. The idea that development alone cannot guarantee peace in Mindanao is emphasized. The long road to peace must include addressing issues of oppression and injustice. This paper presents and develops a thesis that development should start with the people that is achieved through education and motivation which is based on Islam and the people’s aspiration. It portrays that in the process of achieving development, the government as facilitator must recognize the distinct personality and culture of the Bangsamoro and act accordingly. This is to minimize conflict and ensure the participation of the people.

INTRODUCTION

For so many years, the Bangsamoro people had been at odds with the Philippine government. Protracted wars were fought, that led to the sad plight of the people in conflict-affected areas. As a result, the Autonomous Region in Muslim Mindanao (ARMM) and other Moro dominated areas remain the most economically-depressed and the poorest in the whole island of Mindanao or in the entire Philippines for that matter.

The change of policy in dealing with the problem in Mindanao of the present Arroyo administration, as opposed to the “all-out war” policy of her predecessor, Joseph Estrada, and its decisive action towards peace and development lead to the resumption of peace talks between the government and the Moro Islamic Liberation Front (MILF). On May 7, 2002, the Implementing Guidelines on the Humanitarian, Rehabilitation and Development Aspects of the Peace Agreement was signed. It created the Bangsamoro Development Agency as the implementing arm of the MILF for development thrust.

The Bangsamoro Development Agency is mandated to help determine, lead and manage relief, rehabilitation and development projects in conflict-affected areas of Mindanao. Faced with the gargantuan task of developing people and land which has been affected by war for years, the BDA seeks to answer the question “What can be possibly done to guarantee the success of any development program for the Moros in Mindanao?” The significance of this question lies in the fact that government
efforts to alleviate poverty and economically develop the Bangsamoro lands, has not brought any positive and encouraging changes in the lives of the Moros.

The failure lies in many aspects. The Moros do not suit to the development scheme of the government. Government development initiatives fail to address the complex personality of the Moros. Their rich history as well as their distinct culture and way of life warrant scrutiny. Thus, any development endeavor must be in consonance with their way of life. It must take into consideration that Islam should define the kind of development that the Moros should have as it is entrenched in the Moro identity. Any development that fails to acknowledge this will be a failure as what has been proven time and again.

BANGSAMORO AT A GLANCE

The Moros embraced Islam in the 13th century. As Muslims, they patterned their way of life after Islam; hence they established an Islamic society, government, economy and institutions in definitive ancestral domains known as Lupa Sug and Mindanaw-i Darus-salam, documented in selsilah (genealogy) as well as luwaran (codex) in Jawi-Arabic scripts. Thus, the Bangsamoro people constitute a part of the greater Ummah institutionalized in Islamic civilization form and Malay culture. Basically influenced by the caliphate organizing sources of authority, they were governed for at least (6) centuries under their own independent Sultanates. Statistically, the Bangsamoro people were the majority population in Mindanao and Sulu, and its adjacent islands up to the mid-1960s. Che Man's Census of Population and Housing in 1990 shows that in early 1903, the Moros were the dominant people in Mindanao. The same study shows that after 87 years, they were reduced to becoming only 19% of total Mindanao population and thus becoming the minority.

The world powers at that time such as Spain, Great Britain, Dutch Netherlands, Germany and the United States of America established contacts with the Sultanates through commerce and trade by treaty relations. Various conventions and controls between these European and American powers and the sultanates determined the political status of the suzerain rulers up to the first quarter of the 20th century. Their political status has remained de jure despite de facto incorporation, without plebiscitary consent of the Bangsamoro people, into the Republic of the Philippines at the early stage of its decolonization period.

The Moros trace their socio-cultural roots to the Malay-Muslim heritage, whose distinct identity was already defined before Magellan discovered Philippine Islands in 1521. Being “Moros” (a designation given to them in the wake of the Spanish reconquista), they were a people who never became “subjects” of the Spanish Crown because they fought to defy any forced conversion to the Catholic faith and pay tribute to the King of Spain. Amidst this situation, they have continued to assert and pursue their political aspirations against all odds. Throughout 333 years of Spanish colonization of the Philippine Islands, they waged the “Moro Wars”. Later on, America as a successor in interest to the Spanish colonial regime waged a “pacification campaign” against the Moros in combination with a policy of “attraction” for another 50 years.
The state of affairs, then formulated in the context of the “Mono Problem” was in essence a strategic component of American anti-insurrection campaigns against the Christian Filipino revolutionaries in Manila and in the northern provinces of the Philippines. The pacification bears its imprint on the development of calibre .45 sidearm to stop a Moro amok, but it reverberates in the present day ethnic profiling of Muslims.

Little did the Muslim population in Mindanao and Sulu archipelago benefit from the American parity-rights provision of the Philippine Constitution and the Japanese reconstruction plans after World War II. But the “Moro Wars” have left indelible marks on the Bangsamoro people, with consequences taking its toll both on their human energies and their material resources. Certainly, it one of the root causes of their economic deprivations coupled with displacements from their homeland.

OBSTACLES TO DEVELOPMENT

DEMOGRAPHY

In the course of the period from 1935 to 1946, the Philippine Commonwealth sought to restructure the separate tier governing the Moro population into a bureau of Non-Christian Tribes under the Department of Interior or a regular department of Mindanao and Sulu. During post-independence era, when questions of ethnicity become popular development theories, policy makers began to apply the terms “national integration” to absorb “cultural communities or “national minorities” into the national body politic. This, together with government facilitated migration and settlement of Christians from Luzon and Visayas to Moro lands set the trend for the Moros to reduce to minority status.

The strength of a people lies in their number. The Moro areas are under-populated although resource rich. There is a need for vigorous public health programs of disease prevention and health promotion that can sustain a population with higher expectancy rate. As these points naturally agree with the Philippine health program, the issue on family planning promoted by the government, however, must be carefully considered. Aside from a negative curtailment of the growth of the Moro population, some family planning programs are accompanied by sexual immorality that is against Islamic teachings.

JUSTICE AS PREREQUISITE FOR RECONCILIATION AND PEACE

The Bangsamoro people have a history and a future which both have to be considered in approaching their development. In their history they were a thriving civilization, part of the world wide community of Muslim, “darul al Islam”, and were masters of their own destiny. The arrival of Magellan was a catastrophe whose results are still visible today. They were colonized, exploited, brutalized, and marginalized. Their culture and pride were threatened with extinction. The physical and psychological scars of Spanish and later American colonization are still visible. Any successful development strategy must first remove or mitigate the negative historical experiences and rebuild the self-confidence of the people. The invisible effects of war are often harder to treat than the physical effects.
Cultural insensitivity is another problem yet to be resolved. Social prejudices and biases against the Moros by the majority and in their language are but manifestations of a deeply-rooted structural violence permeating the Philippine society. Past experiences show the reality that cultural sensitivity is lacking from the government itself. Respect for the culture of the Moros must be imbibed in government officials. Bombing and desecrating mosques, exposing Muslim women to harassment and attacking on Muslim holidays and time of prayers must be stopped.

In order for reconciliation and psycho-social healing to take place, there must be a clear and sincere move for justice. Only discourse of truth and the search for justice can create the moral climate in which reconciliation and peace may flourish. At this instance, random arrests, illegal detentions and other human rights violations against the Moros often suspected as “terrorists” must be given due process of law and the required protection under it. It should be noted that a perennial phenomenon is the illegal detention of Moros who are later found to be “not guilty” of any crime. Despite of being jailed for months or years unnecessarily, they end up more impoverished and remain to be not vindicated with such a negative image among their communities. Media has already unfairly portrayed them as culprits more than as victims.

**RIBA: INHERENT IN PHILIPPINE GOVERNMENT**

The Moros must avoid the debt trap. The Qur’an prohibits usury or “riba”, and warns about its negative impact. As part of a sound development strategy Muslim should keep clear of riba as individuals or organizations. Borrowing funds for economic development creates such a great burden of interest payments that they spend most of their income in debt servicing and have mortgage their properties. Infrastructural developments should be financed by tax revenues or private investments rather than borrowing. It is better to develop the infrastructure slowly than to develop it fast and fall prey to riba-based exploitation by lenders.

The Philippine government lending system for entrepreneurs and development is not free of riba. Therefore, a conflict of principle and belief prevents most Moros to seek the help of the government.

**DEVELOPMENT FOR BANGSAMORO, THE ISLAMIC WAY**

The development strategy must have two phases: A ‘Makkah’ phase as it refers to the 13 years the prophet spent to educate the early Muslims in Makkah about Islam and strengthen their faith and the ‘Madina’ phase which refers to the 10 years spent by the Prophet in Madina, where he set up the Islamic state, tackling the matters of law and order and building of structures. This paper concentrates on the Makkah phase as it is all about human development.

It is worthy to mention that the Islamic state of Madina set up by the early Muslims was the first multi-racial state in history where Muslims, Jews and Christians were citizens. Preserved documents of the Madina constitution formulated by the
prophet acknowledged the rights and obligations of all citizens regardless of religion.
The most important activity in the 'Makkah' phase is education. The start is to provide
special incentives to attract all Muslims with necessary educational qualification to
work in the educational sector.

1) Special training programs will be needed for those with the basic education
but who have no teaching qualifications.
2) The next step is to encourage the communities to build schools in their local areas so that there is no Muslim Child living more than 2-3 kilometers from a school. The government cannot build all the schools needed but it should provide logistic help. An example is a commitment of contributing certain building materials if the parents would provide the necessary labor.
3) The third step is to work on the school curricula so that they fulfill the following specific purposes:

   a) Impart basic Islamic teachings like etiquette, “akhlaq” (attitude, character) and rebuilding of self-confidence;
   b) Impart knowledge and skills that are prescribed in the Filipino national education curriculum; and
   c) Imbue the spirit of self-sustenance so that the graduate will become entrepreneurs either in the agriculture, business or cottage industries.

THE EDUCATION STRATEGY

Education in Islamic perspective emphasizes purpose, integration, service, leadership and motivation.

1) The purpose of education should be producing a perfect person, who is also strong with skills and commitment.
2) Integrated education deriving from the taubidi paradigm implies a holistic approach to the human development in the social, psychological, material, and spiritual dimensions.
3) Education should emphasize community service within the context of Islamic mutual social support, and not only personal benefit.
4) The educated must provide leadership as social activists, as opinion leaders, and as advisors and counselors. The most important task is therefore that of education. We need to build people before we build structures. The task of the present leadership is to build people who in turn will build structures. The education system should produce a person who has iman (faith), taqwah (God-conscious), amanat (trust), and akhlaq (character).

MOTIVATION

Little development can be achieved if the people are not motivated. Motivation explains why individuals behave the way they do. Motivation is bringing out the best in people. Motivation is an internal drive, a conscious voluntary choice, a positive attitude
to work, with purpose and high expectation of success. Motivation is inside, its outward manifestation is behavior of the worker: a strong sense of direction in the work, persistence in face of obstacles and challenges, and intensity of performance. Highly motivated individuals manifest some common characteristics: clarity of vision and objectives; high expectancy, energy, drive and self confidence; need for responsibility and control; strong communication skills, risk taking attitude; willingness to accept challenging work; and recognition and respect for authority. These characteristics are not in-born. They can be cultivated and nurtured in any individual. Part of a development program should be motivation of all Moros: men, women and children from rural and urban areas. On other hand it has to be emphasized that the best motivation is self-motivation. And this is where the role of leaders becomes significant as they should facilitate this process of self-motivation. Superior performance results when the inner person is influenced positively—his thinking, self-esteem and commitment to change for the better.

Muslims find their motivation in their religion and their cultural heritage. Any approach to motivation that ignores this will not succeed. The Prophet (PBUH) teaches that every human endeavor is an act of worship and charity. Thus, a Muslim working knows he is worshipping his God and this in itself is a powerful motivator in irrespective of any material gain. The concept of strife towards excellence or “ihsaan”, is a great motivator for a Muslim looks at the salary and other material benefits as a means to enable him feed, clothe, and house himself and his family so that he can devote his energy to the work. He does not look at them as a just return for his labor. Instead, his labor is worship and only Allah can recompense for it. There are aspects of a Muslim character that affect motivation that must also be considered: sharat or fear of losing face, shame for self and family; thawab or reward in the hereafter, karam or generosity; and wafa or fulfillment.

Motivation has a spiritual component that manifests as commitment or ikhlaas (Quran 2:139). Ikhlaas is expressed in the intention or ikhlaas al niyyat. On the other hand, work is the consequence of an intention. Every work is rewarded according to the intention behind it, “innama al a'maal bi al niyyat” (Bukhari K1 B1). And every person is rewarded according to his/her niyyat, “li kulli imri ma nawa” (Bukhari K1 B1). Further, the amount of reward is commensurate with the intention, “iqaan al a'mal ‘ala qadr al niyyat” (Bukhari K24 B15). The niyyat must be constant and consistent throughout the whole period of its performance until completion. Start must be early and serious, “baadiru bi al ‘amal” (Muslim K1 H186). Work is best judged by its last stages, “al ‘amal bi al khawatiim” (Bukhari K81 B33). The best of work is that which is consistent and continuous, “khayr al ‘amal adwamuha” (Bukhari K2 B32). In all performance, the human perform that which he is capable of even if the niyyat envisaged more (Bukhari K19 B18). As we talk about motivation and commitment we must clearly define the developmental goals for Muslims in the Philippines. Prophet (PBUH) teaches that the strong believer is better that a weak one. Therefore, the Moros must set themselves the goal of a radical transformation from a despised and marginalized community to a strong, vibrant, self-sustaining, and confident people. And in which their strength is defined in spiritual, demographic, economic, technological, and social ascendancy.
SPIRITUAL DEVELOPMENT

The essence of personal development is purification of the soul. The Prophet (PBUH) said that if the soul is good the rest of the body becomes good, “idha salaha al qalb salaha al jasad kaylihi” (Bukhari K2 B39). As such, the spiritual development program should consist of study (tiwalat al Qur'an, tafsir al Qur'an, Dars al hadith, and hafdh al mu'atharat) and practical actions (fardh 'ain, nawafil, zawaid, tafakkur). Contemplation is meditation about Allah’s (SWT) creation and signs with deliberation. It is a spiritual and not an intellectual exercise. It requires concentration therefore it is often undertaken at times and places where environmental sensory distractions are low.

INTELLECTUAL DEVELOPMENT

A Muslim must be intellectually curious and try to understand all what is going on in the social environment. He should develop his intellectual analytic skills so that he can have a deeper conceptual understanding. The Muslim community or ummah is facing a lot of problems that have no ready solutions. Concerted efforts by intellectuals from various disciplines are thus needed to analyze the problems in order to reach correct solutions.

The methods of intellectual growth are: wide reading, discussions, and a critical outlook. Muslims must critically study the history of Islam in the Philippine archipelago over the past 5 centuries to draw lessons from it that are useful in the formulation of their development strategy. The Qur’an has called for study of the past human experiences (Quran 3:137). This enables learning valuable lessons that are useful for the contemporary and future periods (Quran 3:137). The study of history should also give Muslims hope. From it, they will realize that things can change and that their future can be better than their present.

CONCLUSION

The Bangsamoro needs a development strategy that is in conformity with their way of life. Attempts to develop them without considering this will no doubt end in failure. Islamic ideals must take the lead role in determining their development and should put much emphasis on regaining their strength and confidence as a people. The creation of the Bangsamoro Development Agency is a window of opportunity for Moros to develop according to their own will. BDA conforms to the Islamic concept of development, whereby the center of development is the individual. A transformation is necessary to achieve development. And this can be well achieved through an individual being’s spiritual, intellectual and personality growth.

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My objectives in this 20-minute talk are two fold: First, to make an independent analysis of the ongoing GRP-MILF peace talks, and second, to locate the talks in the over-all Mindanao peace-building in order to help us explore how peace education relates to this particular peace process. As an independent analyst, let me very clear that I don’t claim to have an inside track on actual negotiations which as you well know are bound by protocols of confidentiality. The value of the arguments I’m making today does not rest on any claim of “knowing” the details of the talks but being in a position to hear not only what both sides in the negotiations are saying but of countless others who have a stake in the outcome of the talks. By keeping my feet on the ground and looking at the big picture from the outside, I hope that I can “stir the pot” so to speak and help you get a better understanding of the complex issues being discussed in these negotiations.

Let me say at the outset that the current GRP-MILF peace talks are the most enlightened in the history of the Mindanao peace process. I say “most enlightened” because it enjoys the benefit of hindsight from the GRP-MNLF peace process and enriched by a well of knowledge of international experiences in resolving similar conflicts. The support of the international community to the peace talks even before the signing of any pact is unprecedented. On the part of the GRP, it has shown openness to discuss subjects with the MILF which were considered unacceptable frameworks in the MNLF and early negotiations with the MILF such as self-determination, ancestral domain, self-governance and referendum. There is also no doubt that the panels of negotiators of the GRP and the MILF, are composed of smart and creative individuals who know the root causes of the Mindanao conflict and are highly motivated to find the right formula for sustainable peace and development.
I’m afraid, however, that these positive developments may not be enough to overcome the difficult obstacles for the signing of the peace agreement and more importantly for meaningfully implementing the peace pact. Much more has to be done and more players have to be brought on board. I will talk more about this later. For now, let me discuss legal and constitutional constraints in forging a mutually acceptable agreement.

The government will stretch its interpretation of the Philippine constitution as much as it can but it will not agree on anything that will directly violate the country’s charter. On the other hand, the MILF will not easily give up some of its demands because the government says that it violates the constitution because in the first place, the MILF does not recognize the constitution as a framework of the talks. Let’s briefly look at some of the constitutional hurdles.

Reconfiguring the ARMM as a BJE which basically entails more powers and territory for the Moro region is subject to Art. X of the constitution which provides for the process in establishing the autonomous regional government and the powers it can exercise. Section 18 provides for the requirement of the plebiscite in determining which areas will form part of the autonomous region.

The formula that is emerging from the talks is to expand the present ARMM with majority Moro-populated towns and barangays outside the ARMM. Spicing up the scheme is the inclusion of some bodies of waters in the BJE. A plebiscite will be held but is totally the exclusive affair of the GRP. In other words, the GRP can do whatever processes its laws or constitution should require but in the end, government must deliver the areas identified to the BJE. This looks neat as a compromise. But what happens if the government fails to deliver? The drift of the agreement on BJE territory appears to be heading towards immediately bringing into the BJE Moro-populated areas under the assumption that as long as Christian areas are not touched, public acceptance to the pact is greater. The following may be said of this emerging formula:

First, the process of expanding the ARMM to the BJE with Moro-populated barangays and towns does not mean that Christian areas will no longer be involved in the plebiscite because the constitution and the Local Government Code which outlines the procedure for reconfiguring or creating political subdivisions require that all affected areas must be included in the political exercise. This means that not only will the Moro-dominated barangays and towns be asked whether they want to be part of the BJE or existing ARMM province or town or a new province or town but also the “surviving” Christian-dominated areas and the political units to which they are to be attached as the case may be. Among others, Christian-dominated areas may resist parting with Moro-populated areas due to the reduction of a political unit’s land area, population and income. Some Moro-populated areas may opt to stay away from the BJE because they find it economically beneficial to be part of more progressive Christian areas than being part of an unpopular ARMM or a new political entity like the BJE. The point that I’m making here is that in order for this formula to succeed, there is a great need to harness public support especially among the Christian-
populated areas that will be directly affected by the political reconfiguration. Is the reduction of territory, income or political power too big a price to pay for peace? This may be the relevant question in promoting this formula among majority Christians in the next months or so.

Secondly, there is something disconcerting in the way this formula is leading to: the building of Muslim, Christian and probably Lumad enclaves. Is this the way to go in building peace in Mindanao? By highlighting boundaries and differences, aren’t we opening new doors for conflicts than resolving existing ones? And if I may say this, does not this formula smack of shades of apartheid—policy of separate development and segregation for pluralistic Mindanao? Are we seeing the dawn of dividing Mindanao into Muslim Mindanao, Christian Mindanao and Lumad Mindanao?

If you answer yes to the last three questions, we only have ourselves—the Christian majority—to blame for this sorry state of affairs. In 1996, the SZOPAD was established to bring Muslims, Christians and Lumads into cooperative endeavor in economic development and eventually governance of the southern Philippines. Majority of our Christian leaders rejected this scheme even before it took off. Today, we clamor for a federal state in Mindanao. Back then in 1996, a tri-people political subdivision akin to a federal state was offered to us on a silver platter. Unfortunately, we could not go beyond our biases and prejudices of Muslims that we didn’t even want to sit down with them and discuss concepts of sharing political and economic power. So we don’t like them, the Muslims are forced not to like us also. So where will this policy of separation and segregation lead Mindanao?

While I consider this formula as a step backward in promoting social cohesion in Mindanao, perhaps this can still work if we look at this scheme as an opportunity for the Moro people to engage in the process of nation-building, assert their own identity and lay the foundation for a peaceful and productive partnership with the Filipino nation. A lot of times I hear in conferences and forums someone talking about the people of Mindanao as one irrespective of religion and ethnicity. But for many Christians, oneness means Muslims acting and being educated more like Christians. I was talking at one time with Yong Afable, the former Chair of the GRP panel and I was struck when he said “iba talaga pala sila” (referring to Muslims in the Philippines). Coming from Yong Afable who was also in the GRP-MNLF talks where government’s position was “less enlightened” than in this current GRP-MILF talks, I sensed that Yong Afable himself must have gone into a process of awakening in his years of engaging Muslims for peace in Mindanao. How many of us really accept and respect the diversities of Mindanao? How many of us are willing to allow the Muslim or Moro identity to grow as the foundation of a real partnership with us?

The cynics among us will point to the risks along this route. First, if we allow Muslims to consolidate, then they will be in the position to demand independence. Second, allow them more self-determination and they will most likely implode because of fragmentation and division among the Moros along ethnic, political and ideological lines. If the Moro region implodes, the government and the military will have to be dragged into the fray and it is going to be the war of the 70’s again. Third,
a strong Moro region will change the political and economic configuration and entrenched powerful vested groups will not just allow this to take place.

Who says that building peace is risk-free? As long as we continue to have this national paranoia of Moro independence, we will continue to offer half-baked solutions to the Mindanao conflict. Besides, in this age of globalization where borders and walls are not as sacrosanct as they were years ago, calls for independence should be considered more as cries for respect of rights and identity than sovereign control over fixed territories. To allay fears of escalation of intra-Moro conflicts, the negotiations should be able to arrive at political processes acceptable to the major stakeholders within the Moro community. Finally, the peace process must address social injustices and inequity that drive this rebellion for decades. Interest groups must be engaged as partners for sustainable peace and development. Power and economic sharing arrangements with interest groups must be pursued as the foundation of these partnerships.

Another problem area in these negotiations is the issue of governance of the BJE. The emerging formula is to allow the Moro people to write their own charter that will define the structures of governance of the BJE. This looks near as a clear exercise of self-determination---Moro leaders from different groups coming together to decide whether there should be one, two or three autonomous regions in the BJE; their mode of electing leaders; whether they will have a regional parliamentary system; possibility for rotating leadership among different ethnic groups etc. But can it be done under the constitution? Art. X of the constitution provides that it is Philippine Congress that will enact the organic law of the autonomous region with the assistance and participation of the regional consultative commission composed of representatives appointed by the President from a list of nominees from multi-sectoral bodies. Will the charter commission for the BJE the regional consultative commission in Art. X? If so, this commission can only recommend and Congress still will have the final say on the BJE charter. Just as the MNLF is protesting that Congress has not fully embodied the 1996 Final Peace Agreement in R.A. 9054 or the Organic Law for the Expanded ARMM, the MILF will most likely resist a scheme where Congress enacts the charter of the BJE.

If this doesn’t look complicated enough, let us consider the statement of Presidential Adviser on the Peace Process Dureza who was quoted in the November 22 issue of the Mindanews saying that the best case scenario for the Philippine government is for the ongoing review of the peace pact with the MNLF and the about to be signed pact with the MILF (to culminate) in a law merging the peace pacts by March 2008. He was also quoted as saying that there is no other way for the MILF agreement but to be downloaded as a piece of legislation. Under this formula, not only will Congress decide on the enabling law for the MILF agreement but it will also have to merge and consolidate it with the MNLF agreement. The MILF is already averse to Congress deciding the charter of the BJE and government is going further by letting Congress merge the two agreements. While I see the need to harmonize the MNLF and MILF...
agreements, the harmonization must not be left to Congress but must be borne out of the negotiations to insure full participation of the MNLF and the MILF in the process.

Since a formula that grants more self-determination to the Muslims may be open to constitutional and legal challenges, the option for government is to build strong political support around the formula from national and local political leaders who may be convinced to overlook constitutional impediments for the sake of Mindanao peace. This approach may work if the President is popular, strong and has a well of political capital to get the Cabinet, Congress, police and military and local government leaders toe the line and support the formula. You and I know that President Arroyo’s credibility is so low that it will be extremely difficult for her to get bipartisan support for a formula with doubtful constitutional anchor. Worse, I’m not even sure whether the President fully understands the issues under negotiations. At one time, I almost fell off my seat reading the papers where the President was saying that she was ordering government officials to pilot Moro ancestral domain as a prelude to the signing of the peace agreement with the MILF. Apparently, the President considers ancestral domain in the MILF talks as having to do with tenurial rights within the framework of the Indigenous People’s Rights Act (IPRA). While the President refers to ancestral domain as tenurial rights, the negotiators have long reached the consensus that ancestral domain has broader meaning that includes political dominance over the ancestral territorially exercised originally under the authority of the Sultanates.

Building political support for the future pact is an uphill battle not only for government but also for the MILF. With independence now out of the talks’ agenda, the MILF is hard pressed to convince the Moro people that the peace talks is worth supporting. Of course, the peace agreement with the MILF will have more trappings than the MNLF Final Peace Agreement---but minus the trappings, will it be any different in substance? The MILF has consistently rejected autonomy and the 1996 FPA as the template for governance. But considering that the constitution remains the framework of government, I am not optimistic that the parties can get more “juice” out of this constitution in order that a peace agreement with the MILF would be substantially better than the 1996 FPA. What is shaping up is most likely something that walks and talks like “autonomy” but will be called by another name.

What I hope I have done so far is to show you the constitutional and political obstacles in the way of successfully concluding and implementing a peace accord with the MILF. This leads me to the second point that while I consider a peace agreement with the MILF as a significant step for Mindanao peace and development, I will argue that that the only way its benefits can be maximized is by locating it in the broader Mindanao peace process which is of two levels: One level refers to the efforts of the two parties, the GRP and the MNLF and the GRP and the MILF to find resolution to the armed conflict between them through non-violent means, i.e, the pursuit of peaceful, negotiated, political settlement of grievances that had fueled the armed conflict. It is closely interrelated to the other level—a larger, more encompassing meaning
associated with the term “comprehensive peace process”, which assumes a broader set of interrelated actions and initiatives (as well as actors) in responding to the armed conflict. These may range from reform measures to the creation of a wide constituency for peace, and healing and reconciliation processes, among others.

It is in this nexus between the official negotiations and the broader set of interrelated actions where peace education has an important role to play. I may be wrong but in my observation, peace education in Mindanao is seen more as fostering the long-term solution to conflicts. Thus, it is closely identified with track II and community peace-building activities which are equally important. But to what extent do the track II activities and the teaching of peace education help build political support for the peace negotiations? To what extent have we integrated the issues in the negotiations in our peace education modules? To what extent peace education was able to generate options for the parties to break an impasse or to move the process forward?

I understand that under present circumstances where the peace talks are conducted exclusively as a GRP-MILF-Malaysia affair, it would be difficult to design an education much less an advocacy program on the talks. But it is incumbent upon peace educators by themselves and drawing others to look at current development using the lens of peacebuilding --- looking at the big picture; advocating that the peace process must be inclusive and comprehensive and taking the lead to build broader constituencies for the peace process. Should peace educators not take the lead in calling for more transparency in the talks as the first step in harnessing support?

Finally, the signing of a peace agreement with the MILF will not immediately result in changing attitudes towards peaceful actions even as it lays the foundation for replacing the structures of war with infrastructures for peace. But even how beautifully worded the peace agreement will be, it cannot be implemented meaningfully as long as prejudice and pride between and among Christians and Muslims continue to reign. Peace education should be able to foster greater understanding and respect and motivate stakeholders to sacrifice and compromise for the sake of peace.

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November 27, 2007

Theme: “Education toward a Culture of Peace”
Speakers: Tony Jenkins, Akihiro Chiba, Virginia Cawagas

Strategies in bringing peace education in the corridors of power
Taking off on the theme of the Mindanao Week of Peace 2007, it was acknowledged that those in the corridors of power such as the military, police and even political leaders are critical actors in deciding whether the roots of conflict could be addressed or whether peace agreements are actually implemented successfully. To address this, those who are in power should not just have awareness on peace education but most importantly, they need to embody the corresponding principles and values. One significant strategy is for peace educators to become pro-active by bringing peace education right at the door-step of those in power. Proposals may be prepared for funding. Collaboration with appropriate institutions within the military or other organizations can be very helpful in bringing peace education at the fore front of those who are in power.

Diversity and Peace Education
The presence of diversity in terms of religion and culture is one of the challenges in peace education. Though it may be true, this diversity may not be necessarily the source of conflict. In some areas, the real root of the conflict is the allocation and distribution of resources as a result of the political and economic power such as the case in Northern Uganda. In Australia for example, the riot between the white Australians and the Lebanese Muslims was not because of religion but a struggle for territory and for political and economic identification.

Sustaining efforts in Peace Education
As expressed by one participant, it is observed that there is difficulty in sustaining efforts in peace education, particularly, in effecting and implementing needed changes. Given this reality, there is therefore a need to deepen peace education movements not only on individual level but to deepen it on networks of individuals and groups. For the CIPE participants, the challenge is to transfer the learning into the local community. Whatever practices and experiences obtained need to be brought back to the respective schools, institutions or local community for possible application. Since peace education efforts takes a long time, those involved should never loose conviction. To sustain peace efforts, it is also important to establish or continue expanding one’s network for support and collaboration. Sustaining peace education in the formal sector would also mean institutional changes at the policy level. Institutions involved in teacher education play important role in ensuring that future teachers are provided with the needed orientation, and are equipped with skills in peace education. In addition, institutional changes can also be affected in the areas of professional development of teachers. Bringing peace education in the whole system would also mean the availability of textbooks containing culture of peace framework.

Participation of school administrators and deans in peace education efforts
The participation of school administrators and deans in peace education efforts and activities such as the CIPE is very critical in integrating peace education in the classes. Given this, the challenge therefore is for the representatives of the school administrators attending the CIPE to convince them to sponsor peace education workshops. An even bigger challenge at present is how to get school administrators and heads to participate in activities like the CIPE that would serve as a transforming experience for them.
Peace education in early non-formal education of children

It was emphasized that if peace has to be inculcated among children, it has to start at an early age. As discussed during one of the reflection group sessions, day-care centers are to be established in all the barangays in the Philippines as mandated by law under the Department of Social Welfare and Development. The concern then is how can resources from MGOs and other institutions complement this effort of the government.

November 28, 2007

Theme: “Interfaith Dialogue and Peace Education”
Speakers: Archbishop Fernando Capalla, Aleem Macarandas, Beatriz Colmo, Toh Swee-Hin

On the process of bringing reconciliation

The process of bringing reconciliation can be done privately or publicly. In South Africa, this is done publicly where people are asking forgiveness through the television. This practice provides moral value on the act which convinces and edifies people. Bringing reconciliation would first involve admission that something had been done and that something had to be one in return. For example, if something had been stolen, then it had to returned, or the damages had to be paid. In Mindanao, the Bishops, Ulama, Priests, Pastors, Farmers Lumads Conference was formed to reconcile the government and the farmers regarding the issue on coconut levy. This is an example where cases can be taken out of the court. When this happens, dialogue can start leading to amicable settlement and the restoration of relationship between the two parties.

Intra – Faith Dialogue

It was acknowledged that intra-faith dialogue is also important for it allows people to go back to their sources of faith and bring about understanding of each one’s position.

Buddhist Filipinos in Interfaith dialogue

While interfaith dialogue in the Philippines usually happens between Muslims and Christians, it was strongly recommended to increase the participation of Filipinos of other faiths such as Buddhist Filipinos in the dialogue. There are some Filipino Buddhists who are in the centers of power, and who have the resources and influence at the national level. The involvement of the indigenous peoples in the dialogue is also expressed to be very crucial and important.

Other Christian denominations to be involved in interfaith dialogue

One participant noted that the interfaith dialogue happening at present only involves the Muslims and the Christians. In this scenario, other groups such as the Inglesia ni Cristo (INC) and Ang Dating Daan are not involved. Another challenge is the presence of denominations in the Christian community who do not support interfaith dialogue given the position that their respective faith is the truth. One approach to respond to this challenge is through building a culture of peace. In Australia, representatives from all faiths came together on the issue of climate change. In this example, the dialogue is focused on environmental destruction rather than on doctrines of faith. These types of activities allow interaction with people of other faiths and serve as a stepping stone in building trust which is a crucial factor in attaining real interfaith dialogue. The idea of restoring trust as a basic step in engaging people into interfaith dialogue is clearly concretized in the experience of the Bishops-Ulama Conference (BUC). Now on its 11th year, it was emphasized
that discussions about the non-negotiable of the Islam as well as of Christianity began only during its 9th year. Thus, restoring first the trust to other people is important before talking of matters relating to faith.

The meaning of “forgiveness”

One important concept in interfaith dialogue is “forgiveness”. The concept had been identified as one possible area of research. There is a need to know how this concept is defined in the local context all over the country.

November 29, 2007

11:00 AM
Theme: “The Mindanao peace Process”
Speakers: Sec. Rudy Garcia, Era España. Atty. Benedicto Bacani, Dr. Danda Juanday

The MNLF and the GRP Peace Process

As presented by Sec. Garcia, the expected signing of the ancestral domain agreement early in year 2008 is the most probable event to happen in relation to the entire GRP-MILF Peace Process. This signing of the ancestral domain agreement is expected to provide a big impetus for a forward movement of the peace process. The attainment of the final peace agreement was recognized as a very long process.

Given all the efforts relative to the GRP-MILF peace process, a concern was raised as to where would the MNLF come into the picture. It was emphasized that no final peace agreement will be signed without having the MNLF and MILF engage with each other. The MNLF and MILF should talk with each other and arrive at a consensus though the process is relatively difficult to do given the presence of personalities involved in each group. If both groups would meet to uphold the interest of the Bangsa Moro people, then there is no reason why they could not agree. It is hoped that the MNLF will support whatever final peace agreement with the MILF that will be arrived at. Sec. Garcia noted that the expected final peace agreement with the MILF is qualitatively and quantitatively superior that the 1996 peace agreement with the MNLF. Given this, the MNLF may be persuaded to support the new agreement. Sec. Garcia also expressed that for him, the work on the present peace process is not only of the MILF but also of the MNLF. The present peace process is just a work in progress that had been started by the MNLF with the signing of the 1996 agreement. It was noted that the government has some plans of bringing the MILK and MNLF together. Initially, both groups had expressed in principle their willingness to meet.

Harmonizing the provisions of the GRP-MILF peace agreement with the IPRA law

There was a concern raised as to how can the provisions of the proposed GRP-MILF peace agreement can be harmonized with the existing IPRA law. In response, Sec. Garcia initially noted that the IPRA law is not exclusive for the Lumads because even the Muslims can avail. However, he added that there had been no attempt to apply the IPRA Law within the ARMM area. It was assured that the concerns of the indigenous peoples are significantly considered in the discussions of the peace panel. As mentioned, there are members of the technical working group of the panel who are Lumads and who are always on the forefront in upholding the interest of the indigenous peoples. It was clarified that the efforts for the protection of the rights of the settlers are not only focused to the indigenous people but the Tri-people in general.
Areas covered under the BJE

It was noted that originally, what the MILF presented to the government panel during the start of the negotiations was practically the entire of Mindanao as the areas to be covered by the Bangsa Moro. At present, this had been reduced to the current areas of ARMM as the core, and additional areas on the basis of contiguity around the ARMM. The Zamboanga Peninsula will not form part of the BJE territory except for small areas in the peninsula. Areas outside the BJE territory will constitute the Special Intervention Areas or SIA’s where affirmative action is based on the reason that there is also a need to improve the lives of other bangsa moro people living outside the BJE territory. It was stated that there are MILF commands and units living within the Zamboanga Peninsula, particularly in Siocon and Siraway. This affirmative action in the SIAs will be done so as not to make the commanders feel neglected.

Consolidating efforts in peace making

One concern among peace advocates is how to consolidate efforts in peace making. Dr. Juanday presented the concept of constructive engagement. Everybody should be engaged. Sometimes, peace advocates tend to be prejudiced to other people whom they work with. The challenge now is how to move forward and do something with optimism rather than just complain and do nothing. Peace educators should be able to lend and provide peace building plans. Dr. Juanday offered two platforms where the MNLF and MILF can work together. One is charter commission that would bring the MNLF and MILF in a discussion. The second platform is a Moro Political party, which can bring different groups and leaders together to articulate their vision. The role of peace advocates is to bring these groups and people together and engage them in real dialogue. They may just be waiting for someone to take the first initial step. It was also stressed that peace advocates must examine themselves whether their efforts are to influence the people, or journey with the people. In addition, it was recognized that peace advocates have the potent power to influence the flow of events in the peace process. They can serve as credible partners of the government to ensure favorable outcomes. Peace advocates play important role in conflict prevention through peace education efforts and advocacy.

The need to document the history of the Lumads

Ms. Era España, the representative of the Lumads, realized that there is a strong need to have the history and oral traditions of the Lumads documented. This need stems from the observation that discussions and decisions are made with reference to documents. Through documentation, people will better understand the situations of the Lumads.

Cultural differences among major ethnic groups of Muslims

An observation was raised that there appears a fight for supremacy among the three major ethnic groups of Muslims, particularly the Maranaos, Maguindanaons, and Tausugs. With the possible signing of the peace agreement which necessitate the selection of officials, this observation may again be manifested. The challenge now is how to unify these three ethnic groups. Responding to this concern, it was indicated that indeed the three ethnic groups have cultural differences. Using Islam as the unifying factor, what can be done is to look into the qualities of each tribe and bring out the best out of their cultural characteristics. It was expressed that conflict between major Muslim groups may be result of the government’s interference into the affairs of the Muslims. Thus, the government should allow the groups some opportunity to resolve matters among themselves and not get into their way.
Workshop Outputs
DAY 1—November 26, 2007

BLUE REFLECTION GROUP

<table>
<thead>
<tr>
<th>CONCERNS</th>
<th>DISCUSSION / SHARING</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Significant Learnings</td>
<td>• big things come from small beginnings</td>
</tr>
<tr>
<td></td>
<td>• as a community, we have to start at being friends</td>
</tr>
<tr>
<td>B. Points of clarification</td>
<td></td>
</tr>
<tr>
<td>Concerns</td>
<td>• there is so much chaos because of too much sense of competitiveness – I think we have to address this (especially in school) – this is probably a cause of unpeace</td>
</tr>
<tr>
<td></td>
<td>• experiences of inter-religious dialogue in JEO Schools.</td>
</tr>
<tr>
<td></td>
<td>• frustration with the officials</td>
</tr>
<tr>
<td></td>
<td>no available peace program in institution</td>
</tr>
<tr>
<td>Synthesis of Expectations Settings</td>
<td>• how to achieve peace?</td>
</tr>
<tr>
<td></td>
<td>• our capacities to achievement of peace?</td>
</tr>
<tr>
<td></td>
<td>• hindrances to achievement of peace?</td>
</tr>
<tr>
<td></td>
<td>• addressing peace as a community</td>
</tr>
</tbody>
</table>

RED REFLECTION GROUP

<table>
<thead>
<tr>
<th>GIVE</th>
<th>GAIN</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Participation and motivation</td>
<td>• Knowledge, compassion, respect, tolerance</td>
</tr>
<tr>
<td>• knowledge, experience, ideas</td>
<td>• wisdom- integration of peace to arts</td>
</tr>
<tr>
<td>• everyday life experiences and situations</td>
<td>• culture of peace</td>
</tr>
<tr>
<td>• personal way of living</td>
<td>• fellowship</td>
</tr>
<tr>
<td>• more personal knowledge</td>
<td>• new peace methodologies</td>
</tr>
<tr>
<td>• insights of various social issues</td>
<td>• life lessons of other experiences</td>
</tr>
<tr>
<td>• cooperation</td>
<td>• sharing</td>
</tr>
</tbody>
</table>

No realizations yet (too early to be identified)

<table>
<thead>
<tr>
<th>MOTIVATE</th>
<th>PREVENT</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Learning process</td>
<td>• work left undone</td>
</tr>
<tr>
<td>• external motivation (e.g. People who work for peace)</td>
<td>• lack of interest, leadership, accountability, transparency</td>
</tr>
<tr>
<td>• collaborative work/collective effort</td>
<td>• family matters</td>
</tr>
<tr>
<td>• more advocacy and action</td>
<td>• walls of communication (not totally open)</td>
</tr>
<tr>
<td>• application of knowledge</td>
<td>• time or activity schedules</td>
</tr>
<tr>
<td>• interest to learn</td>
<td>• inability to listen</td>
</tr>
<tr>
<td>• active listening skills</td>
<td></td>
</tr>
<tr>
<td>• desire and curiosity</td>
<td></td>
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<tr>
<td>• enrichment of insights</td>
<td></td>
</tr>
</tbody>
</table>
## GREEN REFLECTION GROUP

<table>
<thead>
<tr>
<th>KEYWORDS</th>
<th>SIGNIFICANT LEARNINGS</th>
<th>HINDRANCES</th>
<th>POSSIBLE SOLUTIONS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interfaith Dialogue</td>
<td>To spread the importance of interfaith dialogue to the students</td>
<td>There are more pressing issues aside from inter religious dialogue</td>
<td>Once livelihood projects are implemented well, then IRD maybe successful.</td>
</tr>
<tr>
<td>Peace Education</td>
<td>To think of innovative ways to integrate peace education in the basic curriculum</td>
<td>Difficulty in convincing higher ranking officials in the academy to incorporate something novel in the curriculum</td>
<td>Educate basic ed teachers on instilling and promoting peace in the classrooms, school, family and community</td>
</tr>
<tr>
<td>Peace Celebrations</td>
<td>Almost all celebrations and conferences on peace are Christian drive. WHY?</td>
<td>We always use Western ideas of negotiation and dialogue</td>
<td>This is a challenge for Muslims to organize such activities for peace to be meaningful to them also. Why don't we try to localize negotiation topics? We need to be more culturally sensitive. The use of foreign language could affect the meaning of a word. Culture and language are interconnected.</td>
</tr>
<tr>
<td>Good Governance</td>
<td>One of the significant factors contributing to peace</td>
<td></td>
<td></td>
</tr>
<tr>
<td>“Looking Back”</td>
<td>Go back to the history of Mindanao, analyze what has happened</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Conscientization</td>
<td>“see-judge-act”; theory + praxis</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Justice</td>
<td>There is no peace without justice. PJP II</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Close relationship of peace to social justice.
### YELLOW REFLECTION GROUP

<table>
<thead>
<tr>
<th>CONCERNS</th>
<th>DISCUSSION / SHARING</th>
</tr>
</thead>
</table>
| A. Significant Learnings | Expectations:  
- Learn what CIPE (nature and perspectives)  
- Learn what IPE is  
- Learn how to integrate peace in education, how to foster peace, learn strategies to cope/combat critical situations  
- Develop techniques/approaches on how to promote peace and order/progress.  
- One goal, One Direction  
- Develop programs for the out-of-school youth  
- Real implementation of the peace programs  
- get more ideas on how to combat problems in school. |
| B. Points for Clarification |  
| C. Other Concerns/ Reactions |  
- Expectation might not be met due to time limitation, personal reservations, sincerity to the conference, other personal motives might hinder as well. |

### PINK REFLECTION GROUP

<table>
<thead>
<tr>
<th>CONCERNS</th>
<th>DISCUSSION / SHARING</th>
</tr>
</thead>
<tbody>
<tr>
<td>Significant Learnings/ Expectations</td>
<td></td>
</tr>
</tbody>
</table>
- Know other people  
- understand the culture of others  
- know other activities for peace  
- “matuto” (learn) from the experiences of participants regarding peace  
- share and gain experience of peace workers |
| Points of clarification/ Expectations |  
- Fruitful experience  
- promote understanding among PEACE MAKERS through IP's perspective “Hindi gaanong naintindihan ng mga tao sa labas ang kanilang culture” |
| Other concerns/ Reactions |  
- hear & learn from you. Apply what I will learn  
- Learn a lot from the seminar & integrate it to the curriculum in elementary |
**PURPLE REFLECTION GROUP**

<table>
<thead>
<tr>
<th>CONCERNS</th>
<th>DISCUSSION / SHARING</th>
</tr>
</thead>
</table>
| A. Significant learnings | • Peace is not achieved because too many are not following the rules.  
• Rules could be negotiated thru good communication.  
• The game played paved the way for reflections associated it with greater world realities. |
| B. Points for clarification | • Criteria and rules to be followed in peace-negotiation are often betrayed  
• Continuity in the program for out-of-school youth (USY)-who will subsidize? |
| Other concerns | • The continuum in the OSY Program from training practicum cooperatives. Eventually the OSY are continuously empowered and provided opportunities.  
• The ARMM agency open education provides scholarship opportunities to OSY.  
• Pres. Decree 570 is already a stepping stone that the government is seriously supporting efforts on peace-building. |

**ORANGE REFLECTION GROUP**

<table>
<thead>
<tr>
<th>VISION FOR THE GROUP / EXPECTATION</th>
<th>WHAT CAN I CONTRIBUTE</th>
<th>HOW OTHERS CAN HELP?</th>
</tr>
</thead>
<tbody>
<tr>
<td>Everyone should generate hope</td>
<td>Give myself to all processes or activities</td>
<td>Openness sharing</td>
</tr>
<tr>
<td>Sharings will be brought to respective field, there is continuation or monitoring</td>
<td>I will share my experiences as an educator</td>
<td>Listening to my views and respect it, doing one's share in the workshops</td>
</tr>
<tr>
<td>Acquiring new learning for PB in communities</td>
<td>My presence</td>
<td>Cooperation &amp; openness</td>
</tr>
<tr>
<td>Building peace among each other, everyone ought to share their hopes and failures in PB</td>
<td>Cooperation, experience</td>
<td>Sharing of others insights</td>
</tr>
<tr>
<td>Learn more in how I can help to PB</td>
<td>My own personal lessons learned</td>
<td>Share expertise</td>
</tr>
<tr>
<td>Become a source of inspiration &amp; learn from other, unload baggages with each other</td>
<td>Bring my personal experiences as well as that of my community</td>
<td>Attendance</td>
</tr>
<tr>
<td>Establish strong relationship with others, ideas should be placed not just in our hands but also in our hearts</td>
<td>Share ideas</td>
<td>Cooperation</td>
</tr>
<tr>
<td>Be proactive and motivated to build for peace Enjoy each other's company</td>
<td>My knowledge, experiences and views</td>
<td>Attendance</td>
</tr>
</tbody>
</table>
## BLUE REFLECTION GROUP

### CONCERNS

<table>
<thead>
<tr>
<th>A. Significant Learnings</th>
<th>DISCUSSION / SHARING</th>
</tr>
</thead>
<tbody>
<tr>
<td>• No real peace until we learn to share and participate in other's lives</td>
<td></td>
</tr>
<tr>
<td>• shared journey</td>
<td></td>
</tr>
<tr>
<td>• fusion of horizons, meeting of beliefs – it is loving</td>
<td></td>
</tr>
<tr>
<td>• being steadfast despite barriers</td>
<td></td>
</tr>
<tr>
<td>• articulation and pedagogy – not keeping to ourselves</td>
<td></td>
</tr>
</tbody>
</table>

### B. Points of clarification

**Synthesis**

- Flong:
  - Think: put peace in our own hearts and minds
  - Feel: body a culture of peace is a slow process, but we should not give up
  - To do: I am not ready to be a good negotiator but I will be part of this group because I want peace
  - I will sustain peace in my school

- Hermie:
  - Felt – happy because I learned
  - Think – peace is complex and I understand
  - To do – activities on peace

- Joel:
  - Think: collaboration, importance of working collectively for transformation; it is a challenge for me I'm trying to integrate peace into my lessons; realize the significance of inter-faith dialogue and peace education
  - Inspired – especially the sharing of learners in the session of Myrna Lim. The little boy struggle and life direction touched me. There is something concrete in Alternative Learning System and that inspires me. “Peace Education process and just like a hill to climb”

- Sir Jamil:
  - challenged to organize, and continue despite obstacle from the government.
  - love is significant, it takes love in peace.
  - equality – no looking at difference
  - work for peace even if there is no means of sustenance in that.
Myrna:
- peace is a way of life
- I feel confident that peace will prevail
- I participate actively (share and listen)
- “Children will lead us to peace” - why do we lose the qualities of child?
- We need to regain this.
- “Rules can sometimes be barriers to peace” - reaching out is important
- Think: sustainability (giving back to reality) what can people do to recreate the experience; pedagogy, articulating ideas (of peace) to others so they may know it too and be conscious living of this; all of which is a challenge
Questions: how you come to know? and what do you know?

- participatory / approached at peace education
- need for difference methods of teaching peace

- Felt: inspired and moved
To do: Breaking cycles, moving from changes towards transformation takes a new way of thinking and acting

Myrna Lim:
- struck by Peace education and interfaith dialogue. First it was just Peace Education, now we’re reached out to take on interfaith dialogue.
- the idea of journeying together is so significant in Mindanao.
- Peace Education is everybody's effort!
- "lighting the candles of dignity" - look at how small projects transformed lives
- "learning community”
- but they are not enough. Thus, we are needed more now to journey and act together than ever before
RED REFLECTION GROUPS

REALIZATIONS / INSIGHTS

- new insights – sense of gratitude (Why should I be there?)
- alternative learning system
- application in communities and other fields of interest (e.g. Arts)
- integration in ministries
- great opportunity (even with a compromise and negotiation)
- trust and openness
- inclusion of significant others (people with different perspectives)
- receptive to new ideas experience of meeting people and learning from them willingness to attend, inspiration from the process itself and the people involved concerns on course of actions to take (individual or collaborative actions)
- life in continuous learning and relearning
- sense of “oh” (wonder) – learning experience
- nourishment of inner peace
- capture of experience (be who you are)
- nourishment of self

YELLOW REFLECTION GROUPS

<table>
<thead>
<tr>
<th>CONCERNS</th>
<th>DISCUSSION / SHARING</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Significant Learnings</td>
<td>On Alternative Learning System (ALS)</td>
</tr>
<tr>
<td></td>
<td>ALS had helped those youth who are deprived of education.</td>
</tr>
<tr>
<td></td>
<td>On MPI / MPLC</td>
</tr>
<tr>
<td></td>
<td>Negotiation is possible if all the intentions are clear, transparent and free from personal agenda.</td>
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<tr>
<td></td>
<td>There is also a need for the kids to be involved</td>
</tr>
<tr>
<td></td>
<td>In the process, that is, being able to shape young minds on the importance of living in peace and harmony.</td>
</tr>
<tr>
<td></td>
<td>Achievement of peace is not only for us (old) but for everybody. It should involve all ages.</td>
</tr>
<tr>
<td></td>
<td>It is a challenge to be mindful of our personal responsibility in promoting peace.</td>
</tr>
<tr>
<td></td>
<td>Conflicts and issues in our society must be solved but it should always start from deep within.</td>
</tr>
<tr>
<td>B. Points for Clarification</td>
<td>Why ALS is limited? Why only up to 7 years old? There must be a continuity of the program</td>
</tr>
<tr>
<td></td>
<td>It is necessary to shape children but there must also be a program that will connect with the parents. Are there programs created for parents?</td>
</tr>
<tr>
<td>C. Other Concerns</td>
<td>There must be a peace zone in every community</td>
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<tr>
<td></td>
<td>Negotiations must be done on public not in closed-doors.</td>
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<td></td>
<td>Implementation of the different peace programs is everybody's responsibility</td>
</tr>
</tbody>
</table>
### Pink Reflection Group

#### Significant Learnings
- Affirmation of efforts done
- *Malawak ang* (comprehensive) strategies to educate peace
- The seeds of Peace Education can be nurtured in Mindanao
- Until now I am doing peace work
- Although we have been learning from the speakers this morning, not all strategies are applicable to our local communities.

#### Points of clarification
- *Ano ang tinutumbok ng seminar?*
- *Saan tayo patungo?*

#### Other concerns
- How could we present and advocates w/o hurting other groups?
- Specify or spell out what is Mindanao conflict?
- *Ano ang tinuturo ng seminar na ito* (What does this seminar teach)?
- *Para sa isang taga Visayas, Hindi ko maintindihan ano ang “Mindanao Conflict”* (For one who is from the Visayas, I cannot understand what is the “Mindanao Conflict”.)

### Purple Reflection Group

#### Significant Learnings
- Concept of “social justice” should be viewed from the Lumad’s view
- Retribution should be applied in the issue of ancestral domain—“return what you get.”
- Peace is indeed not a difficult discourse as shown in Betting’s sharing.

#### Points for clarification
- An observer noted the set-up of the Harmony Village and commented that it looked more of a “human laboratory”
- How could one achieve transformation as the Harmony Village promises to give.

#### Other concerns
- The day’s sessions including the trip were exhausting.
## ORANGE REFLECTION GROUP

### CONCERNS

<table>
<thead>
<tr>
<th>A. Significant Learnings</th>
<th>DISCUSSION / SHARING</th>
</tr>
</thead>
<tbody>
<tr>
<td>• Empowered now to teach / apply what I learned</td>
<td></td>
</tr>
<tr>
<td>• There are still so many things that I don't know</td>
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</tr>
<tr>
<td>• PB is long term process</td>
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</tr>
<tr>
<td>• Should establish &amp; identify allies with the military, government officials &amp; politicians should help in PE</td>
<td></td>
</tr>
<tr>
<td>• We should not wait for power players (military, politicians) to come to us.</td>
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<tr>
<td>• We should take the initiative to work for peace on these people</td>
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</tbody>
</table>

### S. Points for Clarifications

| • Dr. Chiba's talk on pakikisama or bayanihan |

### C. Other Concerns

| • Pedagogy on peace for the non-privileged & those who are in power like the military & politicians | |
| • Filipino identity is not well emphasized so we fall easily to categorization of identities like being Muslim or Christian & this leads to conflict | |

### Reactions

| • First world countries always have this idea that there is something wrong with our and that we are always in conflict | |
| • Conflict is just an effect of what first worlds do | |
| • PE should not be given more to our students since they don't have problem with each other. Nor should it be given to Muslim & Christian. It should be given to political leaders who clearly have gain to over the conflict resolution processes done | |
| • PE Movement has no intention of undermining the capacity of local networks in building for peace. First world countries advocate PE to the world to develop better relationships among nations plagued with conflict | |
| • We are all in this together | |

### Suggestions:

| • There should be sustainability of peace educators & advocates | |
| • There is a need to further develop awareness & understanding on more groups of people | |
| • Continue dialogue on a horizontal level | |
| • The peace framework should not reach out to those who are working for peace (peace advocates) but also those who are key stakeholders in the conflict (people who are displaced because of | |

### Dr. Chiba's Talk

| • Redefine the term | |
| • Look at how these terms (bayanihan, pakikisama, etc) can be actualized in our own communities | |
## BLUE REFLECTION GROUP

### CONCERNS

**A. Significant Learnings**

- Decision to humble the self and take responsibility
- Desire to know is important. We have to start with it.
- “If we cannot forgive, we cannot smile”

**B. Points of clarification**

- What struck you most and why?
- What is forgiveness?
- Do we really have to understand concepts?
- My link to others? - charity or charitable smile! Does it remove pair and damage and wound.
- relation / significances of forgiveness in Peace “no future w/o forgiveness” I want to further understand
- Peace = Justice = Forgiveness
- I’m puzzled: does it mean my / future lies in forgiveness? In what sense?
- the tri-movement in achieving peace
- no retentive memory capacity!
- “No future for our country w/o forgiveness”
- I am thankful that I can easily forgive it’s difficult to not forgive.
- there is inherent goodness in us! We were created in God's image and likeness. This means we can change, we can transform
- I have to learn to be forgiving to be a good peace maker.
- self – awareness “I too can commit the same mistake”. Maybe it is in me!
- projection in being unforgiving

### DISCUSSION / SHARING

**Role of IP's in Peace Process**

- where are the IP’s?
- We have to go beyond the externals to appreciate the truth of the experiences of the people and the situation. IP's have to be really there. They have all the reason to be there.
- “we live in the creator's will for peace”
- these are people we have to consider in including
- inter-faith dialogue (not practiced in US), we can learn from it though.
- How much we have to learn? (from the IP's) we think their way is backwards, but there’s so much wisdom there. I am humbled by this. We study indigenous people, but we don't learn from them.
**RED REFLECTION GROUPS**

**REALIZATIONS / INSIGHTS**

- limitations on perspectives and discussions on interfaith dialogue (limited to Christian-Muslim – need to include other communities)
- focus on conflict (reactive not responsive or inclusive)
- reactions given most of the times not responses to take actions
- reduced linear movement – stagnant
- (need to promote a cycle of reflection, action, reflection)
- discussion of not only physical but even structural conflict (which in most cases are excluded)
- evaluation or examination of the forms of conflict (seeing grassroots)
- promotion of not only interfaith, but also intercultural dialogue faith as part of culture (interfaith of civilizations) – faith, culture, and spirituality
- need to level off understanding (differences in insights and actions)

**YELLOW REFLECTION GROUPS**

<table>
<thead>
<tr>
<th>CONCERNS</th>
<th>DISCUSSION / SHARING</th>
</tr>
</thead>
</table>
| A. Significant Learnings | • Peace must begin within ME.  
  • There is no peace without justice, there is no justice without peace.  
  • You can win a case by technicality not by legality  
  • Forgiveness is part of peace!  
  • Peace is a way of life: Islam, Christian and Lumad  
  • Networking possibilities (Create linkages with other institutions especially in the implementation of the different programs) |
| B. Points for Clarification | • Points were not raised because the speaker went out immediately (Aleem Macarandas)  
  • Objectives were not met (on the Islamic perspective) speaker was not speaking in behalf of the Tausug from Basilan / Jolo. |
| C. Other Concerns | • Address poverty and peace will follow  
  • Invite all sectors so that each sector will be represented  
  • Invite people from the media because they play a vital role in promoting peace.  
  • There should be enough time for sharing perspectives and experiences / enough time for reflection. |
### Significant Learnings

<table>
<thead>
<tr>
<th>CONCERNS</th>
<th>DISCUSSION / SHARING</th>
</tr>
</thead>
</table>
| 1. Belle (new) | • overwhelmed  
   “do not know if she can practice/ do duty as community builder?” |
| 2. Nur | food it had to goods their mornings before/ talk this PM's workshop is helpful/ create learned much on activity (negotiation) helpful |
| 3. Ate Jo (2 reactions) | happy (since 1970) for 30 yrs.- efforts done (training) affirmation if efforts done. Sad/ worried – why until now i am still doing Peace work? And lawak-lawak ng strategies and variation to educate peace. Very easier to learn from others. |
   Integration of peace building/ seminar to physical education/ ints. (dances) part of the learning process. (peace ed.) |
   Mindanao is in conflict inspite of the presence of peace advocates/ groups. |
| 6. Luzviminda (on the stand of the Panelists) | topics very enriching  
   Reflective of a Mindanaoan.  
   “the seeds of peace education can be nurtured hopes in Mindanao”  
   Be a good seed to my student/ pupils-(foundation)/ inculcate values/ peace  
   “practice what you preach”  
   role modelling  
   have a positive move towards  
   this afternoon’s activity is very efffective |

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<table>
<thead>
<tr>
<th>CONCERNS</th>
<th>DISCUSSIONS / SHARINGS</th>
</tr>
</thead>
</table>
| **Significant Learnings** | 7. Betting  
- Today is very heavy from speakers, very complex, can’t relate  
- with self in a day  
- community level – actual situation?  
- language barrier – how to bring this message to grass roots  
- peace is a way of life  
- internalization of peace  
- mixed feeling  
- very complex  
- how to make this relevant to the community, to the grassroots  
- need time to digest, harmonize & grasp something for now  
- let them understand this  
- feelings: not equipped to activate this pet  
- Being an IP: how would we present an advocate without hurting other groups (sensitive matter) |
| **Points of clarification** | 8. Marj  
- learned new strategies to integrate peace in lesson: through games, parents help is needed  
- Spell out what is Mindanao conflict  
- As a whole, what is Mindanao conflict? |

**PURPLE REFLECTION GROUP**

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<thead>
<tr>
<th>CONCERNS</th>
<th>DISCUSSIONS / SHARINGS</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>A. Significant learnings</strong></td>
<td></td>
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</tbody>
</table>
- Bishop Capalla’s presentation was very impressive—the testimonials sent very strong messages.  
- Most of the participants in this group considered Betting’s sharing very impressive and inspiring. The credibility of Betting in discussing ancestral domain issues was enhanced because of her firsthand experience.  
- The term “forgiveness” takes on different meanings for different groups.  
- Peace Education should be more than a legal resolution; should be educated in this process.  
- Two participants cried while sharing their experiences—which were more or less similar to Betting’s tale. The group responded positively to the sharing and encouraged their fellows to share more. |
| **Other Reactions** |  
- Two participants cried while sharing their experiences—which were more or less similar to Betting’s tale. The group responded positively to the sharing and encouraged their fellows to share more. |
## ORANGE REFLECTION GROUP

<table>
<thead>
<tr>
<th>CONCERNS</th>
<th>DISCUSSIONS / SHARINGS</th>
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</thead>
</table>
| A. Significant Learnings | • Having seen what Silsilah does gives me hope  
• The talk of Beatrice Colmo shed some points of reality in the issue of conflict & peace |
| B. Points for Clarifications | • Restoration of ancestral territory  
• What does it mean to have justice in the context of peace?  
• Role of Silsilah & its sustainability  
• Paradigms of curricula  
• Peace integration in all aspects of the instruction of Education |
| Other Concerns/Reactions: | • We should understand the concerns of the Bangsamoro & other indigenous groups on the issue of ancestral domains |
| On the Issue of Territory | • The structures we have like the GRP Mindanao Peace Process should have a more comprehensive stand  
• A balance between Peace & Development should be well conceived; example is that of the geothermal plant based in Mt. Apo it lead to the displacement of indigenous people in that area but it also promoted economic development |
| Conflict in Mindanao | • The conflict in Mindanao brought good things as well  
• Because of the conflict, Muslim & Christian relation is established & strengthened  
• However, the dynamics within these groups (Muslim & Christian) is not given much attention or study  
• For the Muslims, many groups still are in contrast with each other (MILF has issues with MNLF, etc)  
• ARMM sustainability on self-governance is also being intrigued with much controversies |
| Dynamics of Groups in Mindanao That have Key Roles To play In the Conflict | • Ordinary Christians already feel that they are rooted in Mindanao. You can't displace them from here just because that are not originally settlers of rich land  
• Pessimistic feelings are somehow shown in the political settlements because it is usually centered greatly in the peace process |

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<th>CONCERNS</th>
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</table>
| Silsilah’s Harmony Village | Reaction  
why is it harmony village, when in fact none of the actual people live there?  
Peaceful Dialogue will be more effective if it happens in the actual settling where people live, not in an ideal village |
| | Response  
Silsilah’s Harmony Village develops capacity building on all groups of people, so they become empowered & be catalysts in their own communities |
| | Concern  
Sustainability of Silsilah’s framework (what will happen if the founder will not be here anymore?) |
| Curricula on Peace Education | Many schools brag their being the “best school: but they are also the ones producing corrupt officials  
| Reaction  
The paradigms of the curricula followed by the schools should also entertain alternative approaches  
There is a need to integrate peace in all aspects for it to be effective  
Changing the curricula will not do much for the peace situation, unless the government will do its share in this, it is useless  
Don't underestimate the role of education in forming morally uprights individuals  
if the educational institutions make strong efforts to develop morally conscientious individuals, then we will produce graduates who can advocate peace on all aspects in the communities |
| Suggestions  
Encourage initiatives for other groups facilitate Peace & Development  
Have the idea on the challenges we are to face so we are not left blind & caught off-guard  
Don't lose hope |
Concurrent Workshops Output:

The HESED Program: *Early Learning Activating Peace (ELAP)*

November 27, 2007, 1:30 – 3:30 PM
Audio-Visual Center
Presenter: Sr. Telma Argante, OND, HESED Foundation, Inc.
Facilitators: Ms. Estesa Xaris C. Que
Documenter: Mr. Roy A. Celesio

Summary

The workshop began a presentation of Sr. Argante's congregation including the programs and services rendered to the community and a brief lecture on the HESED Program. The emphasis on the lecture was on the vital role of the teacher/facilitator in the education of children on peace. The HESED program starts with the teacher/facilitator – the program forms teachers who speak the language of peace in words and in actions, who are committed to peacemaking and peace building, and who promote harmonious relationships. To demonstrate how a program is run in the classroom, a role-playing activity was conducted. The participants acted as elementary pupils and Sr. Argate played the role of a teacher. She showed to the participants how teachers can possibly integrate peace in the classroom. After the activity processing of the reactions of the participants followed. Some of the issues raised included questions on how the program can be made to reach parents and out-of-school children, how to introduce peace to children, and whether it is consistent to talk about interfaith dialogue while simultaneously acknowledging that religion is not the problem. The group decided in the end that concrete programs on peace must also be designed for parents and that there is a need for everyone to get out from respective comfort zones to see what is really happening and from there create programs that will lead to change.

Mindanao Peace Education Forum (MINPEF): *Working Together towards mainstreaming peace education in Mindanao*

November 27, 2008, 1:30pm to 3:30pm
LRC Conference Room
Presenter: Venus Budoy-Betita, Alternate Forum for Research in Mindanao (AFRIM)
Facilitator: Ruselle Tabuniar
Documenter: Brian Joseph Baño

Summary

Venus Budoy-Betita, of AFRIM, introduced to participants the Mindanao Peace Education Forum (MinPEF). MinPEF’s vision, mission, goals, successes, issues being faced, and future plans were presented.
The workshop also included group dynamics activities to facilitate the formation of insights on peace building and peace education, particularly on the concept of convergence. The meaning of convergence as well as its advantages and disadvantages was the focal point in the discussion. To participants the meaning of convergence included meeting of different peoples, unity, pagkakabuklod-buklod. One generalization that participants highlighted was the idea that convergence could be a source of good foundation when matters are discussed extensively in a group but care must be taken that the sense of urgency is not lost, as convergence takes time and results to slow decision-making.

**Summary**

Reydan Lacson began by sharing a short presentation on the Jesuit-Oblate-Maris (JOM) schools work on peace education. The focus was on JOM's achievements. Lacson shared that JOM has worked on the establishment of a social network among various institutions interested toward building peace. Another involvement is on research. JOM has identified topics on peace that can be explored in the future. There was also a mention on the integration of peace in the academe. Lacson shared that the integration of peace education in the academe was successful in NDU, wherein the undergraduate degree programs include the course Peace 100. For the MA and PhD levels, peace courses have also been implemented. The school has already produced graduates with a major in Peace Education. Networking is also being established with the AFP with regards to Peace Education. Some of the issues and concerns raised in the forum included the need to have a better understanding of the various cultures and faiths in Mindanao and that more facts must be gathered to form a true history of Mindanao. A related issue raised was the need to integrate and amplify in existing Philippine history books the history and situation of Mindanao. Many participants believed that institutionalizing “Mindanao History” would be excellent. Some cautioned however, that there was still the need to resolve whose version of Mindanao history should be followed.
MPI – GPLC: Negotiation
November 27, 2007, 3:30-5:00 PM
Carlos Dominguez Conference Hall

Presenter: Ms. Myla Leguro
Facilitators: Ms. Estessa Xaris C. Que and Mr. Roy A. Celsio

Summary
The workshop started with an activity on negotiation. Participants were asked to make four groups with nine members each. Each group was given an envelope containing nine candies of different kinds. Each group was asked to choose a negotiator, a person who will represent the group during the negotiation with other groups. In the negotiation process, negotiators were tasked to represent the group and to bargain with other negotiators so that there will be a fair distribution of the candies. Negotiations were conducted in a private place. Participants observed that there was no clear win-win solution until the negotiators themselves decided to break the ground rules of negotiation. After the activity, a processing was conducted. Negotiations were asked their feelings during the bargaining process. Several Issues were raised. After the activity Myla Leguro presented the history, aims, and programs of the Mindanao Peace Institute (MPI) and the Grassroots Peace Learning Center (GPLC). Lessons learned in the activity were connected with the actual experiences of MPI and GPLC.

NDFCAI-WED: Alternative Learning System
November 27, 2008, 3:30pm
LRC Conference Room
Presenter: Myrna Lim, Notre Dame Foundation for Charitable Activities, Incorporated – Women in Enterprise Development
Facilitator: Ruselle Tabuniar
Documentor: Brian Joseph Baño

Summary
Myrna Lim, of NDF-CAI-WED, presented the Alternative Learning System (ALS) in Mindanao – its rationale, features and structure, and the experiences of the people involved; organizers, Instructional Managers, and learners. ALS is a parallel learning system that provides an alternative to existing formal education instruction. The condition of education in Mindanao particularly in conflict areas became the focus of discussion. The presentation ended with a view of the challenges and hopes surrounding ALS in Mindanao. Issues raised by the participants included the continuing sad state of education in Mindanao's conflict areas where formal schools are not present, the need to promote for greater collaborations among government agencies, NGOs, and other concerned groups to support non-formal education initiatives, the increase use of multimedia in non-formal education, and greater contextualization in the instruction process such as adding more materials that reflected Islamic experiences for areas that have Muslim learners. There was also a call for the lengthening of the ALS program timeframe to enrich learning.
Powerpoint Presentations
EDUCATING FOR A CULTURE OF PEACE

Dr. Viriginia Cawagas
Educating for a Culture of Peace

cultivates and promotes
VALUES, ATTITUDES
UNDERSTANDING
ACTION & PRACTICES

for building
INDIVIDUALS
FAMILIES
COMMUNITIES
SOCIETIES / NATIONS
WORLD

committed to
NONVIOLENCE & DEMOCRACY
SOCIAL & ECONOMIC JUSTICE
HUMAN RIGHTS
CULTURAL HARMONY
ENVIRONMENTAL SUSTAINABILITY
PERSONAL INNER PEACE

Brief History of Culture of Peace Concept

- End of cold war; abolition of war
- 1992: Culture of Peace concept developed at UNESCO (response to UN “An Agenda for Peace”)
- 1993: UNESCO and a Culture of Peace: Building a Global Movement
- 1993: Transition from the culture of war to a culture of peace (priority by the 21st Session of the General Conference)
- UN General Assembly resolutions: International Year for a Culture of Peace, 2000; International Decade for a Culture of Peace and Non-violence for the Children of the World, 2001-2010
- 1997: International Conference on the Culture of Peace & Governance, Maputo, Mozambique
- Over 70 declarations relative to the Culture of Peace

A Declaration and Programme of Action on a Culture of Peace
17 September 1999, United Nations

- Article 4: Education at all levels
- Article 5: Essential role of Governments
- Article 6: Civil society needs to be fully engaged
- Article 7: Media educative and informative role
- Article 8: Key role belongs to parents, teachers, politicians, journalists, religious bodies and groups, intellectuals, those engaged in scientific, philosophical and creative and artistic activities, health and humanitarian workers, social workers, managers at various levels as well as to non-governmental organizations;
- Article 9: United Nations play a critical role

Evolution of Peace Education

Contemporary Peace Education
Rearden, Boulding, Harris (US)
Currie, Hicks, Richardson, Selby, Pike (UK)
Tah, Burns, Burnley, Hutchinson (Australia)
Cawagas, Durante, Castro, Galace (Philippines)
Aspeslagh & Vrins (Netherlands)
Desai, Kumar D'Souza (India)

1939 – 1940
WWII & After
1914 – 1938
WWI & After
1900 – 1914
School Peace League
17th Century
Comenius
Sites and Spaces for Educating for a Culture of Peace

University & School System
- Notre Dame University, Colombia
- St. John's University, New York
- University of Alberta, Canada
- University of Peace, Costa Rica
- Griffith University, Australia

Regional Commissions
- Asia-Pacific Centre of Education for International Understanding
- UNESCO National Commission for UNESCO
- Uganda National Commission for UNESCO

International Organizations
- International Institute for Peace Education
- Peace Education Commission, UNESCO
- World Council for Curriculum & Instruction

Countries
- Australia, Bangladesh, Bhutan, Botswana, Brazil, Germany, Italy, Japan, Lebanon, Malaysia, Nepal, Nigeria, Pakistan, Panama, Peru, Philippines, Portugal, Russia, South Africa, Tanzania, Trinidad & Tobago, United States, Zimbabwe, Vietnam, Vietnam Institute

Dismantling the Culture of War
- Simulation of Arms Bazaar
- Roots of Violence
- Talk Show on 9/11
- Creating Zones of Peace
- Building Safe & Caring Schools

Living with Justice & Compassion
- Human Rights
- Songs for Justice & Development
- Behind the Lens
- Walk in my Shoes
- Talk Show on Globalization

Promoting Human Rights & Responsibilities
- Word Association
- Poster Exhibition
- Mock Trial
- Lighting the Candles of Dignity

Promoting Human Rights & Responsibilities
- Word Association
- Poster Exhibition
- Mock Trial
- Lighting the Candles of Dignity

"At first, I was drawn to the idea of creating zones of peace, but my governments convinced me it's possible and they come from war-torn countries."

"As a teacher, there are so many things I can do with my students to make our schools safe & caring."

"Even if the challenges are never going to be the same as they were in the first generation, in a new generation..."
Intercultural Respect, Reconciliation & Solidarity

- Simulated radio broadcast
- Simulated march for solidarity
- You and I: Racism
- Multiple Identities

"It is nice people believe that without any preconceived notions about the Earth, we can truly see the beauty of our world. This is a powerful concept in the development of the indigenous peoples in the world because it frees us to be accountable and responsible for our own actions and decisions. Mindfully, I connect with many aspects of Peace Education because of my personal connection with the meaning of peace, justice, and harmony."

Living in Harmony with the Earth

- My ecological footprint
- Poetry writing
- We chart on environmental violence
- Stail on sustainable world
- Beyond the Giles

"The fact that environmental destruction is a daily reality partly of the origin of development has led to the development of environmental education. This raises awareness in the community, enabling us to understand and intervene in the study of environmental education."

Nurturing Inner Peace

- Leaves of Peace
- Voluntary Simplicity
- Interfaith Dialogue

"I strongly believe that any aspect of inner peace should be improved in all aspects. The most important component of peace is not the ability to adjust to the environment but instead involves the state of mind."

Transformation

- Conclude each lesson activity with an invitation for personal and social action
- The next personal reflection and commitment may not be part of the lesson activity but suggestions could be made

"The value or impact of your lesson activity could be measured by the number of commitments the learners are willing to make after going through the lesson activity.

Caption for Photo Gallery

The beauty of the pictures will be determined by the scope of the inner peace that we live, those who see the Earth as a community and those who look for opportunities to live in peace. (Arias, 2002)"
HUMAN DEVELOPMENT
AND PEACE BUILDING:
The BDA Case Study

Danda N. Juanday, MD
BANGSAMORO DEVELOPMENT AGENCY

TRANSFORMING THE PEOPLE TO RE-BUILD THE NATION

HUMAN DEVELOPMENT AND PEACE BUILDING:
THE BDA CASE STUDY

Danda N. Juanday MD
Executive Director
BDA-PMO

THE PEACE PROCESS

- Security Aspect (Ceasefire)
- Humanitarian and Development
  - Aspect (Confidence Building/BBA)
- Ancestral Domain Aspect
  (5 Concluding Strands - 4)

WHAT IS BDA?

BDA is a development agency established in accordance with the Humanitarian, Rehabilitation and Development aspect of the GRP-MILF Peace Agreement of June 22, 2001
MANDATE

“To Determine, Lead and Manage Relief Rehabilitation and Development in the Conflict Affected Areas of Mindanao”

IMPLEMENTING AGREEMENT

IMPLEMENTING GUIDELINES ON THE HUMANITARIAN AND DEVELOPMENT ASPECTS ON THE GRP-MILF TRIPOLI AGREEMENT ON PEACE OF 2001
SIGNED: May 7, 2002; Putrajaya, Malaysia

Functional Structure

VISION

An enlightened, progressive, self-sustaining and healthy Bangsamoro community living in harmony, dignity, security and peace.

BDA MISSION

- BDA commits to participatively determine, design, lead and manage relief, rehabilitation and development of conflict-affected areas in Mindanao.

- BDA promotes a model of development anchored on the belief of stewardship and values of inclusiveness, fairness, transparency, accountability. As a learning organization it strives towards institutional competence, effectiveness, efficiency and sustainability.
GOALS

• To help bring about a favorable atmosphere and a healthy environment wherein the peace process can smoothly proceed.

• To systematize and institutionalize an approach to the delivery of relief, rehabilitation and development objectives.

• To develop a critical mass of trained, enabled and productive stewards that shall effectively keep the Bangsamoro communities moving forward.

MAJOR PROGRAMS

• VALUES TRANSFORMATION PROGRAM
• Strengthening of the Organizational Capacity of BDA as an Institution;
• Improvement of the socio-economic conditions of the Bangsamoro (BM) communities;
• Advocacy on Ecological Balance and Regeneration of Environment in CAGs; and
• Improve the Health Condition in BM communities.

PARTNERS

• GRP-OPAPP “coordination’s”
• WB - MTF-RDP CAPACITY BLDG “learning by doing”
• JICA , JAP EMB, JIBEC JIPRD PROG. “SERD-CAAM”
• UNICEF – “DAYS OF PEACE”
• EPU MALAYSIA- “CAPABILITY BUILDING PROGRAM”
• MTIP

HISTORY of CAAM

• 13TH CENTURY WHEN MORO EMBRACED ISLAM
• GOVERNMENT IN ITS ANCESTRAL DOMAIN OF “LUPA SUG & MIDANAO-I DARUSALAM
• PART OF THE GREATER ISLAMIC UMMAH
• RULED FOR 6 CENTURIES
HISTORY

• Census 1960: Moros majority 1903.
• Census 1990: After 87 years, only 19%
• WARS: Spanish “MOROS”
• Americans “Pacification campaign”
• Japanese “Reconstruction Plan”
• Philippines Armed Forces “All Out Wars”

MARGINLIZATION

• Marginalized” refers to the overt or covert trends within societies whereby those perceived as lacking desirable traits or deviating from the group norms tend to be excluded by wider society and ostracised as undesirables.

OPPRESSION

• Oppression is the negative outcome experienced by people targeted by the biased exercise of power in a society or social group. It is particularly closely associated with nationalism and derived social systems, wherein identity is built by antagonism to the other. The term itself derives from the idea of being “weighted down.”

WHAT IS THE PRESENT STATUS OF CONFLICT AFFECTED AREAS OF MINDANAO?

DIAGNOSIS

• CRITICAL
• MIXED, COMPLEX
• VERY UNHAPPY
• MARGINALIZED
**GOP INTERVENTIONS:**

**WHY HAS THE GOVERNMENT FAILED IN ITS ATTEMPT TO DEVELOP THE CAAM?**

---

**DELIBERATELY**

1. Government failed to address the real cause of the problem
2. GOP failed to address the complex personalities of the Moros
3. GOP failed to realize that ISLAM should define the kind of development the Moro should have

---

**KEY CAUSES OF CONFLICT**

Source: World Bank, 2006

---

“**WHAT CAN POSSIBLY BE DONE TO GUARANTEE THE SUCCESS OF ANY DEVELOPMENT PROGRAM FOR THE MOROS OF MINDANAO?”**

---

**MORO DEVELOPMENT (Strategy)**

a) Questions of injustice must be resolved

b) Development must be in consonance with Moro way of life

c) Islam should define the kind of development that the Moros should have

---

**ISLAMIC CONCEPT OF DEV’T**

- Development is the successful realization of purpose of creation
  - Man to worship Allah s.w.t
    - **Wa maa khalakul binn wal insaana, illa li  a’buduh**
  - Man as vicegerent of Allah

- Therefore: MAN IS THE CENTER OF DEVELOPMENT
TRANSFORMATION

“Verily, Allah will never change the condition of a people until they change what is in themselves”… (Ar-Ra’d:11)

PILOT STUDY

- THE ISLAMIC CONCEPT OF DEVELOPMENT IN SIX (6) AREAS IN CAAM & ALL PROJECT DONE IN PARTNERSHIP WITH BDA.

DIVIDE

UNDERDEVELOPMENT OF BANGSAMORO COMMUNITIES IN CONFLICT AFFECTED AREA’s (CAC’s) OF MINDANAO

WHAT IS BDA TRYING TO ACHIEVE?

- “We Moros must set ourselves the GOALS of a radical transformation from a despised and marginalized community to a strong and vibrant, self sustaining and confident people. And in which our OBJECTIVE strength is defined in spiritual, demographic, economic, technological and social ascendency”.

ROADMAP

DEVELOPMENT FRAMEWORK

SHARED VISION

ENTHUSED COMMUNITY

ENLIGHTENED COMMUNITY

VALUES TRANSFORMATION

VT

BDA (Institutional Capacity)
METHODOLOGIES, TOOLS

- 1. IVTT
- 2. B.L.
- 3. INTEGRATED STRATEGY MODEL OF DEVELOPMENT by ED MORATO
- 4. W.B.- CDD, AND GRANTS
- 5. HUMAN SECURITY FRAMEWORK

HUMAN SECURITY FRAMEWORK

- OPPORTUNITY: MINIMAL/ ABSENT
  - No Market
  - Livelihood
  - Credit
  - Infra
  - Limited access to productive assets

- INSTITUTIONS: NON-RESPONSIVE
  - LGU
  - Nat’l Govt.
  - CSOs
  - Pvt. Sector
  - Traditional Institutions

- SOCIAL ORG. INDIVIDUAL:
  - Non-Engaging
  - Non-Empowered
  - Non-Participative

Initial H.S. INDICATORS OF 6 PILOT AREAS

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<thead>
<tr>
<th>Implementation Milestones (as of JANUARY 2007)</th>
</tr>
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<tbody>
<tr>
<td>Milestones</td>
</tr>
<tr>
<td>MOA Signing</td>
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<tr>
<td>MTR Submitted</td>
</tr>
<tr>
<td>MBD Exemination</td>
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<tr>
<td>MTR Signed</td>
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<tr>
<td>MTR 3rd Amendment and Training</td>
</tr>
<tr>
<td>Strategic Review Oku and Project Committee</td>
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<tr>
<td>LGU Project Committee Established</td>
</tr>
<tr>
<td>LGU Strategic Review Approved</td>
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<tr>
<td>LGU 3rd Amendment</td>
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<tr>
<td>LGU 3rd Amendment Approved</td>
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<tr>
<td>LGU Strategic Plan Approved</td>
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<tr>
<td>LGU 3rd Amendment Assisted</td>
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<tr>
<td>LGU 1st Amendment</td>
</tr>
<tr>
<td>LGU 3rd Amendment Assisted</td>
</tr>
<tr>
<td>LGU 1st Amendment Assisted</td>
</tr>
</tbody>
</table>

What BDA had done

- MOA Signing with LGUs
- Training of POs
- Values Transformation Ring
- Facilitation of Opening of PO Accounts with BDB
- Community meetings
- Screening of Projects with MAC
- Information Dissemination
- Project Monitoring with TG & IMT
- P.O. & Community Organizing
- Impact evaluation with Community

<table>
<thead>
<tr>
<th>Challenges</th>
</tr>
</thead>
<tbody>
<tr>
<td>LGUs not fulfilling counterpart</td>
</tr>
<tr>
<td>Threatened by the</td>
</tr>
<tr>
<td>empowerment of the people</td>
</tr>
<tr>
<td>Clan conflicts;</td>
</tr>
<tr>
<td>Seldom available equipped</td>
</tr>
<tr>
<td>and experienced engineers;</td>
</tr>
<tr>
<td>Poor Communications facilities</td>
</tr>
<tr>
<td>Low Level of educations</td>
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</table>

<table>
<thead>
<tr>
<th>Recommendations</th>
</tr>
</thead>
<tbody>
<tr>
<td>MTF-RDP to adopt some flexibility</td>
</tr>
<tr>
<td>in LGU counterpart requirement;</td>
</tr>
<tr>
<td>OPAPP to persuade LGUs to actively collaborate</td>
</tr>
<tr>
<td>with MTF-RDP</td>
</tr>
<tr>
<td>- Conflict Resolutions</td>
</tr>
<tr>
<td>Out source engineering personnel engineers</td>
</tr>
<tr>
<td>Improve communications technology</td>
</tr>
<tr>
<td>Enhance madrasah education system</td>
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</table>
### Estimated Sub projects cost and local contributions

<table>
<thead>
<tr>
<th>Pilot Site</th>
<th>Sub-Project</th>
<th>Total SP Cost [P]</th>
<th>MIF-RSF Block Grant</th>
<th>MLGU Counterpart</th>
<th>MLGU Counterpart</th>
<th>PO Counterpart</th>
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<tr>
<td>Brgy. Lapangan,</td>
<td>Tunla, Sapilue.</td>
<td>1,066,570</td>
<td>926,629</td>
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<tr>
<td>Brgy. Malaking,</td>
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<td></td>
<td>Brgy. Paochik, Laya Luma Calu</td>
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<td>Marilung, Kinabu</td>
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<td>Paochik Calu</td>
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<td>884,876</td>
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<td>121,700</td>
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</tbody>
</table>

*Figures are in thousands of Peso (P) and were not included in their budget.

### SUSTAINABILITY

- Maximize the achievement of the common good that the group wants to achieve; the more the action succeeds, the more benefit received by the individual; and
- Minimize transaction costs associated with participating in the group.

### TO SUSTAIN DEV’T

- SIGNING OF PEACE AGREEMENT
- SUPPORT BDA TO BECOME A RESPONSIVE INSTITUTION
- CONTINUE INITIATIVES ON CAPACITY BLDG. & VALUE TRANSFORMATIONS OF THE BAGSAMORO PEOPLE
- ENHANCED INTERNAL AND EXTERNAL SUPPORT
- ENHANCE COMMUNITY EFFORT
CONCLUSION
(conflict)

- BDA CAN ONLY CREATE AN ENVIRONMENT TO MAKE THE PEACE PROCESS SMOOTHLY MOVE FORWARD.
- BDA CAN MAKE BANGSAMORO COMMUNITIES ENLIGHTENED & SELF-SUSTAINING (a developed communities)

CAN DEVELOPMENT ALONE BRING PEACE IN MINDANAO?

- NO!
  - As long as there is oppression and injustice, there will be conflict that can lead to war.

Surah Al-Baqara Ruku 24

“And fight them on until there is no more tumult or oppression and there prevail justice and faith in Allah, but if they cease let there be no hostility except to those who practice oppression”. 207 208

HOW TO RESOLVE THE CONFLICT?

- A SIGNED AGREEMENT WILL JUMP START PEACE AND DEVELOPMENT IN CAAM.
- A STRONG POLITICAL WILL FOR THE GOP TO ADDRESS THE INJUSTICES AGAINST THE BAGSAMORO PEOPLE, WILL REALIZE A LASTING PEACE

Success stories

- PHOTO GALLERY OF SOME INFRA-PROJECTS IN CAAM

In Palimbang, Sultan Kudarat

Photo Gallery
PEACE PROCESS BETWEEN THE GOVERNMENT (GRP) AND MORO ISLAMIC LIBERATION FRONT (MILF)

Lt. Gen. Rodolfo GArcia
UPDATES:
PEACE PROCESS BETWEEN THE GOVERNMENT (GRP) AND MORO ISLAMIC LIBERATION FRONT (MILF)

OVERALL ENVIRONMENT
- Impasse on territory successfully hurdled
- Able facilitation by Malaysian Government
- 3-year uninterrupted ceasefire
- Strengthening of rehab and socio-economic development track
- Parallel peace-building initiatives by NGOs, religious sector and communities
- Strong international cooperation in Mindanao

3 MAJOR ASPECTS
- Implementation of ceasefire agreements
- Establishment of ceasefire mechanisms
- New as a highly evolved stage
- Commitment to respect human rights
- Assistance and development of conflict-affected communities
- Dismantle Bangsamoro identity, culture, traditional lands, bring=new solution for Bangsamoro people, etc.
- Critical issue in the negotiations

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- Dismantle Bangsamoro identity, culture, traditional lands, bring=new solution for Bangsamoro people, etc.
- Critical issue in the negotiations

CEASEFIRE IMPLEMENTATION

HUMANITARIAN, REHAB & DEV’T
- World Bank-led Mindanao Trust Fund (MTF) program for reconstruction and rehabilitation to be implemented after signing of Peace Agreement
- Capacity-building programs for Bangsamoro Development Agency (BDA) personnel; presently assisted by WB, JICA and MTCP
- Parallel rehabilitation and development projects now being implemented with various international partners
DEVELOPMENT ASSISTANCE FOR GRP-MILF PEACE PROCESS

<table>
<thead>
<tr>
<th>PARTNER</th>
<th>AMOUNT (USD)</th>
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</thead>
<tbody>
<tr>
<td>JICA</td>
<td>3,092,255.48</td>
</tr>
<tr>
<td>Embassy of Japan (I-IMRO)</td>
<td>624,000.00</td>
</tr>
<tr>
<td>UN-WFP</td>
<td>19,180,000.00</td>
</tr>
<tr>
<td>UNMITF</td>
<td>300,000.00</td>
</tr>
<tr>
<td>Comcast Asia Pacific</td>
<td>126,523.39</td>
</tr>
<tr>
<td>MIT-1: WB contribution</td>
<td>1,528,000.00</td>
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<tr>
<td>MIT-1: CBDA contribution</td>
<td>1,564,638.00</td>
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<tr>
<td>MIT-1: SDAI contribution</td>
<td>1,692,017.00</td>
</tr>
<tr>
<td>MIT-1: AstAID contribution</td>
<td>2,698,017.00</td>
</tr>
<tr>
<td>MIT-1: NAADI contribution</td>
<td>199,077.00</td>
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<tr>
<td>MIT-1: EU Contribution</td>
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</tr>
<tr>
<td>MIT-1: UDAF Contribution</td>
<td>150,000.00</td>
</tr>
<tr>
<td>TOTAL</td>
<td>20,140,654.57</td>
</tr>
</tbody>
</table>

ANCESTRAL DOMAIN

- Ancestral Domain Aspect – touches on issues such as historical grievances, marginalization and dispossession, prejudices, cultural alienation, etc.

14th GRP-MILF Exploratory Talks:
- Resumption of GRP-MILF peace negotiations after 14-month impasse
- Resolved major points on territorial strand under Ancestral Domain
- Both sides to sustain momentum; next round of talks scheduled

JOINT STATEMENT

14th GRP-MILF Exploratory Talks:
- Appealed for the extension of the IMT mandate and the expansion of areas as earlier agreed
- Accepted Canada’s offer to participate in the IMT
- Renewed AHJAG mandate

ALLIED DEVELOPMENTS

- Bangsamoro Leadership and Management Institute (BLMI)
- Continuing rehab/development efforts with the Bangsamoro Development Agency (BDA)
- Entry of Canada and Sweden into the IMT
- IMT mandate strengthened along rehab/development, human rights & governance; expansion of areas
- Various CBMs initiated by Joint Ceasefire Committees and IMT
- Solid partnership with civil society and NGOs in preserving ground stability

END OF PRESENTATION
PEACE, KYOSEI, CONVIVIALITY

Prof. Akihiro Chiba
Peace, Kyousei, Conviviality

How can Education Contribute?

Akihiro Chiba, COE Visiting Professor
International Christian University, Tokyo

Mindanao: An Island of Conflict and yet
An Island of Peace Movements

How to Promote and Enhance Culture of Peace?
- In whatever conflict situation, ultimate condition for peace and
  conviviality is to heal the scars in the minds of the oppressed or
  victims of conflict.
- Spiritual and psychological transformation of all will liberate the
  present and future from the snare of the past.
- Genuine belief in the humanity’s capacities of change, growth
  and reconciliation and the importance of the impartiality in peace
  message.
- Development and extension of zones of peace to cover the entire
  island.
- Joint and participatory approach and equal partnership from the
  outset throughout the entire process.

Mindanao: An Island of Under-Development and yet
An Island of Rich Development Potentials

- Understanding, appreciation and taking pride in rich cultural,
  social and eco-diversities of the Island.
- Wider consensus in the understanding of an ideal image and
  vision of the future of the Island.
- Island’s initiatives in development planning and environmental
  protection with strong commitment for equitable distribution of
  fruits of development.
- Development of EFA and ESD.
- Practical, diversified and need-based and yet anticipatory
  capacity development for Endogenous Development.
- Enhancement of working culture and strong message for
  alleviation of economic, social and technological divides.

Mindanao: From an Island of division to an Island of conviviality

- Genuine understanding of peace and human rights:
  Are the concept of peace and human rights understood as
  universal and impartial values?
  Peace and human rights in reality are biased, often in favor of the
  privileged. Need for association of concept of "Kyousei and
  Conviviality" with peace, human rights or any other so-called
  universal values.
  Need to communicate in indigenous languages of real
  understanding.
  Are the so-called universal values understood as foreign values?
  Importance of new pedagogy of "sama sama" and "bayanihan"
(Example of Kyosei: Japanese) and "Saranganan" (Korean).

Importance of Sustainable Political Will for Peace

We suffer more from inconsistency in national political will for peace.
Need for strong national political leadership for peace.
Consistency in national agenda of peace development
and socio-economic and sustainable development in
Mindanao.
Consistency of political will with
- administrative will
- military/police will
- technical and professional will
- popular will of civil society.
Building of peace is a long-term process involving all
stakeholders, while peace can be destroyed by one
leader in one day.

Pedagogy of SAMA SAMA and BAYANIHAN

- Development of national policy in education:
  - From grass-root to top policy makers.
  - Reflection of genuine aspirations of all stakeholders.
  - Joint policy formulation and curriculum development.
  - To dispel all mistrust, suspicions and biases from policies
    and contents, EFA, ESD of inter-cultural understanding and gender
    equality.
  - Development of teacher training programs and institutions on the
    basis of principle of sama sama and bayanihan.
  - Clear definition of quality, standard and relevance.
  - Importance of learning: self-learning, non-formal learning and
    departure from rote learning in school.
  - Importance of learners’ initiatives and empowerment.
  - Improvement of learning environment, multimedia, IT and natural
    environment.
FROM BRISBANE TO BARCELONA, KYOTO & WAITANGI: JOURNEYS IN INTERFAITH DIALOGUE FOR A CULTURE OF PEACE

Dr. Toh Swee-Hin
From Brisbane to Barcelona. Kyoto & Waitangi: Journeys in Interfaith Dialogue for a Culture of Peace

Professor Teh Suoo-Min (S.H. Teh)
Director, Multi-Faith Centre, Griffith University

Worldwide realities of conflicts and violence at all levels: local, national, international and global

- Suffering and marginalization of billions of people
- Wars and armed conflicts
- Hunger and other deprivations of basic needs
- Violations of human rights
- Ethnic and cultural intolerance and discrimination
- Environmental destruction
- Inner peacelessness, alienation

Major challenges for building more peaceful societies and world that promote the well-being of all humanity and planet.

- Conflicts between individuals and groups of different faiths and cultures
- Manipulation of faith and religion by some governments and leaders for narrow political ends, power and dominance.
- Rise of religious extremism - intolerance, discrimination, violence towards peoples of other faiths
- Dominant media tends to portray the evidence of violence and conflicts - sense of despair
- Root causes of conflicts involving groups of diverse faiths and cultures are complex: social, economic and political factors interact with cultural dimensions

Assumptions and Principles of Inter-faith Dialogue for a Culture of Peace

- Deeply understand each other's faiths to enhance respect and harmony
- Acknowledge differences between faith doctrines and respect right and freedom of belief (or not to believe in a faith or religion)
- Through dialogue, explore and find common ground of values: principles (love, justice, kindness, dignity, respect, forgiveness, compassion etc)
- Moved by common values and principles to build a peaceful, just and harmonious world
- Openness to learning about and from each other’s wisdom and spirituality
- Spirit of humility and willingness within each faith to be self-critical, acknowledging contradictions between theory and practice.
- Emphasis in interfaith dialogue on healing, forgiveness and reconciliation.

Assumptions and Principles of Inter-faith Dialogue for a Culture of Peace

- Openness within each faith to engage in re-interpretation of beliefs in the context of contemporary societal realities, e.g., re-examine doctrines such as the “just war” and global human rights in relation to faith traditions and practices.
- Willingness to challenge any tendencies towards extremism and intolerance by any leader or followers.
- Diverse faiths and spirituality traditions provide inspirational sources of values and principles that guide action and transformation from a culture of violence to a culture of peace.
- It is necessary to acknowledge the realities of violence in all its multiple physical and non-physical forms and levels, and commit to overcome them.
- There must be a willingness to join hands, minds, hearts and spirit in overcoming common societal, international and global problems.

Signs of Hope

[Ordinary peoples, communities, institutions, organizations & movements seeking to resolve conflicts through peaceful strategies.]

- Growth of interfaith dialogue movement in the 21st century (need to acknowledge early inspirational visionaries and practitioners among diverse faiths)
- Growth of various networks and coalitions [World Conference on Religion for Peace, Parliament of the World’s Religions, and the United Religions Initiative]
- International Decade for a Culture of Peace and Non-Violence for the Children of the World (2001-2010); Sept 21st International Day of Peace
- Interfaith Commissions of various faith institutions
- Role of faith leaders/institutions in mediating peace talks and accords (e.g., Mozambique, Northern Ireland, South Africa).
Signs of Hope
Local and National Interfaith Dialogue Initiatives, Projects and Programs in Australia

- Australian National Dialogue of Christians, Muslims and Jews
- Columbian Centre for Christian-Muslim Relations
- Affinity Intercultural Foundation
- Commission on Ecumenism and Interfaith Relations
- Queensland Churches Together Christian-Jewish-Muslim Committee
- Inter-Faith Multicultural Forum
- North side Interfaith Group
- Multi-Faith Centre of Griffith University.

The Multi-Faith Centre
Griffith University
Nathan Campus, Queensland, Australia

Background

A venue where people from diverse faith, religious and spiritual traditions can deepen understanding of their own faith and participate in inter-faith dialogue, cooperation and education.

The Charter of Values

- Recognition of the reality of religious pluralism, and the multi-faith and multi-cultural nature of Australian society
- Respect for the rights of participants to their own religious traditions and practices
- Promotion of dialogue between people of different religious faiths and philosophies
- Working co-operatively towards a peaceful and just society – locally, nationally and globally

Programs & Activities

- Inter-faith Dialogue Forums
- Faith and Spirituality Development
- Workshops, Symposia and other Educational Events
International Symposium on “Cultivating Wisdom, Harvesting Peace” -
Educatings for a Culture of Peace through Values, Virtues, and Spirituality
of Diverse Cultures, Faiths, and Civilizations
August 24-25, 2005
Over 120 delegates from 25 countries attended the Symposium. The Symposium views widely
acknowledged that education plays an indispensable role in achieving a more peaceful world. Communities,
institutions, civil society organisations, and international or
global agencies have organized educational projects and programs to address the root causes of
violence and conflicts and build a world based on principles and values of active non-
violece, justice, human rights, inter-cultural respect and reconciliation, sustainability, and
inner peace.

13

Multi-Faith Centre
Mid-year Report (January-December 2006)
SPECIAL EVENTS

Buddha Birthday Festival 2006
A yearly celebration organized by Sayaghamma Chua Tung Temple and Buddha’s Light
International Association of Queensland in cooperation with various agencies

May 4, 2006, Interfaith Forum co-organized by MFC
Queensland Conservation South Bank
Participating Faith leaders in Hinduism, Buddhism, Christianity, Islam, and Bahá’í

May 7, 2006, Multi-faith Concert co-organized by MFC
Suncorp Plaza, South Bank
Indigenous Cultural Welcome: Hindu, Sikh, Buddhist, Christian, & Muslim hymns

15

International Day of Peace

17

Photo Gallery
Asia-Pacific Youth Inter-faith Dialogue Workshop
Toward a Culture of Peace

April 14-18, 2004

Some 40 youth from 14 Asia-Pacific countries got together for four days to explore and dialogue on issues and questions within and across faiths that pose challenges for building a culture of peace.

Networking

Building partnerships and linkages with local, national and international institutions, organizations and agencies on inter-faith dialogue and building of a culture of peace.

Toward a Culture of Peace

April 14-18, 2004

Some 40 youth from 14 Asia-Pacific countries got together for four days to explore and dialogue on issues and questions within and across faiths that pose challenges for building a culture of peace.

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Building partnerships and linkages with local, national and international institutions, organizations and agencies on inter-faith dialogue and building of a culture of peace.

Centre for Study of Islam in Rights, Columbia University
Centre for Inter-faith Dialogue, Education, Canada
Inter-faith Centre, New York
Scottish Inter-faith Council
Green Map System, New York
Sri Lanka Buddhist Movement, Sri Lanka
Student Christian Movement, India
Korean Federation of UNESCO
Asian Culture Centre of UNESCO, Japan
Sophie University, Japan
Ritsumeikan University, South Korea
Temple of Understanding, New York, USA
Centre for Peace Education, Columbia University, NY
UN University for Peace, Costa Rica
Ateneo de Zamboanga University, Philippines
Norte Dame University, Philippines
Local Environment Support Program, Philippines
Office of Presidential Adviser on the Peace Process, Philippines

International Networking

Building partnerships and linkages with local, national and international institutions, organizations and agencies on inter-faith dialogue and building of a culture of peace.

Peace Learning College, Tasmania
Inter-faith Multi-cultural Forum, Brisbane
Queensland Inter-faith Taskforce, Catholic Archdiocese of Brisbane
Fei Qing Tuan, Chang Chui Temple
Office of Economic and Inter-faith Relations
Centre for Multi-cultural, Federal Care
Multi-cultural Affairs Queensland, Queensland Police Commission
Australia Centre for Peace & Conflict Studies, University of Queensland
Islamic Centre of Queensland
Anglo-Asian Association, Brisbane
Unity Church of Queensland
National Council of Churches of Australia
National Council of Executive Justice
Church of Jesus Christ of Latter-day Saints
Bible's Community
UNESCO Asia-Pacific Centre for Education for International Understanding
UNESCO Office in Education for Sustainable Development
International Institute on Peace Education

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Multi-cultural Affairs Queensland, Queensland Police Commission
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Islamic Centre of Queensland
Anglo-Asian Association, Brisbane
Unity Church of Queensland
National Council of Churches of Australia
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Bible's Community
UNESCO Asia-Pacific Centre for Education for International Understanding
UNESCO Office in Education for Sustainable Development
International Institute on Peace Education

Networking

Building partnerships and linkages with local, national and international institutions, organizations and agencies on inter-faith dialogue and building of a culture of peace.

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Inter-faith Multi-cultural Forum, Brisbane
Queensland Inter-faith Taskforce, Catholic Archdiocese of Brisbane
Fei Qing Tuan, Chang Chui Temple
Office of Economic and Inter-faith Relations
Centre for Multi-cultural, Federal Care
Multi-cultural Affairs Queensland, Queensland Police Commission
Australia Centre for Peace & Conflict Studies, University of Queensland
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25. **International Networking**

- Text: IIPE South Korea, 2003

26. **International Networking**

- Text: International Network of Engaged Buddhists, Tokyo, 2005

27. **International Networking**

- Image: Parliament of the World's Religions – Founded 1893, Chicago
- Text: Revised 1993 (Chicago) Declaration on the Global Ethic

   - 3rd Parliament (Cape Town)
   - 4th Parliament (Barcelona) – simple & profound acts: four focus areas (religion-based violence; refugees, clean water; freedom from debt)
   - 5th Parliament (Melbourne) – Dec 2009

28. **Religions for Peace**

- Text: Established 1979, largest representative international partnership of world's religions dedicated to achieving peace.

- Multi-religious cooperation in various peace-building projects: e.g. care for AIDS/HIV orphans; secure release of political prisoners in Côte d'Ivoire; women and peace building; inter-religious councils as peacemakers; dialogues for peace and tolerance in Kosovo and Bosnia.

- World assemblies every 5 years: 2006 in Kyoto

- Kyoto document on Shared Security

29. **International Networking**

- Image: 6th World Assembly, Religions for Peace, Kyoto
- Text: VIII World Assembly of Religions for Peace

30. **Asia-Pacific Regional Interfaith Conferences**

- Text:
  - Co-founded by Indonesia, Philippines, Australia, and New Zealand to promote peace and cooperation regionally through interfaith dialogue.
  - Cambodia (2008)
  - Over 15 countries (SEA, Asia & Pacific) send delegations of faith leaders, usually interfaith in composition.
  - Cebu Declaration acknowledged importance of interfaith dialogue and cooperation in promoting regional peace and security, social and economic development, and upholding human dignity.
  - Crucial role of education and media in promoting interfaith understanding and cooperation.
  - Interfaith-dialogue defines religion from all forms of terror.
  - Promote forums (local, national, regional) to build knowledge, respect, and understanding.
Photo Gallery

International Networking

Third Asia-Pacific Interfaith Conference
Wairarapa, New Zealand
2007

Building Bridges: The Third Asia-Pacific Regional Interfaith Dialogue, Wairarapa, New Zealand

Governments and faith leaders facilitate interfaith dialogue at local and national levels.

Further exchanges between people (e.g., youth, students, teachers, religious leaders, academics) of different faiths.

Faith groups and civil society develop partnerships for social and economic justice, minority empowerment and reconciliation among conflicting groups.

Intra-faith dialogue needs to be strengthened.

Education about religions in public curricula.

Curriculum fair and balanced in discussing religions; build respect of all faiths.

Nonformal interfaith education (e.g., community service, immersion, internships).

What Lies Ahead

Coordination among various interfaith networks and organizations (e.g., Aidah, the World’s Religions, Religions of Peace, United Religions Initiative, etc.)

Beyond interfaith dialogue emphasizing dialogues to solidarity actions for building a culture of peace.

Interfaith dialogue needs to be accompanied by intra-faith dialogue.

Weakening interfaith dialogue and educating for a culture of peace.

The Barcelona Declaration on the Role of Religion in the Promotion of a Culture of Peace

The Declaration acknowledges that in the course of human history, religious traditions and ethical ideals have frequently been used to justify wars and injustices, but we believe that the real message behind religions and ethical beliefs is unerringly directed at peace and fraternity.

The Declaration expresses solidarity with all non-violent peace-makers and pledges to favour peace by countering the tendencies of individuals and communities to assume or to teach that they are inherently superior to others.
Photo Gallery
Rev. Fernando Capalla
Mr. Elias Macarandas
Beatriz Colmo
Dr. Toh Swee-Hin
Gen. Rudy Garcia
Era España
Dr. Danda Juanday
Atty. Beny Bacani
Rey Donillo Lacson
Group Sessions and Discussions
Group Sessions and Discussions
Exposure Trip—Harmony Village
Exposure Trip—Harmony Village
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