

Conversations: Peacebuilding in Mindanao
April 9-10, 2014
Ateneo de Davao University

Workshop: INTER AND INTRA RELIGIOUS DIALOGUES

In narrative form:

- ❖ Increasing Understanding on the Peace Process (Comprehensive Agreement on the Bangsamoro; Bangsamoro Basic Law; BM Transition Process)
 - At the parish level, CAB education can also be undertaken. Bring CAB education into the church, maybe in liturgy, using the same process of dissemination that the Church uses to disseminate new versions of Lord's Prayer for example.
 - In seminaries, CAB education may be integrated into the curricula with both Catholic and Muslim religious leaders coming together to create a module/syllabus to accomplish this.
 - Schools, churches and peace centers may observe Mindanao Week of Peace or Week of Unity. Organize assemblies in the diocese to educate members about CAB
 - CAB education should also be conducted among MNLF communities to foster better understanding and to minimize possible miscommunication in the future
- ❖ Increasing Participation in the Peace Process (BBL consultations, Plebiscite, BM elections, transitional bodies)
 - To ensure meaningful representation for IPs in the peace process, lobbying may be held at higher level i.e. Congress with expressed support from civil society organizations
 - Ethical society should adopt a more active and vigilant monitoring campaign to make sure both sides deliver on their commitment
 - Sports-related activities i.e. Bikers for peace, Run for Peace or Hiking for Peace may also be sponsored/initiated.
- ❖ Strengthening people to people relationships (dialogues on issues and implications to people/s; joint actions on peace issues)
 - Catholic and Muslim religious leaders can be enjoined to come together to create a module/syllabus to teach about CAB in seminaries.
 - Explore the concept of "fitnah" (corruption) rather than focusing on old messages of violence and terror before engaging in dialogue
- ❖ Suggested Reporting and Sharing Mechanism (to work with ECID)
 - Collect questions from everyone about everything to do with CAB. Participants in the audience who may have access to accurate information or to people who have access to accurate information can help in getting answers to these questions.
 - The issuance of a Conversations Statement can also be a powerful voice as this collective force can influence policy making.

In matrix form:

Thematic Areas	Suggested Peacebuilding Objectives/Initiatives			Suggested Reporting and Sharing Mechanism (to work with ECID)
	Increasing Understanding on the Peace Process (Comprehensive Agreement on the Bangsamoro; Bangsamoro Basic Law; BM Transition Process)	Increasing Participation in the Peace Process (BBL consultations, Plebiscite, BM elections, transitional bodies)	Strengthening people to people relationships (dialogues on issues and implications to people/s; joint actions on peace issues)	
Intra-religious and inter-religious Dialogue	<p>Parish level CAB education</p> <p>Dissemination of peace process documents (CAB, BBL); self-processing and healing sessions</p> <p>Mindanao Week of Peace; Week of Unity</p> <p>Catholic and Muslim religious leaders may be enjoined to come together to create a module/syllabus to teach about CAB in seminaries</p> <p>Bring CAB education into the church, maybe in liturgy, process of dissemination should be more effective i.e. how new versions of Lord’s Prayer are disseminated</p> <p>Study days for peace</p> <p>Organize assemblies in the diocese to educate members</p>	<p>On IPs being represented: Lobby at higher level for greater/more meaningful participation of IPs in the peace process, with support from civil society organizations (CSOs); CSOs must support IP agenda in BBL</p> <p>Ethical society should adopt a more active and vigilant monitoring campaign to make sure both sides deliver on their commitment</p> <p>Create alternative space, be creative in addressing concerns and issues</p> <p>Bikers for peace or other sports-related activities geared towards</p>	<p>Catholic and Muslim religious leaders can be enjoined to come together to create a module/syllabus to teach about CAB in seminaries</p> <p>Explore the concept of “fitnah” (corruption) rather than focusing on old messages of violence and terror before engaging in dialogue</p>	<p>Collect questions from everyone about everything to do with CAB-Fr. Alejo volunteers to help get answers for them (paringbert@yahoo.com)</p> <p>Conversations Statement</p>

	<p>about CAB; language is also a vital factor, language must be appropriate to be understood by people</p> <p>CAB is likened to the Bible; the success depends on how common is the understanding of the CAB; before information is disseminated, clarify first if everyone shares a common understanding of the CAB</p> <p>CAB education for MNLF communities</p>	<p>understanding/ attainment of peace</p>		
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Insights:

- ❖ We truly need the CAB to prevent killings, so we could have more peace, more development
- ❖ We need to explain to people the difference between the old and new Bangsamoro entities, the FAB and CAB.
- ❖ Linkages and dialogues with other groups i.e. Maranaw, Iranon, Tausugs to foster better understanding, to clarify what will happen with the CAB
- ❖ We can start a peace and justice movement.
- ❖ Conduct self-processing and healing sessions (for Catholics, especially, who have family members who have been killed)
- ❖ We can invite nearby parishes, organize a panel to explain about the CAB; celebrate Mindanao week of peace, Christian unity week and co-sponsor/participate actively in peace panel discussions.
- ❖ We need to connect all initiatives, understand each other's religion, to reduce prejudice through inter-religious dialogue.
- ❖ There is also need for CAB education for MNLF communities.
- ❖ There is usually no mention of the peace process in church sermons. Whenever the church introduces new versions of, for example the Lord's Prayer, there is always a massive education campaign. Can we do that with the peace process? To help people's hearts understand instead of just their minds.the process must also be culturalized as it is currently highly political?
- ❖ Meaningful participation is only possible if you know the facts, hence, we must address misconceptions. Catholic priests and Muslim imams/ustadz may be invited to create a module or syllabus to teach in seminaries explaining CAB.
- ❖ Consultations must be consultations, not informative only. IPs may lobby at higher level for more meaning representation and participation with support from civil society organizations (CSOs).

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