

FIRST PEOPLE'S FORUM ON PEACE FOR LIFE

"Sowing Seeds of Peace in the Era of Empire: Christians in Solidarity with Muslims"

2004 NOVEMBER 28 - DECEMBER 4 | DAVAO CITY, PHILIPPINES

Narrative Report

The First People's Forum on Peace for Life formally launched *Peace for Life* as the organizational expression of a common yearning among people of different faiths and beliefs to use the power of 'spirituality' to build resistance to the life-threatening forces of global hegemony. Originally conceived as a mainly-Christian ecumenical initiative in solidarity with other faith groups, *Peace for Life* was affirmed in Davao City as a place for people whose varied spiritualities—regardless of creed—are nurtured as collective resource for resistance to all forms of injustice. The Forum recognized the urgency of such coming together in the face of the flagrant misuse of religion for profit and as an excuse for war by the United States Empire and its allies.

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OVERVIEW

The formation of *Peace for Life* traces its roots to the International Ecumenical Conference on Terrorism in a Globalized World held in Manila in September 2002. It was at the Manila Conference—jointly sponsored by the World Council of Churches, the Christian Conference of Asia and the National Council of Churches in the Philippines—where the commitment was forged to form a new ecumenical alliance that will gather faith-based resistance against the terror of war and economic globalization. Representatives of the conveners of the Manila Conference spent the next year and a half laying the foundation for the formal launching of the alliance, which was to be called *People's Forum on Peace for Life*. (*Peace for Life* is the name that was finally adopted by the Forum, qualifying it as "a people's forum and movement for global justice and peace".)

Theme and objectives

The First People's Forum on Peace for Life was convened under the theme "Sowing Seeds of Peace in the Era of Empire: Christians in Solidarity with Muslims". The chosen theme intended to reflect the current context in which *Peace for Life* has emerged as well as the importance of pursuing its perspective of interreligious solidarity in the Islamic context of war and peace. It affirmed the Manila Covenant, which recognized the critical need to mobilize Christian solidarity with Muslims who have been widely persecuted as a result of the War on Terror.

The Forum was guided by the following general objectives:

1. To reaffirm the Manila Covenant and frame a shared understanding of the current stage of the US global hegemonic project, paying particular attention to the religious, ideological and socio-cultural frameworks and value systems within which the US Empire pursues its imperial objectives.
2. To found Peace for Life as a movement where people converge, gather strength and build on the transformative power of faith to press on with the struggle against global hegemony.
3. To define the urgent tasks of Peace for Life in the context of the challenges and opportunities facing the global peace movement and faith-based peace initiatives, specifically in the convergence of social justice and anti-war agendas and strategies.
4. To promote a multi-faith and multi-cultural approach to analysis and reflection on geopolitical trends and in the framing of peace discourses and alternative visions

Program components

The Davao Forum consisted of two major program components: a two-day public event, which featured a liturgical-cultural celebration (Opening Celebration, November 30) and a series of thematic discussions (Public Forum, December 1); and a two and a half-day conference on the launching of *Peace for Life* (December 2-4). Prior to the forum proper, a series of community encounters were organized (November 28-29) to give the delegates, especially those coming from overseas, a chance to

interact directly with local communities in Mindanao, witness their living conditions and gain insights on their experiences and struggles. At the end of the forum, members of the local media were invited to a press conference (December 4) where key representatives of *Peace for Life* were given a chance to talk about *Peace for Life* and how the initiative can be relevant to what is happening locally in Mindanao.

Accomplishments

1. The Manila Covenant of 2002 was given a concrete expression in the formation of *Peace for Life* as a movement that included the commitment of various faith groups (mostly Christian ecumenical). The gathering further developed the analysis that gives primacy to resisting Empire and promoting social justice as the main component for a peace movement.
2. Together with the result of the international workshop in Seoul, Korea, the Davao forum affirmed the need to reclaim the progressive tradition of the ecumenical movement and spur the creation of a space for articulation and further development of liberation theology and a spirituality of resistance to confront the forces that breed injustice and create wars.
3. The Forum laid down the basic organizational form, defined membership and formulated general program directions of *Peace for Life*. It also offered an approach for involving local initiatives and introducing innovative forms that merge the methods of conferencing and cultural activities to create interest and challenge commitment.
4. A Covenant of Self-Understanding and Purpose, defining *Peace for Life* as “a people’s forum and movement for global justice and peace” and highlighting its mission, vision and goals, was adopted by the Davao inaugural assembly. Another output of the Forum was the final conference statement, “A Call to Solidarity and Action”.

Participants

At least 321 participants came for the inaugural forum of *Peace for Life*:

- 71 conference delegates (28 November-4 December)
- 26 representing the following countries: Australia, India, Indonesia, Japan, Korea, Malaysia, Myanmar, Pakistan, Sri Lanka, Kenya, South Africa, Argentina, Cyprus, Lebanon, Canada, and the United States.
- 38 Filipinos, 15 of whom came from Mindanao and four from overseas (U.S., the Netherlands and Hong Kong)
- 7 Philippine-based foreign nationals from Korea, Norway, Sweden and the U.S.
- 240 participants from all six regions of Mindanao, including the Autonomous Region in Muslim Mindanao (ARMM), representing the following provinces: Agusan del Norte, Agusan del Sur, Basilan (ARMM), Bukidnon, Compostela Valley, Cotabato, Davao City, Davao del Norte, Davao del Sur, Davao Oriental, Davao Province, Lanao del Norte, Lanao del Sur (ARMM), Maguindanao (ARMM), Misamis Occidental, Misamis Oriental, South Cotabato, Surigao del Norte, Surigao del Sur, Zamboanga del Norte, and Zamboanga del Sur (29 November-1 December)
- 10 observers including 8 Ethiopians who participated in the community encounters and in the Opening Celebration on 30 November

Hosting and preparatory work

Despite initial misgivings about holding the inaugural forum in the same country that hosted the 2002 gathering, factors such as cost, ease of coordination, but most importantly, the timeliness and relevance of the Mindanao people’s resistance to U.S. military intervention and struggle for peace were decisive in choosing Davao City as site for the launching of *Peace for Life*.

A Local Organizing Committee, composed of leaders and representatives of various Christian, Muslim and Lumad (indigenous) organizations in Mindanao, was formed to oversee local preparatory work in Davao City. Taking on the responsibility of local secretariat work was Initiatives for Peace in Mindanao (InPeace Mindanao), which collaborated with the Mindanao Interfaith People’s Conference (MIPC), various Davao-based cultural groups, and community people’s organizations in hosting the Forum. Overall coordination, program direction and finance management were undertaken by the Manila-based Secretariat in consultation with the Continuation Committee and members of the Reference Group. (An international workshop, which was held in Seoul in October 2003 and attended by some of the participants of the Manila Conference, created and mandated these interim bodies to facilitate the launching of *Peace for Life*.)

The two-day public events were held at the CAP Auditorium in Davao City, while the organizational meeting was held at the Davao Waterfront Insular Hotel, where the delegates were also billeted.

COMMUNITY ENCOUNTERS

Sunday to Monday, 28-29 November 2004

Maguindanao, Compostela Valley, Davao del Norte and Davao City

Most of the participants who came from other countries arrived early in Davao City to participate in a series of encounters with communities affected by war and the destructive forces of globalization. The Community Encounters were organized by InPeace Mindanao in cooperation with the Umpungan ng mga Babai sa Layog (UMBALAY), a women's organisation; Lumpukan ng mga Mama sa Layog (LUMALAG), a farmers organisation; Integrated Mindanaon's Association for Natives (IMAN); Davao del Norte Farmers Association; Khadidja Moro Women; and other community-based people's organizations. The first batch of exposure groups left Davao City on 28 November for the two-day overnight community encounters organized in the provinces of Maguindanao, Compostela Valley and Davao del Norte. The rest of the participants joined the one-day program with Moro women in Barangay Waan, outside of metro Davao City.

Encounter with displaced people of the Pikit War

Two exposure groups visited separate evacuation sites in Pagalungan, Maguindanao province where families displaced by the Pikit War have been staying since February 11, 2003 when the Philippine armed forces began a sporadic military offensive against the separatist Moro Islamic Liberation Front (MILF). This war resulted in mass evacuations of an estimated 400,000 individuals from nearby towns and provinces in South and Central Mindanao. Despite government campaigns for them to return to their homes, the evacuees have refused because of the presence of military men in their areas. Their houses have been destroyed and government rehabilitation sites are far from their farm lands. They believe that staying at the evacuation centers, despite the hardships and restrictions, is safer. About 500 evacuees remain at the two evacuation sites in Pagalungan. The Umpungan ng mga Babai sa Layog (UMBALAY), a women's organisation; Lumpukan ng mga Mama sa Layog (LUMALAG), a farmers organization; and the Integrated Mindanaon's Association for Natives (IMAN) hosted the exposure program and dialogued with the participants.

Encounter with Mt. Diwalwal mining workers

Participants visited Mt. Diwalwal, a gold-rush site in Monkayo, Compostela Valley province with a population of more than 40,000 miners. The main conflict in the area had to do with the entry of a foreign mining company, the Southeast Mindanao Gold Mining Corporation through its local subsidiary, Joel Brillantes Mineral Mining Corporation, which is owned by the current mayor of the town. Mine workers are exploited by the local mining companies, which also marginalize numerous small-scale miners who eke out a living in Diwalwal. Tunnel boundary conflicts among local mining companies have led to unsolved killings. Because of unregulated mining operations, the Naboc River surrounding the mining site have been irreversibly destroyed, disrupting the biodiversity in the area. Expecting revenues from the mining activity in Diwalwal, the Arroyo government has deployed army troops, which has only escalated human rights violations in the area. The troop deployment is largely perceived by the population to be part of ensuring the interests of the SMGMC and local mining companies.

Encounter with Dibabawon Lumads resisting the Saug River Dam Project

Some of the participants had an opportunity to meet and dialogue with indigenous communities and poor settlers living on subsistence farming around the Saug River Multipurpose Project (SRMP), a multi-billion large dam enterprise in Asuncion, Davao del Norte. The SRMP is supposed to provide irrigation to farmers in the areas, but the construction of the proposed Saug River dam and irrigation system will submerge some 600 to 700 hectares of forest lands in areas straddling the ancestral domain claims of Manguangan, Dibabawon and Mansaka Lumads. The project site itself is covered by the 3,600-hectare ancestral domain claims of some 8,000 Lumads living in the upper areas of Saug River. Drilling operations in the project site started last year without prior consultations with the members of the tribes, which violated the Indigenous People's Rights Act (IPRA). The people in these communities are already feeling the crunch of militarization.

Encounter with Khadidja Moro Women

Khadidja Moro Women is an organization of Muslim women advocating gender, cultural, social justice, and self-determination issues. The organization, which is named after the wife of the Prophet Muhammad, has been mainstreaming Moro women's issues in Christian-dominated Davao City. Forum participants visited their office in the village of Waan where 99 percent of the population are Muslim. In Waan, Khadidja members participate in the community's struggle against the encroachment of banana plantation expansion on their lands and for just compensation to workers. Khadidja women have led other voices among Moro organizations in the fight against US-RP military exercises in Moro territories.

OPENING CELEBRATION

Tuesday, 30 November 2004

CAP Auditorium, Andang St., Davao City

Opening Ritual

The First People's Forum on Peace for Life formally opened with a cultural presentation on the essence of the elements of life by artists of the Kathara Dance Theatre Collective. Inspired by indigenous culture, Kathara's contemporary interpretation made use of objects representing the elements: the *kulingtang* (metal), a jar of water (water), a pot of fire (fire) and the *lantoy* flute (air). The choreography consisted of tribal steps fused with neo-ethnic floor movements. The song *Gintong Uhay*, a contemporary song in the tribal arrangement was sang to accompany the whole ritual. The thanksgiving song speaks of how beautiful our world is, and gives tribute to Earth and the Great Maker.

The Ritual was followed by a "welcome" dance with the use of the *kuglong*, a two stringed guitar-like instrument used by almost all tribes in Mindanao. The dance was accompanied by tribal instruments and the song *Sa Bad Banua*, which means "one world". Boots Dumlao, the song's composer and Kathara's artistic director, facilitated the learning of the song. The participants were given bamboo sticks so they can create their own rhythmic sounds and play along with the tempo.

An interfaith prayer followed, which was led by Datu Monico Cayog (chairperson of the PASAKA Confederation of Lumads or indigenous peoples of Mindanao), Sr. Antonietta Go (executive secretary of Sisters' Association in Mindanao), and a representative from the Moro people.

Sermon: "Our Roadmap of Peace for Life"

Bishop Munawar (Mano) Rumalshah, bishop of Peshawar of the Church of Pakistan, used the image of a car's gear system to illustrate what he called a "three-fold plan" for a journey towards peace for life. According to Bishop Rumalshah, the most painful reality of our life on earth is our failure as humans to live out the purpose for which we are created. He said that in order to achieve peace, people of all faiths must "go back to the first gear", that, is to rediscover the basics of our faith. He observed that people have deviated too far from the real meanings of their faiths and belief systems. He cited as an example Islam, whose "greatest gift... perhaps is equality." Yet in Islamic Pakistan, Muslims treat non-Muslims "worse than garbage." Christians also discriminate against non-Christians, according to the bishop, as in the case of a Muslim woman he met in this gathering who had to change her name in order to be accepted by the Christian majority in the country. From rediscovering the essentials of our faith, the bishop proposed that the next step would be to go into neutral gear, and that is, to discover in the basics of our faith those which are common to all people. We have a common humanity—all people, regardless of belief are exploited and abused by the same political, economic and social systems. We have a common God, but to deny this commonality of God and to fight for our own "god", which is what we seem to be doing, is to deny God himself. Despite our different faiths and cultural heritage, "we could share together the values that would enhance humanity and bring about peace and justice into all situations." We must then shift to the "forward gear"—the end of the journey which leads to a "reconciled relationship". At this point the bishop recognized the presence of the Ethiopian observers in the Forum, two of whom were Muslims, as "living examples of how people across different faiths can come together to bear witness to God's mercy in their lives."

After Bishop Rumalsha's sermon, a school-based cultural group, Maharlika, presented an indigenous dance in Mindanao, accompanied by the playing of drums and *kulingtang*.

Welcome messages

Carmencita Karagdag, host-moderator for the day's morning sessions and interim coordinator of *Peace for Life*, welcomed the participants and guests of the First People's Forum on Peace for Life. She narrated the history of the initiative, emerging out of the International Ecumenical Conference on Terrorism in a Globalized World that was held in Manila in September 2002. Ms. Karagdag expressed gratitude to the foreign guests who traveled far, some of whom covering their own airfares, to express solidarity and participate in the launching of *Peace for Life*. She requested the participants coming from countries represented in the Forum to stand up and be recognized. In giving thanks to InPeace Mindanao for hosting the event, Ms Karagdag also made special mention of Dr. Robinson Montalba, convenor of InPeace Mindanao, who was enthusiastically active in the initial preparations for the Davao Forum but was unable to continue and thus join the Forum due to a serious illness.

Hon. Angela Librado-Trinidad, First Councilor of Davao City, delivered a welcome message on behalf of City Mayor Rodrigo Duterte. The mayor planned to join the Opening Celebration but was unable to come because of an important commitment.

Councilor Trinidad assured the participants that Davao City is a safe place for them, especially because the city mayor, Mayor Duterte, has been known to challenge U.S. military presence in the Philippines, particularly in Mindanao. She narrated how the mayor snubbed the recent launching of the U.S. Virtual Consulate in Davao, saying that since they were launching a virtual consulate, he will be giving his virtual presence.

Cultural presentation

The cultural group Maharlika went back on stage for a longer more powerful indigenous dance performance—a celebration of life and abundance. The performers wore a predominantly red costume ensemble, with the women wearing headdresses and the men donning *salakots* (conic straw hats). Accompanied by drums and *kulingtang*, the dance performance was invigorating, drawing a loud applause from the participants.

The participants were then treated to a melodic brass-and-drum instrumental performance by a three-member group of Moro women.

Solidarity message

The solidarity message of Rev. Dr. Samuel Kobia, general secretary of the World Council of Churches (WCC), was read by Rev. Dr. Maake Masango of the South Africa Council of Churches, and also a member of the Executive Committee of the WCC. Dr. Kobia expressed delight that a recommendation of the 2002 Manila Conference, which the WCC co-sponsored, was now being concretized through the inauguration of *Peace for Life*. He noted that the objectives of *Peace for Life* resonated with the objectives of the WCC programs on interfaith dialogue, which contribute to the challenges of economic globalization, violence and conflict, and to the search for a new global ethical order that transcends the religious divide on the basis of the shared concern for the well-being of all God's people.

Opening Statement

Ms. Sharon Rose Joy Ruiz-Duremdes gave the Opening Statement as representative of the Continuation Committee and the National Council of Churches in the Philippines (NCCP), one of the original initiators of the *Peace for Life* initiative. Ms. Duremdes traced the development of the "new ecumenical, inter-faith project," taking note of the criticisms that have been cast in its way as based on unfounded fears. She expressed doubt that anything can stop a "gathering movement" that aims to harness "people's spirituality towards a theology and praxis of resistance to the forces of evil." Ms. Duremdes is the (first woman and first lay) general secretary of the NCCP, which continues to support the initiative by hosting *Peace for Life's* interim secretariat in its offices.

Keynote Address:

"Sowing Seeds of Peace in the Era of Empire: Christians in Solidarity with Muslims"

Dr. Chandra Muzaffar, Malaysian Muslim, scholar and president of the International Movement for a Just World (JUST), delivered the keynote address on the theme "Sowing Seeds of Peace in the Era of Empire: Christians in Solidarity with Muslims." He started with the geopolitics of the so-called "clash of civilization" and Washington's perpetration of war and violence in pursuit of a global empire and to ensure that neo-liberal capitalism remains the dominant global ideology. This, he says, is supported both by the Christian Right and powerful interests connected to oil and arms. Both seek to re-shape the Middle East (for the Christian Right, to subjugate and Christianize the population). The emergence of a following for the likes of Osama bin Laden and the Al Qaeda, agents of privatized terror, among the disenfranchised and disadvantaged segment of the Islamic community came about because no other Muslim group seemed to be capable of offering any effective resistance to global hegemony. Like the Christian Right, they too subscribe to a Manichean worldview, of good versus evil.

He emphasized that peace-loving, justice-seeking Christians and Muslims have no choice but to take a clear, unambiguous stand and must be prepared to do battle against the hatred, bigotry and hegemonic attitudes even of their respective co-religionists. Christians should be unequivocal in their opposition against hegemony and imperial power. Similarly, Muslims should have no compunctions about condemning the violence and terrorism committed by the militant fringe within the community. Christians and Muslims should, together, struggle to create a just world which protects and enhances the dignity of each and every human life. Dr. Muzaffar suggested that the real impetus for change may come from outside religion. That is, globalization and "the empire itself, in an ironical sense, may 'succeed' in uniting Christians and Muslims and people of other faiths.... The mammoth worldwide protests against the Anglo-American war on Iraq last year which united thousands of Christians and Muslims in a common cause gave us a glimpse of the potential for inter-faith solidarity."

Cultural performance

Children from the Sta. Ana Elementary School presented a playful dance performance that depicted a popular myth among Bagobos, an indigenous tribe in Mindanao. The Bagobos used to live in abundance, but because of greed, they experienced hunger, strife and calamities, eventually leading to the destruction of their environment. When they expressed repentance for their wrongdoings and performed rituals to ask for forgiveness, the abundance of nature returned.

“Mindanao Conflicts and Struggles”

The conflicts and struggles of the ‘tri-people’ of Mindanao (the Lumads, Moros and Christians) were depicted in an elaborate performance by the Davao City chapter of KARATULA (Kabataang Artista Para sa Tunay na Kalayaan), composed of young artists based in schools and communities. The performance featured dance, drama, music, poetry and testimonies of victims of human rights violations in Mindanao. A series of presentations showed the people of Mindanao during pre-colonial times, Spanish colonization, American colonization, and under the different tyrannies that followed thereafter. The performances portrayed the lives and struggles of the tri-people in Mindanao. Testimonies of victims of human rights violations in Mindanao were heard: a man falsely accused of bombing Fitmart in General Santos City in 2002, a Lumad Bai who was harassed by military elements for being suspected as an NPA supporter, a woman who was injured during the Sasa wharf bombing in 2003 and who is still suffering from trauma and the remaining splinters inside her body. The presentation ended with the singing of *Dyandi* and dancing among the participants and performers.

Panel on Philippine Issues

Presenters were Sr. Mary John Mananzan, OSB, mother prioress of the Community of Benedictine Sisters; Bishop Felixberto Calang, bishop of the Southern Mindanao Diocese of the Iglesia Filipina Independiente and convenor of InPeace Mindanao; and Ms. Zaynab Ampatuan, spokesperson of the League of Moro Youth and Suara Bangsamoro Party. Atty. Beverly Selim-Musni, also a convenor of InPeace Mindanao, served as moderator.

Sr. Mananzan addressed the topic, “A Country in Crisis, a People in Turmoil.” She outlined the socio-political and economic problems faced by the Philippine society, and came out with discussions on the role of people of faith in effecting change. She said the Philippine situation has remained largely unchanged over the last three decades because the root causes of the problems are structural where a small minority of the population control the economic, ideological and political life of the entire nation. She appealed to the participants not to give in to the cynicism, frustration and hopelessness that is present everywhere, but to keep the flame of resistance burning.

Speaking on “Mindanao Conflict and Empire,” Bp. Calang belied the claim that the long-running conflict in Mindanao is a religious conflict but mainly a problem of disenfranchisement and economic domination. He said Mindanao’s teeming “life-giving resources” lie at the root of its historical problems. Knowledge of and greed for these resources was the impetus for the American colonization of the country at the end of the Spanish colonial era, and is today the same motive that drives the resurgence of U.S. intervention and recolonization of Mindanao.

Ms. Ampatuan presented the “Muslim problem” from a Mindanao Muslim’s point of view as she addressed the topic, “Understanding the Muslim Issue in Mindanao.” She detailed the experiences of Muslim communities as a result of the government’s “all out war against terrorism.” She said the struggle led by the Moro groups is a “just war.” which is a pursuit for peace, social justice and genuine self-determination not only of the Bangsamoro people, but the rest of the Filipino people who are oppressed.

Closing Ritual: “Faith, Ethnicity and Solidarity”

Kadayawan Drums of Fire. Kathara began the Closing Ritual with the Kadayawan drums of fire. *Kadayawan*, Davao’s foremost neo-tribal festival, included the different tribal beats of Davao and Mindanao. Arranged with choreography, the piece relates the energy coming from the land. The piece followed. Kathara artists played the melodic piece entitled *Tangungguhan* using the *gabbang* or bamboo *kulingtang*. The song *Awit ng Tribo K (T’buok Banua ko)*, an original composition with tribal arrangement, was sang to accompany the series of celebrative dances that followed: Manobo, T’boli, Mandaya. Maguindanao Sagayan, Tausug Tauti, the Gandingan and the martial arts dance Kuntao. *Awit ng Tribo K* is a song that speaks about how beautiful the world is, and about all of us coming from one source, from one beginning. The pop song *Yutang Hamiling*, which speaks about Mother Earth, was sang to end the performance.

Pamaas Ritual. The participants had a chance to experience a genuine indigenous ritual called the *Pamaas*. Officiated by Datu Tomas Ito, Datu Monico Cayog and Bai Likayan Bigkay, the ritual started with elaborate preparations of the betel nut, betel leaves and other indigenous elements on a plate to be offered to the spirits. A white chicken was held on its legs as the officiator flung its wings before the assembly, to drive away the malevolent spirits from the hall. The officiators asked the spirits for benediction over the just-concluded gathering, to keep its participants away from harm, and to sustain the newly established solidarity among the people. Datu Monico took note of the races from all over the world that were present in the assembly, of races distinguished by the color of their skin. He noted that oppression and exploitation have driven wedges among these races and that *Peace for Life* is a way to unite them and to eliminate these evils. The ritual ended with the officiator doing the *pamaas*, the act of smearing one's hands with chicken blood to bind all in solidarity and unity.

PUBLIC FORUM

Wednesday, 1 December 2004
CAP Auditorium, Andang St., Davao City

Morning devotion

A prayer ritual, which celebrated and gave thanks to the spirit of life-birth, was led by Sr. Rosario Battung with the help of Kathara. The participants were asked to write their yearnings for peace on square pieces of colored paper, which were later collected as offering. Kathara leads the singing of "Sa Bad Banua" ("One World"), while a narration was read about the kind of world we dream of.

Reflection: "Evangelical Insurrection"

The participants watched and listened to a video presentation of a reflection piece entitled "Evangelical Insurrection" by Bishop Federico Pagura of Argentina. In an act of solidarity and expression of keen interest in the *Peace for Life* process, Bishop Pagura recorded on video the reflection piece he was supposed to deliver to the Forum to compensate for his inability to join the gathering. Bishop Pagura offered an image of the present times by quoting the visionary Jose Pablo Feinmann who, in a memorable article, noted this scandalous and horrible fact: "eleven million children die every year, in the midst of over expenditure in the show business, the arms trade and extra-planetary adventures". But amidst this madness, a "prophetic and evangelical voice flows... building a holding wall to stop the Empire's forces." This, according to the bishop, is what Fr. Miguel D'Escoto, former chancellor of the Nicaraguan Sandinist government, calls "evangelical insurrection." Bishop Pagura said that while faith communities are not exempted from suffering, selfishness, greed and arrogance, "they can be filled with a vision of a new world, a world we are called to expect and to build up." After the video presentation, Bishop Aldo Etchegoyen, also of Argentina, led the participants in a responsive reading of the closing prayer in Bishop Pagura's reflection.

Conversations with Dr. Chandra Muzaffar

Mr. Wilfred D'Costa (India), Dr. Elijah Mbogori (Kenya), Mr. Mano Michinori (Japan), and Dr. Farsijana Adeney-Risakotta (Indonesia) gave their reactions and questions on the keynote speech of Dr. Muzaffar. A very active and passionate audience followed with their own questions. Among the more contentious points was the issue of armed struggle and various methods used to achieve liberation. Host-moderator was Mr. Liberato Bautista of the United Methodist Church.

Panel Discussion: "The South Uniting In Resistance Against Empire"

The first panel presentation for the second day dealt with the subject "The South Uniting in Resistance against Empire." Presenters were Bishop Aldo Etchegoyen from Argentina ("Borderless Wars and the Plunder of Resources: Latin America"), Rev. Dr. Maake Masango from South Africa ("Ethnic Conflicts: A Challenge to Peace"), and Gabriel Habib of Lebanon ("Religious Fundamentalism, Territorial Conflicts and Occupation: Middle East"). Moderator was Mia Adjali of the United Methodist Church.

Bp. Etchegoyen said the wars in the region went hand in hand with what he considered "economic terrorism", using external debt as an instrument of subjugation. The borderless wars, according to the bishop, must thus be seen in a large panorama that includes the issue of the use of military, technological, economic and political power, and where power is situated, which is in the North. Humanity's economic, military, technological, and scientific power today is greater than it has ever been in the history. The concentration of power in the North has therefore profoundly affected civilization. While the task before was to defend political rights, today the challenge is to defend economic, social and cultural rights.

Using the Rwanda massacre as a case study, Dr. Masango said that the tribal war between the Hutus and the Tutsis must be understood in the context of its history: from the pre-colonial times when the Tutsis conquered and assimilated the majority Hutu population of Rwanda, and through the successive colonial regimes under which the country was ruled. He asserted that colonization and imposition of colonial interests upon a native population of mixed races are responsible for many ethnic strife that are happening in the world today. Colonial powers reinforced racism in Rwanda—identifying the tall and distinguished looking Tutsi as the master race and the Hutus as born servants—and used this racial distinction to subjugate the Rwandese.

Mr. Habib said three aspects of the Middle East ethos are of key significance to peace in the world: the interrelation of religion and politics, the communal identity; and the confluence of cultures where a modern secular cultural outlook co-exists alongside a traditional religious view of life. He said tensions in today's Middle East can be attributed to: 1) political and economic deterioration caused by occupation of Arab lands by Israel; 2) the misuse of religion by certain powers to achieve their agenda; and 3) new foreign interventions that have reinforced and exploited the Middle East political, economic and ethno-religious tensions. But it is in the centrality of religion in the life of Middle Eastern people where seeds of hope for peace can also be found.

Panel Discussion: "Religious Visions of Peace and Our Common Humanity"

Presenters for the second panel were Dr. Patricia Martinez from Malaysia ("What do Christians and Muslims Share? Tradition, Text and Context"), Mr. Irfan Engineer from India ("Concept of Peace and Justice in Islam"), and Ven. Madampagama Assaji Nayaka Thero from Sri Lanka ("Interfaith Cooperation and Ethnic Conflict"). Moderator was Bishop Soritua Nababan of Indonesia.

Ven. Assaji Thero gave a presentation of the specific experience of Sri Lanka where various faiths have maintained peaceful tolerance, if not coexistence, through its pre-colonial history, and how colonialism acted to divide the Sri Lankan society. He described the Buddhist sect to which he belonged and the work that they do for the poor and marginalized in Sri Lanka. He said that his presence in the conference stresses their commitment to be in solidarity with other faiths and religions in the work towards change.

Mr. Engineer discussed Islamic concepts that are often misunderstood (e.g., jihad), and brought to light the centrality of the concepts of justice and peace in the Holy Qur'an to dispel common misconceptions of Islam as a religion of violence. The Qur'anic message is to establish a just, peaceful and equitable society, for it denounces the exploitation of one human being by another and believes in equality of all human beings—believers or non-believers. He also spoke about the commonality of visions of peace of different groups, faiths and religions and the multiplicity of approaches to achieve peace. He said that for people to work successfully together, they must first agree on the goals then work through different approaches acceptable to everyone to work towards the common goals.

Dr. Martinez (a Christian scholar on Islam) spoke about what Muslims and Christians have in common terms of history, text and tradition, and context. She said that in their earliest history and tradition, Muslims and Christians have been at the receiving end of Western hegemony and colonialism. Besides historical encounters between Christians and Muslims, a significant number of texts address the relationship between the two communities. She gave the Malaysian example where Islam evolves in a constant "negotiation" within a heterogeneous society. Dr. Martinez noted the perennial problem of abdicating interreligious engagement to formal institutions, and urged that all people should be involved in inter-religious dialogue and interfaith encounter. She stressed that it is in the common context of Muslims and Christians where real commonalities and the potential for solidarity can be found.

Panel Discussion: "Patriarchal Discourses of Empire"

The third panel was on women: "Patriarchal Discourses of Empire." Speakers were Dr. Namsoon Kang from Korea ("Peace for Life and Asian Feminism") and Dr. Kathryn Poethig from the United States ("Feminist responses to the U.S. War on Terror"), with a response from Dr. Lester Edwin Ruiz. Ms. Alexie Abi Habib from the Middle East Council of Churches served as moderator.

Dr. Poethig suggested that the effects of the U.S. war on terror must be understood from a feminist "analytics of power" or "an understanding of the way all relationships are structured hierarchically and maintained, and how these relationships are fluid." This challenges coalition building in the women's movement in the U.S., which is limited primarily by the "imperial eye" of western women whose concern for oppressed third world women requires that they perceive them as victims. She noted that the complicity of women soldiers in the U.S. "military's sexual sadism" as showcased in the Abu Ghraib scandal "provoked a charged feminist anti-militarist response" and brought to an end the "feminist naiveté" about women in combat. She concluded

that there is so much to be done; many women are still not talking, conservative politics and the religious Right is on the ascendancy.

Dr. Kang stated that efforts to change the subordinate status of certain group of people, like women, require a consideration of the nature of power. She offered the neologism, kyriarchy, in place of patriarchy, as the hegemonic twin of empire and which better captures the complexity of the empire-experience of neocolonization/neoimperialism today where both women and men can be both "victimizer" and "victim." Asian women in religion are subject to multiple colonizations: socio-politico-cultural hegemony by the West; discursive hegemony of feminists in the West; kyriarchal hegemony by Asian men; kyriarchal value system in religions. She proposes five principles of Peace-for-Life movement: radical egalitarianism; radical inclusivity; radical compassion; radical hospitality; and radical solidarity.

Dr. Ruiz responded to the two presentations and talked about the importance of rediscovering bodies, the rearticulation of time and space, the harnessing of the imagination to think up possibilities of action while digging up memories both of success and lessons, resulting to "a fired-up spirituality so moved that it is ready to dare to reap the whirlwind."

CONFERENCE OF DELEGATES

Thursday to Saturday, 2-4 December 2004
Waterfront Davao Insular Hotel, Davao City

Report of *Peace for Life* interim coordinator

In her report, Carmencita Karagdag shared with the conference delegates what the secretariat and the Continuation Committee tried to accomplish over the past two years to realize the mandate of the 2002 Manila Conference where the establishment of a people's forum was first recommended. This included a CCA-hosted meeting in Hong Kong of representatives of sponsoring organizations (WCC, CCA and NCCP) to evaluate the Manila conference and to draw up strategies to implement its recommendations. The meeting agreed to convene an international workshop to give practical shape to the concept of the People's Forum on Peace for Life. The workshop, hosted by the NCC-Korea in October 2003, agreed to form a Continuation Committee composed of representatives of the sponsoring organizations and a Reference Group comprising the participants of the workshop. It also mandated the NCCP to host an interim secretariat in Manila. In May 2004, WCC-CCIA hosted the first meeting of the Continuation Committee in Geneva, where the role of the newly formed secretariat to undertake preparatory work for the first people's forum, including fund-raising, was reaffirmed. The secretariat planned and prepared for the setting up of the new initiative alongside networking and advocacy work, mainly on the issue of the Iraq War—statements/bulletins and two public forums.

"Theology of Resistance against Empire and the Theory of Just War"

A dialogue with host-moderator Rt. Rev. Robert Smith (Canada) and discussants Rev. Chung Sook-Ja (Korea), Rev. Jonathan Inkpin (Australia) and Bp. Alberto Ramento (Philippines). Rev. Chung told the story of Solomon (of the use of the sword of power to enforce peace) from the perspective of the women, people oppressed under the power of the empire. She concluded that God is on the side of the oppressed, and resistance is justified to be freed from oppression. Rev. Inkpin questioned the idea of bringing "peace" through war (as the American war in Iraq). He said that the real challenge for the church is to repent for its complicity in violence and "the ways in which we contribute to abuse and destruction." Bp. Ramento gave the story of his church in the midst of the oppressed workers of Hacienda Luisita in Central Luzon, Philippines and the killings that ensued when the workers declared a strike.

"Imperatives of a Movement for Peace and Solidarity"

A panel presentation by Mr. David Wildman (U.S.A.) and Rev. Dr Maake Masango (South Africa), with moderator Sharon Rose Joy Ruiz-Duremdes. Mr. Wildman said the challenge for U.S. peace movements is to transform the energy that went into mobilizing people to vote in the last elections into a movement for peace and solidarity, and to bring the organising to where the people are and away from electoral politics. Bush's re-election only exemplifies the long tradition of Christian white supremacy in the U.S. which sees an opportunity for massive conversion in the Muslim world with the occupation of Iraq. He said of religious extremism: "Muslim extremists are armed factions that are not in power; Jewish extremists are armed factions with the power of the state; Christian extremists are in charge of the Empire." On the persecution (or conversion) of non-Christians by the Empire, Dr. Masango said "we are asked to be a voice for those who are being attacked in the Name of God. That in particular is why it is critical for us to have this movement." He said *Peace for Life* can make a difference, even if it yet a

small movement, but warned that it might “miss the boat if this is going to be a Christian movement.” He likened *Peace for Life* to a child that needs to be cared for not only by one family but by a “whole village.”

Workshops

The next day and a half of the conference (2-3 December) were spent on workshops wherein the participants were given a chance to define the nature, objectives and organizational form of *Peace for Life* as well as identify specific responses and projects it can undertake. Vivian de Lima of the interim secretariat introduced the workshop process. (*The workshop guidelines can be found in the section “Messages, reports and background documents”.*) The workshops were expected to address questions on the orientation of *Peace for Life*, the issues it should address and the forms of response to these issues, the organizational formation of *Peace for Life*, and the means by which it can implement its programs. A document elaborating on these questions was also expected to come out of the workshops, using the proposed concept paper on *Peace for Life* prepared by the secretariat as reference in the discussions. The participants were divided into five groups, with the members randomly selected by counting off in fives. The following participants served as facilitators and rapporteurs of the workshops:

- Group 1 – Kathryn Poethig (facilitator), Sr. Patricia Fox (rapporteur)
- Group 2 – Levi Bautista (facilitator), Sr. Mary Grenough (rapporteur)
- Group 3 – Bp. Soritua Nababan (facilitator), Mia Adjali (rapporteur)
- Group 4 – Sharon Rose Joy Ruiz Duremdes (facilitator), Julia Estrella (rapporteur)
- Group 5 – Gabriel Habib (facilitator), Marisol Villalon (rapporteur)

The workshops took place in two stages. The first workshop session addressed the general questions posed in the workshop guidelines; and the second session was spent critiquing the proposed draft of the *Peace for Life* concept paper. Two plenary sessions were devoted to hear and discuss the outcome of each stage of the workshops. The common points raised in the workshops are as follows:

On orientation, purpose and basic principles of Peace for Life

- Our overarching goal should be to build a critical mass against all forms of domination; to have a response to the local, national, regional and international manifestations of Empire. We resist Empire and find ways to do this in our own local settings/contexts.
- Our definition of “empire” must be expanded and placed under a political-cultural-economic framework. We must also be able to describe the local, national, regional and international manifestations of Empire.
- We approach the issues and problems of empire as a people of faith who have oral and written beliefs, sacred texts, rituals and indigenous knowledge.
- Our purpose in using our faith traditions is to draw sustenance, power and the guidance of Allah/God for bringing about justice and peace.
- We should, ideally, be an inter-religious formation that sends a message that “another world is possible” in the context of a world that says we are at war and promotes inter-religious rivalry. (Not inter-FAITH as ‘faith’ is Christian term.)
- Inter-religious formation is a tough road; how do we involve people of other religions at this point in the project in a way that is not token or Christian chauvinist?
- We respect the variety of responses in the pursuit of justice and peace, including armed resistance, but affirming that there are different actors in this struggle, and our task is to find the means that are in accord with our own faith.
- We are in the moment of *kairos*; we cannot wait around because the empire’s immoral actions must be stopped
- We should outline and clarify the basic principles of our movement, such as gender justice and freedom from occupation.
- The concern of religious fundamentalism needs to be explicitly addressed in the objectives and strategies of *Peace for Life*.

On the organizational character and formation Peace for Life

- *Peace for Life* should be movement (‘forum’ is too limited and sounds static). That we are a movement should be stated in the way we describe ourselves as a group.
- We affirm our inter-religious/faith nature (although we need more discussion on the extent to which we can be a truly inter-religious/inter-faith movement and how to go about doing this).
- We will all be acting within our own contexts. The level of our work should be grassroots.
- We should link up but ensure that we do not overlap with the concerns of other interfaith organizations and movements.

- We should link up and develop mutually-benefiting relationships with the movements with which the participants of *Peace for Life* are involved.
- We should have a secretariat and one contact person for each country, to whom the secretariat can course all information.
- A reference committee can be constituted to act as an advisory council to the secretariat. The reference committee must have representatives from each religion/faith.
- Our constituency must be composed of individuals and organizations who are also involved in interfaith and peace work.
- Those who attend this first gathering may be called founding/charter members.
- A clear guideline has to be made in accepting members of the organization. This should be done by the reference committee. We must take note that there may be persons or organizations which may not become members but can establish partnership with us.
- Options to consider:
 - 1) multi-religious formation that means reconstitution
 - 2) retaining a Christian identity and inviting other religions
 - 3) forming a secretariat that has (at minimum) Christian and Muslim; with others at an advisory level
 - 4) multi-religious formation with multi-religious secretariat (secretariat is key)

On issues and program goals

- Christian-Muslim should continue to be our focus, even though we would continue working with people of other faiths.
- We need to disseminate more information about why people of faith should be involved in resisting Empire.
- Human rights and social justice should be part of our advocacy for peace.
- Interfaith dialogue needs to occur as we work on common action with other faith groups.
- Our organising efforts should have these three major components:
 - 1) sowing the seeds of our movement – consciousness-raising
 - 2) fertilising the seeds – sustained education work and ensuring access to information
 - 3) watering the seeds – building an infrastructure for our movement
- Bring to fore the concern on the rise of religious fundamentalism.
- Prioritize the role, contribution, struggle of women in building alternatives (?)
- Find a local struggle to work on to give concrete expression to this project
- Celebrate victories also, and recognize the positive gains and inter-religious initiatives that already are in practice
- Specific task of this formation is to respond to the rise of religious Right, and articulate the theology of empire and develop and articulate the ‘theology’ of struggle as a counter.
- Promote an “anti-empire” religious interpretation of religious texts with an honest acknowledgment of the multiple contexts to which we belong.
- Conversations need to happen at local level in Christian and Muslim communities to prepare and cultivate the ground for progressive inter-religious formations
- Look also at where we have failed as people of faith in terms of own our constituents. How can we bring this to our local churches and contexts?
- Our resistance to Empire must integrate issues in which the participants of *Peace for Life* are involved.

On the action plan of Peace for Life

- Develop the theological bases to confront empire.
- Rethink/delete the People’s Charter’ on Peace and Security. What is this really about?
- Rethink bimonthly newsletter: this may come out twice a year.
- Rethink database management based on an investigation of databases available and gaps that need to be addressed.
- Rethink the facilitator’s handbook based on an evaluation of existing resources and adapt as necessary.
- Affirm the need for inter-religious/faith congresses, etc.
- It is imperative that we establish a website and make it a venue for faster exchanges of communication. This must be addressed immediately! However, we can employ different strategies for those who do not have access to this kind of technology.
- Develop access to the media and contacts within media groups to help us promote our cause.
- Utilize and promote cultural forms like music, theatre, etc.

On the budget

- We must take note of the main questions that potential donors will surely ask: Do the activities accomplish the intended goals and how do we measure whether the goals have been accomplished?
- Review overall budget based on changes proposed in the action plan.
- We have to realize that funding will be scarce because funding agencies do not have money on their pockets. But it was also suggested that we explore still the possibilities of tapping other funding agencies like Lily Foundation in the US and Rockefeller Foundation.
- We can make and submit proposals. The secretariat and the reference committee can attend to this.

Concept paper on *Peace for Life*

After the workshop reports, the rapporteurs of the workshop groups met and worked on the final draft of the concept paper on *Peace for Life* based on the outcome of the workshops and plenary discussions. The rapporteurs' report was presented by Ms. Mia Adjali. Among the major changes in the concept paper proposed by the rapporteurs are as follows:

- Drop "People's Forum" in the name and call the organization simply as "Peace for Life" with the sub-title/qualifier that it is "a people's forum and a movement for global justice and peace."
- Reformulate some portions of the rationale ("Defining the Need") so that the whole context of the initiative is more clearly understood; in particular, clarify what we mean by "empire" (adopt the definition proposed in the draft conference statement).
- In view of the recommendation from the workshop groups that *Peace for Life* should be an interfaith/interreligious movement, omit in the rationale the paragraph referring to the 2002 Manila Conference and the 2003 Seoul Workshop, but include this as a footnote in the document.
- Recast the original formulation of the "vision, mission and goals" as "mission statement, goals and objectives," reworking the latter so that they are consistent with the program objectives laid out in the next section of the document.
- Retain the broad outline but omit the specifics in the "Action Plan" and refer the fleshing out of the program areas to the Consultative Group.
- Most of the discussion on the report dealt with the question of the 'interfaith/interreligious' nature of *Peace for Life*—a common recommendation of the workshop groups—vis-à-vis its church/ecumenical roots.
- Concern was raised over the use of terms/language in the concept paper that may discourage religious groups from joining if such terms (e.g., "faith", "ecumenical", "spirituality") create the impression that the initiative is still mainly Christian. Suggestions were made on terms to use in place of "faith" such as "ethical conviction", "belief", but it was felt these terms do not adequately capture the idea that the movement aims to mobilize those whose spirituality is the driving force for the struggle against Empire. There was a contention however that spirituality itself is primarily a Christian concept. A suggestion was made to refer to the Consultative Group the question of which terms to use, but it was felt that the conference, as a founding assembly of *Peace for Life*, cannot come out with a tentative document and that what is important is that all those present in the conference agree on the meaning and context of the terms used in the document. It was further suggested that the Consultative Group instead initiate a process of discussion and possibly come out with a document articulating the question of faith and spirituality in the context of an interreligious anti-Empire initiative/movement.
- Related to the concern of encouraging religious/faith groups outside the Christian community to be involved in *Peace for Life*, there was a suggestion to omit altogether in the document references to its church/ecumenical beginnings. But there was a contention that as a document defining the organization, the concept paper should include the historical note that *Peace for Life* in fact emerged from the conference in Manila that was jointly sponsored by the WCC, CCA and NCCP. But it was felt that omitting this in the document is not necessarily denying the actual circumstances that gave birth to *Peace for Life* but in fact shows that *Peace for Life* is truly a people's initiative. *Peace for Life* is not an initiative of WCC, CCA and NCCP but of the people who attended the conference that was organized by these institutions (Manila, 2002).

Other questions concerned the secretariat and the level of organization *Peace for Life* should take on. There was a suggestion to omit in the document the note that the secretariat is based in the Philippines in order to allow the possibility of basing it in another country at a future time. It was noted however that this is a remote possibility at the moment and that stating where the secretariat is actually located will give the initiative a sense of stability. Concern was also raised on structuralizing *Peace for Life* to a level that it becomes too institutionalised and loses its movement character. It was noted that the Reference Committee had worked on a mechanism of setting up *Peace for Life's* structure consistent with what is proposed in the concept paper. (The Reference Committee reported on its recommendation after the discussion on the concept paper.)

There was a suggestion to retain “vision, mission and goals” but omit the quotation from the Manila Covenant (2002) and adopt some of the suggested formulation of the workshop groups. The report of the rapporteurs was accepted in principle, with the proviso to make the necessary changes in the text based on the agreements reached in the plenary discussion. It was agreed that the final drafting of the concept paper be referred to the secretariat.

Organizational structure: recommendation of the Reference Committee

After the workshop reports, the Reference Committee, which acted as a steering committee during the conference, met and addressed the problem of organizational structure in view of the strong recommendation from the workshop groups that *Peace for Life* be organized as an interfaith/interreligious movement. It noted this new development as posing a problem with regard to the institutional support that *Peace for Life* has received as an ecumenical initiative. Dr. Poethig presented the report of the Reference Committee, which proposed a two-phased process of setting up the structure of *Peace for Life*. A Consultative Group will be created that will act on an ad hoc basis for a period of one year, and it will be tasked to design a structure for *Peace for Life* that includes an Advisory Committee as proposed in the concept paper, and will address and resolve the issue of legal identity for the new interreligious movement. The Reference Committee also proposed names who will constitute the Consultative Group representing institutions, regions, and religious and cultural groups. The recommendation of the Reference Committee was accepted. It was further agreed that those representing the various religions in the conference will be part of the interim Consultative Group; and that they will consult with their organizations to recommend their representatives to the Advisory Committee.

Conference statement

The conference constituted a Drafting Committee, led by Mr. David Wildman, for the task of formulating the conference statement. Mr. Wildman presented the draft of the statement to the plenary on behalf of the committee. The statement underwent three stages of drafting. Major changes to the proposed draft included 1) a statement on the role of local elites in empire-building; 2) a specific call to end U.S. domination and military occupation of Iraq; a statement that we oppose the impositions of the International Monetary Fund, World Bank and World Trade Organization on poor countries; and a statement that we also oppose the use of weapons of mass destruction. After the third reading, the statement was finally adopted, with the agreement to refer the final drafting to the secretariat.

Press conference

Members of the local media were invited to a press conference with key members of *Peace for Life*. Ms. Karagdag introduced the members of the panel: Mr. David Wildman, Dr. Maake Masango, Ven. Assaji Thero, Ms. Meka Rajeswari, and Fr. Bienvenido Trinilla. Mr. Wildman read the official statement of the conference. One of the key questions raised by the media concerned the relevance of the conference to what is happening in Mindanao. The members of the panel emphasized the importance of international solidarity in strengthening local struggles. Dr. Masango took the opportunity to challenge the media to live up to its role in society and report what is truly happening to the people.

Closing ritual

Kathara performed an interactive theatre performance lifted from the dance-theatre play entitled *Malaki' T'Olu K'waig*. The delegates became the players—playing music, dancing and acting during the whole performance of the piece. Integrated in the closing ritual was the reading of the poem, “The Surreal Storyteller,” which was interpreted with contemporary dance.

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3. **The Very Rev. Dr. Robert F. Smith**
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4. **Ms. Alexie Abi Habib**
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69. **Rev. Cesar Taguba**
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United Methodist Church - Davao Episcopal Area
North Cotabato
14. **Rev. Ricarte Rapisura**
United Methodist Church - Davao Episcopal Area
North Cotabato
15. **Fr. Bienvenido Trinilla, OP**
Initiatives for Peace in Mindanao
South Cotabato

SECRETARIAT:

1. **Carmencita Karagdag**
Peace for Life Secretariat
Quezon City
2. **Vivian de Lima**
Peace for Life Secretariat
Quezon City
3. **Silahis Ramos**
Peace for Life Secretariat
Quezon City
4. **Diane Reyes**
Peace for Life Secretariat
Quezon City
5. **Bes Rifareal**
Peace for Life Secretariat
Quezon City
6. **Francis Laminero**
Initiatives for Peace in Mindanao
Davao City

7. **Yang**
Initiatives for Peace in Mindanao
Davao City
8. **Ever**
Initiatives for Peace in Mindanao
Davao City
9. **Blanche Gutib**
Mindanao Interfaith Peoples Conference
Davao City

LOCAL ORGANISATIONS:

Secretariat

1. Initiatives for Peace in Mindanao (InPeace Mindanao)
2. Mindanao Interfaith Peoples Conference (MIPC)

Secretariat Support

3. Student Christian Movement of the Philippines (SCMP)
4. LGUs for Peace
5. Samahan ng mga Maralitang Kababaihang Nagkakaisa (SAMAKANA)
6. Kalipunan ng Damayang Mahihirap (KADAMAY)
7. Sisters Association of Mindanao (SAMIN)

Cultural Performances

8. Kathara Dance Theatre Collective, Inc.
9. Kabataang Artista Para sa Tunay na Kalayaan (KARATULA)
10. Maharlika Cultural Group
11. Sta. Ana Elementary School Cultural Group

Community Encounters

12. Maguindanao - Umpungan ng mga Babai sa Layog (UMBALAY), a women's organisation
13. Maguindanao - Lumpukan ng mga Mama sa Layog (LUMALAG), a farmers organisation
14. Maguindanao - Integrated Mindanaon's Association for Natives (IMAN)
15. Compostela Valley - Davao del Norte Farmers Association
16. Davao City (Waan) - Khadidja Moro Women