

Proceedings of the First Annual International Conference on Religion, Culture, and Peace Education

April 28-29, 2022

**Blended Onsite and Online Conference
Singtoh Changtrakul Seminar Room
Sirindhorn Learning Resource Center
Payap University**



**Editor-in-Chief: Dr Rey Ty
Department of Peace Studies
Religion, Culture, and Peace Laboratory
Faculty of Humanities and Communication Arts
Payap University
Chiang Mai, Thailand**

Proceedings of the First Annual International Conference on Religion, Culture, and Peace Education

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Sirindhorn Learning Resource Center

Conference Host
Payap University

Conference Sponsors:
Department of Peace Studies
Religion, Culture, and Peace Laboratory
Faculty of Humanities and Communication Arts
Mennonite Central Committee

Editor-in-Chief
Dr Rey Ty

Chiang Mai, Thailand

FAQ SHEET

THE PROCEEDINGS OF THE ANNUAL INTERNATIONAL CONFERENCE ON RELIGION, CULTURE, AND PEACE EDUCATION is an annual publication of the Department of Peace Studies; Religion, Culture, and Peace Lab; & the Faculty of Humanities and Communication Arts, Payap University, Chiang Mai, Thailand.

Department of Peace Studies (DPS) & the Religion, Culture, and Peace Laboratory (RCPL)
The faculty members of the Department of Peace Studies of Payap University include Dr Mark Tamthai, Dr Le Ngoc Bich Ly, Dr Tony Waters, and Dr R. Ty.

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Editor-in-Chief: Rey Ty

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Conference Proceedings

Published by:
Department of Peace Studies (DPS)
Religion, Culture, and Peace Laboratory (RCP Lab)
Faculty of Humanities and Communication Arts
Payap University
Chiang Mai, Thailand

Department of Peace Studies; Religion, Culture, and Peace Lab; & Faculty of Humanities and Communication Arts, Payap University, Mae Khao Main Campus, Chiang Mai, Thailand

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CALL FOR PROPOSALS

First International Annual Conference on Religion, Culture, Peace, and Education

Department of Peace Studies

Institute of Religion, Culture, and Peace

Faculty of Humanities and Communication Arts

Chiang Mai, Thailand

Payap University

Start Date: Thursday April 28, 2022

End Date: Friday April 29, 2022

Online and Face-to-Face Blended Meeting

Theme: From Weakness to Strength

Important Dates

Public Announcement:	January 2022
<u>Submission of 1-Page Proposals:</u>	February 15, 2022
Notification of Acceptance:	March 1, 2022
Registration:	March 15, 2021
Submission of Final Paper:	March 22, 2022
Blended Conference:	April 28-29, 2022

Rationale

Since the World Health Organization (WHO) formally declared the COVID-19 coronavirus a global pandemic in 2020, the international community has been suffering its consequences. Scientific and medical forecasts about the end of the pandemic keep on changing due to the emergence and spread of new variants. We need to rethink our world, society, economy, politics, culture, as well as the way we live and interact with each other during the pandemic and beyond as a response to evolving needs and shifting priorities.

We invite you to take part in the forthcoming International Conference on Religion, Culture, Peace, and Education to be held from April 28 to 29, 2022. In this regard, we enjoin you to submit a proposal for a paper presentation and publication in the electronic Proceedings. Please click [here](#) to submit a proposal.

Chiang Mai, Thailand

Chiang Mai is situated in the north of Thailand, bordering Myanmar to the west and Laos to the East, while China is a little farther to the North. Called the Rose of the North, Chiang Mai provides several historic and natural attractions for you to explore: The Old City, ancient temples, waterfalls, mountains, caves, and ethical animal sanctuaries.

Payap University

Payap University has a long and rich history beginning in 1888 with the founding of the Thailand Theological Conference. That conference was integrated into Payap University as the McGilvery College of Divinity, one of eleven academic divisions comprising the university. Established in 1974, Payap University is a private and non-profit institution founded by the Foundation of the Church of Christ in Thailand.

Payap University has obtained official recognition from the United States government, through its Department of Education (DOE), as eligible for federal financial aid. Payap University is a liberal arts and pre-professional school offers a doctoral degree in Peace Studies; masters in divinity, linguistics, TESOL, law, MBA and music; and bachelor degrees in arts, sciences, accountancy, business, economics nursing, law, and Christian theology. Payap is a founding member of the Association of Private Higher Education Institutions in Thailand and an active member of the Association of Christian Universities and Colleges in Asia, as well as the Association of Southeast Asian Institutions of Higher Learning.

Department of Peace Studies (DPS)

The Department of Peace Studies at Payap University works closely and exists to foster mutual appreciation and cooperation among the world's religious communities and enact new initiatives in Peace Studies. The Department of Peace Studies is the academic unit that offers a Ph.D. program and a Certificate program in Peace Studies.

Conference Objective

The objective of the conference is to convene researchers, scholars, practitioners, and other interested parties to showcase, share, examine, and evaluate their state-of-the art research, performing arts, community work related to trends in religion, culture, peace, or a combination thereof.

Conference Participants

Registration is open to both presenters and observers who are academics, practitioners, policy makers, civil society organizers, community members, and other parties interested in the issues of religion, culture, and Peace Studies.

Interdisciplinary Conference Sub-Themes

Papers in different areas of studies and research are most welcome, including among others the following:

- Anthropology, Arts, Business, Communication Science, Cultural Studies, Development Studies, Divinity, Economics, Education, History, Interdisciplinary Studies, Languages, Linguistics, Literature, Performing Arts, Peace Studies, Political Science, Public Administration, Social Sciences, Sociology, Theology, Visual Arts

Some major issues that you are most welcome to discuss include, among others, the following:

- Action research, business for social progress, caste, civil society, class, community development, conflict management| resolution| transformation, discrimination, diversity, electoral democracy, environmentalism, ethnicity, fake news, gender, hate speech, human rights, human trafficking, inclusion, information technology, inner peace, interfaith and interreligious activities, international law, leadership, migrant labor, peace building| keeping| making, peace education, philosophy, racism, refugees, religion, self-determination, sexual orientation, social entrepreneurship, social justice, social media, stateless people, student activism, United Nations, violent extremism, women empowerment, xenophobia, and other matters;
- Causes and effects of these burning issues; and,
- Agenda for social change

Conference Format

There will be short remarks, keynote speeches, paper presentations, and breakout sessions, as necessary. Individual and panel presentations are most welcome. Ten-minute paper presentations shall be organized thematically into panels. Each panel session goes for one hour, including Q&A.

Conference Publication

All papers accepted for presentation at the Conference shall be published in the electronic *Conference Proceedings*. The editor-in-chiefz who prepares the proceedings reserves the right to revise papers, as necessary.

Review Process

- All submissions shall undergo a blind review process. Reviewers shall provide constructive feedback for each submission approximately two weeks after the submission deadline.

Author Submission Guidelines

- **Proposal:** For your submission, please submit your name, affiliation, country, email address, and a 200-word max proposal, 12-point Times New Roman font, which includes the following: the title, name, Faculty/Student/or Other Job Description, Name, Affiliation, Country; problem statement, rationale, and importance of the study, purpose, research questions (or hypothesis for quantitative papers), theory (optional), and methods in one page maximum. Longer submissions will be rejected.
- **Paper:** Once your paper proposal will be approved for presentation, please submit a 6-page max, single-spaced A4 paper, both margins justified, 12-point Times New Roman font, with APA citation and APA references. Contents include Title of the Paper, Name, Faculty/Student/or Other Job Description, Name, Affiliation, Country; Email; INTRODUCTION; LITERATURE REVIEW; METHODOLOGY; FINDINGS; CONCLUSION; and REFERENCES. Remove all embedded settings, templates, and tracks changes prior to submission. Papers with longer than 6 pages and not following the author guidelines will be rejected.
- **Download sample templates here. Samples of single-spaced 6-page conference papers here.**

Free Conference Registration

Participation in the conference is free for all speakers, paper and poster presenters, observers, participants, and drop-in visitors. Please explore the cafeteria, cafés, and restaurants in the surrounding areas for your meals.

Conference Format and Publication

The Conference shall be held in blended format. However, in the event that travel to Thailand will not be possible for all due to the pandemic or other acts of nature, the conference shall be held online 100%. All papers will still be published in the electronic Conference Proceedings.

Conference Partners

The DPS, the IRCP, and the Faculty of Humanities and Communication Arts welcome individuals, foundations, and organizations to partner with the annual conference. Partners could choose (1) to

provide a lump-sum financial grant for conference-related expenses, (2) to disseminate information about the conference with their networks, or (3) to sponsor a keynote speaker, a guest speaker, or a participant by paying all the conference-related expenses, such as local and international travel, room and board. Partners are welcome to use a display table and disseminate promotional materials. Funds will be received under the Dean's office.

Accommodation

If you plan to come to the university, please book your own accommodation at Paradornparp International House (PIH) on campus or in any private hotels nearby. Feel free to share your hotel room to split the bill. If you plan to share a double room with a conference participant to reduce your expenses, please contact one another directly through the FB closed group once you will have officially registered. Most hotels provide free breakfast. If you want to be sure, please contact them directly.

Contact Us

For more information, please contact us at

Department of Peace Studies

Payap University, Mae Khao Campus

The "White House"

Tambon Sanphranet, Super Highway Road

Chiang Mai, Thailand 50210

<http://ircp.payap.ac.th/>

Phone: 053851478 (Ext.) 7883, 7884

Contact through Facebook Messaging:

<https://web.facebook.com/groups/peacestudiesbulletinboard>

CONFERENCE COMMITTEE

Academic Affairs and Research Office Announcement:

Appointment of a Conference Committee

The Academic Affairs and Research Office announces the establishment of the Conference Committee to oversee the First Annual International Conference on Religion, Culture, Peace, and Education which is being held during the period April 20-29, 2022.

This conference is being organized by The Department of Peace Studies, The Religion, Culture, and Peace Lab. The Conference Committee members are appointed as follows:

1. Dr. Apicha Insuwan	Payap University	Advisor
2. Asst. Prof. Dr. Nongnaphat Phanphonlakrit	Payap University	Advisor
3. Assoc. Prof. Dr. Mark Tamthai	Payap University	Advisor
4. Dr. Reynaldo Ty	Payap University	Chair
5. Dr. Le Ngoc Bich Ly	Payap University	Member
6. Prof. Dr. Tony Waters	Payap University	Member
7. Dr. Benya Lertsuwan	Payap University	Member
8. Dr. Kenneth Dobson	Payap University	Member
9. Asst. Prof. Dr. Sakunee Kiangchaiporn	Payap University	Member
10. Dr. Hope S. Antone	Payap University	Member
11. Aj. Wutthichula Khunpatwattana	Payap University	Member
12. Aj. Surachet Wongchomphu	Payap University	Member
13. Dr. Pornnarong Pongklang	Payap University	Member
14. Khun Wannawat Mahawan	Payap University	Member
15. Khun Eakpun Visadsree	Payap University	Member
16. Khun Akaranit Srimoung	Payap University	Member
17. Dr. Jeanny Dhewayani	Duta Wacana Christian University	Member
18. Dr. Carl Grundy-Warr	National University of Singapore	Member
19. Dr. Mowafq A. Masuwd	University of Az-Zawia, Libya	Member
20. Dr. Phill Gittins	World Beyond War	Member
21. Dr. Flavius Floris Andries	Christian State Institute of Ambon	Member
22. Ms. Tannipa Puangjaktha	Payap University	Member and Secretary

This announcement is made for the information of all concerned and is effective on 1 April 2022.

Nongnaphat P.

Assistant Professor Dr. Nongnaphat Phanphonlakrit
Vice President for Academic Affairs and Research

038-1/2565
NP/WK/PK/MS

WORKING GROUPS

Ref.	Working Groups	Lead Organizer	People Involved
1.	Head of Planning Committee	Dr R. Ty	Committee Members: Dr Mark Tamthai Dr Tony Waters Dr Le Ngoc Bich Ly
2.	Editorial Peer Review Board	Dr Le Ngoc Bich Ly	Dr Antone, Hope S. (Philippines) in Hong Kong Dr Dhewayani, Jeanny (Indonesia) Dr Dobson, Ken (USA) in Thailand Dr Flavius Floris Andries Dr Gittins, Phill (UK) in USA Dr Grundy-Warr, Carl (UK) in Singapore Dr Kriangchaiporn, Sakunee (Thailand) Dr Le Ngoc Bich Ly (Vietnam) in Thailand Dr Lertsuwan, Benya (Thailand) Dr Masuwd , Mowafg Abraham (Libya) Dr Nurish, Amanah (Indonesia) Dr Tamthai, Mark (Thailand) Dr Ty, Rey (Philippines) in Thailand Dr Waters, Tony (USA) in Thailand
3.	Conference Proceedings	Dr R. Ty	
4.	Communications and Multi-Media	Dr Benya Lertsuwan	Aj. Surachet Wongchomphu Khun Akaranit Srimoung Khun Wannawat Mahawan Dr Pornnarong Pongklang Khun Ekphan Visedsri
5.	Invitations for Keynote Speakers	Dr R. Ty	PYU President PYU Vice President Dean FHCA International Organizations Representatives of Different Faith Groups
6.	Conference Moderation and Facilitation	Dr R. Ty, Master of Ceremonies	International paper presenters and Ph.D. students
7.	Logistics	Mrs. Tannipa Pongjukta	Dr R. Ty
8.	Meals	Mrs. Tannipa Pongjukta	Dr R. Ty

Thanks to all volunteers!

ABSTRACT AUTHOR PROFILES

Diversity and Multiculturalism as Part of Our Vision, Mission, and Goals

Ref.	Family Name	First Name	Profession	Title	Work Country	Birth Country	Sex	Religion
1.	SIBARANI	Apriani Magdalena	Student	Rev	Indonesia	Indonesia	F	Christianity
2.	DINO	Nelson	Freelance		Malaysia		M	Islam
3.	WOHLERS	David	Freelance		USA	USA	M	Christianity
4.	CHRIS	Aimee Osamudia-men	Professional, Governmental		Nigeria	Nigeria	F	Christianity
5.	RAK	Joanna	Faculty	Prof	Poland	Poland	F	Christianity
6.	QUIROGA	Sergio	Faculty	Prof	Argentina	Argentina	M	Christianity
7.	GADI	Jarken	Student		India	India	F	Traditional
8.	ORAZOVA	Gulshirin	Professional, Non-Governmental	Dr	USA	Turkmenistan	F	Islam
9.	MANG-SHANG	Yaw Bawm	Freelance		Myanmar	Myanmar		Christianity
10.	SAIN	Zohaib Hassan	Student		Pakistan			
11.	SEITZ	Jonathan	Faculty	Prof	Taiwan	USA	M	Christianity
12.	LWIN	Moe Thida	Student		Thailand	Myanmar	F	Christianity
13.	CHANG	Catherine	Student	Rev.	Philippines	USA	F	Christianity
14.	ROGERS	Steven	University Administration		USA	USA		
15.	QUILLOPE	Al	Faculty	Dr	Philippines	Philippines	M	Christianity
16.	MO-DONGALI	Shameer	Faculty	Dr	India	India	M	Islam
17.	BENSON	Spencer	Retired Faculty	Prof	USA	USA	M	Agnosticism
18.	ABDEDAIM	Battioui	Student		USA	Morocco	M	Islam
19.	ZULFA	Umi	Faculty	Dr	Indonesia	Indonesia	F	Islam

20.	QUILLOPE	Buenafe	Retired	Dr	Philip-pines	Philip-pines	F	Christianity
21.	BIJAWAT	Swati	Faculty	Dr	India	India	F	Hinduism
22.	TY	Rey	Faculty	Dr	Thailand	Philip-pines	M	Christianity
23.	WATERS	Tony	Faculty	Dr	Thailand	USA	M	Christianity
24.	LOISIMAYE	Naisiligaki	Student		Thailand	Tanzania	F	Christianity
25.	AMIL	Bai Putri Morayah	Faculty	Prof .	Philip-pines	Philip-pines	F	Islam
26.	SOE	Aung Mya	Univer-sity Ad-ministra-tion		Myanmar	Myanmar	M	Christianity
27.	RUIZ	Alma	Faculty	Prof .	Philip-pines	Philip-pines	F	Christianity
28.	JEONG	Su Jin	Student		Thailand	S. Korea	F	Christianity
29.	ALI	Muhammed	Student		India	India	M	Islam
30.	SIAGAN	Ariel	Student	Rev.	Canada	Philip-pines	M	Christianity
31.	TAPO-TUBUN	Hanry Har-len	Freelance		Indonesia	Indonesia	M	Agnosti-cism
32.	LIANG	Chia-Yu	Student		United Kingdom	Taiwan	M	Christianity
33.	OTTENHOF	Robert	Student		Thailand	Nether-lands	M	Christianity
34.	UKO	Genuine	Faculty	Prof .	Philip-pines		F	
35.	GAWIDAN	Charles	Profes-sional, Non-Govern-mental		Philip-pines	Philip-pines	M	Christianity
36.	CHAN	FRANCIS S.M.	Faculty	Dr	Thailand	Malaysia	M	Christianity
37.	FALK LITANE	Petegou	Faculty	Dr	Came-roun		M	
38.	RUTTANA-SATAIN	Ngamsuk Ruttanasatain	Student		Thailand	Thailand	F	Buddhism
39.	CALACA	Shaliha An-jierah	Profes-sional, Govern-mental		Philip-pines		F	Islam
40.	BENU	Yuliana	Freelance		Indonesia	Indonesia	F	Christianity
41.	AUNG	Myint Myint	Freelance		Singa-pore	Myanmar	F	Buddhism
42.	YASIN	PP Moham-med	Student		India		M	
43.	ALONTO	ALMAHDI	Faculty		Philip-pines		M	Islam
44.	GAFFAR	Md Abdul	Faculty	Dr	India	India	M	

45.	NARAGA	ARCELI	Faculty	Dr	Philip-pines	Philip-pines	F	Christianity
46.	HAMONAN-GAN	Ranto	Clergy	Rev.	Indonesia	Indonesia	M	Christianity
47.	THI	Phyu Phyu	Student		Thailand	Myanmar	F	Buddhism
48.	ROZI	Fahrur	Student		Indonesia	Indonesia		Islam
49.	SHARMA MARWAHA	Sanjana	Co-au-thor		India	India	F	
50.	GUPTA	Sahil	Co-au-thor		India	India	M	
51.	KHUNPAT-WATTANA	Wutthichula	Co-au-thor		Thailand	Thailand	M	Buddhism
52.	MEKARA	Benjamporn	Co-au-thor		Thailand	Thailand	F	Buddhism
53.	RAIHAN	YUSOPH	Co-au-thor					



PROGRAM SCHEDULE

First Annual International Conference on Religion, Culture, Peace, and Education

Department of Peace Studies

Religion, Culture, and Peace Lab


Faculty of Humanities and Communication Arts

Hybrid Meeting in Person and on Zoom

Singtoh Conference Room, Sirindhorn Learning Resource Center

Payap University, Chiang Mai, Mae Khao Main Campus, Thailand

Thursday-Friday, April 28-29, 2022, from 9 AM to 6 PM Bangkok Time

 Zoom:

<https://us02web.zoom.us/j/89590375179?pwd=cHJVdW9GdjRCRHZoTXFJTzdFMkZsUT09>

Meeting ID: 895 9037 5179

Passcode: 54321

Thursday, 9-9:30 AM Bangkok Time

Opening Ceremonies

Moderator: Dr Le Ngoc Bich Ly (Acting Chair, Department of Peace Studies)

Mandatory Attendance

- Payap University President: Ajan Dr Apich Insuwan
- Payap University: Vice President for Academic Affairs and Dean of the Faculty of Humanities and Communication Arts Ajan Dr Nongnaphat Phanphonkrit
- Founder, Department of Peace Studies: Dr Mark Tamthai
- Founder, IRCP: Rev. John Butt
- Overview of the Conference: Dr R. Ty

For mutual respect: Kindly have a formal **profile photo** in your videocam as well as **turn on your videocam** with your name and country, please. Please use Payap logos as your video background image. Thank you.

Online and Onsite Group Photos

Thursday, 9:30-10:30 AM Bangkok Time

First Session

Co-Moderators: Prof. Jonathan Seitz and Prof. Alma Ruiz

14 Rogers, Steven. The Role of Critical Thinking in Afghanistan Students' Education.

8 Orazova, Gulshirin. Promoting Diversity, Understanding, and Peace among Nations: The Role of Non-Governmental Organizations in International Students' Integration into the U.S. Universities.

6 Quiroga, Sergio. Communication, Disinformation, Internet and Development.
 46 Hamonangan, Ranto. Contextual Theology in Its Context: Case of HKBP Puk Solok, Padang, West Sumatra, Indonesia.
 47 Thi, Phyu Phyu. Digital Strike as Non-Violence Resistance Tactics in Myanmar Spring Revolution 2021.

Thursday, 10:30-11 AM Bangkok Time
Break

Thursday, 11 AM – 12 Noon Bangkok Time
Keynote Session
Interfaith and Intercultural Scriptural Reflections in the Time of the Pandemic and War
Moderator: Dr R. Ty
Mandatory Attendance

1. Baha'i Community: Ms. Lea Gentile
2. Buddhism
3. Christianity: Rev. Grace Jung Eun Moon, Christian Conference of Asia
4. Hinduism: Dr Swamini Sarveswaran Nanda Saraswati Gurudeva Maharaj Ji
5. Islam: Ajan Jirachai Srichandorn
6. Sikhism: Frank and Vanitha Sethi
7. Traditional Religions

Thursday, 12 – 1:30 PM Bangkok Time
Lunch Break

Thursday, 1:30-2:30 PM Bangkok Time
Second Session
Co-Moderators: Prof. Dr Spencer Benson and Ms Phyu Phyu Thi

- 2 Dino, Nelson. Tau Sug as Ethno-Toponymic Identity.
 7 Gadi, Jarken. Impact of Institutionalised Religion on the Galo Tribe of Arunachal Pradesh, India.
 3 Wohlers, David. Video Presentation. Aristotle, Gautama Buddha, & Jesus Christ: Virtue Ethics as a Cohesive Framework for Interreligious Dialogue and Ethical Deliberation Among Civil Engineering Students in Myanmar.
 9 Mangshang, Yaw Bawm. Mother Tongue-based Multilingual Education: A Vehicle for Building Myanmar into Equal and Fair Federal Democratic Union.
 10 Sain, Zohaib Hassan. Challenges in Quality of Education in HEIs of Pakistan.

Thursday, 2:30-3:30 PM Bangkok Time
Third Session
Co-Moderators: Prof. Jonathan Seitz and Mr Matthias Rimarzik

- 11 Seitz, Jonathan. Taiwan Among the Nations: Identity, Positionality, and Resistance in the Question for Coexistence.

12 Lwin, Moe Thida. Women's Roles and Contributions the Peace Process in Myanmar 2010-2020.

13 Chang, Catherine. Jeju Truth Commissions: Peacebuilding for the Korean Peninsula.

14 Sibarani, Apriani Magdalena. Inclusive-Dialogic Christian Education in the Context of Religious Diversity in Indonesia.

15 Quillope, Al. The Dialectic of Deception

**Thursday, 3:30-4 PM Bangkok Time
Break**

Thursday, 4-5 PM Bangkok Time

Fourth Session

Co-Moderators: Dr Tony Waters and Mr Aung Mya Soe

16 Modongal, Shameer. Religious Institutions: Inevitable Parts of the Peacebuilding in the Middle East.

17 Benson, Spencer. Educating for Peace in the 21 st Century: Are We Failing?

18 Abdedaim, Battoui. Peace through Culture and Religion: Lessons from Morocco.

19 Zulfa, Umi. Peacebuilding through Value-Based Peace Education in Universities.

20 Quillope, Buenafe. Peace and Development Issues of the T'Boli People in Southern Mindanao.

Thursday, 5-6 PM Bangkok Time

Fifth Session

Co-Moderators: Prof. Joanna Rak and Ms Nai Japhet

21 Bijawat, Swati; Sharma Marwaha, Sanjana; & Gupta, Sahil. Cyber Peace: Shaping the perception of Cybercrime post covid'19 with respect to the Indian Cyber Law's

22 Ty, Rey. Cold War 2.0 and The Ukraine Crisis: Causes, Effects, and Tasks Ahead.

23 Waters, Tony; Khunpatwattana, Wutthichula; & Mekara, Benjamporn. How are They Different? Teaching Chinese University Students in Thailand.

24 Loisimaye, Naisiligaki. Addressing the State of Absolute Monarchy to Attain Democracy in Eswatini.

25 Amil, Bai Putri Morayah. The Implementation of Comprehensive Development Plan – Executive Legislative Agenda in the Selected Municipalities of Maguindanao Province in the Philippines.

Friday, 9-10 AM Bangkok Time

Sixth Session

Co-Moderators: Dr Gulshirin Orazova and Steven Rogers

26 Soe, Aung Mya. Interfaith Dialogue for Peacebuilding: promoting religious unity in Myanmar.

27 Ruiz, Alma. Muslim, Christian, and Indigenous Discourses on the Peace Framework Agreement in Mindanao, Philippines.

28 Jeong, Su Jin. Peacebuilding in the Digital Age.

<p>29 Ali, Muhammed. Seeking the Significance of Effective Leadership in Upbringing Communities.</p> <p>30 Siagan, Ariel. Imagining God in the Lockdown.</p>
<p>Friday, 10-11:30 AM Bangkok Time Break</p>
<p>Friday, 11:30 AM – 12:30 Noon Bangkok Time Seventh Session Co-Moderators: Dr Al Quillope and Mr Aung Mya Soe</p> <p>31 Tapotubun, Hanry Harlen. The Impact of Hatred and Siblinghood Meta-Narratives in Ambonese Inter-Religious Relationship.</p> <p>45 Naraga, Arceli. Voices from Below: Lessons for the BARMM.</p> <p>33 Ottenhof, Robert. Jesus' Kingdom of God as a New Paradigm for Peace.</p> <p>34 Uko, Genuine. The Effects of Public Service Excellence, Ethics & Accountability Program in Selected Municipalities of Maguindanao in the Philippines.</p> <p>35 Gawidan, Charles. Dap-ay: Traditional Liturgical Center of Igorot People.</p>
<p>Friday, 12:30 – 2 PM Bangkok Time Lunch Break</p>
<p>Friday, 2-3 PM Eighth Session Co-Moderators: Prof. Wutthichula Khunpatwattana and Mr Matthias Rimarzik</p> <p>36 Chan, Francis S. M. Bangkok Catholic Views on the Buddhist Concepts of Karma and Reincarnation.</p> <p>37 Falk, Litane Petegou. Interpretations of International Peacebuilding by Local Groups in Conflict in Africa: The Role played by the Perception of Horror.</p> <p>38 Ruttanasatain, Ngamsuk Ruttanasatain. The Ethics of Reconciliation.</p> <p>39 Calaca, Shaliha An-jierah. Awareness and Application of the Principles and Rules on Warfare: The Case of the Moro Islamic Liberation Front (MILF) in Balindong, Lanao del Sur.</p> <p>40 Benu, Yuliana. Weaving Suffering to Heal Trauma: A Case Study of Timorese Weaver's Pilgrimage from a Victim to a Survivor of Domestic Violence and Human Trafficking.</p>
<p>Friday, 3-4 PM Ninth Session Co-Moderators: Dr Le Ngoc Bich Ly and Dr Tony Waters</p> <p>32 Liang, Chia-Yu. Co-Coloniality, Multiple Coloniality, and Successive Coloniality: Discerning the Levels and Orientations of Reconciliation Needed in Taiwan.</p> <p>41 Aung, Myint Myint. Analysis of the Cognitive Consciousness on Yonisomanasikâra.</p> <p>42 Yasin, PP Mohammed. Communal Tension and Social Cohesion in India: Pathways for Positive Praxis.</p>

43 Alonto, Almahdi. Disarmament of Private Citizens in Lanao del Sur for Sustainable Peace-building. 44 Gaffar, Md Abdul. Islam, Political Violence and Search for Peace.
Friday, 4-4:30 PM Break
Friday, 4:30-5:30 PM Tenth Session Co-Moderators: Dr Buenafe Quillope and Ms Phyu Phyu Thi 4 Chris, Aimee Osamudiamen. Women Empowerment and Socio-Economic Development in Northern Nigeria. 5 Rak, Joanna. Drawing on Fear and Stereotypes to Win Hearts and Minds: The Development of Anti-Muslim Attitudes in Election Campaigns in Poland.
Closing Remarks and Group Photos Mandatory Attendance Closing Remarks: Dr L. N. B. Ly Note of Thanks: Dr R. Ty Online and Onsite Group Photos

OPENING SESSION

President's Welcome Address

The First Annual International Conference on Religion, Culture, Peace and Education

Dr Apicha Insuwan

President, Payap University

28 April 2022, 09.00 AM

At Singtoh Room, Sirindhorn Learning Resource Center, Payap University

Greetings to you and welcome to this First Annual International Conference on Religion, Culture, Peace and Education. Payap University here in Chiang Mai Thailand is pleased to be providing this opportunity for scholars to share their investigations into these topics which are keys to the survival of the human race.

The university's Institute of Religion, Culture and Peace, now called our Religion, Culture and Peace Laboratory, is one of the oldest such units in Asia. For several decades we have been providing scholars with facilities and occasions to study the overlapping issues of Culture and Religion, including inter-religious dialogue and peace building. We have also provided training and expertise for peace making in troubled areas in our region.

This, however, is our first attempt to provide a "hybrid event" and to welcome participants from five continents. It is customary in an opening address by the host not only to welcome those who are attending but to offer hospitality and refreshments. Since the majority of you are at a distance our cordial best wishes will have to do.

It is my hope that this conference will fulfill your expectations. We are going to do our best to make this a rewarding experience as well as a contribution to the humanities. We look forward to your papers and presentations.

Now, in my capacity as Interim President of Payap University, I declare this International Conference on Religion, Culture, Peace and Education to be opened.

Vice President and Dean's Remarks

Asst. Prof. Dr Nongnaphat Phanphonlakrit

Vice President for Academic Affairs and Research

and Dean of the Faculty of Humanities and Communication Arts

Good morning, everybody. I would like to welcome you to The First International Annual Conference on Religion, Culture, and Peace. Our First Theme is: From Weakness to Strength. The first thing you must know weakness

What is our weakness?

It is that we have failed - ... failed to install **peace** as a feature all across humanity.

We've been failing for 4670 years, since when Sumer was attacked by Akkadia.

Peace has been the period between storms. And we cannot take the credit for that.

The arts & sciences have failed to provide a solution which prevents storms.

The university has failed to understand the mechanism which breaks peace so often.

This failure is not because the arts and sciences are impotent.

They've had many successes in other quests: You know the ones:

navigating and mapping the world, curing many diseases, mass production for food security, etcetera.

The talent is there, but something is missing in the **problem definition**.

What is our strength?

Well, the university has many disciplines for addressing any problem: biology, psychology, sociology, political science, theology, philosophy, peace studies.

But if you ask any one of them to show you their successes in guaranteeing peace, they have **not** got any enduring, working, program of peace. It's just time 'between storms.'

What peace we have is always fragile, often broken by forces beyond our control. **Why?**

Some scholars already know what the answer is.

First, that no one discipline can even **see the problem**, let alone **see a solution**.

BUT, an interdisciplinary team CAN see the problem, and CAN see the solution.

Because it is a **multi-level problem**: from genetics to psychology to sociology to politics.

- with economic, religious and technological aspects hanging onto it like tree branches.

So unusual! Academics are not used to that – they expect to be able to cut it down into bits.

That is the challenge before us ... to form interdisciplinary teams - so we can '**see**'.

Then we can choose our individual research projects

to so align that they cooperate in their findings, as one,

to construct paths to enduring peace for all.

Strong, not fragile. Certain, not maybe. To tame the storms.

This is not a dream. ... It is 'doing science' and applying the arts.

We've got to do the research, publish the findings, digest the papers into textbooks, teach the students - and it will still take 15 more years before those students mature into positions of influence and authority.

Let's get busy! Thank you – have a great conference!

Institute Founder's Remarks

Professor John W. Butt

Founding and First Director of IRCP, Payap University

Payap University Administrators, Conference Coordinators, Participants, and other Guests

It is an honor for me to be included in the opening ceremony of Payap University's Department of Peace Studies; Religion, Culture, and Peace Lab; and Faculty of Humanities and Communication Arts First Annual International Conference on Religion, Culture, Peace, and Education.

In the early 1990s, I began planning and preparing for the establishment of an Institute at Payap University that would help to create and foster mutual understanding and cooperation among different religious communities, initially Christian and Buddhist.

At that time, I was serving as a Presbyterian missionary assigned to Payap University. I had completed seminary and further graduate study at Harvard University and was affiliated with Harvard's Center for the Study of World Religions.

Several persons connected with Payap University, including myself, had become convinced that not enough was being done to increase and support interreligious knowledge and respect. We felt that the best way to do this was to establish a new Institute at Payap University (similar to the Center at Harvard) that would initiate, plan, organize, and supervise programs and activities that would help to create and nurture greater understanding and respect among different religious communities in Thailand and throughout the world.

In September 1996, Payap University's Board of Trustees approved the establishment of the "Institute for the Study of Religion and Culture" and I was appointed as the Institute's first Director. I served in that role until 2005. From the beginning I recruited advisors to the Institute representing the various major religions in Chiang Mai: Christian (Protestant and Catholic), Buddhist, Muslim, Hindu and others. In addition, the University appointed Acharn Saeng Chandrangam, a highly respected Buddhist scholar and a former Buddhist monk, to serve as the Institute's Associate Director.

The Institute's primary purpose was to provide ways to help students and members of different religious communities to learn more about and understand better the religious beliefs and practices of those belonging to other religious traditions. It was hoped that by providing students and members of different religious communities an opportunity to attain new knowledge and a deeper understanding of the religion of others, not only would their respect for and cooperation with other religious traditions be increased but also their appreciation for and understanding of their own religion as well.

The establishment of the Institute was assisted and made possible by an initial grant of ten thousand U.S. dollars from the United Board for Christian Higher Education in Asia (UBCHEA). Other grants from UBCHEA in support of the Institute followed over the years.

Department of Peace Studies; Religion, Culture, and Peace Lab; & Faculty of Humanities and Communication Arts, Payap University, Mae Khao Main Campus, Chiang Mai, Thailand

Over the past twenty-five years the Institute has changed names and directors several times, but the vision and goals have remained the same.

Best wishes for a productive Conference. I regret that I cannot be present for the papers and discussions since I am currently out of Thailand.

History of Our Two Programs

Dr Mark Tamthai

Founder, Ph.D. Program in Peace Studies

The Institute for the Study of Religion and Culture, Payap University, was founded in 1995. The founder and director was John Butt. The institute's main mission was the study and promotion of interfaith dialogue, in particular Buddhist-Christian dialogue. The programs mostly involved visiting groups from outside Thailand coming to learn about interfaith dialogue with the institute. This followed in the tradition of the Sinclair Thompson Lectures, by which Payap University became a pioneer of interfaith dialogue in Thailand.

In 2005, the institute expanded its mission to include hands on peacebuilding, with the motto "Religion: A Force for Peace". The institute's name was changed to the Institute of Religion, Culture and Peace (IRCP), with Mark Tamthai as the director. Besides activities promoting the study and practice of interfaith dialogue, especially through its Seely seminar program, IRCP was also involved in peacebuilding projects centered around the political conflict in Thailand, the conflict in southern Thailand, as well as conflicts in Sri Lanka, Cambodia, and Burma. In 2010, a PhD program in peacebuilding at Payap University was initiated as part of IRCP work. It began with 4 students, and 5 faculty members, who carried out the work of both the PhD program and the outreach projects of IRCP. As the PhD program grew (presently there are 19 students) the PhD program moved to be a unit of an academic Faculty, while the faculty members still looked after the two programs.

In 2022 IRCP will become part of the department of Peace Studies, as the Religion, Culture and Peace Lab, where it will complement the PhD program in peacebuilding to help train holistic, rounded, and grounded, peacebuilders, through various activities.

Academic Peacebuilding Programs

Dr Le Ngoc Bich Ly

Acting Chair (June 1, 2020 to the Present)

This academic year of 2021, our Department of Peace Studies at Payap University is very glad to organize the First International Annual Conference on Religion, Culture, and Peace. We are honored to welcome scholars and practitioners in various disciplines to share research, knowledge and experiences relevant to the conference theme. The Department of Peace Studies was established in 2010 when we offered the first doctoral program at Payap University – the PhD Program in Peacebuilding to train visionary peacemakers for the world. It is an interdisciplinary program of study with an emphasis on interfaith engagement and field-based scholarship. Though facing much difficulty, the program has continued to develop. Since 2020, the Department of Peacebuilding has offered three academic programs in order to meet different needs of students who are interested in studying peace: a four-year PhD program, a two-year PhD Program (dissertation only), and a one-year Certificate Program in Peacebuilding. The Department is under the Faculty of Humanities and Communication Arts at Payap University. Past Department Chairs included Dr Chaiyan Rajchagool and Dr Suchart Setthamalinee.

Currently our department has four full-time faculty members who come from different parts of the world: Thailand, U.S.A, the Philippines, and Vietnam. Their diverse academic expertise and work experiences enrich our program. Over the past twelve years of operation, the program has attracted students from 18 countries: Nepal, Kyrgyzstan, Thailand, Malaysia, Indonesia, Greece, United States, South Africa, Vietnam, The Slovak Republic, Singapore, Myanmar, Germany, The Netherlands, South Korea, Philippines, Tanzania, and Brazil. Most of the students are in their mid-career and from various professional backgrounds such as government educators, university lecturers, refugee camp leaders, religious INGO leaders, counsellor, theologians, journalists, medical doctor, and lawyer. Due to a period of suspension and difficulty in the initial stage, our program has had one graduate from the first group of students. After the program has resumed since 2016, there are 19 current PhD students who are at different stages of their study and 2 students from certificate program.

Our Department of Peacebuilding has created and maintained an on-going academic environment for students to develop their academic capacities through extra-curricular activities such as Peace Studies Presents that bring experts around the world for a public presentation, Peer-Mentoring Program which creates a forum for students to share their knowledge and skills to help each other in the academic journey, Dissertation and Research Promotion seminar that brings newly PhD graduates and experienced scholars to present their research, Interfaith dialogue field trips and seminars, research skill development and publication workshops, teaching assistance and research assistance programs, international conference, and others.

Next academic year 2022, our department will develop the Religion, Culture and Peace Laboratory as part of the academic Peace Studies program to prepare students to be capable peacebuilders through various activities and programs apart from academic pursuit. We hope that with this continual process of improvement, our program will produce brilliant peacebuilders for the world and contribute to building a just and peaceful society.

On behalf of the Department of Peacebuilding, I would like to warmly welcome all of you to our international conference!

Institute of Religion, Culture, and Peace

Dr Tony Waters

Director (July 2017 to March 15, 2022)

The Institute for Religion, Culture, and Peace (IRCP) is the outreach arm for Payap University. Rev. John Butt founded the Institute for the Study of Religion and Culture (ISRC). The name of the institute was changed to Institute for Religion, Culture, and Peace (IRCP) when the Peace Ph.D. Program was started under Mark's leadership. The idea for establishing the ISRC Rev. John Butt's experiences as a graduate student at Harvard University's Center for the Study of World Religions in Cambridge, Massachusetts, USA. Under the leadership of Dr Mark Tamthai, the name of the institute was changed to the Institute of Religion, Culture, and Peace. The third director was Dr Joe Manickam (2016-2017) and the fourth was Dr Tony Waters (July 2017 - March 15, 2022).

Historically, there has been one wing that has emphasized applied peace studies projects, and another that emphasizes academic projects. Programs on behalf of local schools, embassies, tour groups, and Payap University classes have all been organized by IRCP. In recent years, the emphasis has been on service to the new PhD program in Peacebuilding. In this context, IRCP has organized local and international field trips, conferences, and scholarships, all pursued in the interest of religion, culture and peace. Speakers are also occasionally provided to local events dealing with religion, culture and peace.

The IRCP is largely "self-funding," which means that we seek donors to support our activities. Among the generous donors have been the United Board, Mennonite Central Committee, American Friends Service Committee, Hesston College, and others. Generous support has permitted IRCP to organize workshops on such things as the Peacebuilders Code of Ethics, drafting curriculum for the undergraduate Peace and Service class at Payap University, and attending the First Annual Conference on Ethnology and Anthropology in the Greater Mekong Sub-Region at Yunnan University in November 2019. At that conference, six of our PhD students gave papers about their research on peace issues in Myanmar, which was subsequently published in the conference proceedings. Several of those papers have gone on to be part of their dissertations and published academic articles.

Most important though has been the generous scholarship support which students received from donors. This has supported both tuition payments, and living expenses which have permitted students from Southeast Asia to move forward with academic publications, and soon the completion of their doctoral degrees.

Smaller projects undertaken have been occasional speaker events, inter-faith dialog events, and the occasional "Pad Thai" lunch for friends and colleagues in the greater Chiang Mai area.

Religion, Culture, and Peace Laboratory (RCP Lab)

Dr R. Ty

One of the Project Leaders (March 16, 2022 to the Present)

The Department of Peace Studies (DPS) and the former now defunct Institute of Religion, Culture, and Peace (IRCP) jointly evaluated IRCP, as a result of which they unanimously decided to retire IRCP, as it gave birth to the Religion, Culture, and Peace Laboratory (RCP Lab). As a product of a reorganizational planning activity, the faculty members have formulated the following vision, mission, and goals (VMG) of the new RCP Lab.

VISION

The vision of the Religion, Culture, and Peace Lab (RCPL) is for faculty members and students to take part actively in the creation of a just and peaceful world.

MISSION

The mission of the Religion, Culture, and Peace Lab (RCPL) is to complement the Ph.D. program in Peacebuilding to develop a holistic approach to peace education and prepare excellent peacebuilders for the world. So far, the Ph.D. program in Peacebuilding has primarily emphasized the academic and cognitive dimensions of peace studies. Now with the existence of the RCPL, we envision a holistic approach to the Peacebuilding program.

GOALS

1. As a place for faculty and Ph.D. students to carry out activities that help test hypotheses about how best to nurture interfaith understanding; how to create new peacebuilding theories that pay special attention to cultural variances, etc.
2. As a place to provide activities, other than scholarly pursuits, that prepare Ph.D. students to be better peacebuilders.

2022-2023 ANNUAL PLAN

1. First Annual International Conference on Religion, Culture, Peace, and Education (Dr R. Ty)
2. Workshop on Meditation for Mental Health (Dr Ly)
3. Buddhist-Christian Women Interfaith Dialogue, Mutual Support, and Cooperation for Community Peacebuilding (Dr Ly)
4. Journalism for Peacebuilding (Dr Tony)
5. Workshop for the Emotional, Spiritual, and Creative Development of Peacebuilders (Dr Mark Tamthai)
6. Interfaith Dialogue and Pilgrimage (Dr R. Ty)
7. Intercultural Understanding (Dr R. Ty)
8. Workshop in Creativity, Innovation, Reflective Practice and Resilience in Peacebuilding (Dr R. Ty)
9. Workshop on Storytelling for Conflict Transformation and Peacebuilding (Dr R. Ty)
10. Second Annual International Conference on Religion, Culture, Peace and Education (Dr R. Ty)
11. Monograph Series (Dr R. Ty)

INTERRELIGIOUS KEYNOTE REFLECTIONS ON THE PANDEMIC AND WAR

Baha'i Community of Nakhom, Chiang Mai, Thailand

Ms Lea Gentile

Bahá'u'lláh, the Prophet-Founder of the Bahá'í Faith, an independent world religion dating from the year 1844, proclaimed over 150 years ago the organic unity of the human race and that “the earth is one country and mankind its citizens.” (Bahá'u'lláh, 1978, p. 167). The Bahá'í Faith reflects and teaches the oneness and inter-connectedness of all created things, and that this is our reality.

The utterance of God is a lamp, whose light is these words: Ye are the fruits of one tree, and the leaves of one branch. Deal ye one with another with the utmost love and harmony, with friendliness and fellowship. (Bahá'u'lláh, 1983, p. 326)

The Baha'i teachings regard the cause of the current world confusion and calamitous condition in human affairs as ignorance of the reality of our oneness. This unfortunate situation, however, is part of a purposeful phase in an organic process which will ultimately and irresistibly lead to the unification of the human race in a single social order, a world federation of nations, whose boundaries are those of the planet.

In addressing the Covid crisis and Ukrainian conflict, I would like to introduce the idea and perhaps the challenge of using the language of the virtues, virtues that are common to all religions. In short, giving up shaming for naming, by asking and naming what is missing in these examples of catastrophic human suffering. For example, in the inequitable availability and distribution of vaccines, we witness a lack of understanding of the essential unity and oneness of humanity, and we see horrible voids of justice in the lack of respect for the sovereignty of an independent nation.

The simplicity of this strategy belies the significance of the implications that follow from it. Speaking the language of the virtues requires keen analysis, self-control, an ever-expanding skill set and commitment. It is an exercise in a routine of reflection that has the capacity to turn justifiable, even righteous rage and other negative emotions into energy that can be transformed for positive change. Using this strategy to adjust our perspective enables us to identify areas of needed growth and address them in positive ways. It also motivates us to cultivate the practice of virtues in our personal, family and public lives.

Regarding the Covid-19 crisis, we can see that the skills of global coordination and consultation among world leaders and the scientific community have been lacking. The kind of consultation needed, however, is consultation with the purpose of investigating reality and reaching maturity of understanding, requiring virtues such as cooperation, mutual assistance and reciprocity.

In regards to the Ukrainian situation, the lack of an empowered world authority to settle territorial and other similar claims according to agreed upon international law and principles, something called for by Bahá'u'lláh, has led to the intensifying human catastrophe we witness daily, leaving gross voids of respect, cooperation, truthfulness, justice and unity.

The perspective of the Bahá'í community is that our world is at present in its self-centered stage of adolescence. In order to move forward into our collective coming of age, we need to develop our capacities to practice and reflect on these virtues not only as individuals but also collectively in our communities and institutions through consultation and collaboration.

The human race, as a distinct, organic unit, has passed through evolutionary stages analogous to the stages of infancy and childhood in the lives of its individual members, and is now in the culminating period of its turbulent adolescence approaching its long-awaited coming of age.

A candid acknowledgement that prejudice, war and exploitation have been the expression

of immature stages in a vast historical process and that the human race is today experiencing the unavoidable tumult which marks its collective coming of age is not a reason for despair but a prerequisite to undertaking the stupendous enterprise of building a peaceful world.

That such an undertaking is possible, that the necessary constructive forces do exist, that unifying social structures can be erected, is a theme that we urge you to examine.
(Universal House of Justice, 1985)

I would also like to bring to your attention a statement from the Baha'i International Community written on the occasion of the 75th anniversary of the founding of the United Nations entitled, "A Governance Befitting Humanity and the Path toward a Just Global Order."

We (meaning humanity collectively) therefore find ourselves at the threshold of a defining task: purposefully organizing our affairs in full consciousness of ourselves as one people in one shared homeland. (Bahá'í International Community, 2020)

One might well ask, what does that mean for us at the grassroots, as individuals, families and communities? The Universal House of Justice, the international administrative body of the Baha'i world community, has given us a most eloquent answer and I would like to end my remarks with its words:

Bahá'u'lláh states that "the purpose for which mortal men have, from utter nothingness, stepped into the realm of being, is that they may work for the betterment of the world and live together in concord and harmony." He has revealed teachings that make this possible. Building a society that consciously pursues this collective purpose is the work of not only this generation, but of many generations to come, and Bahá'u'lláh's followers welcome all who labour alongside them in this undertaking. (Universal House of Justice, 2021)

The Five Buddhist Precepts as a Path to Peace

Phramaha Angkhan Yanamethi
Mahachulalongkornrajavidyalaya Buddhist University
Chiang Mai Campus, Thailand

“May all living beings be free from suffering, violence, and enmity, May all living beings be happy and secure.”

This article presents the Buddhist perspective of peace. The Buddha became an Awakened One after he realized the Four Noble Truth; the truth of suffering, the truth of the cause of suffering, the truth of the cessation of suffering, the truth of path to the cessation of suffering. He established Buddhism with his great compassion and wisdom for helping mankind to be free from physical and mental suffering and the inflicting of pain on any living being. This is the reason Buddhism is known as the most peaceful religion among world religions. There have been no cases where Buddhists have gone to war in the name of Buddhism since the religion was founded by Gotama Buddha. He taught non-violence and compassion to his followers. The Buddha taught that humans may live happily and peacefully by purifying one's mind. He declared the importance of mind:

*“Mind is the forerunner of all states. Mind is chief; mind-made are they.
If one speaks or acts with pure mind, because of that, happiness follows one, even as one's shadow that never leave.”*

Dhammapada, Yamaka Vagga, Verses, 1,2

The Buddha laid the principle for the path to liberation from suffering, the path to ultimate happiness and peace, for oneself, for all beings, and for the entire universe. The Buddha has taught many ethical principles but the principal ethics of Buddhism is the Five Precepts. The Five Precepts is a moral code of conduct to help people behave in a moral and ethical way. Nowadays, we are confronting the world crisis with the Covid-19 pandemic and conflict between Russia and Ukraine. This situation has caused fear, worry and anxiety for all the people of the world. I believe that the Five Precepts should be considered as the path stopping these problems in order to free humans from suffering and to protect our world. One need to train the mind to abstain from unwholesome deeds: from killing living beings, from taking things not given, from sexual misconduct, from false speech, and from consuming anything that cause heedlessness or intoxication. At the same time, one needs to cultivate compassion, generosity, contentment, truthfulness, and heedfulness. This is the way to cultivate and maintain peaceful and harmonious coexistence with others.

He who seeks his own happiness by harming others who also desire to have happiness, will not find happiness hereafter. He who seeks his own happiness by not harming others who also desire to have happiness, will find happiness hereafter.

Dhammapada, Verse 131

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Dhammapada, Verse 131

Christianity: Our Quest for Peace

Grace Moon

Christian Conference of Asia

Jesus said to his disciples: "Peace I leave with you; my peace I give to you. Not as the world gives do I give it to you." John 14:27

And when he [Jesus] got into the boat, his disciples followed him. And Behold, there arose a great storm on the sea, so that the boat was being swamped by the waves; but he was asleep. And they went and woke him, saying, "Save us, Lord; we are perishing." And he said to them, "Why are you afraid, O men of little faith?" Then he rose and rebuked the winds and the sea; and there was a great calm. And the men marveled, saying "What sort of man is this, that even the winds and sea obey him?" Mathew 8:23-27

Have no anxiety about anything, but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passes all understanding, will keep your hearts and minds in Christ Jesus. Philippians 4:6-7

.....
The COVID-19 has been changing the world ever since it was first identified in late 2019 and early 2020. It has brought revolutionary changes in almost every aspect of life. This virus chastened the human race, and the entire world was gripped by fear, anxiety, and uncertainty. This new situation compelled humankind to re-evaluate how we live and work, and how society operates. The COVID-19 pandemic and associated crises have also made a tremendous impact on religious life, with a new realization for many that God is the source of our life and hope and we, the human-beings are vulnerable and weak. Moreover, we are hardly able to believe what is happening in Ukraine where the people are caught up in the horror that war brings, bloodshed and loss, pain and suffering, trauma and fear.

And yet, God's Word in the Bible says, "do not be afraid". How can we not be afraid? We feel like one of the disciples on the boat with Jesus. In this global pandemic when many are dying and struggling for their lives, we have feeling of drowning that the apostles must have had as Jesus slept while the boat was being drenched in waves.

How do we recognize the still, strong and sustaining presence of God within our soul? How do we find that we have joy and calm, even in the midst of life's greatest challenges? How can we encourage and support one another to overcome this challenging period?

We need to beg God to help us effect God's peace.

True peace is peace that comes despite conflict. True peace is knowing that our lives are in God's hands. True peace is knowing that God can handle any hardship that may come no matter how long that hardship lasts. If we choose to trust God, God will take care of us... even through long-suffering and death.

Part of being a Christian is knowing that God can handle every situation we encounter. It is knowing that God will give us the grace to overcome any situation we encounter.

Our Lord of true peace, You and Your holy will are the only path to the deepest fulfillment of all of our desires in life. We thank you that you are close and that you're always with us. We pray for Your healing and Your huge grace to encircle us as never before. We ask for Your angels of protection and comfort to surround us. Give us the strength we need to seek You and Your peace alone. God, in our trust in You, we pray. AMEN.

Hinduism

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श्रीभगवानुवाच [SEP]काम एष क्रोध एष रजोगुणसमुद्भवः [SEP]महाशनो महापाप्मा विद्ध्येनमिह वैरिणम् ॥ 37॥
BG 3.37: The Supreme Lord said: It is lust alone, which is born of contact with the mode of passion, and later transformed into anger. Know this as the sinful, all-devouring enemy in the world. नास्ति बुद्धिरयुक्तस्य न चायुक्तस्य भावना [SEP]न चाभावयतः शान्तिरशान्तस्य कुतः सुखम् ॥ 66॥

Islam

Ajan Jirachai Srichandorn

“If the enemy is inclined towards peace, make peace with them.” [The Noble Qur’an 8:61]

[76:8-9] “And feed with food the needy wretch, the orphan and the prisoner, for love of Him (saying): We feed you, for the sake of Allah only. We wish for no reward nor thanks from you.”

[Surat al-Ma’ida, 48] “We have appointed a law and a practice for every one of you. Had God willed, He would have made you a single community, but He wanted to test you regarding what has come to you. So compete with each other in doing good. Every one of you will return to God and He will inform you regarding the things about which you differed.”

[2:195] “And spend of your substance in the cause of Allah, and make not your own hands contribute to (your) destruction; but do good; for Allah loveth those who do good.”

The Idea of Peace in the Qur’an, August 19, 2016 by Jason Steinhauer in <https://blogs.loc.gov/kluge/2016/08/the-idea-of-peace-in-the-quran/>:

Qur'an 59:23 discloses that peace is one of the names of God himself: “He is God, other than whom there is no god, the King, the Holy, the Peace, the Defender, the Guardian, the Mighty, the Omnipotent, the Supreme.”

Roman Catholicism

Prayer of Saint Francis of Assisi

Lord, make me an instrument of your peace.
Where there is hatred, let me sow love.
Where there is offence, pardon.
Where there is discord, union.
Where there is error, let me bring truth.
Where there is despair, let me bring hope.
Where there is darkness, let me bring your light.
Where there is sadness, let me bring joy.
O Master, let me not seek as much to be consoled as to console,
To be understood, as to understand;
To be loved, as to love.
For it is in giving that one receives.
It is in self-forgetting that one finds.
It is in pardoning that one is pardoned.
It is in dying that one is raised to eternal life.

Sikhism

Frank Sethi

Community Leader of the Sikh Temple, Chiang Mai

“In the time of its founder, Guru Nanak, in the 16th century CE, Sikhism was clearly a religion of peace. Incapable of hate and prejudice. From the time of the 5th guru, Arjan Dev, Sikhism became increasingly militant, but only in response to oppression and attempts to suppress the faith.”

Source: <https://www.bbc.co.uk/religion/religions/sikhism/sikhethics/war.shtml>

ACADEMIC PAPERS

01 Inclusive-Dialogic Christian Education in the Context of Religious Diversity in Indonesia

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ABSTRACT

In the context of religious diversity, Indonesia faces increasing challenges with the phenomenon of increasing tendencies of intolerance and religious radicalism in social space and social life. The COVID-19 pandemic, which affects all aspects, has also strengthened the symptoms of intolerance and weakened social cohesion. This condition of strengthening intolerance has the potential to strengthen the ideology and movement of violent extremism. This tendency to increase intolerance is caused by various factors including inappropriate interpretations of religious teachings, economic inequality, past trauma, socio-political aspects and exacerbated by the decline of democracy during the pandemic.

The SETARA Institute's 2021 Freedom of Religion/Belief (KBB) report highlights the challenges of KBB in education sector that need attention from all parties. This paper highlights the phenomenon of the increasing tendency of intolerance in the realm of education in Indonesia from the perspective of Christian education. Based on the analysis using the theoretical framework of Robert R. Osmer and the Mai anh Le Tran approach, this article proposes an inclusive-dialogic model of Christian education through an approach that practices communicability, redeemability and educability.

Keywords: Religious Education, Christian Religious Education, Inclusive Religious Education

INTRODUCTION

Problem Statement

In Indonesia, the education sector, especially religious education is basically expected to play an important role in efforts to foster mutual respect or tolerance between religious communities. However, the facts show that educational institutions cannot escape the seeds of intolerance. Educational institutions are actually included in the top three violators of freedom of religion and belief in Indonesia. In other words, the cultivation of the spirit of tolerance, freedom of religion and belief through education has not gone well.

Research Questions

1. What are the factors that influence the problem of intolerance in Indonesia?
2. What can we do to reduce the tendency of increasing religious intolerance in Indonesia, especially in the education sector?
3. What kind of Christian education model is appropriate to be developed to address this issue?

Research Purpose

This study aims to describe empirical facts and information about the problem of intolerance tendencies in the education sector in Indonesia; analyze the factors that influence the problem of intolerance; reflecting theologically on the issue of intolerance and developing an appropriate model

of Christian education in the context of religious diversity in Indonesia as an effort to develop an attitude of religious tolerance.

Background of the Problem

In the context of religious diversity, Indonesia faces increasing challenges with the phenomenon of increasing tendencies of intolerance and religious radicalism in social space and social life. Most of the acts of intolerance that have occurred are still the same as those that occurred before the pandemic, for example efforts to block worship or block the construction of houses of worship for other religions. On the other hand, the development of intolerant groups has become an arena for violent extremist groups to recruit. For them, the pandemic is seen as the right time to spread their understanding.¹

Other forms or acts of intolerance have begun to enter the realm of education. In Yogyakarta, January 10, 2020, there were real acts of intolerance in schools through Scout extracurricular activities, in which the instructor chanted "*Islam yes, kafir no.*"² In Jakarta there were also acts of intolerance in the election of the chairman of the Intra-School Student Organization (OSIS) of different religions.³ For the scope of tertiary institutions, research conducted by PPIM and several other studies shows that Religion-based Universities are actually the group with the highest level of perception of the threat of acts of intolerance compared to PTN (State Universities), PTS (Private Universities) and PTK (Official College). The results of the study indicate that this condition certainly needs serious attention from policy makers and other related parties.⁴

Contributions of the Study

The results of this study are expected to produce a inclusive-dialogic Christian Education model to address the phenomenon of intolerance tendencies in the context of religious diversity in Indonesia

Scope and Limitation

Discussion of this research is limited to efforts to examine the phenomenon of religious intolerance within the sector education in Indonesia and recommends a model of religious education in this case an inclusive-dialogic Christian education.

LITERATURE REVIEW

Several studies regarding the development of a Christian education model in the context of religious plurality in Indonesia have been carried out. Christiani (2005) in his dissertation describes the model of Christian education in the context of religious plurality in Indonesia in an effort to develop peace. Christian education plays a role in transforming conflicts that occur and is interpreted as an effort to build peace in the long-term process and prevent future conflicts.⁵ Jennifer Wowor (2021) in her research also highlights the issue of radicalism in Indonesia and proposes

¹ Imron Rasyid, et all, *Pandemi, Demokrasi, dan Ekstremisme Berkekerasan di Indonesia*, The Habibie Center, Jakarta, Indonesia, Februari 2021, 3

² Pribadi Wicaksono, *DPRD Minta Pembina Pramuka Ajarkan 'Islam Yes Kafir No' Dihukum*. Diakses pada 10 Maret 2022, dari <https://nasional.tempo.co/read/1295087/dprd-minta-pembina-pramukaajarkan-islam-yes-kafir-no-dihukum>, 2020, 14 Januar

³ Walda Marison. *Kronologi Ulah Rasial Guru SMA di Jaktim, Tiba-tiba Ajak Murid Tak Pilih Ketua OSIS Non-muslim*. Diakses pada 10 Maret 2022, dari <https://megapolitan.kompas.com/read/2020/10/28/09441991/kronologi-ulah-rasial-gurusma-di-jaktim-tiba-tiba-ajak-murid-tak-pilih> (2020, 28 Oktober)

⁴ Ringkasan Eksekutif Hasil Survei Nasional "Kebinekaan di Menara Gading: Toleransi Beragama di Perguruan Tinggi" (PPIM UIN Jakarta & Convey Indonesia, 2021)

⁵ Tabita Kartika Christiani. "*Christian Education for Peace Building in the Pluralistic Indonesian Context*". dalam Carl Sterkens, Muhammad Machasin, Frans Wijns (ed.). *Religion, Civil Society and Conflict in Indonesia*. Zurich: LIT VERLAG. 2009, 176

deradicalization as an effort to overcome this problem. In his research, he uses a qualitative approach through the type of literature research, analysis of written materials (newspaper discourse and some supporting literature)⁶. Among these studies that describe the model of Christian education in the context of religious diversity in Indonesia, this study focuses on the phenomenon of the development of intolerance in education sector and proposes inclusive-dialogic Christian education to address these issues and as an effort to realize inter-religious tolerance in Indonesia.

METHODOLOGY

This research using descriptive qualitative methods with a phenomenological approach through literature study designed to collect, analyze and compile valid data systematically from literature materials relevant to this research. The research methodology is designed using four tasks of practical theology as proposed by Robert R. Osmer. 1.What is going on? 2.Why is it going on? 3.What ought to be going on? 4.How might we respond? This study also uses the approach developed by Mai-Anh Le Tran which emphasizes the aspects of communicability, redeemability, and educability.

FINDINGS

Factors Triggering Increasing Intolerance in Indonesia

This section analyzes the fundamental factors behind the fact that intolerance is increasing in Indonesia:

1. Inappropriate meanings of religious teachings

Exclusive interpretations of religious teachings, for example: inappropriate interpretations of holy book texts can trigger fanaticism extremes against the truth of religious interpretations that lead to the development of intolerance and even lead to acts of violence against adherents of religions or beliefs different from them. Religious exclusivism to a certain degree generally makes religious people intolerable, hardly respecting diversity, or in other words religious exclusivism has given birth to social exclusivism.⁷

2. Economic inequality

Economic factors are also fertile seeds for the emergence of intolerance and violence. Difficult life, difficulty getting a job, and the ever-increasing price of necessities, the perception of high threat is high, especially related to economic factors. This is further exacerbated by the COVID-19 pandemic which has an impact on layoffs (terminations) and an increase in the cost of living due to rising prices of basic goods.

3. Socio-political aspects

Those who commit acts of intolerance usually have the same ideological basis to justify their actions. Various kinds of things they see are oppression, injustice, misery from one group or groups that are carried out by other groups. Legal injustice and social inequality increase this tendency of intolerance. If it is related to the context of the pandemic, then the restrictions on every aspect of the government in responding to the pandemic make public participation increasingly limited to important political decisions during the pandemic.

4. Stereotypes and Traumas of the Past

Religions, especially Christianity and Islam, seem to still have past traumas. Trauma results in the development of negative stereotypes and excessive fear that complicates inter-religious relations.

⁶ Jeniffer Pelupessy Wowor, *Partisipasi Pendidikan Kristiani di Ruang Publik dalam Menunjang Deradikalisasi*, dalam KURIOS (Jurnal Teologi dan Pendidikan Agama Kristen) Vol 7, No. 1, April 2021, 109

⁷ Andreas Jonathan, et all, *Fostering Religious Exclusivism and Political Pluralism in Indonesia Through Interfaith-based Student Community* dalam The 1st International Conference on South East Asia Studies, 2016, Volume 2018, 53

Conditions like this make people reluctant to live side by side or establish relationships in the context of diverse societies.⁸

Dialogue and Religious Education from a Christian Perspective

Jack Seymour explained that Christian education is an ongoing dialogue/conversation between faith traditions and cultural traditions (today's human way of life) to create shalom and a better life.⁹ In a Christian perspective, dialogue with "others" is a theological imperative as a consequence of the appreciation of God as a relational-participatory God who calls people to relate to each other. In reality, this dialogue becomes an authentic dialogue if it provides a balance between commitment and openness, respect for uniqueness as well as openness to togetherness. In it there is a process of recognition, appreciation, critical and transformative.¹⁰ In addition, it is very important to maximize the role of education. Education can prevent violent extremism and also reduce the tendency for intolerance to develop. This can be realized through formal education, non-formal education, and informal education. In practice, these three aspects should be interconnected and support each other.¹¹

In this paper, education, especially religious education, becomes an important spotlight to be developed properly so as to support the realization of efforts to develop tolerance between religious communities. Religious education that only prioritizes the cognitive aspect or the delivery of material, without being accompanied by practice will be trapped in the doctrine of religious teachings alone. Because if they are trapped in textual doctrine, students will tend to choose a conservative and intolerant way of religion.

According to Tran, Christian education should help people to critically identify and explore the problems that occur, so that the proposed strategies and practices originate from the bottom up, not from the top down.¹² The narrator's (one-way, top-down) educational practice which assumes that the educator is the expert and the student is the amateur must be stopped. In this kind of practice, there is no room for student to talk and express their opinions. Religious educational institutions are like factories that print similar products through a *disimagined*. Instructors are treated like lifeless creatures, only hearing and accepting what is conveyed by the teacher.¹³ In an effort to free the people from the *disimagined*, several principles can be applied. First, a systematic analysis of oppressive structures and powers is required. Second, based on the contextual struggle of the people. Third, action and reflection are inseparable. Fourth, empower all learning modalities and materials in a co-creative and collaborative manner. Fifth, the selection of teaching methods that match the situation and context.

Dialogical-Inclusive Christian Education

We live in a world of diversity, including religious diversity. Inclusive-dialogic Christian education is a space for interfaith communities to respect each other and learn to celebrate differences. In this section the author will describe 3 stages in the inclusive-dialogic Christian education model, namely:

⁸ Ebenhaizer Nuban Timo, *Gereja Lintas Agama: Pemikiran-pemikiran Bagi Pembaharuan Kekristenan di Asia* (Salatiga: Satya Wacana University Press, 2013), 181

⁹ Jack L. Seymour, *Approach to Christian Education* dalam Jack L. Seymour (ed), *Mapping Christian Education : Approaches to Congregational Learning* (Nashville :Abingdon Press, 1997) 18

¹⁰ Danang Kristiawan, *Merengkuh Yang Lain: Dialog Interreligius Dan Transformasi Diri Terhadap Yang Lain* dalam Mitra Sriwijaya: Jurnal Teologi dan Pendidikan Kristen Volume 1 Nomor 1, Juli 2020, 59

¹¹ Rey Ty, *Pedagogy and Curriculum to Prevent and Counter Violent Extremism*, Chapter 2. In *Teaching in a World of Violent Extremism*. Pickwick Publications. Eugene, OR: Pickwick Publications, 2021

¹² Mai-Anh Le Tran, *Reset the Heart: Unlearning Violence, Relearning Hope* (Nashville: Abingdon Press, 2017), 135.

¹³ Ibid, 135

1) Christian Education as an Encounter Identity, Vocational and Resource

The phenomenon of the development of intolerance is triggered by a lack of understanding and even the introduction of important values in each religion in inter-religious relations. Suspicion, misunderstanding and even misunderstanding trigger attitudes and behavior of intolerance. The dialogue-inclusive Christian education model becomes a meeting place for all parties (between religious adherents) to listen to each other's identities, vocations and resources. This model allows the growth of peaceful relations between religions and becomes a space to learn (learn new things), unlearn ("put off" perspectives/inappropriate meanings) and relearn (get new meanings) from the process of being present and listening.

With hospitality, we can receive each other as guests and be open to the "gifts" that each brings. As long as we are filled with fear and even prejudice, we cannot reach out to others in openness and justice. In the meeting room we accept, welcome and affirm but also confrontational. Critical awareness, seeing the power of systems to control and options for freedom, is only possible if we open ourselves up to hearing those who are powerless or marginalized by our culture. The differences are recognized, realized and appreciated. We will each sing our own song, speak our own language and dance our own dance but in a relationship/encounter of mutual respect.¹⁴

2) Christian Education as a Dialogue of Experience and Faith Traditions

This model identifies experience as a critical voice in the theological conversation. Experience refers to all the ideas, feelings, biases, and insights that people and communities bring into dialogue. Experience includes not only the events of life, but the beliefs and worries and hopes that are brought about in these events. Our experiences may also be shaped by negative influences or interpretations in our religious and cultural traditions.¹⁵

Dialogue is a means of creating openness for both happy and disappointing experiences in inter-religious relations. This dialogue is also a means of enriching views, beliefs and perspectives. The search for meaning and purpose in life is indeed difficult. Religious beliefs are some of our deepest beliefs, which influence our understanding of our identities and vocations. When people share and dialogue across religions, some insights challenge accepted belief patterns and others confirm them. Therefore, a willingness to share honestly with others and an attitude of respect when differences cannot be bridged are important elements.¹⁶

3) Christian Education as Praxis/Joint Action

Tran explains that Christian education is about facilitating a process by which people can recognize that the world needs improvement, believe that something can be done to improve it and form a community of people who support one another in the work of improvement.¹⁷ Each religion has an identity, vocation and resources that enrich each other to create a better world in peace and justice. Through Christian Education we engage in dialogue and action that enable us to develop positive attitudes and actions that build community and society. We are not isolated in our own religious traditions but open ourselves up and invite those of other religions to be involved in realizing peace and justice.¹⁸

Instead of looking for failure, deficiency or incompatibility with other religions, we should think about the good and contribute to the reform of the nation and the betterment of society. Instead of judging everyone outside the church as sinners, we must be able to identify ourselves

¹⁴ Jack L. Seymour, et al, *Educating Christian : The Intersection of Meaning, Learning and Vocation*, (Abingdon Press: Nashville, 1993), 91

¹⁵ James D. Whitehead & Evelyn Eaton Whitehead, *Method in Ministry: Theological Reflection and Christian Ministry* (Wisconsin; Sheed & Ward, 1995), 43-44

¹⁶ Jack L. Seymour, *Teaching Biblical Faith...* 80-81

¹⁷ Mai Anh Le Tran, *Reset the Heart...*, 40

¹⁸ Choan Seng Song, "Christian Education in a World of Religious Pluralism" dalam Jack L. Seymour, Donald E. Miller (edit), *Theological Approches to Christian Education* (Abingdon Press, Nashville, 1990)166

and dedicate our lives to a common struggle for a better world. This is based on the realization that God is revealed not only in the history of Israel and Christianity, but also in the history of other nations and traditions.¹⁹

Spaces for learning and collective action in interfaith communities are important things to be developed further. *First*, the interfaith space allows us to learn from each other. *Second*, when we work with others, we discover amazing ways of sharing understanding and even the history that shapes our traditions. *Third*, because we live together in community, how decisions are made is important to all of us. When spaces between religions are opened, we learn from each other, we find ways to collaborate on collaborative projects for the common good. *Fourth*, learning together deepens our relationship with the source of our own religious tradition. Through interfaith learning, we are open to spiritual growth together.²⁰

In the context of Christian education, this collective action inspires interfaith students to think about, develop and realize joint work projects for the good of the community and society. This can be started with collective action on interesting topics in the community, for example: caring for the environment, social action for interfaith communities and several other actions. This joint action can also be carried out by networking with many parties. Networking is not only internal (within the school environment) but also external (communities outside the school/campus). The concrete steps that can be taken are to start networking with other universities, religious institutions, the government and other parties. Networking is basically connectedness, or in Tran's terms, *communicability*. The network is the embodiment of a community that actively declares God's mission and strives for the fullness of human life and other creations.²¹

On the other hand, it is also important to develop aspects of *educability* (education) in this case not limited to faith education (religion), but also education that "celebrates" existing differences and diversity. In addition, the joint action carried out in this dialogical inclusive Christian education is a real step taken to witness the redemption of Christ. Tran explains that Christian education is mandated to facilitate a process by which people can "realize that the world needs improvement, believe that something can be done to improve it, and form communities of people who support one another in the work of improvement."²² Thus connectedness, education and awareness that we need to support each other in the improvement work become "*spirit*" in this joint action/praxis.

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

In responding to the growing trend of religious intolerance in educational institutions, especially universities, dialogue-inclusive Christian education can be an alternative model that provides space for interfaith students to learn, have dialogue and plan joint action. This Inclusive-Dialogic Christian Education Model is an educational model that is friendly to existing religious differences, through a process of belief reflection with several existing stages, students are invited to acknowledge, appreciate and celebrate diversity. This Inclusive-Dialogical Christian education model interprets the Christian education process as a meeting place for identity, vocational and resources, Christian education as a space for dialogue with religious traditions and experiences, Christian education as a joint action in interfaith communities and society.

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²⁰ Jack L. Seymour, *Teaching Biblical Faith*....82-84

²¹ Mai Anh Le Tran, *Reset the Heart*, 83.

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02 Exploring the Origin of the Suluk Identity to Brew Peace

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ABSTRACT

The Suluk identity originates from the characteristic of the sea current. This characteristic became the toponym of the archipelago, later called Sulu, known internally as Sūg. As an identity, 'Tau Sūg' is the people's self-reference. However, a local author argued that 'Sūg,' as a 'sea current' is not the origin of this identity. Instead, its origin comes from a Sufistic word, 'Suluk,' a 'pathway,' eventually shortened to 'Sūk,' and then to 'Sūg.' Added to the conflict and dilemma is the 2013 Tandou incident. This incident became a tragedy and led to the negative perception of the pre-existing 'Suluk,' in Sabah whose self-referred identity is 'Tau Sūg.' As a result, the usage of 'Tau Sūg' and its origin are seen to be 'dangerous.' The 'sameness' and 'difference' of self-referred 'Tau Sūg' with state-based legal definition 'Suluk' dominated public discourse. This situation, if not managed well, may lead to conflict. With this situation, this paper explored the topic using a toponymic approach, intending to correct the conflicting claims about its origin. The result found that the people's self-reference, 'Tau Sūg,' while outsiders used 'Suluk,' was its origin. Nevertheless, both words trace their roots from the local word and culturally-based 'Sulug.' By offering fresh insights, this paper would help provide clarity and, at the same time, serve as a reference for future study related to this identity to brew peace and avoid future conflict.

Keywords: Suluk, Tau Sūg, Sulug, Sulu, Toponymic Identity

INTRODUCTION

The Suluk is an indigenous ethnic group or *Anak Negeri* or *Orang Asal Pesisir* of Sabah (Joeman et al., 2021), the *ugdukhula* (Habib Malik, 2019). They mostly live near coastal areas (Gudgeon, 1913). The Suluk are devout Muslims. They inhabit the rest of the Sulu Archipelago of the Sulu-Celebes Seas, bounded by the north-eastern Borneo. Their former state with a sultanate political system based on Islam was established in Buansa on 17th November 1405 AD (Julkarnain, 2008). By the 17th century, it expanded its dominion to north-eastern Borneo (Dalrymple, 1804), which eventually became a kingdom (Bradford et al., 1835).

When the three modern nation-states of Malaysia, the Philippines, and Indonesia were formally established with physical and non-physical boundaries by the 20th century, the 'Suluk' whose self-reference is 'Tau Sūg' became its respective citizens. The arbitrary division and formation of man-made borders in the region by the colonial government are very 'young.' It has the potential for an eruption of conflict, possibly leading to war, if not managed well. When problems arise, a clear example would be the 'claim on Sabah,' the precursor to the 2013 Tandou incident (Dollah et al., 2017). As a whole, the facts of the Tandou incident left a very deep effect on the life of the 'Tau Sūg' in Sabah. It becomes a tragedy to the pre-existing Suluk here, whose self-reference is 'Tau Sūg.' This is because after the incident occurred, the identity of the 'Tau Sūg' was attacked from all angles and it poses great problems and dilemmas to the formation of 'Tau Sūg' identity, racial harmony, and security in Sabah. The discourse of 'differences' between the words 'Suluk'

and 'Tau Sūg' as an identity dominates the country's public spaces. This discourse replaces the pre-existing discourse of 'sameness' about the non-physical boundary (Dollah et al., 2017).

In this regard, the identity of the 'Tau Sūg' is seen as 'problematic', 'not needed', 'should be avoided,' and 'evil' when speaking about identity in Sabah. As a result, the self-reference, 'Tau Sūg,' became a notion of portraying the Suluk identity as dangerous, problematic, and inappropriate in Malaysian society. This situation became a dilemma and challenging to many Suluk here, especially students in the university. They became uncomfortable disclosing their identity as 'Tau Sūg' or 'Suluk' to their colleagues. Although they are not afraid to claim as one, they are ashamed to disclose this identity, as it has become a 'scapegoat' in many circumstances because of the constant pressure from society (Dollah et al., 2017).

Following this dilemma, this paper will analyze the Suluk identity by exploring the socio-cultural and maritime characteristics of their living places and relating them to their toponymic identity. By employing this approach, it may arrive at a more holistic understanding of their identity's origin as an ethnic group. The objectives are to correct conflicting claims, confusing narratives, and misidentifications of their identity; to brew and weave peace to the 'sameness' of this identity's origin and avoid conflict to happen in the future arising from the usage of the language difference, nation-state boundaries, and politics as the reasons of discourse.

Toponyms

The theory of toponymic attachment is from human geography and the theories of place attachment which is the bonding of people to places. As asserted by Williams and Vaske (2003), the people's attachments to the place are toponymic identity (emotional attachment) and toponymic dependence (functional attachment) (Puzey, 2014). The theory of toponymic identity proposes that place-names can and do hold multiple meanings for various purposes, communities, and audiences—personal and community identity related to toponyms and linked to places. Toponymic identity defines as a construct through which people link to history, allocate their memories, assert cultural ideologies, assist in expressing personal and community emotions and determine what is culturally essential (Puzey, 2014).

Etymological Explanations

The Suluk derived their identity from the archipelago's name, later called Sulu, internally called Sūg (Abubakar, 2009). However, a local author argued that the origin of this identity was 'Suluk,' a Sufistic word to mean 'path, way, travel or journey. This word eventually evolved to Sūk and then to Sūg, demonstrating the chronological account of Sufi masters, the 'ahlul Suluk' who arrived at the archipelago for their Islamization process, that made its inhabitants known as 'the people of the path.' In contrast, this local author further argued that the word 'Sūg,' as a 'sea current,' is a misnomer, misrecognition, uncritical or unconscious to a western construction to encode a popular meaning. It is also an idealized depiction of the archipelago straddled precariously between swirling currents (Ensomo, 2018). The characteristics of the Sulu Sea allow everyone to swim in one common ocean (Frake, 2006) and drifts inhabitants together from and to their *Lupa' Sūg*, a 'land of the currents' as poetically described by Abubakar (2009) and at the same time refers to the capital (Spanish: Jolo) of the Sulu Archipelago, a multiethnic archipelagic state, and a parcel of the Malay World.

The phrase 'Tau Sūg' comes from an autonym that refers to the people's collective identity. It is also used as a self-reference when they speak their native language. This identity originates from the endonymic word 'Sulug,' which means 'living sea current.' It is an indigenous term of maritime and sea-based. It pertains to an archipelago that lies and binds by the Sulu-Celebes Seas (Dino, 2015). The 'Tau Sūg' in Sabah refers to 'Suluk.' For being indigenous, Asmah Haji Omar (1983) writes that the 'indigeneity of the 'Suluk' must not interpret within the restricted political enclosure. However, seen in the framework of linguistic and cultural background. As far as the Suluk are concerned, be they in Sabah or the Philippines-ruled Sulu Island, they are indigenous to the soil.'

Thus, from the original word 'Sulug,' these people became known as Tau Sūg, Suluk, or Sulus. However, the local pronunciation of the word 'Sulug' silenced the middle letter 'l,' flowing between the two letters 'u,' and later made it into 'Suug.' The two u's merged to produce a long 'u' sound by putting a dialectic mark at its top. This pronunciation made 'Suug' colloquially known as 'Sūg. Similarly, 'Sulug' also evolved to 'Sulu' with the letter 'g' silenced when pronounced. 'Sulug' then became 'Suluk' in Malay as the letter 'g' often sounds 'k' when pronounced and making 'k' as glottal stop symbol, replaced by apostrophe at the end of the word, eventually evolved to Sulu' where its pronunciation turns in the Malay tongue (Dino, 2015).

John Hunt (1837) wrote that the inhabitants from Banjarmasin traveling and settling in the archipelago pronounced 'Sulug' as 'Solok.' Hunt also wrote about Sayed Alli (1375) called the archipelago the same. In his 1697 book, William Dampier wrote that he came across the 'Sologues,' a warrior tribe from Borneo and settled in northern Mindanao in the sixteenth century. The 15th-century Arab scholar Ibn Majid, in 1462 AD, refers 'Suluk' to the Sulu and the north-eastern side of Borneo, a regular maritime route within the region (Donoso, 2013).

Robert Fulton also agreed that the word 'sūg' is a corruption of the word 'sulug.' Charles Frake (2006) explained that the dropping of intervocalic /l/ (sulug vs. suug) is a mark of stylistic and dialectical variants used throughout the region. Mariano Madriaga (1958) stated that the name Sulu comes from 'sulug,' which refers to the tranquil waters in the islands' coves and the straits between the islands themselves. The playing riptides, whirlpools, and swift currents in many islands have inspired the name sulug (Ewing, 1958). Charles Cameron (1917) wrote the following about the Suluk writing: The phonetic idiosyncrasy from the local tongues and sounds for the word 'suluk,' the name is based on its home islands and archipelago that comes from the old word 'sulug.'

The word 'Tau Sūg' comes from the two words 'tau' means 'people,' and 'sūg' means 'sea current.' Hence, 'Tau Sūg' became their indigenous ethnic identity. Since immemorial, they have become known as the 'people of the current' (Saleeby, 1963). Because the word 'sūg' is their toponymic identity, the name of their home island nation is best known as the 'land of the current' (Frake, 2006) or *lupa' sūg* (Abukabar, 2009). According to Cameron (1917), true long vowels rarely occur in Suluk but ordinarily only occur in the case of contractions. Such words are 'Sūg' and 'Sulu' for 'Sulug'. Asmah Haji Omar (1983) states, 'Whatever meaning is borne by sug, it is clear that this word originated from an older form sulug, taken as nomenclature for the group of islands known as Sulu. The passage of time and the phonetic idiosyncrasies of Suluk and the cognate languages have rendered various realizations to this very word, as seen in Sug, Suluk, and Sulu.

After being exposed to Islamic teachings by Mukali missionaries, the people started following 'Tarikat Sufi' or 'Tasawuf' (also called 'Suluk' because, coincidentally, the word 'Suluk' in Arabic means *tarik* or pathway). Followers of the Tarikat Sufi are known as 'Ahlus Suluk' or 'members of the *tarik*'. In Arabic, practitioners of the Suluk or the *tarik* are called *Salik* or *Al-Salikin* or Divine Seekers (Habib Malik, 2019). The substitution of 'g' for 'k' in 'sug' to 'suk' is a problem of auditing rather than an objective semantic or historical variation, putting the currency of 'sug' as a recognizable name by which to refer to Sulu was nothing but a modern invention. Its original etymology being 'suluk'— in this sense accords with a central tenet in Sufi Islam, which posits a view of faith, predicated on a journey and, as such, is easily conflated with the islandic lifeways of the inhabitants of Sulu - before becoming 'suk'— a name which came from Arabic (Ensomo, 2018).

However, emphasizing the similarity between the Arabic 'Suluk,' which would mean *tarik*, and the local term 'Suluk,' which refers to the people's collective identity, is just a matter of coincidence. The substitution of 'g' for 'k' in 'sūg' to 'sūk' did not happen in the last letter of the word in the local language. Hence, 'sūg' is at it is, as well as sūk. Whether spelled as 'Sūg' with a capital letter 'S' or 'sūg' with a small letter 's,' the origin is always based on the endonymic characteristic of the sea flow or sūg, eminently documented as 'sea current,' originates from the word 'Sulug' or 'sulug.' In the past, using capital (uppercase) and small (lowercase) letters in their writing was not even a practice among the Suluk. Europeans only introduced it later (Habib Malik, 2019).

CONCLUSION

This paper found that the origin of the words used to name the Suluk identity as people were from their self-reference, 'Tau Sug.' The outsiders and state used the word 'Suluk.' However, the word 'Suluk' is rooted in the ancient local, emic, endonymic, self-referred, toponymic characteristics of the word 'Sulug.' As far as history, culture, and toponym are concerned, the Suluk, who are either called Tau Sūg as an ethnic group, they are indigenous to Sabah.

Sulug, as a maritime characteristic of the sea movements or the sea current, became both the toponym of the archipelago and the ethnic identity of the people living around it, who eventually became called 'Suluk' by the Malays. Hence, 'Suluk' was not from the Arabic appellation 'Suluk' but from the Malay tongue that enunciates the word Sulug as Suluk. This argument also proves that the natives had used toponymic identity before the sultanate became their political system based on Islam. The natives have also been employing their names, distinct identity, charismatic leadership, and responsible governance that connects them to their heritage.

From this end, the identity of the natives must not be taken merely from Arabic words but also local words. At this juncture, the current state's legal definition of their identity where the people are currently living is not enough without looking back at their self-references or auto-nyms as well as international definitions of nativity or indigeneity, all without prejudices, to keep away from the attempt to contribute to the 'defatalization of history,' as Al-Attas (1978) cited in Harvey Cox's definition of secularization. Hopefully, by offering these fresh insights, this paper will help provide clarity and at the same time serve as a reference for future study related to the Suluk, who are either identified as Sulus, Sulug, or Tau Sūg. So every soul in Sabah could help brew peace to avoid future conflict.

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03 Aristotle, Gautama Buddha, & Jesus Christ: Virtue Ethics as a Congruent Framework for Interreligious Dialogue and Ethical Deliberation Among Civil Engineering Students in Myanmar

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ABSTRACT

Societies are not well-served if engineers have not learned to engage in ethical deliberation and navigate competing religious/philosophical viewpoints, yet ethics courses have seldom been taught in Myanmar. The author is presently conducting research to develop a contextually appropriate engineering ethics course that considers how various religious views influence ethical deliberation and interreligious dialogue among engineering students in Myanmar. The Noble Eightfold Path, The Dhammapada, Aristotle's Nicomachean Ethics, the Christian Bible, McIntyre's "A Short History of Ethics: a History of Moral Philosophy from the Homeric Age to the 20th Century", etc. The author utilizes an empirical method to analyze primary sources such as interviews with students and religious leaders in Myanmar, as well as secondary sources such as peer-reviewed journal articles and other academic and religious literature. Aristotelian Virtue Ethics has been identified as the most appropriate framework of emphasis for this course, given that both Theravada Buddhism and Christianity share significant commonalities with virtue ethics. Inclusion of ethics courses, with particular emphasis on the framework of virtue ethics, will prove advantageous in terms of providing opportunities for students to engage in constructive interreligious dialogue and explore how various religions and philosophies inform various virtues that are relevant to the practice of engineering and everyday life.

INTRODUCTION

Myanmar's technological universities have historically faced significant challenges in terms of incorporating the study of ethics within engineering curriculum. Although Myanmar joined the Washington Accord as a provisional signatory in 2019, few technological universities were able to satisfy this prerequisite before the military coup d'état in February 2021. Regardless of institutional recognition and/or accreditation status, however, societies themselves are not well-served if engineers and other civil servants have not learned to engage in ethical deliberation and navigate diverse religious/philosophical viewpoints that exist within society. Therefore, as educators launch increasingly innovative alternatives to Myanmar's junta-controlled education system, the author suggests that the current circumstances are ripe to incorporate ethics into "shadow" education systems Ethics curriculum, with particular emphasis on the framework of virtue ethics, may prove advantageous in terms of providing opportunities for engineers and other civil servants to engage in constructive interreligious dialogue and explore how various religions and philosophies inform virtues that are paramount to public service. The author concludes that virtue ethics is a preferable framework for engineers in Myanmar, given that both Theravada Buddhism and Christianity (and perhaps other religions to be explored later) share areas of congruence with Aristotelian Virtue Ethics. In accordance with this assertion, the author is presently researching how various religious and philosophical views influence how engineers engage in ethical deliberation and the pursuit of social flourishing in Myanmar.

LITERATURE REVIEW

Charles Harris suggested that virtue ethics is the most appropriate ethical framework for the engineering profession even though deontology functionally remains the prevailing framework among practicing engineers. Harris argued that rule-based preventative ethics leads to the unintended consequence of normalizing deviances that do not strictly violate rules (Harris Jr., 2008, p. 155). Instead of emphasizing rule-based systems, educators should inculcate techno-social sensitivity in conjunction with virtue ethics.

Jon Schmidt similarly argued that virtue ethics is the most appropriate framework to address realities of the engineering profession, even though deontological ethics and utilitarianism are prevalent frameworks within engineering curricula (Schmidt, 2014, p. 986). Schmidt suggested three reasons why virtue ethics is preferable over deontology and utilitarianism. First, virtue ethics develops relevant attitudes and habits while deontology and utilitarianism suggest universal principles that may or may not be relevant in highly nuanced contexts. Second, deontology and utilitarianism are negative in terms of preventing misconduct or technical mistakes, while virtue ethics takes a positive approach in emphasizing such virtues as wisdom, equanimity, etc. Third, although deontology, utilitarianism and virtue ethics may all assist engineers with satisfying technical requirements of projects, virtue ethics is advantageous in terms of added concern for such things as human flourishing (Schmidt, 2014, p. 992). Schmidt suggested that virtue ethics is an “aspirational vision of what it looks like for an engineer to practice with genuine integrity” and he continues that “virtue ethics is less concerned with what someone has done and will do than with what kind of person—what kind of engineer—someone is now and will become in the future. The goal is not so much better engineering decisions, but rather better engineering decision-makers; that is, better engineers” (Schmidt, 2014, p. 1008).

Preston Stovall argued that virtue ethics is an appropriate framework for engineering ethics courses because it fosters “a sense of pride and responsibility in young professionals” (Stovall, 2011, p. 109). Stovall emphasized that self-awareness helps a person to understand their own inclinations toward vice and virtue. Self-awareness necessitates that engineer consider how their actions impact social flourishing (Stovall, 2011, p. 123).

METHODOLOGY

The author’s research involves qualitative inquiry into how students in Myanmar navigate ethical decisions within their socio-cultural contexts. Preliminary data has been obtained from primary sources such as conversations with religious leaders, former university professors, and engineering students in Myanmar. Secondary sources include peer reviewed journal articles, religious literature, and sacred texts. The author has utilized, and will continue to utilize, an empirical method to analyze data obtained from such sources.

FINDINGS

Since the era of British colonialism, the influence of western modernism has progressively severed religion from broader education in Burma/Myanmar. Before colonialism, monasteries functioned as centers for education and Buddhist teachings were naturally incorporated into education. Mirroring global trends of modernism, however, technological universities in Burma/Myanmar tend to overemphasize “technical” subjects while neglecting “soft” subjects such as religion and ethics. Jon Schmidt poignantly summarized the nearly universal tendency for engineering education to be treated as a mere matter of technical knowledge: “The common perception—even among engineers—is that engineering is primarily a matter of technical problem-solving and

design by solitary individuals, and that the chief function of an engineer is to devise the most efficient means to achieve an end that is specified by someone else” (Schmidt, 2014, p. 993). Consequently, while engineering students may become proficient in delivering technically complex products, they are often unable to resolve social and ethical challenges that are inherent to the engineering profession. This phenomenon is not unique to students, however, and even senior engineers tend to narrowly focus on technical issues while remaining unaware—or unconcerned—of abstract social factors that are purportedly outside the scope of their profession. When social factors and ethical considerations are not adequately addressed, then oversimplified technical designs tend to yield negative, albeit foreseeable, outcomes that reverberate far into the future.

The author of this article suggests that engineers would benefit from participating in community-based education that prepares them for both the technical and ethical aspects of their profession. The author goes even further to suggest that, in contrast to western education systems that greatly devalue the influence of religion, engineering students would significantly benefit from exploring the relationship between religion and professional ethics. Afterall, to isolate religion from the public sphere is to utterly fail to understand society. With respect to the author’s ongoing research, some people may not appreciate the intertwined relationship between “hard” technical topics (i.e., topics that stereotypically involve equations and schematic diagrams) and “soft” topics such as religion and ethics. However, such “hard” and “soft” topics are interrelated constituents that compose larger social systems and should be considered in unison rather than compartmentalized into separate spheres. Indeed, sacred texts functionally define virtues and vices for their respective adherents and thereby directly impact morality and how people engage in ethical deliberation in everyday life. This is especially true of civil engineers who contribute their technical knowledge to provide clean water, sanitation, transportation infrastructure, and buildings that enable social interactions, public health, and commerce.

Virtue Ethics as the Framework of Emphasis. Ethics courses customarily introduce three ethical frameworks, including: 1) Utilitarianism is concerned with determining whether “benefits” exceed “costs”, and there is little concern for how agents actually go about achieving ends; 2) Deontology determines right and wrong based on whether agents fulfil their duties; 3) Virtue ethics emphasizes the character of agents and whether they fulfil their functions (actions) with excellence. Although these three frameworks differ significantly from each other, they find common ground in agreeing that didactic intellectual propositions (e.g., academic discussions that fail to impact a person’s decisions and behavior) are quite different in function from what occurs when agents intentionally engage in ethical deliberation in everyday life. In the following discussion, therefore, the author briefly introduces core tenets of virtue ethics and suggests several points of congruence between Theravada Buddhism and Christianity. Afterall, identifying points of congruence is essential for facilitating constructive interreligious dialogue, shared understanding, and reconciliation.

Aristotelian Virtue Ethics. By way of introduction, it is commonly assumed that engineering ethics courses will focus on moral permissibility and impermissibility of single actions. Perhaps some engineering students will hope that a course in ethics will help them to definitively answer such questions as “Is it ever acceptable to take surplus materials from a construction site?”; or “Can I allow workers to perform tasks that they are not trained or qualified for?”; or even something as trivial as “Is it okay to click the ‘I’m Not Driving’ notification on my phone even if I am actually driving a vehicle?”. Virtue ethics concludes that such questions are fundamentally flawed because they focus on moral permissibility of observable behaviors rather than getting to the heart

of who a person truly is. The fundamental task of virtue ethics, rather, is for people to consider their own habits of character and introspectively consider questions such as, “What kind of person ought I to be?” rather than focusing on legalistic questions of permissibility. Character is the core of virtue, and ethicist Alasdair MacIntyre defined virtues as, “dispositions which issue in the types of action which manifest human excellence” (MacIntyre, 1998, p. 52). Eric Silverman similarly defined virtue as, “an excellence of character constituted by a disposition to act and react well, in terms of internal motivations, emotions, and reasons, as well as external actions” (Silverman, 2019, p. Ch. 1). Thomas Aquinas emphasized that a virtue is an operative habit that “...makes the person who possesses it good and renders his activity good too” (Decosimo, 2014, p. 107). Borrowing from the various nuances of these definitions, the author suggests the following definition: virtues are internal dispositions and external character traits that equip a person to act with excellence amidst ethically ambiguous and/or complex circumstances.

The framework of virtue ethics is largely attributed to the Greek philosopher Aristotle and his treatise titled “Nicomachean Ethics”. Virtue ethics concerns itself with the excellency (Greek word *arête*) of people in fulfilling their function (Greek word *ergon*). According to Aristotle, a virtue is a character quality based on a person’s deeply held values that, when possessed, enables them to function with excellence. When not possessed, a lack of virtue prevents a person from functioning with excellence. According to Aristotle, excellence requires two things: 1) People know what human good is, and 2) people exercise virtues that guide the pursuit of good ends (Lovin, 2011, p. 188). Thus, virtue ethics focuses on what we should be rather than what we should do and emphasizes the development of dispositions that condition habitual, stable, and predictable behaviors. Aristotle also believed that virtues do not come naturally to anyone. Rather, they must be consciously pursued, intentionally practiced, and habitually exercised in order for a person to truly possess them. In plain language, virtues are habits that define our character (Lovin, 2011, p. 189).

In developing the framework of virtue ethics, Aristotle proposed that happiness (*eudaimonia*) is the end goal (*telos*) of performing a function (*ergon*) with excellence (*arête*). Aristotle concluded that virtue must be internalized and exercised in order for a person to attain happiness (Clair, 2016, p. 9). It is important to note that Aristotle concerned himself both with the individual and corporate exercise of virtues. Indeed, community is the training ground—the sphere where moral struggles occur—for the development of ethical agents. Therefore, virtues must be understood in terms of how they influence dispositions and actions at the individual, community, and societal levels.

Regarding a central theme of the ongoing research, a key concept of emphasis is that technical prowess alone does not ensure that engineers can transform abstract thoughts into sound judgments. Virtue ethics addresses this conundrum by extending far beyond mere memorization of rules (e.g., codes of ethics, building codes, etc.), equations, and technical knowledge. Rather, virtue ethics sustains good motivations, informs right actions (including the acquisition and proper application of technical knowledge), and guides engineers in achieving morally commendable ends. Given these merits, virtue ethics will serve as the framework of emphasis in research and planning for a future course in engineering ethics.

Points of congruence between Virtue Ethics and Theravada Buddhism. Virtue ethics, deontology, and utilitarianism are useful, although not fully adequate, frameworks for exploring eastern philosophies such as Theravada Buddhism. Indeed, Charles Goodman convincingly argued that Theravada Buddhism is best interpreted through the lens of rule-consequentialism rather than

virtue ethics (Goodman, 2009). The author acknowledges that no ethical framework fully aligns with either Buddhism or Christianity, but nevertheless concludes that Theravada Buddhism can be regarded as a variant of virtue ethics. In the following discussion the author briefly introduces several core teachings from Theravada Buddhism and considers how these teachings overlap with Aristotelian Virtue Ethics. Of course, ongoing research will yield more substantial findings and future discussion.

The pursuit of virtue is an important aspect of Buddhist life since it is believed that the goodness or badness of a person's volitional acts yield correspondingly good or bad outcomes. In Theravada Buddhism, however, different virtues and moral rules can be emphasized depending upon where a person is located along the path to nirvana (McFarlane, 2001, p. 181). With respect to which specific virtues are sought by an adherent of Buddhism, virtues are selected and prioritized based on the extent in which the virtues advance the general good of the individual person or promote higher goods such as social well-being and justice. In terms of impact, Buddhism teaches that a virtuous person will remain in a state of tranquility and calmness and will likewise earn a reputation for displaying moral integrity (Gnanarama, 1998, p. 172). At the end of his life, a virtuous person will face death without being anxious or confused. In the afterlife, too, he will enjoy a life of goodness.

Given the underlying premise that Theravada Buddhism can be regarded as a variant of virtue ethics, future research will investigate specific teachings of Theravada Buddhism and explore how certain Buddhist virtues help resolve ethical dilemmas that commonly emerge in the practice of civil engineering in Myanmar. For the purposes of this introductory article, however, the author presents only a few core teachings that align with virtue ethics.

Perhaps most significantly, the Pali and Sanskrit word *sīla* is commonly used in the teachings of Theravada Buddhism. In fact, *sīla* (virtues) are one of three essentials of discipline that comprise the Noble Eightfold Path. In a dissertation titled *The Inspiration for Altruistic Behavior in Theravāda Buddhist Practice*, Janet Gillis summarized three intertwined meanings of *sīla*. Gillis stated that these three meanings include: "(1) inner virtue, i.e., endowment with such qualities as kindness, contentment, simplicity, truthfulness, patience, etc.; (2) virtuous actions of body and speech which express those inner virtues outwardly; and (3) rules of conduct governing actions of body and speech designed to bring them into accord with the ethical ideals" (Gillis, 2008, p. 67). Elsewhere Gillis summarized that the aim of perfecting *sīla* is to consistently engage in right conduct: "In practicing the *sīla parami*, (perfection of virtue), the objective is to become firmly established in conduct that is blameless by controlling all actions" (Gillis, 2008, p. 122). *Sīla* does not apply exclusively to monks, however. Rather, it is applicable to the daily lives of all adherents to Buddhism and will therefore be explored in-depth in the author's research and development of a future engineering ethics course. Another virtue-oriented text of Theravada Buddhism is the *Dhammapada*, which is a title derived from a compound word that essentially means "path of virtue". The *Dhammapada* contains 26 chapters and 423 verses that in various ways teach important virtues of Theravada Buddhism. For example, *Dhammapada* teaching #217 gives a succinct overview of the value that Theravada Buddhism places on developing virtues: "He who possesses virtue and intelligence, who is just, speaks the truth, and does what is his own business, him the world will hold dear" (Muller, 2012, p. 37). These texts, among many others, will be explored in subsequent research.

Points of Congruence between Virtue Ethics and Christianity. Christianity shares several notable similarities with the framework of virtue ethics. For example, the book of Romans (6:1-

11) articulates how a Christian's old life has no power over them because of their new life in Jesus Christ. This new life in Jesus Christ involves "the Spirit's synergistic involvement in putting to death the habits and passions of the body and progressing toward the good" (Miller & Hauerwas, 2014, p. 130). Christians live on the basis of being in relationship with Jesus Christ, and the Apostle Paul taught that following Jesus Christ necessarily involves trading old identities (and act-based legalism, etc.) for a new life in Christ. In his letter to the church in Philippi, for example, Paul wrote that the goal (telos) of life is to share in the power of the resurrection and be raised from the dead. "I want to know Christ—yes, to know the power of his resurrection and participation in his sufferings, becoming like him in his death, and so, somehow, attaining to the resurrection from the dead" (Philippians 3:10-11). Paul sought an ever-increasing knowledge of Christ, and this knowledge altered the way in which he lived. Although Pauline theology goes far beyond the framework of virtue ethics, he would agree that the development of virtues is indeed an ancillary aspect of the Christian life.

A second similarity between Christianity and Aristotelian Virtue Ethics involves the corporate practice of virtues. Similar to how Aristotle believed that virtues ought to be practiced at both the individual and corporate levels, Christian community can be regarded as a corporate exercise of virtue ethics. For example, Paul exhorted Christians to "...conduct yourselves in a manner worthy of the gospel of Christ" (Philippians 1:27). Here the phrase "conduct yourselves" comes from translating the original Greek word *politeuomai*, which is primarily concerned with the formation of right community (*polis*) rather than focusing on the character of each individual person. In this passage Paul exhorted Christians to emulate Christlikeness as a community, and this exhortation aligns with Aristotle's proposition about the necessity of entire communities to corporately inculcate and exercise virtues.

DISCUSSION AND CONCLUSION

The overarching purpose of this research is to develop a contextually appropriate course in engineering ethics while also navigating complex political and socio-religious realities of a society that has a long history of ethnic/religious tensions and presently suffers under a brutal military junta. Such research and practical education is timely given that 1) ethics generally receives insufficient emphasis within engineering curricula; 2) the Washington Accord, of which Myanmar was a provisional signatory, identifies ethics as one of the 12 graduate attribute profiles, and accreditation of technological universities under a future civilian government will depend upon ethics being included in engineering curriculum; 3) technological universities in Myanmar have seldom incorporated ethics into their curricula, so there is limited local knowledge and practical experience to accomplish this objective; and 4) ethics courses have potential to foster healthy interreligious dialogue and reconciliation within culturally and religiously diverse societies. Therefore, the author continues to research virtue-oriented teachings from Theravada Buddhism, Greek philosophy, and Christianity with intent to develop a transformative course in engineering ethics. Adherents of other religions will be welcome to participate and contribute their perspectives as well.

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04 Challenges in Empowering Women for Greater Socio-Economic and Political Participation in Northern Nigeria

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ABSTRACT. *Women's financial empowerment is essential for growth, economic development and poverty reduction. Despite these, women in northern Nigeria have been neglected from socio-economic activities since the pre-colonial era. This is a result of a lack of adequate education, lack of finances and cultural barriers, thereby preventing women from the developmental objectives she desires. Women have been continually marginalized from many spheres of life due to lack of education, financial empowerment, and cultural norms. This is seen through the visible disparity in socio-economic and political status in the country. Although some progress has been recorded in the last decade on efforts to address the incessant challenges of women in socio-economic development in Nigeria, more is still left to be desired in the fight for women empowerment and inclusion in key decision-making processes in northern Nigeria. This paper intends to examine the challenges associated with women empowerment and socio-economic and political development. The paper adopted the economic modernity theory, classical development perspective which holds that economic development is central to increase women positions of social power. Greater access to educational and economic resources increases women professional development makes women eligible for power positions which enhance growth and development in any nation. The content analysis methods where relevant literatures addressing women empowerment and socio-economic development in northern Nigeria will be utilized. Tackling women empowerment through literacy, educating them with skills, abolishing cultural norms and barriers hinged on religious considerations. This paper recommends literacy improvement, empowerment and skills acquisition power to boost women economic power, provide basic quality education, encourage political participation of women and abolish cultural norms and barriers hinged on culture and religious considerations which have incapacitated the ability of Northern women to effectively and freely participate in local and national affairs.*

Keywords: Women, Empowerment, Socio-Economic, Political Participation, Development, Northern Nigeria.

INTRODUCTION

Globally, women are significant contributors in the development of any country. However, the challenges of women exclusion in social and economic activities and low participation in politics and decision making have continued to create attention worldwide. Though men and women are biologically and physiologically different, they both attain the same educational qualifications, socio-economic status and occupation of women have varied challenges constantly (Alexander and Welzel, 2021). These unequal access to economic power has affected different facet of women lives. Despite the fact that women are the bedrock of every society, they have been marginalized, and oppressed (Bukar, 2020). The insecure image of this group has remained biased, unequally treated, grossly understudied, and little attention given to the numerous integral functions the Nigerian women has to contribute to the society.

The advent of the 20th century posed the most serious influence and challenges to the rights and privileges of Nigerian women. Historically, Nigerian economy began to blossom towards cash crops production for exportation, the European enterprises and the Nigerian men dominated the distribution of such crops like palm oil, cocoa, rubber, groundnut, cotton, etc. This relegated women to the background to the production of only subsistence crops, giving way to the commercialization of their lands favored by only those with money from the sale of cash crops, who could afford to acquire them. While the system of western education the colonial masters brought favored the boy child over the girl child. From the onset women in Nigeria rarely participated in developmental issues and economic development as these decisions were designed for male (Bukar, 2020). In recent times Women's economic empowerment is essential for growth, economic development and poverty reduction not only because of the income it generates, but also because it helps to break the violent series of poverty. Today, the most potent tool of change for contemporary women in Nigeria is the formal system of education which has enabled many elite women to emerge educated, intelligent, confident, and proactive on the socioeconomic stage. They are in many leading occupations within the country and overseas with the ability to question and challenge the patriarchic nature of the Nigerian system in aspects of culture, socio-economic, politics, and many other ways. Women are unequally represented in some aspects of public life. For instance, in Nigeria, obnoxious social norms, political exclusion and economic disparity dictate the presence and voice of women in public life. According to Alexander and Welzel, (2021), there has been a gross gender gap between men and women, especially in political representation, economic management and leadership. Against this background, this paper, critically examine the challenges in empowering women for greater socio-economic and political participation in northern Nigeria as even the international women day marked its theme with breaking the bias in 2022.

THEORETICAL FRAMEWORK

Economic modernity, the classical development perspectives, focusing on economic development, classical modernization perspectives consider increase in democracy and human choice as a direct outcome of economic development (Lipset 1959, Rostow 1960, Deutsch 1964, Bell 1999, Inkeles & Smith 1974). In relation to gender equality, this approach holds that economic development is central to increasing the pool of women eligible for position of social power. There is increased economic development that associates with a more broad-based distribution of educational and occupational resources. Greater access to educational and occupational resources increases women chances of professional development, creating a larger pool of women eligible for power positions such as political office. Higher levels of economic development bring more social services to societies. Through their alleviation of the cost in labour and time of everyday responsibilities associated with care giving (child-rearing, domestic work), increases in these services free up time for social pursuits in women lives. Several studies confirm that developmental measures such as countries level of non-agricultural development, per-capital gross domestic product, women in the workforce and women college graduates positively influence the percentage of women in their parliament (Reynolds, 1999). According to (Alexander and Welzel, 2021), Women are still struggling every moment and their rights deprived there is need to put an end to unjust and unfair treatment women face in every facet of life. In northern Nigeria, women are now currently motivated, inspired, and encouraged to own advocacy institutions and to embark on the appeal for the inclusion of more women in the socio-economic and political activities in order to boost development in Nigeria and reduce the challenges faced in the society by the women.

METHODOLOGY

The content analysis methods are employed in the study on challenges in empowering women for greater economic and political participation, where relevant literatures addressing women empowerment and socio-economic development in northern Nigeria were utilized. The socio-economic development achievements of women in Nigeria will be considered, the paper identified the various socio-economic activities, challenges, and prospects of the women in Nigeria., using secondary data such as journals, books, the internet, etc. Furthermore, the paper underscores that the lack of women inclusion had posed challenges in socio-economic pathways to enhance development in Nigeria. It explores the economic modernity of the classical development perspective in socio-economic involvement across boards to enhance growth in the country. The approach holds that economic development is central to increasing women increasing social power and economic development through greater access to educational and occupational positions and women inclusion in socio-economic development policies and decision-making processes and skills will enable more women achieve personal growth and greater growth in the society.

SOCIO-ECONOMIC ACTIVITIES OF WOMEN

In a survey conducted by (NOIPolls, 2019), Nigerian women face top three socio-economic issues were lack of financial empowerment (42%), poverty (35%) and access to quality education (33%). Analysis by geo-political zone indicates that women residing in the South-West zone accounted for the largest proportion of Nigerians, where lack of financial empowerment affects women. This can be largely influenced by the area dominated by these women, economic development, commerce and economic hub most of the women (42%) from the North-East believe poverty as the main challenge. A larger share of women from the North-West zone sees lack of access to quality education as one of the toughest issue women in the region face. It is notable that women in northern Nigeria attribute challenges that affect socio-economic development emanating from access to quality education and poverty as the major causes. By Analytical survey NOIPolls (2019), lack of empowerment (42%), poverty (35%) and gender discrimination in employment (17%) are the top economic challenges faced by women in Nigerian. The survey explored the opinion of Nigerian women on socio-economic issues they face as well as possible suggestions on how to mitigate these challenges.

Socio-Economic Challenges

Despite fierce resistance of various marginalization processes, starting from the British colonial era to forestall and include women in socio-economic engagements. It suffered various challenges. From the colonial rule, the women believed that their socio-economic roles were declining as their taxes increased. Bukar, (2020), they debated that they should not be required to pay taxes different from men if they were not granted representation in the local government authority. As a result of this, four women got representative seats at the local government authority and the taxation of women stopped. There are various factors that have negative effects on the livelihood of individuals' socio-economic activities. These include but not limited to, lack of education, cultural norms, financial empowerment, etc. As socio-economic activities are known to affect and shape humanity, key challenges affect the existence and development achievements of the women in northern Nigeria. Other factors include:

Lack of Education: Education is the process of acquiring skills, knowledge, beliefs, habits, and values through training, teaching, training, discussion, and directed research (Bukar, 2020). This is usually done in formal and informal settings under the guidance of educators. It is largely a formative impact on how one thinks, acts, or feels. In 1948, the Universal Declaration on Human Rights recognized and adopted education as a basic human right. But all through history, this has remained unimplemented as the women in Nigeria refused this fundamental human right and have

faced various obstacles to obtaining a certain level of formal education. Educating girls and women is significant to economic development. Research showed that educating girls is one of the most cost-effective ways of spurring development. Female education always creates powerful poverty-reducing strategies. It can be positively correlated with increased economic productivity, more strong labor markets, higher levels of earning, and improved societal health and well-being (Khan, 2014). Albert-Makyur, (2020), Education bestows on the women a disposition of acceptance and inclusion for the competences and skills they have, and the ability to nurture ideas and to add value to the society. The National Policy on Education states that access to education is a right for all Nigerian children regardless of gender, religion, and disability to have equal access to education, (National Policy on Education, 2004). This is far-fetched as many northern Nigerian girls and women remain out of school in the 21st century. This has grossly affected the desired outcome in the society.

Financial Empowerment: Empowerment itself is the process of increasing the capacity of individuals or groups to make choices and to transform those choices into desired actions. Financial empowerment, therefore, is the transfer of personal money power (financial independence) to an individual. It is a process of moving from financial instability to a position of financial stability through investment (Duncan & Harris, 2018). Financial empowerment is important to every individual, men, and women alike. A nation that has its population financially empowered is endowed as its citizens feel happy, and can exercise confidence, satisfaction, peace, and joy in all that they do, thus could be productive and live fulfilled lives. Studies show that citizens that are empowered with finances have more positive experiences even within the range of low-income earners. This translates into growth in the nation. The women empowerment is an ongoing socio-economic process that involves empowering Nigerian women as a mechanism to reduce poverty in Nigeria. This means the development of women in socio-economic and political power. It also reduces the over-dependency and vulnerability of women in all aspects of life. It is argued that the major rate of growth in Nigeria is because of the little socio-economic, educational, health, political, and legal empowerment of women in Nigeria.

Cultural Norms

These are things that bind people to move in a similar direction. The term 'culture' refers to attitudes and patterns of behavior in each group. 'Norm' refers to attitudes and behaviors that are approved as typical, normal, or average within a certain group. Every nation has cultural norms that influence every facet of the citizen's lives, including their attitudes, how they behave, what they value, even though most often unaware that they are been influenced at all. Traditionally, in northern Nigeria, the duties of women are revolved around the domestic care of the entire family and child-rearing, with roles clearly and rigidly defined, they automatically assumed the positions of washing, cooking, farming, etc. Even when they were married, they saw themselves as objects to be seen only and not to be heard. This scenario has created male supremacy and dominance culture with little attention or consideration given to the feelings and thoughts of women in many spheres of existence. In northern Nigeria spousal consent must be sort in any issues relating to health and medical needs of the woman who is faced with such ailment. However, women are expected to conform to the dominance of men and subjection, making them incapable of making sound decisions and unable to express themselves or contest for public offices.

CHALLENGES TO WOMEN POLITICAL PARTICIPATION

Political parties are essential vehicles that could enable women's participation in the political system. The obvious obstacles are traditional and cultural barriers that are entrenched and social

norms and attitudes against women as leaders and decision makers (Fernanda, 2019). It is important to highlight the benefits of having women in decision making and to have local role models to help build local capacity. To engender political parties, it is useful to have mandatory quotas such as 30% minimum women in leadership structures and having women's wings within political parties. Another obstacle faced by women is the lack of access to information and communication technologies (ICT) which also been used to attack women. Positively, ICT can be used to raise awareness of women's political activism and to organize campaigns for advocacy. The obstacles to the political participation of northern women are lack of public/social support and political party support, entrenched traditional views, lack of confidence, lack of financial means, lack of capacity building opportunities, lack of access to technology, gender discrimination, division according to ethnic lines, violence, and intimidation (Alexander, 2021). The challenges faced by women to participate in politics are enormous and when not tackled appropriately leads to under development in any nation.

CONCLUSIONS

The Challenges in Empowering Women for Greater Socio-Economic and Political Participation in Northern Nigeria have pre-historical overwhelming evidence from the onset in this paper, despite the fact women are a productive and formidable force for all nations to reckon with and a store of incredibly human resources required for every society's development. Their huge contributions and value-adding mechanism cannot be underestimated in households and national socio-economic achievements. The present role of women in national development is accompanied by various challenges, lack of quality education, economic power and cultural norms To curb these various challenges and ensure the best performance in socio-economic development, great attention should be made for holistic empowerment and development of women

RECOMMENDATIONS

Globally women are key contributors in the development of any country, despite these they face varied challenges, the paper therefore recommends:

1. There is need for the establishment of vocational training programmes for women to enhance self-reliance in northern Nigeria.
2. Improving the educational empowerment of women and girls through skill acquisition and training on women empowerment and also providing quality primary, secondary and tertiary education for females in northern Nigeria.
3. Creating programs to improve women participation in politics, inclusive governance and decision making. Political programs and parties should involve women in politics through vigorous campaigns of enlightenment and bring out procedures on incorporating them for elective positions both at local and national levels. Northern Women need to support each other by having strong caucuses in Nigeria.
4. The Nigeria nation needs to remove or abolish the responsibility of institutional, artificial, and cultural norms/barriers hinged on culture and religious considerations which have incapacitated the ability of Nigerian women to effectively and freely participate in local and national affairs.

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05 Drawing on Fear and Stereotypes to Win Hearts and Minds: The Development of Anti-Muslim Attitudes in Election Campaigns in Poland

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ABSTRACT

Drawing on fear and stereotypes, the right-wing Law and Justice party (PiS) made use of the developed religious and cultural attitudes in election campaigns in Poland to win and sustain public support. Applying the qualitative document analysis of texts distributed by TVP from 2015 to 2019, the paper aims to explain how the state media fueled the anti-Muslim and anti-Islam sentiment to increase PiS's support, help it win votes during elections, and maintain high support, ensuring re-election. This conjecture rests on the assumption that a quasi-militant democracy allowed the state media to build PiS's image as the protector of democracy who safeguarded Poland from the external threat. It was embedded in the sense of fear and need for comprehensive protection coming from a strong political party whose politicians knew how to protect democracy and Poles.

Keywords: Anti-Muslim Sentiment, Poland, Religion and Militant Democracy, Election Campaign, Islam

INTRODUCTION

Problem Statement

The 2015 influx of refugees from the Middle East and North Africa to Europe and its media image in the form of a storm on the borders of the European Union (EU) became a source of concern for Europeans. In European societies, a conflict between two different visions of the social order, based on competing value systems, broke out immediately. A closed and xenophobic society clashed with an open and tolerant society. The former perceived Muslims as "the others" who were ethnically, culturally, and religiously different from them (Pasamonik, 2017).

In 2015, journalists began generating refugee-related fear and anxiety. In Poland, nativist attitudes, i.e., willingness to defend a native culture against the influence of foreign cultures, and counter-acculturative attitudes, i.e., expressions of open hostility against people treated as a cultural threat, intensified. It coincided with the parliamentary election campaign, and thus it was clear that the political party that successfully managed to control Poles' emotions would receive electoral support.

The right-wing Law and Justice (Prawo i Sprawiedliwość, PiS) was a party that skillfully made use of the developed religious and cultural attitudes to win the 2015 parliamentary elections. Then, as the ruling party, it refused to accept the refugees allocated through the EU quota system and banned refugees from crossing Polish borders. Thereby, it maintained public support (Narkowicz, 2018). According to the widely shared thesis, the party managed to win the hearts and minds of Poles by drawing their claims to rule on the existing, created and fueled fear and stereotypes (Goździak & Márton, 2018; Krzyżanowski, 2018). However, there is a lack of knowledge about the types of arguments used to form legitimacy claims. Getting to the bottom of

them and understanding the mechanisms of using these arguments efficiently are essential to comprehend how anti-democratic actors gain and maintain public support.

Research Questions

Embedded in the problem statement, the study addresses the following research questions:

1. What arguments based on the anti-Muslim and anti-Islam sentiment did the state media put forward to generate fear against refugees?
2. How did the state media combine fear with a militant democracy?

Research Purpose

The paper aims to explain how the state media fueled the anti-Muslim and anti-Islam sentiment to increase PiS's support, help it win votes during elections, and maintain high support, ensuring re-election. This conjecture draws on the assumption that a quasi-militant democracy allowed the state media to build PiS's image as the protectors of democracy who safeguarded Poland from the external threat considered "the enemy of democracy."

LITERATURE REVIEW

In the 1930s and 1940s, Karl Loewenstein lamented the threats to democracy resulting from the unlimited activity of fascists on the political scene. According to the researcher, the Weimar Republic became unable to defend itself against the attack of the Nazi party and vulnerable to subversive movements and parties due to its democratic fundamentalism. The unhampered political participation of political entities that wanted to undermine or overthrow democracy allowed these goals to be achieved. These observations motivated the famous call for militancy. Loewenstein argued that "democracy must become militant" to preclude its transformation into autocracy that could result from the free exercise of democratic rights and freedoms (Loewenstein, 1937a, p. 423). Militant democracy is the use of anti-democratic legislative measures against a subversive individual (e.g., politicians) and collective (e.g., political parties, social movements) political subjects and their propaganda. Those measures take the form of the limitations of civil liberties, such as freedom of organization in and registration of political parties, associations, assemblies, speech, the press, universal suffrage, and religion. They are implemented to protect democracy against enemies (Loewenstein, 1937b).

In the 21st century, the political consequences of the 2008 Great Financial Crisis, the 2015 refugee crisis, and a public health emergency caused by the global coronavirus pandemic inspired a rebirth of studies on militant democracy (Hailbronner, 2021). As a result of lower living standards and the escalation of the threat of even greater impoverishment, people were more likely to support populists (Arato & Cohen, 2021). The latter promised economic and social assistance and protection against immigrants, whose presence was associated with increasing the number of people between whom limited public goods such as work or allowances would be distributed (Krzyżanowski et al., 2021). Liberal democracies once again proved vulnerable to internal and external threats (Rezmer-Płotka, 2020). The first was embodied by anti-democratic and often populist internal actors who entered governments. The latter was foreign forces responsible for electoral meddling and other forms of hybrid interference supporting anti-democratic actors or causing confusion and anxiety (Rak & Bäcker, 2022).

Researchers introduced a category of neo-militant democracy to differentiate between a Loewensteinian, historical and contemporary rule (Rak & Bäcker, 2022). Nonetheless, the idea of neo-militant democracy is often abused. Rulers refer to democratic values and institutions to justify

anti-democratic political decisions and curb the sovereignty of political nations (Steuer, 2021) and thereby fall into the pattern of quasi-militant democracy.

In sum, a neo-militant democracy is when rulers safeguard democratic values, institutions, and a political nation from any threat. Restrictions on personal and political rights serve rulers to protect democracy from its enemies. In turn, a quasi-militant democracy is when a neo-militant democracy rule is abused. Despite a resemblance between neo- and quasi-militant democracy, the latter does not aim to prevent the sovereignty of political nations from being undermined by enemies of democracy. Instead, it enables rulers to achieve their particularistic interests, such as gaining fear-driven support for autocratization.

METHODOLOGY

The research uses the qualitative document analysis of texts distributed by TVP from January 1, 2015, to October 13, 2019. It was a crucial time in terms of gaining public support based on the anti-Islam and anti-Muslim sentiment. In 2015, during the ongoing mediatization of the refugee crisis, PiS won an absolute majority in the Sejm and started autocratization. Moreover, after the parliamentary election, a media law gave the government total control over public broadcasting. Due to extensive coverage, the state television and its web portal allowed PiS to reach a broad audience and shape public awareness. In 2019, PiS retained its majority in the Sejm. However, during this election campaign, appeals to the influx of refugees gave way to hate speech against the LGBTQI+ community.

The iterative process of source analysis consisted of skimming, detailed examination, and interpretation embedded in the theoretical framework of quasi- and neo-militant democracy. It combined the techniques of content and thematic analysis of news published on the TVP Info web portal, the most opinion-forming internet-based state media (Bowen, 2009). The audio and written content was considered a vehicle for arguments. The analysis started with identifying text passages including literal references to refugees, migrants, immigrants, Muslims, and Islam. Then, the pieces of data were initially segregated into the possible groups of arguments, i.e., political, social, economic, cultural, and religious. Then, thematic analysis was employed to define arguments within each group. The text passages were reviewed repeatedly, and this stage included coding and category formulating in reference to data qualities (Bowen, 2009). The data-driven coding rested on recognizing the pictures of refugees. The data was mutually juxtaposed to organize ideas behind quasi- and neo-militant democracy constructions. Then, clustering concepts were separated and analyzed in terms of consistent themes and patterns to determine representative arguments for each group (Bowen, 2009).

FINDINGS

The Anti-Muslim and Anti-Islam Sentiment and Fear

The news based on the anti-Muslim and anti-Islam sentiment depicted refugees in Poland and other EU states. Immigrants were associated with Islam, and the latter was linked with violence, war, killing, and terrorism, which was stereotype-driven. Even if the arriving refugees might not have been terrorists initially, they could quickly become radicalized (e.g., “Islamic extremists can recruit young refugees (...) particularly exposed to the influence of jihadist groups” (TVP, 2015, September 22). Moreover, the state media journalists noted that refugees included offenders (e.g., “Of course, with such an influx of people there is crime and terrorism” (TVP, 2016, October

16)). As such, refugees endangered public security. In turn, the threat of terror with political goals menaced the sovereignty of the political nation.

Refugees were considered intolerant and unable to assimilate. Religious and cultural differences were translated into the source of potential threat to Poles. The differences were so significant, and the dislike of Christians by Muslims was so great that peaceful coexistence was recognized as impossible (e.g., “Syrian Islamists cut off the fingertips of a 12-year-old and then crucified him. The brutal murder took place in a village near Aleppo. The boy was the son of a Christian spiritual leader who initiated the construction of nine churches in Syria” (TVP, 2015, October 7). The sense of danger stemming from cultural and religious differences was escalated by statements that hate actions were directed not only against Christians but against all humankind (e.g., “[T]he barbarity applied to Christians resembles the events of a thousand years ago, when such actions were the order of the day. The activist emphasized that Nazism pales in the face of the actions of jihadists who (...) have lost any respect for other people” (TVP, 2015, October 7).

Journalists exposed that refugees force inhabitants of host countries to convert to Islam (e.g., “Muslim extremist criminals serving time in British prisons are terrorizing the rest of the inmates (...). They take tribute from them and force them to convert to Islam” (TVP, 2015, November 1)). They published calls to ensure that European and Polish culture survive (e.g., “Europe must understand that if it is to preserve its identity, it has to make certain demands on immigrant communities. It is not a matter of political correctness but a condition of cultural survival. Europe must defend its roots. It must be told people who enjoy European rights (...) adapt to European models. Otherwise, goodbye!” (TVP, 2015, January 9). It was an image of the Polish national identity and culture under threat.

Relatively little attention was paid to economic issues. The influx of migrants was related to the necessity to provide for them. Journalists emphasized that Poles could not be charged with the refugees’ costs of living (e.g., “EU countries should first of all financially help the countries to which the refugees have ended up” (TVP, 2015, October 16)). Accordingly, immigrants put the economic security of Poles at risk.

Fear and Militant Democracy

Militant democracy assumes that individual and collective entities’ personal and political rights can be restricted if they endanger democracy. Journalists presented refugees as actual or prospective extremists, terrorists, and criminals that threatened public security and the sovereignty of the Polish political nation. Additionally, refugees were believed to jeopardize Polish national identity, culture, and economic security. By drawing upon those fears and stereotypes, journalists determined divisions between the enemies of democracy and Poles. The former did not deserve help, whereas the latter required protection, and PiS skillfully entered the political role of the defender of democracy to address this need.

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

Summary

The crisis-driven discourse was dominated by social, cultural, and religious arguments based on the anti-Muslim and anti-Islam sentiment. Islam was associated with violence to generate fear from war, killing, crimes, and terrorism. It was presented as anti-democratic and thus inconsistent with democratic freedoms. Journalists shared a belief that Muslims would harm Poland culturally and underlined the cultural differences that would make assimilation of Muslims in Catholic

Poland impossible. The coexistence of Islam and Christianity was claimed to negatively impact the Polish national identity, whose part is Christianity. Economic issues rarely appeared, only in the context of protecting Poles against the costs of providing for refugees.

Conclusion

The use of quasi-militant democracy was evident since the news aimed to mobilize support for the anti-democratic party and autocratization. Journalists stimulated the sense of fear and need for comprehensive protection coming from a strong political party whose politicians were aware of how to protect democracy and Poles. Refugees represented the hostile world and tried to destroy “our good world,” including its cultural and historical foundations. PiS representatives, supported by partisan media, efficiently managed social emotions against external enemies. Thereby, the party won elections and maintained public support based on the anti-Muslim and anti-Islam sentiment in the period under analysis.

Recommendations

During the coronavirus pandemic, Poland faced the challenge of another great refugee crisis, this time caused by the Russian aggression on Ukraine on February 24, 2022. The beginning of the war caused mass immigration of Ukrainians seeking refuge in Poland. The two nations belong to one culture, which excludes most of the arguments that appeared in the state discourse after 2015. Nonetheless, it is difficult to predict how various political forces can use war, and the resulting migrations to trigger specific political reactions of citizens and denizens (e.g., voting in elections for given candidates, initiating political contestation), to enter a parliament, or shape the political system. Importantly, the instrumental use of “the others” in the state discourse during the election campaign and later on highlighted the research need to monitor legitimacy claims

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06 Communication, Disinformation, Internet and Development

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INTRODUCTION

This work seeks to relate to problematic aspects of today's society such as citizen concerns about global warming, the growth of deforestation, the increase in world population, fuel consumption, diseases and viruses, the climate crisis, in the middle of a culture of hyper consumption, the catastrophe of public health and the aspiration of a new communicational order that mitigates the differences between the different actors and the development of a public Internet.

On the other hand, it is the idea to initially raise some relationships between social uncertainty, environmental and disaster communication, and climate urgency in the midst of the irruption of information and communication technologies.

The Internet and these emerging technologies are undermining the indispensable resources of reliable information, insightful analysis, rational debate, and fairness and diversity of representation. The COVID-19 crisis has demonstrated the relevance of the so-called public service media. Communication is a right and also a service. Audiences have often turned to the public service media for trusted sources of objective and unbiased, high-quality educational materials for homeschooling and entertainment.

The challenges raised illustrate the extent, complexity and attention that governments and citizens must pay to a crisis of many years without a solution. Probably this agenda loaded with challenges constituted by the communication-technology-climate change triad will accompany humanity in the next fifty years.

Amid climate and biodiversity crises, the way we meet and communicate, the natural world we know is changing. Human creativity, increased technological capacity, accessibility and connectivity have enabled a proliferation of content, platforms and consumption of digital visual media. Citizens seek to be informed, information flows and is excessive and there is also news that is not true. The so-called false news (fake news) has been present throughout humanity; only now social networks accelerate their spread.

On the other hand, we are witnessing restless and diverse citizens, some expressing conformism and disinterest in the goods that democracy and its crises are bringing us, and others that are more active, fragmented, that demand more active and personalized public policies in various fields (Quiroga, 2021). On the one hand, governments, regardless of their size, seek to strengthen these processes by promoting good environmental governance in the face of the growing demand from citizens to participate in decision-making that affects their environment, and on the other hand, publicity and The transparency of government acts constitutes a fundamental pillar in democratic institutions, whose institutional quality rises to the extent that citizens can receive complete, truthful, adequate and timely information.

Good environmental governance must enable a communion between strategic environmental agencies, government management, public communication and citizen participation. Governments must seek to strengthen their communication processes and interaction mechanisms, given the growing demand of citizens for information and participation (Quiroga, 2021).

In terms of information, as expressed in "The Public Service Media and Public Service Internet Manifesto", an enormous contribution to global communication edited by Fuchs and Unterberger (2021), we need to have a public broadcasting service financed with public resources, it is In other

words, it is about a good, a service that is independent of the government and accessible to all, that provides truthful and reliable information, that expresses the multiplicity of voices and that is a support for the analysis of issues that are of common interest.

1. Climate, Climate Crisis and Covid

Biologists from the University of Hawaii and the Muséum National d'Histoire Naturelle in Paris have detected that the Earth is experiencing the Sixth Mass Extinction, taking the disappearance of invertebrates as a preliminary step. The scientific statements are supported by the research data that was published in the scientific journal *Biological Reviews*, where it is also reported that this extinction is due entirely to human action (Cowie, Bouchet, and Fontaine, 2022).

In this sense, Robert Cowie, the main researcher of the report, expressed that "species extinction rates have increased dramatically and the decline in abundance of many populations of animals and plants is well documented, but some deny that these phenomena amount to a mass extinction" (Cowie, Bouchet, and Fontaine, 2022, p. 3). This data provided by scientists "is based on a biased view of the crisis that focuses on mammals and birds and ignores invertebrates, which of course constitute the vast majority of biodiversity" (Cowie 2022, p.4).

With these statements, it becomes easier to assume and perceive an interrelation between the climate, the climate crisis and Covid. Climate change would have influenced the emergence of SARS-CoV-2 and its passage from animals to humans (Beyer, Manica and Mora, 2021). According to this work, global warming and the increase in greenhouse gases could have caused barely perceptible changes in the vegetation of the Chinese province of Yunnan over the last century. These incipient transformations in nature could have allowed bats to extend the borders of their traditional habitats and live in new territories. Their closeness to humans could be associated with a higher number of coronaviruses. Bat bites, their saliva on partially eaten fruits, and hunting bats in China for food are all potential ways to get infections.

The world and the states, with dissimilar degrees, are proposing, with increasing emphasis, care for the environment, the protection of animals in their habitats, and the reduction of greenhouse gas emissions. A collateral effect of the lack of action on these issues could increase existing diseases or generate new ones, a situation that would cause the health systems of different countries to be significantly collapsed.

2. Warming and Deforestation

The last decade was the warmest on record. In Argentina, the hottest week of the year was recorded between January 10 and January 16, 2022. According to García Marín, María Eulalia. (2016) deforestation is a pressing issue and is among the ten major environmental problems that the planet has at this time and is characterized by the decrease in forest areas throughout the world that are lost for other uses. These forested lands or the result of massive fires are generally used for agricultural and livestock production and for real estate speculation.

3. World Population

Overpopulation is one of the main causes of most of the world's problems that coexist with food shortages, lack of drinking water or energy shortages. The number of inhabitants is increasing in all countries. Three countries make up half of the world's population: China, India and Japan.

4. Fossil Fuel Consumption

The world faces two energy problems: most energy production still produces greenhouse gas emissions, and hundreds of millions lack access to energy altogether.

There is a link between access to energy and greenhouse gas emissions. The world has another global energy problem as hundreds of millions of people completely lack access to sufficient energy, with dire consequences for life and the environment. The invigorating development is

necessary in having renewable energies, friendly to the environment and this is contradictory with the data that the consumption of fossil fuel, which has tended to increase significantly in the last two decades.

5. Digital Technologies

Digital technologies are also contributing to environmental degradation, in a context of climate emergency and pandemic. Along with the appearance of new emerging technologies, digital poverty is growing, characterized by large millions of people, who cannot access the goods of digitalization in an unequal world.

In these times it is necessary to adopt appropriate environmental management methods in response to the drastic changes in the production systems of the industries; of the commercialization channels for the products and in the distribution networks of the services (Peñaloza Acosta, Arévalo Cohén and Daza Suárez, 2009).

First, as a rapidly expanding set of infrastructure and devices that consume scarce resources, use energy and generate waste. Second, as the main driver. Most phone emissions are generated in production. Greenhouse gas emissions from a smartphone have these numbers: 80% production, 16% customer use, 3% transportation, 1% recycling

Figure N°1 (Gas Emissions from the Iphone 8,64B – Greenpeace)

Greenhouse Gas Emissions for iPhone 8—64GB model



Environmental Report | iPhone 8 | September 2017

In addition, the key moments in the life cycle of a smartphone: material, production and assembly, transportation of the finished product, energy consumed in use and data storage, accelerated replacement and availability cycles, and increased volumes of waste from both devices such as packaging.

6. Internet Traffic

Increased many activities es digital was motivated by the lockdowns and restrictions caused by the coronavirus pandemic. Internet traffic grew with the practice of teleworking, education in digital media, streaming, video calls and online purchases.

In our daily lives, not many things may happen in a minute. Nothing can happen in a minute, but when you measure the depth of Internet activity that happens all at once, it can be extraordinary. Currently, there are about five billion Internet users around the world. This annual infographic from Domo shows how much activity occurs in a given minute and how much data users generate.

Figure N° 2 One minute of Internet – Dome



At the heart of the world's digital activity are the everyday services and applications that have become staples of our lives. Collectively, these produce unimaginable amounts of user activity and associated data.

These are just some of the key figures of what happens in a minute:

- Amazon customers spend \$283 billion dollars
- 12 million people send an iMessage
- 6 million people buy online
- YouTube users stream 694,000 videos
- Facebook Live receives 44 million visits
- Instagram users share 65,000 photos
- Tiktok users watch 167 million videos

As these facts show, big tech companies and social media have a huge influence on our lives.

7. Metaverse, Artificial Intelligence and Blockchain

Faced with these urgencies and key issues of the societies of the present that will inscribe the future as human beings, as academics and global citizens we should pay attention to three things: the Metaverse, artificial intelligence and the Blockchain.

Technological leaders, led by Mark Zuckerberg, seek to create a parallel and virtual world, where we can be who we really want to be, without physical barriers to try any kind of experience. The metaverse will propose to be an extension of our own lives, but on the Internet. The virtual will have a presence, it will no longer be only auditory and visual.

These advances and developments come from the nineties' experiments with virtual worlds and the use of three-dimensional environments to improve skills and learning. John McCarthy offers the following definition in his 2004 article: "It is the science and engineering of making intelligent machines, especially intelligent computer programs. It is related to the similar task of using computers to understand human intelligence, but AI does not have to be limited to methods that are biologically observable" (McCarthy 2004, p. 6). The blockchain is a database, a chain of blocks that stores information in digital format.

8. Carbon Emission of the Equivalents of a Bitcoin Transaction

According to Digiconomist's Bitcoin Energy Consumption Index, a single Bitcoin transaction can consume up to 1,752.79 kilowatt hours (KWh) of electrical energy on average to complete. This is equal to the amount of energy consumed by 1.2 million VISA transactions. The article "Bitcoin less green than ever before (2022) highlights that the average carbon intensity of electricity consumed by the Bitcoin network may have increased from 478.27 gCO₂/kWh on average in 2020 to 557.76 gCO₂/kWh in August 2021. This would mean an increase in the carbon intensity of mining by 17%.

According to Digiconomist's Bitcoin Energy Consumption Index, a single Bitcoin transaction can consume up to 1,752.79 kilowatt hours (KWh) of electrical energy on average to complete. The report highlights that this is equal to the amount of energy consumed by 1.2 million VISA transactions. Bitcoin platforms are currently located in countries where the main source of electricity generation is the burning of fossil fuels.

9. Hyper-consumption

Hyper-consumption has been built into a hegemonic parameter of modern societies and is the modern and western representation of happiness as it has been built in the consumer society (Lipovetsky, 2006). Faced with an uncertain and threatening future (precariousness, unemployment, fragility of human bonds), the society of hyper-consumption offers unbeatable goods: momentary moments of tranquility and happiness. Lipovetsky (2006) speaks of "paradoxical happiness" to the idea that the society of hyper-consumption permanently highlights images of happiness, of well-being as opposed to the chaotic, stressful and sad reality of our society.

"Hyper-consumption" (Lipovetsky, 2006), still called "consumerism" (Bauman, 2007), "coordinates (...) social integration, social stratification and the formation of the human individual" (Bauman, 2007, p47). Scolari (2020) points out that the liquid metaphor, which was so successful after the publication of Sigmund Baumann's ideas, liquid modernity, is no longer the best when it comes to describing contemporary social life and culture and proposes the idea of a gaseous society generated by the multiplication of the media, the quantity of texts and textual formats in circulation. The competition for attention, among other factors, contributed to the birth of a diversity of short textual pieces that Scolari (2020) calls snack culture: clips, tweets, memes, trailers, webisodes, teasers, sneak peaks, information capsules, tik tok, that also contribute to the exacerbation of a culture of consumption.

Precisely, the consumption of liquid modernity managed to displace the articulating role that employment fulfilled in society as producers of solid modernity (Bauman, 2007). We use the term employment, because in underdeveloped societies, employment is scarce and the work to be done is immense.

Hyper-consumption promotes the purchase of more goods than the strictly basic and necessary, in subjects who live (or suffer) a culture saturated with advertising that has almost perpetual persuasions, in which there is full availability for online purchases, credit is instant and compulsive buying is encouraged. Often, the goods offered have other materials (less durable and replaceable), within the framework of a market logic that constantly works between permanent innovation and less durable products.

10. Fast Food: A Public Health Catastrophe

The fast-food business and the synergies between health and the environment are recently being exposed. The so-called fast foods that have attractive flavors are harmful to the body when they are regularly incorporated into the diet, since these foods do not provide nutritional value, but they do provide calories, sugar, unhealthy fats and other anti-nutrients. These expressions of contemporary gastronomic culture "express cultural imperialism and the force of economic homogenization that McDonald's represents" (Anaf, Baum, Fisher, 2017, p.5).

Despite the existence of company actions, recent citizen movements and reactions, and public concerns of governmental and non-governmental organizations with the purpose of raising awareness about the consequences of these diets and their actions aimed at producing food that is more friendly With health, the food industry in general and consumers in particular, need government regulations, action frameworks that should result from the social conversation between states and citizens to mediate negative impacts on health.

11. Re-imagine Public Provision in Technologies

These technologies have arrived at this time to accompany human development and their proper and responsible use, and it is possible to promote critical digital literacy by those who participate and celebrate their assets (Quiroga, 2020). However, the center must be placed, the recognition of the new forms of power that underlie neoliberalism, in the freedom of the contemporary subject, in the new techniques of domination and control of society that characterizes the South Korean philosopher Byun Chul Han as a hedonism of control. In this way, critical media literacy must propose the study of the phenomena that occur in digital communication not as isolated events, but rather must be interpreted in a broader social, economic and cultural context (Quiroga, 2020). Faced with any attempt to "regulate" the contents of social networks, contrary to freedom of expression and other civic rights, academics and intellectuals prefer media education and literacy with a critical sense.

12. The Public Service Media and Public Service Internet Manifesto

Since its publication, the Manifesto has attracted more than a thousand signatures from scholars around the world, including Noam Chomsky and Jürgen Habermas. The manifesto had prolific communication writers and researchers such as Cristian Fuchs and Klaus Unterberger as editors in 2021. It is the result of materials such as Fuchs' report on the results of the Internet/Public Service Media Survey, the written version from Graham Murdock's online talk on public service media and subsequent scholarly discussions.

In its introduction it has ten principles. They are: democracy and digital democracy require public service media and we call for safeguarding the existence of Public Service Media, calls for an Internet that enhances democracy, calls for public service media to become public, and calls for platforms Internet services that help promote opportunities and equality in society.

The document calls the creation of the legal, economic and organizational bases of this type of platform. Basically, public service media content is directed at citizens, not consumers. These Internet public service platforms should promote fairness, democracy, participation, civility, dialogue and encourage participation on the Internet. However, the Public Internet Service requires new formats, new content and intense cooperation with the creative sectors of our societies.

The Manifesto advocates that public service media should continue to be supported and funded so that they have the resources they need to carry out and further develop their mandate. The idea of the Manifesto of having a Public Internet Service is an alternative for the global transformation of communications, it is a pulley for change in the creation of new content and services, in the creation of a sustainable ecosystem for the innovations of media.

13. Climate Change and Citizen Perceptions

In light of these ideas espoused above, climate change can only be tackled through global cooperation. Countries have an obligation to question economic models, promote sustainable technologies in harmony with the environment and invent new industries. It is necessary to think and recreate a healthy world where resources are shared equally.

14. Science and War

In the face of Russian aggression and the attempt to occupy a democratic country like Ukraine, the scientific community has begun to mobilize. The risk of the extension of a war that exposes Russia, the aggressor country, and Ukraine, the attacked country, as the main actors, threatens to spread beyond the geographical limits with which it is now taking place. At the core of the questions, questions with uncertain answers appear, such as the following:

a) Is it correct for scientific institutions, in the current context, to abandon any ties with the Russian scientific community?

- b) Is a ban advisable as a measure of last resort as a form of pressure on the Russian government?
- c) Should it apply to Russian scientific institutions, Russian scientists, Russian funds for research or what else?
- d) What is the risk in doing so of dividing the scientific community with a "cold war" attitude, inducing the creation of a speculative scientific community that cuts off relations with institutions, researchers or funds from the US countries? US/NATO due to documented war crimes in places like Iraq and Afghanistan?
- e) What should we do or what alternatives do scientific communities have when this type of fracture endangers key initiatives of international scientific collaboration?
- f) What is the correct way to support dissident Russian scientists who openly criticized the war crimes committed in Ukraine by the Russian government, without forcing the entire Russian community of scientists to take a risky political stance as a precondition for be considered part of the global scientific effort?
- g) Is it advisable and feasible to affirm the principle that our scientific communities should be open only to nations with governments with a clear record of respecting human rights and international law?
- h) If another pandemic hits humanity, should the scientific community refuse to collaborate with scientific institutions in countries like Russia and China?
- i) What are the risks of making science a politicized, divisive and conflictive scenario that reflects military and political confrontations between nations, instead of being a space of peace, progress and construction of open knowledge, uniting nations and peoples?
- j) Just as the natural sciences provided solutions to the problem of the pandemic, what are the solutions proposed by the social and political sciences to the problem of protecting civilians hit by wars and military aggression, and what is the best way to communicate those likely solutions?

These questions are being raised by the scientific community. The social sciences have much to say. Although the discussions on different aspects of the conflict in Eastern Europe are in the light of day, there are no further debates in the scientific communities that have been sensibly surprised by the emergence of this war, a humanitarian disaster of proportions and of the cruelty of the conflict, a fact that takes us to the past and perhaps to asking old questions. Can we live in peace? Can there be a frank collaboration and scientific work between the scientific communities of the countries? What should academics and researchers do in the face of this war that includes a worrying humanitarian disaster for citizens Ukrainians? Questions with difficult and complex answers, but which we should begin to do.

Today we are witnessing a generation that perceives uncertainty and is afraid of the future. He has reason to be. In Argentina, the economic crisis, the lack of employment, the growing inflation, the increase in poverty and the lack of future prospects, are a cause for citizen concern. In the world, the specter of a global war shakes the world's citizens.

On the other hand, the warnings of the scientific community have been ignored in the last fifty years, to take real actions, while world governments look the other way. In a context of war and the nuclear threat, it is time to become aware of the risks that the climate crisis entails, the technological challenges and risks where, fundamentally, governments must assume an active attitude and citizens demand and ensure the progressive transformations that societies need. In the case of war, the scientific community also has a say and surely the social sciences have much to say.

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07 Impact of Institutionalised Religion on the Galo Tribe of Arunachal Pradesh

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ABSTRACT

This paper deals with the influence of institutionalised religious practices on the Galo tribe of Arunachal Pradesh. They are one of the major tribes of Arunachal Pradesh. They believe in co-existence of human kind with nature. Hence practices a tribal way of life where in they believe in worshipping of embodiment of natures. Here, the researcher has tried to discuss the relation of their religion with their daily life and their belief in supernatural power. This is simply an elementary study with a purpose to persist broad research in future.

Key words: Religion, Donyi-Polo, Galo, Tribal, Rituals and Magic & its faith

INTRODUCTION

Arunachal Pradesh is the home to numerous tribal populations. Earlier, it was known as North-east frontier Agency (NEFA) which is located in the North-eastern region of India, sharing borders with Tibet, China and Myanmar. It is land of 26 major tribes and has a cultural diversity. Despite diversity all the tribes share certain degree of commonalities in their ways of lives. Most of the tribes can be classified as “animists,” but tremendous heterogeneity is evident deities, spirits, religious specialists, festivities, and oral traditions. With the emergence of new faiths and practices, new reformist movements are gradually gaining ground among the tribes to protect and preserve their indigenous religious beliefs and practices.

The Siang frontier division in the state is the home of the Galos. A small population is also scattered on the fringes of the border between Siang and Subansiri Frontier Division. The area inhabited by the Galos starts from the west with the Subansiri river and extends upto Sido river, a little beyond the Simen river in the Southeast part of the division. Only two village Lambi and Paya are on the left bank. The Galos occupy a larger area in comparison with the other tribes in the division. They live in sparsely populated villages. The density of population is extremely low in the villages as well as in the Galo area as a whole. The Galo tribe is composed of several groups, inhabiting a compact area, comprising of many villages, all culturally and socially linked together. These groups are the KAGA, KARKA, BOGUM, TATOR, PAKTU AND LODU, etc. some of which can be further sub-divided into sub groups. Traditionally, like most of the tribe Galos too have been practicing Animism as a way of life. However due to the intervention of foreign religion, the practices have been changed and today Galos is one of the tribes that has been facing issues of identity crisis due to the invasion of organized religious institutions.

So far as Galo religion is concerned, they commonly follow the Donyi-Polo religion. Donyi means Sun and Polo means Moon. They worship these two embodiments of nature. They have very familiar practices such as sacrificing animals to conciliate God and Goddess. They have a belief that their ultimate deity who controls the invisible spirits or ghosts because those invisible spirits or ghosts are responsible to influence evil and also having dishonest intention to destroy the natural life system. They have many superstitions such as many evil spirits are prime root cause of spreading various diseases. They have an uncompromising faith that spirits control the entire social system and family, inheritance and clan. They believe that various spirits stays in trees,

river, and forest and even in animals especially in tiger, few spirits are good for society but few are evil spirits who are always dangerous for the society. Galo religion always tries to ward off the evil spirit by performing various types of rites and rituals. The theory of karma does not exist on tribal religion because tribal have no caste system they do not divide the people based on cast and wealth. There is no question about inequalities amongst the tribal inhabitant. Their life is mainly channelled by rituals not by moral. They always believe in humanity, and honesty.

Galo religious beliefs are absolutely influenced of institutionalised religion. However, during studied times it found that the Galo people had been simultaneously beliefs in natural worships. Though, the sacred spot of Galos is conspicuously absent. Moreover, Nabam Tadar Rikam and Dangmei Soihiamlungs study on religion in Arunachal Pradesh shows that, the establishment of Indigenous Faith and Cultural Society of Arunachal Pradesh (IFCSAP) to act as a central body to promote, preserve and patronize the indigenous faith and culture of Arunachal Pradesh by institutionalizing the indigenous religion was done in the year 1999. However, followers of the indigenous religion in the process of reviving the indigenous religion and to stop the conversion of local people into Hinduism and Christianity is unconsciously assimilating Hindu elements in their practices of indigenous religion, without even realizing it, while harnessing hatred towards the followers of Christianity.

On the other hand, Galo people keep the figures or pictures of some deities into their living room. They also believed in animal sacrifices worship. There is different religion process have been adopted by the tribal community such as fetishism, worship of nature, animism and worshipping their ancestor, their religiosity culture are the alloy of all those processes. Whatever it may be, but their main motive is to bring happiness and ensuring security from any types of evils. Their belief have been on co-existence of nature and human beings without disturbing one another. They always believe in sacraments relating their ancestor and totem and various ceremonies relating with their taboos. If they do not get proper outcome then they start a process of praying supernatural power. In India, almost all tribal are having a blind faith in ghosts, deities and a spiritual power. They also have a faith that deities and supernatural power stays in different forests, mountains and also in rivers, ponds or any streams. They also have a faith in “Sun God” because they also believe that sun is the supreme power of God and sun is also the originator of this universe. They believe that they have come from the same origin and they have the same ancestral lineal, accordingly they used to consider them as brothers and sisters so the marriage amongst them is forbidden.

Since eternities the belief of magic and its practice is very common amongst the tribals in India. Tribal practices many types of magic are linked with mysterious supernatural things that may be either God or Ghost or impersonal soul and spirits. Their belief leads to fear and also have a perception that those spirits are the originator of different diseases and they also put the people in a great hardship without any valid reasons. In each and every tribals region there are some people who can detect wicked agencies. They are also expert at managing those evil powers. They are popularly called as “Nyibo” [Shamans], who are the doctors of relieving people suffering from different malignant magical net. Magic is used to change the life patterns of people in a particular way to meet the requirement. As per the tribals’ belief, magicians are the faithful, Nobel and highly respected people. There are many more magical rites available in India used to save people from different types of epidemics. Belief in magic changes the natural behaviour of tribal because of that they commit many more fatal jobs and also commit many miscreant activities.

LITERATURE REVIEW

In general sense, Religion means the belief in and worship of supernatural forces. It can also be defined as a set of beliefs, feelings, dogmas and practices that define the relations between human beings and sacred or divinity. Therefore, religion is a complex phenomenon in the academic discourse and debate, the religious study and religious practice are two different epistemologies altogether. We find religions are widespread and they have different typology. They are primitive or animists religion, oriental religions (Hinduism, Buddhism, Shintoism, Confucianism, Taoism and others), and monotheists religion (Judaism, Christianity, and Islam). But the primitive or animist religion is unique to indigenous tribes in the entire world. operates independently of specific social arrangements.

So far the religion of Galo is concerned, they commonly follow Donyi-Polo. However, in the beginning the story is different from what it is now. In the olden days, as per the Galo Mythology it says that they have always been the believer of Donyi-Polo. However, there was no such thing known to them as worshipping or temple building etc. The system has always been Uyi-Gunam wherein they sacrifice to conciliate the spirits of the other world. The priest who is born with a gifted tongue, he sings, dances, performs rituals to appease the spirits. He travels to the world of Uyi-Moko lands of spirits and comes back to the tani-Moko lands of humans in order to establish a pathway to commute through chanting hymns. When the singing hymns are in full swing, the patient finds the melody beautiful and falls under the spell of the chants, hence the psyche of the patient gets jerked and therefore eventually the patient gets healed. The origin and evolution of religion started around the 19th century at the discipline of sociology of religion. The main concern of religion was to satisfy the unanswered question, answer the mysterious question of birth and death, and provide a symbolic meaning of different objects and others. As we know, indigenous tribes are the worshippers of nature and animals. They always interlinked their life with environment and worship in order to find the correct and perfect meaning of life and search for a newness to begin the life in a certain context. According to E. B. Tylor, animism is a kind of belief system in spirits and souls or it can be also called 'Spiritualism' (Stocking 1971). This is an act of worship and reverence to spirits and souls. For him, animism is the earliest form of religion; and it became prominent in the scholarship of discourse in the sociology of religion because of two components; firstly, the difference between a living body and a dead one; secondly, the discourse of human shapes appearing in the forms of dreams and visions. Formally the concept of souls and spirits were connected to human beings alone but later they were connected to the natural and social environment as well (Tylor 1970). As, Tylor would put forth the argument, religion in the form of animism instigated in order to content man's intellectual nature and encounter the need of answering sense of birth, death and dreams and visions (Tylor 1870). According to Max Muller who discussed religion through the lens of nature; and he calls it as naturism. It means the belief in the forces of nature and its supernatural power. For him, it was the earliest form of religion which arose from man's experience with nature by man's emotion and sentiment attached to nature (Muller 1892). The ecosystem of the universe on earth, particularly with nature, is so beautiful; it includes powers of its own in the creation of floods, droughts, volcanoes, thunder and lightning. Therefore, indigenous tribes believed that nature is powerful; it can sustain the living or it can destroy the living. Considering the pros and cons of it, Indigenous tribes believe in nature by worshipping, revering and protecting the nature and natural surroundings. The indigenous tribes see the abstract forces in the form of supreme connection to nature for personal agents including the

spirit of wind and sun. They personified the nature of their living, economy, shelter, and others. In support of the theory of naturalism, Spencer gives the idea of self- preservation and self-satisfaction through primitive instincts and natural impulses as religious beliefs that originated among the primitive man (or indigenous tribes) (Shawal, 2018). Hence, indigenous tribes believe in the concept of spirit, they associate dreams with the souls of ancestors and ghosts as their belief system in the form of supernatural powers. The prominent scholar James George Frazer also supports the concept of naturalism in the part of religion and magic in his book “The Golden Bough”. The whole subjects of the book underlie two key ideas; the idea of the spirit of plants in its various appearances and the performance of god- killing and god- eating as ritualism of indigenous beliefs (Frazer 1891).

METHODOLOGY

For this research paper, a huge number of books and periodical are accessible that contains of scope of information and in like manner there are countless books on the historical evaluation theoretical concept and additionally on the issue and structure/function of tribal life and their religious practices are accumulated for study. Proceeding analysis is totally depending upon the available literature of tribal religion and social control and imperative data from different research papers available in different journal i.e., the secondary source. The author equally accumulated the information from different web source. The study was undertaken as part of the Ph.D. thesis fieldwork. The first authorization and permission to conduct the research fieldwork comes from Gokhale Institute of Politics & economics, Pune, India. The people under study were informed about the purpose of the study and due permission was taken from tribal village leaders and all the informants stating that their identity will be protected and as such none of their names will figure at any time in my research publication. On the methodology, observation played an important role. Observing the people in the religious backgrounds, religious festivals, rituals, and their day-to-day life gives enormous data about the present scenario.

FINDINGS

Influences of Organised religion: Galo religious beliefs are absolutely influenced by organised religious groups, whereas Galo is one of the tribal groups in India. However, during the study it is found out that Galo people had been the believers of Animism and Naturism. Although there was absence of any particular sacred spot among the Galos. However there has been a drastic change in terms of Galo religious beliefs and practices which again has been influenced by the organised religious groups.

- A. **Donyi Polo, a dominant factor:** On 28 August 1968, a meeting was held at Along, West Siang, to consider forming a larger object by combining the Adi and the Galo tribes of Arunachal Pradesh which resulted in Donyi-Polo movement focussing on institutionalising the Donyi Polo as their Indigenous faith. Donyi means Sun and Polo means Moon, have started to seen and worship by the Tani Clan (Adi, Galo, Nyisi, Apatani and Tagin). Donyi Polo it represents Almighty God, symbolizes the sun and the moon, and also manifests itself in the traditional belief systems of the Tani tribes.
- B. **Concept of Gamgi:** Gamgi means Worshipping place. This concept emerged along with the Donyi-Poloism reform movement, popularized by the Donyi-Polo Yelam Kebang (DYK) under the leadership of Talom Rukbo. This voluntary organization was established

on 31 December 1986, which is also called Donyi-Polo Day. Other founder members included Kaling Borang, Late Dibu Moyong, Late Talut Tamuk, Oshong Ering, and Tapon Jomang. This organization came into existence in order to give a structured form to Donyi-Poloism. According to Rukbo, the word gangging originally derived from Gangging Siring, an imaginary land or spiritual tree that exists somewhere in between the spiritual and natural world and from which every living and non-living object came into existence. Among the Galos, gamgi is a sacred place to keep the idols of gods and goddesses for worship. There are certain rules that are to be followed strictly by the members of Gamgi. Such as Male members sits on the lefts in rows and women in right in rows, no noise pollution during prayer excepts hymns. Prayers are organised every Sunday. In Galo inhabited areas, construction of the Donyi-Polo temple and community hall were completed on 6 May 2001 with the formation of a nine-member executive committee under the chairmanship of T. Karlo.

- C. Religious practices:** With the advance of time and influences of social factors, the belief systems are undergoing through changes in Galo society. With the establishment of Gamgi, religious beliefs and practices have undergone through various changes such as- Gathering of followers on every Sunday and a Priest (Nyibu) will lead all the followers. They use prayer books printed in the Galo language, and the opening prayer book is called Angun-Bedang, which was prepared by the central DYK under the supervision of Talom Rukbo. Generally, the priest arrives early, and the followers reach the prayer hall or temple around 9 a.m., after which prayers and other ceremonial activities actually start. After the prayer song, another prayer (Murnam) is offered to protect people from misfortunes or illness. It is chanted by the priest or by a person who conducts the whole affair in case the priest is absent. Another person narrates tales or legends related to Donyi-Polo. This is followed by a ritual performed either by the priest or the assistant priest. The priest stands at the door-step holding water in a container and sprinkles it with the help of a small ritual stick called a tajir. This is an act of purification that according to the Galo belief system even cures sickness. Next, all the devotees or followers stand and sing the closing song from the book prepared by Talom Rukbo, after which food is distributed in their community hall built adjacent to the temple or prayer hall.
- D. Identity Crisis & Mechanism to cope with it:** In order to combat the foreign religion, particularly Christianity. Donyi Poloism was introduced. “Donyi” and “Polo” literally mean “sun” and “moon” which the Tani group of tribes in Arunachal Pradesh, such as the Adi, Nyishi, Apatani, Tagin and Galo, worship for prosperity, fertility and protection from calamities. Talom Rukbo, the founder member of Donyi Polo movement, said that sometimes the concept of Donyi Poloism is confusing as it has multiple connotations, such as it represents Almighty God, symbolize sun and moon, and also manifests traditional belief systems of the Tani tribes. He further said, " ... the ritual and the spiritual parts of the culture of the people of Arunachal Pradesh are found to be eroding gradually due to want of its written form and proper practice like that of other ethnic groups. So, with the aim of restoring the decaying rituals, prayers, hymns, the people of Abotani group, mainly the Adi, the Nyishi and the Apatani have organized cultural societies in the name of Tani Jagriti Foundation, Donyipolo Youth Federation, and Donyi Polo Yelam Kebang (DYK) at Pasighat etc. Additional imaginative and artistic activities are also coming up by constructing shrines and altars for regular prayer service in the center. Through the untiring effort of Donyi Polo Mission, Itanagar, the religious world has come to know the existence of

Donyi Polo Faith in a corner of India that is Arunachal Pradesh"(2002:79). According to Ering (1994), in a religious concept Donyi Polo is essentially a channel of human aspirations as traditionally understood by the people. Donyi Polo associated with superstition, myths, legends and has some deeper philosophy. The Donyi-Polo movement has spread among the Galos who come under the Tani Constellation of the tribes. In Galo inhabited areas Donyi-Polo temples are created under the patronage of Donyi-Polo Welfare Association (DPWA)

This whole discourse brings into sharp focus how the tribal people of Arunachal Pradesh are trying to cope up with heterogeneous forces which are responsible for bringing changes in the sphere of religious faith and practices. These complex realities of tribal life need to be understood through this contested space and the ways heterogeneous tribal people as well as the state craft negotiating with emerging socio-political realities of a frontier Indian state.

CONCLUSION

This discussion brings into focus how the tribal people of Galo tribe of Arunachal Pradesh are trying to cope with the diverse forces that are responsible for bringing changes in the spheres of religious faith and practices. It is true that Hinduism or Hindu missionaries gained political patronage from the state since the achievement of statehood. With the help of gathered information about the institutionalization of Donyi- Polo religion in Arunachal Pradesh. The literature gives the base for tracing everyday religious practices of the followers of indigenous religion by giving data on the structure of Donyi-Polo temple, which will help me carry forward objective 3 of my research i.e. 'To trace the everyday religious practices of the followers of the indigenous religion from the year 1999-2018'. The review also looks at the processes of institutionalization of Donyi-Polo Religion, the difference between Donyi-Polo before and after the institutionalization. It is my understanding that Donyi-Polo reformist movement in its early days was not a religious movement, it was to preserve the tradition and culture of Tani groups of tribals of Arunachal Pradesh, which the tribals felt is depleting leading people to question their existence and identity, which was deeply rooted in their beliefs and practices. The reformist movement gave way to try to protect their identity by institutionalizing the beliefs and practices in a way which will answer the question of its people regarding their existence and identity.

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08 Promoting Diversity, Understanding, and Peace among Nations: The Role of Non-Governmental Organizations in International Students' Integration into the U.S. Universities

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ABSTRACT

Lately, a great deal of attention is paid to the role of non-governmental organizations (NGOs) in the development of society. NGOs are an important mechanism for articulating and aggregating the interests and requests of citizens, communities, including local communities for higher education (HE). The number of international students enrolled at higher educational institutions across the United States (U.S.) has significantly shifted in recent years. Accordingly, the study of the role of NGOs in the development of society including their support in the integration of international students into the U.S. is significant. In the example of the Network of Nations (NofN) in DeKalb, Illinois, this ethnographic study discusses the significance of the community's involvement in providing social support for international students from Northern Illinois University (NIU) and promoting diversity, peace, and understanding among cultures, nations, and religions.

Keywords: Diversity, International and Intercultural Understanding, Peace, Non-Governmental Organizations, Higher Education

INTRODUCTION

Problem Statement. Internationalization of education in the U.S. promotes international goodwill, peace, understanding, and mutual learning. International students not only bring income to the U.S., but their diverse nature tremendously contributes to the cultural, academic values of the universities (Diaz-Rangel, 2020; Mamiseishvili, 2012; NAFSA, 2018; Peng and Patterson, 2021). Nevertheless, international students face many challenges in their transition to a new academic environment as well as their integration into a host community. Accordingly, international students need support from both the host academic institution as well as local communities including NGOs for decreasing barriers in their transitioning process.

Research Questions. What is the purpose of the activities organized by the Network of Nations (NofN) and how were international students recruited for those activities? What obstacles do organizers of NofN face in organizing activities? How do the students narrate their experiences with the NofN, and what activities do they identify as important in their transition to the academic environment and integration into the community?

Research Purpose. The purpose of this study was to examine how NofN provides social support for new students at Northern Illinois (NIU) from diverse cultures, countries, religions, and how it impacts students' integration to a new environment and academic success. Transnational theory (Vertovec, 2009) was employed in the study and helped analyze the collected narratives from the conversations, observations and address the research questions.

LITERATURE REVIEW

Lately, a great deal of interest has been demonstrated by scholars on the role of the non-governmental organization (NGO) sector in the process of development (Tamuli, 2017; Tryma, 2019). Scholars claim that studying the mechanisms of cooperation between higher education institutions and NGOs is of great practical importance since the latter is an authoritative tool for

addressing and satisfying the needs of society. According to the U.S. Department of State (2021) approximately 1.5 million NGOs operating in the U.S., and organizing a variety of activities, including political advocacy on issues such as human rights, economic, and social development. NGOs develop and address new approaches to social problems that governments cannot address alone. These include volunteer organizations based on shared religious faith, labor unions, associations that help people from underprivileged backgrounds, such as low-income families, individuals with disabilities, immigrant populations, or internationals from foreign countries.

Today the number of international students in U.S. universities has substantially increased and, therefore, requires institutions of higher education to pay a great deal of attention to and support for internationals from diverse backgrounds (Sullivan and Kashubeck-West, 2015). The contributions that international students bring to the U.S. add to the cultural and academic values that this student population conveys to higher education institutions and the surrounding communities (Mamiseishvili, 2012; NAFSA, 2018). These contributions produce an ambitious competition for this student population amongst HE institutions across the U.S. (Abella, 2015). Unfortunately, international students experience several barriers such as living away from home, cultural shock, different systems of education, language barriers, stress, and even depression in their transition to a new country (Diaz-Rangel, 2020; Gresham & Clayton, 2014; Peng & Patterson, 2021; Sullivan and Kashubeck-West, 2015). The scholars emphasize the need for support for internationals from the universities as well as the communities they reside in. Accordingly, in the example of NofN, this ethnographic study explored the role of NGOs in addressing the international students' needs, more importantly, their significance in advocating diversity, understanding, and peace at the community level where the university is located.

METHODOLOGY

Based on the purpose of my study, I designed ethnographic research (Emerson et al., 2011) that included field observations and informal conversations (Swain and Spire, 2020). The major goal in my observations was to describe the setting, people involved, their behavior, and any attractive and interesting moments. The informative conversations were an asset to my observations. They allowed me to gather data from different perspectives and strengthened the trustworthiness of the study. I utilized an open coding method to identify and formulate all ideas and themes that covered the research questions.

Network of Nations (NofN) is a network of local community members that link internationals at Northern Illinois University (NIU) with one another and with Americans from churches in the local community. NofN members organized different activities based on students' needs that could allow internationals to smoothly integrate into the local community. They welcome the diverse cultures that internationals represent and are eager to learn about these students' home countries and cultures. The main goal of NofN is to help internationals from diverse backgrounds work through the many challenges they face in adjusting to American culture, build a bridge among diverse cultures, and promote peace. Moreover, NofN wants those who come to the US from other countries to receive a more complete picture of what American people value as a nation and as a community (Network of Nations, n.d.). The internationals involved at the NofN events were NIU students. Historically, NIU was chartered in 1895, and later, in 1899, it opened its doors as the Northern Illinois State Normal School, which prepared Illinois teachers. Since that time, NIU has become a public research university and has grown into a world-class, research and teaching-oriented public institution. (Northern Illinois University, n.d).

FINDINGS

My observation of the NofN activities and the informal conversations with the organizers and students allowed me to gather rich data to respond to research questions. Overall, the data I obtained from the observations and informal conversations found the significance of the role of NofN's activities in the international students' integration into the community and in promoting friendship, and peace rather than religion. It was also found that NofN did collaborate with NIU in recruiting students, but not in other activities. Lastly, the study found the major challenges and future goals of NofN for improving its work related to supporting international students which will be discussed in this section.

1. **NofN activities are important sources for internationals' adjustment and socialization**

For many students and scholars arriving in a new country, it is important to find a safe place to stay and study. This often helps them connect with the university personnel or the local people who can advise safe neighborhoods in which the necessary services for students are available. Considering that international students stay in DeKalb for years to earn their degrees, it is also critical to identify the new rules and social norms to integrate into the community. All these steps to social acclimation on top of academic adjustment might be stressful for incoming students.

Based on the conversations, NofN started connecting students before their arrival regarding their needs and provided necessary support upon the student's arrival. Students arrived earlier to participate in the orientation and to settle in before the classes started. NofN members gave rides to students in their private cars to buy groceries in DeKalb or even to conferences and other related events to other towns. NofN enthusiastically provided all necessary help for the students' settlement, and later helped them with basic needs such as kitchen supplies, and other furniture items. All home supplies are donated by local community members for the use of internationals.

One of the other major aspects of the support of NofN is related to increasing students' socialization. NofN's activities supported students to overcome missing their families, homesickness, stress with their academic life, and adjustment to a new culture. One of the students shared her feelings of being homesick and her stress in her first days in DeKalb, stating:

When you are studying, some other factors can facilitate your academic life, and social life is one of them. It can help you to adjust to the situation and also cope with the stress. When you have any problems, for example, when I was moving, I would usually call some people from the Network of Nations and they came and helped me. Their [NofN] main role is helping you to have a life, academic life without stress.

Based on NofN's mission, a variety of activities such as field trips, Intercultural Café, Women Spouses of Internationals group, Conversational English Club were all focused on increasing students' socialization, understanding each other, and their smooth integration into the new environment. The trips to various historical and cultural places in Illinois as well as to other states were one of the popular events organized by NofN. The students shared their memories from their trip to an art museum in Chicago and were excited by the huge collection that represented their home countries. Based on the conversations, NofN considered students' interests in planning trips, giving them a chance to explore the U.S. and places or events related to their home countries. Another most popular event was the Intercultural Café, which was held regularly every Friday evening. At the Café internationals relaxed after a tough week of studies, ate homemade food prepared by the local community and by themselves, and socialized with their peers. The Café was a place to go when they felt homesick and missed their friends. They used every chance to go and see their friends and talk with them. It was also the home of celebration of various annual cultural events such as Chinese New Year, Indian New Year, Friendship Dinner, and American Independence

Day. Students celebrated the nights dedicated to the culture of the countries they represented. For example, Nepal, Philippines, Jamaica, etc. nights are accompanied by students' presentations, the national food, music, or dance. These events were well documented in my observations at the Café, for example, when I attended the Chinese Lunar Year celebration, the hall and the rooms were decorated with balloons and traditional Chinese Lunar year decorations. Students enjoyed home-made food and drinks. After 20-30 minutes, one of the students (at the microphone) talked about the Chinese New Year, its history, and the way of celebration. The events similar to the Chinese Lunar Year, such as sharing food, learning about cultures, and making friends from different countries were common in other events such as Women Spouses of Internationals Group and Conversational English Club. The organizers were very passionate to learn about people and cultures; one of them claimed: "I enjoy meeting people from other cultures and religions, otherwise you blind yourself, and that is not maturity that is not living in the world. You know, that your eyes need to be opened up to see that other people are also people." The events were not only cultural but educational as well. In my observations at the Conversational English Club, I found that the local instructors were volunteers and the classes were informal. It was also for all ages who wished to talk to the native speakers of English and wanted to improve their conversational English. Overall, all NofN's activities were designed to help students feel welcomed, connected, and focused to increase students' socialization, understanding different cultures, religions, traditions, and their smooth integration into the DeKalb community.

2. NofN does not promote religion; rather it helps to build friendships and understanding of American and Other Cultures

NofN is a network of friends that links NIU's international students with one another and with American churches in the local community (Network of Nations, n.d.). Accordingly, several churches collaborate in the work of NofN, and the Christian religious aspect of NofN was visible in all my observations. However, the students and the team members emphasized that the NofN did not promote religion among internationals. Rather NofN's goal was described as community support for embracing internationals and was not related in any way to promote Christianity:

Our goal is not to convert them to Christianity or to our way of thinking. Our goal is merely to be kind and loving to the students and help them. We are encouraged to do is just to be kind and helpful to the students to open up our hearts as well as our home. So that if our children were in that situation in a different country, how we would want those people to help our children.

Having the Muslim faith, some students did not want to go to NofN when they found out at the orientation that the organization was related to local churches. But gradually, they realized that they have more social activities than just religion. The students were also surprised to make friends different from their ages, which was not typical in their cultures. Another surprising aspect of NofN people was their unconditional love for all students regardless of their background. The students claimed: "They do not care if someone is from another nationality, other religion, and are very nice, try to treat all of the students the same." Another student emphasized that her involvement in NofN changed her stereotypes regarding people's diversity and how to see the world differently: "Right now I have changed because I know that none of these factors, for example, age, nationality, skin color, accent, language, religion none these are important anymore for me and just the character of the person is most important to establish a friendship." The students' perspectives demonstrated that they had become more open-minded and learned to accept differences and people's diversity. Thus, NofN's never promoted religion or encouraged internationals to accept Christianity. Rather all NofN members were respectful to the diverse backgrounds of the

internationals. Their mission was to promote friendship, peace and make internationals feel comfortable in a new environment and connected to the community. Moreover, students being involved with NofN gained a deeper understanding of the real lives of American people and their culture. They had learned to accept diversity and multiculturalism.

3. Challenges of NofN and its future goals

Based on the conversations with NofN team members, I found that the major challenge they faced was time management. Although most of the NofN members were retired, many full or part-time working locals were enthusiastically involved in NofN's work and helped internationals. These working members struggled to balance their work time, families while at the same time volunteering for NofN. Another challenge for some NofN members was to hold a conversation and find a common language with internationals. This challenge was typical to new members of NofN who had not met with people from different countries or cultures. As one of the members mentioned, "Some Americans find it very intimidating to come to the cafe and feel 'what do I talk about?' I think that is a challenge for my friends to become involved. She stated that they needed to step outside of their comfort zone and get to know people from other cultures. NofN was also important for the youth to take advantage of the availability of NIU's international community and learn to establish friendships with diverse people. I was also interested in the future goals of NofN for improving its work. According to students and members, NofN needed to involve younger American students in its work. At the time of this research, most of the NofN members were retired and needed to pass their knowledge, skills, and passion to support internationals to the younger generation. The need for volunteers to help international women with driving practice and to get their drivers' licenses was also mentioned in the conversations at the Intercultural Café and Women Spouses Group events. Thus, time management for the members of NofN, the involvement of more young American students in NofN and encouraging these students to establish cross-cultural friendships and the recruitment of driving trainers for women were major challenges that NofN considered as critical for improving their future prosperity.

IMPLICATIONS AND CONCLUSION

Data collected from my observations and interviews documented that the activities organized by the members of NofN played an important role in international students' social acclimation to the DeKalb community, which in turn had a positive influence on students' academic adjustment to NIU. Specifically, the activities such as field trips, Intercultural Café, Women Spouses of Internationals Group, and Conversational English Club were all designed to increase the students' socialization and their smooth integration into the new environment as well as reduce their stress from their academic life. Secondly, having members of the Christian faith, NofN did not have any intention of promoting religion among the internationals. Rather, NofN's goal was concentrated on establishing friendships, understanding, and peace between Americans and international as well as among the internationals. The major challenge for the NofN members was time management; they wanted to have more time to spend with international students and help them with their needs. Another challenge for some of the NofN members was to open and hold conversations with internationals. The findings of the study have implications for research, practice, and politics. Specifically, the findings have opened the doors for future research, providing insights to aid practitioners who work with international students. The findings might provide in-depth information for HE administrators to consider the importance of local NGOs in providing social support regarding international students' adjustment to new environments, promotion of diversity, and peace among the representatives of world nations. Social support in its turn has a positive impact

on students' academic success. If international students are satisfied with their academic as well as social support from their host university, they might become recruiters, promote the university's image, and bring new students from their countries, who will then contribute to the financial well-being of the university.

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11 Taiwanese Christian Identity in an Age of Rising Militarism

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ABSTRACT

Taiwan faces a series of existential threats: a marginal national status, direct military threats from the PRC, and rejection by many international organizations. How do Taiwanese Christians understand the current situation and what community resources do they bring to bear in resisting aggression and working towards peaceful resolution? This paper has three sections: it reviews two recent social scientific surveys of Taiwanese Christians to look at how churches have understood their public role, it notes several national efforts at peacemaking and restorative justice, and it provides the example of the Presbyterian Church in Taiwan's efforts. Taiwanese Christians have a long and conflicted relationship with the Nationalist government as well as the PRC. The PCT has developed its own theology and priorities for addressing past oppression as well as the current regional threat.

Keywords: Taiwan, restorative justice, nationalism, militarism, Presbyterian Church in Taiwan

INTRODUCTION

"We are curious creatures, we Taiwanese. Orphans. Eventually, orphans must choose their own names and write their own stories. The beauty of orphanhood is the blank slate."

Shawna Yang Ryan, *Green Island* (2017)

Taiwan is part of one of a number of regional conflicts within East Asia and is one of the long-term states that has a problematic history in the modern world, perhaps like Israel-Palestine, the divided Koreas, or now Ukraine. It would be hard to find a modern country that has seen its history zig and zag between nationalities: (1) originally populated by indigenous people, (2) it faced conquests by the Dutch and Spanish, (3) before succumbing to the Qing empire, (4) after which it was colonized by Japan, (5) who in turn lost it to the Nationalist (Kuomintang) Republic of China after WW2, (6) who after forty years of authoritarian rule, reluctantly witnessed democratic elections. The former president Lee Teng-hui has said that he thought of himself as Japanese until his early 20s (cited in Lin, 1999, p. 34). Contemporary Taiwanese indeed may have been born Japanese, were conscripted into the Republic of China, and now find themselves as Taiwanese in a world that is reluctant to use the term, still claimed by the PRC. Add in the "return" of Hong Kong and the dashed hopes that have accompanied it, and Taiwan faces a challenging regional crisis. Churches have watched all of these changes, seeking justice while also hoping for peace.

The last years have also seen the Taiwanese government, under Tsai Ing-wen, seeking to highlight Taiwan's distinctiveness. In these years, Taiwan witnessed the largely peaceful Sunflower Movement, it became the first country in Asia to recognize marriage equality, and Tsai became the first woman in Asia elected president who had not been preceded by a husband, father, or brother. During Covid, Taiwan has engaged in a mix of "covid diplomacy," aimed at sharing masks and producing hygiene equipment, while regularly engaging in spats with China (over, for instance, receiving vaccines).

At the same time, with Ukraine and Hong Kong in the background, there have been renewed fears about the sustainability of Taiwan's precarious sovereignty. In this situation the *real politic* approaches to regional crisis are beginning to dominate. These include proposals of "disproportional warfare," for instance destroying Taiwan's globally important semiconductor factories or seeking to strike the Three Gorges Dam, efforts to buy more weapons, and an ongoing national military service requirement for men. Taiwan's military still ranks among the 20 largest in the world, national service is obligatory (although now reduced from 3 years to around 4 months), and the country has very little pacifist presence.

THESIS AND METHODOLOGY

This essay looks at questions related to Taiwanese identity and Christianity against the backdrop of empire. It asks: how do Taiwanese Christians respond to shifting national identity and rising regional militarism? The thesis is that Taiwanese Christians have adopted a mix of approaches in response to state militarism and foreign threats. It argues that Taiwanese identity has shifted and grown in recent years, with repercussions for Christian identity. While Taiwanese Christians seem to have had disproportionate influence on the development of democracy and advocacy for human rights, Christian churches in general avoid discussing these topics. Because of space constraints, major works in English are discussed throughout the paper, rather than in a separate section. This paper is primarily historical in its orientation, accounting for its slightly different methodology, although it also uses relevant social science studies as well as including theological voices.

The first section of this paper uses a set of recent social scientific studies to look at how Christians respond to social problems, notably the question of declaring Taiwanese independence (rather than the *de facto* independence that currently exists). A second section looks at national efforts at peacemaking and restorative justice and includes some brief mention of Christian participation. The argument of this section is that the Taiwanese state and Taiwanese Christians have introduced a newer language of peacemaking, restorative justice, and historical critique that is slowly changing attitudes towards violence and militarism. A third section looks at the Presbyterian Church in Taiwan (PCT)'s contributions to these efforts. While there has been significant research and discussion of Taiwan's past, there is relatively little discussion on how Taiwanese Christians have responded to peace movements or may contribute to discussions of peace nationally or regionally.

The Taiwanese Christian Surveys and the Public Nature of the Church

There is not much social science literature on Taiwanese Christianity, but two recent surveys have helped fill the gap, both sponsored by a Christian thinktank, the 21st Century Foundation, 21世紀資料庫. A phone survey was conducted in 2012 (Yi, 2014) and followed up by a written survey of church leaders in 2017 (Yi & Su, 2021). There were also public presentations of the two surveys that were presented and shared. A recent essay discusses the methodology and some survey results in English (Seitz, 2021a); this essay notes that this type of research is relatively rare in East Asia, and helps balance out approaches to local Christianities that emphasize only ethnography. The surveys provided useful demographic data on Taiwanese Christianity. For instance, rather than relying on the traditional denominational divisions, the researchers elected to describe different movements that affected Taiwan (post-war migrations, independent churches, etc.). In part this may be because the Presbyterian Church in Taiwan is one of the only large, well-established denominations in Taiwan, which includes around 30% of the Christian churches. The survey also

analyzed Christian approaches to controversial social topics and asked whether the respondents had seen these topics discussed publicly in their church. Across the board, Taiwanese churches avoided discussing social topics, but when they did, they tended to hew to traditional conservative-evangelical viewpoints, with more than 80% of those who had discussed it responding critically to marriage equality, homosexuality, abortion, and euthanasia.

There were two exceptions to this discussion: euthanasia and Taiwanese independence. Euthanasia is complicated because it can include a range of behaviors from palliative care to assisted suicide. In Taiwan, a majority of churches simply did not discuss the issue (80.2%), but 15.6% were opposed and 4.2% were in favor. With “Taiwanese independence,” 79.8% of churches had not discussed the issue, 6.2% were opposed, and 14% were in favor. In Taiwan, churches have tended to be divided between “Taiwanese speaking” churches, primarily Presbyterians, and “Mandarin speaking” churches, including those churches that came to Taiwan after World War 2. The landscape is more complicated now, but Presbyterians have a reputation for social activism and likely accounted for a large number of the 14% of those who were openly in favor of independence. The results are interesting because, on the one hand, the overwhelming majority of churches simply did not discuss this topic, but on the other hand among those who did, the preference for independence was overwhelming.

Remembering Atrocity, Seeking Justice

In Taiwan in general there have been broader efforts to make sense of Taiwan’s conflicted history. Here I will discuss a brief summary of the ways in which the Taiwanese government, individuals, and churches have sought to respond to Taiwan’s colonial history and advocate for a more just future. A formative event in Taiwanese history was the White Terror period (Seitz, 2021b). This began after World War 2 and extended into the 1990s. Thousands were executed and even more imprisoned. The regime starkly limited speech and assembly and encouraged a popular devotion to the Chiang family and the Nationalist government.

One of these efforts includes the work to rewrite the nation’s history. An example is the new 228 holiday, also known as “Peace Memorial Day” which establishes an early anti-Taiwanese atrocity (February 28, 1947) as a national day to work for peace. This included the creation of “peace parks” in different parts of Taiwan, discussions in schools and civic organizations, and some popular celebration. Within church circles, this is the holiday most associated with Taiwanese independence, and it often includes appeals by victims and the relatives of victims. There have been manga, art, and other creative responses to 228, as well as novels and memoirs. Relatively little is available in English, although the recent novel *Green Island* relates the history of a family impacted by 2/28. Shockingly, there is no single monograph on the topic.

A second movement within Taiwan towards justice includes the transitional justice commission which evaluated crimes committed during Taiwan’s long authoritarian period by the Nationalist government, from 1945 until 1989. The commission has done a mix of work, including revisiting old convictions and exonerating thousands of former political prisoners, declassifying and sharing documents, and creating databases and resources to share materials.

An interesting example of a problem facing countries exiting authoritarian government is how to handle the many statues, memorials, and portraits of departed leaders. Taiwan drew news attention for its creative decision to place old statues of Chiang Kai-shek in a single distant location. In “Divisive Monuments? Put Them All in a Taiwan Park,” Austin Ramsey writes about this effort.

Other approaches include rewriting school curricula. In Taiwan, there are not formal civics or social studies classes, but students have a “social class” 社會課 and they also use Mandarin

primers that sometimes teach about Taiwanese topics. A modest effort is underway now to address Taiwan's violent past through these efforts.

A larger problem, beyond the scope of this paper, is how to deal with Taiwan's violent neighbor. While in the past government curricula taught a "One China," policy with Taiwan as its center, now China is often ignored or marginalized as Taiwanese seek to create their own identities. Taiwan enjoys an awkward relationship to its neighbors, with hundreds of thousands of Taiwanese working in China, increasingly relying on China for tourists and to purchase goods, and also long-running skirmishes over names and trade. An interesting focal point for this was the 2014 Sunflower Movement, which began as a response to a parliamentary move to increase trade with China. Supported by Ma Ying-jeou's administration, the trade law provoked angry responses from students. A fascinating piece of this was how religious groups responded. Presbyterians sent students from three seminaries and hosted protesters in the church adjacent to the national parliament. The protests ended after several weeks with a giant, peaceful rally.

These different approaches to the historical legacy of authoritarian rule and ongoing threats from abroad, present a vision of how Christians have influenced society. A member of the survey group mentioned above has detailed some of the relationship between Taiwanese society and Christianity (Kuo, 2009). Taken together, these show how Taiwanese Christians have sought to influence authoritarian states, seeking peace at risk to their own lives.

PCT and "Taiwan is Taiwan"

The Presbyterian Church in Taiwan has been one of the most open advocates for justice movements. During the White Terror era, this included underground activism. Its General Secretary, Kao Chun-Ming, was famously imprisoned, along with his secretary, Joyce Shih. During the 1970s, the PCT began a set of different advocacy options. These included a series of public statements, advocacy through the ecumenical church, the writing of a confession (documents often created in times of crisis), and efforts to push for sovereignty and human rights. PCT has created a set of printed documents that is still distributed (The General Assembly, The Presbyterian Church in Taiwan, 1991).

Theologians were also part of this process. Shoki Coe and then a series of disciples wrote a "contextual theology" that advocated for local voices and mother tongue. Wang Hsien-Chih, an Episcopal theologian, advocated a "homeland theology" (Wang, 2011). CS Song famously used the ancient Chinese parable of Lady Meng to illustrate the cruelty of the Chinese empire (Song, 1981). Recently, the volume *A Borrowed Voice* has discussed the ways in which indigenous and global voices aided Taiwanese efforts at gaining human rights (艾琳達.梅心怡 & Miles, 2008). A mystery of the Presbyterian period in Taiwan is how Christians found unity in joint protest to the government.

PCT pastors and leaders most recently have articulated this approach as "Taiwan is Taiwan" 台灣就是台灣. The short phrase is a rebuttal to all of the names and governments that outsiders have used to try to write out indigenous identity. Beyond the "Republic of China," Chinese Taipei, the hopes of the PRC, or proposed interventions by neighboring countries and distant empires, Taiwan is Taiwan.

CONCLUSION

Taiwanese identity has shifted and transformed over centuries of colonization and displacement. Against the backdrop of militarism and shifting identity, this short paper has tried to identify Taiwanese methods of resisting violence and seeking justice. It began with a survey of how

churches have sometimes treated the question of Taiwanese identity, using recent social surveys. Local churches tend towards quietism, but there is also a strong protest tradition. A second section briefly analyzed government and church responses to justice, including a new focus on restorative justice, a celebration of resistance against atrocity, and other methods. A third section looked at the PCT's unique responses. Taken together these approaches identify key shifts in Taiwanese identity as well as an increasingly clarion call to let Taiwan be Taiwan.

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12 Women's Informal Participation in the Peace Process in Myanmar 2010-2020

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ABSTRACT

This paper analyzes the gap between the reality – exclusion of women and under-representation in the peace process of Myanmar as revealed in studies – and the ideal notion set by UN resolution 1325. The purpose of this qualitative research is to explore how women have been participating behind the scene in the Myanmar peace process while they are not at the peace table. This critically examines the gender framework of UN Resolution 1325 taking into account the fact that formal engagement is not the only way for women to participate in the Myanmar peace process. The data was extracted from secondary sources such as academic journal articles, news, existing information from government and non-governmental entities and credible reports. Interviewing five people, including three women from the grassroots and two from NGO leadership, primary data was collected to elucidate and supplement the findings from the secondary data. The findings reveal that women have been contributing to the peace process in many different ways, even though their involvement is not formally recognized. The recommendation is to recognize women's informal work as an essential part of the peace process.

Keywords: Peace Process, Women Participation, Gender, Resolution 1235

INTRODUCTION

Myanmar is one of the earliest countries in Asia that granted women the right to vote and to participate in public activities since 1935. In 1995, Myanmar endorsed the Beijing Declaration and Platform for Action, which aims to remove obstacles to women's participation in both public and private life through a full and equal share in economic, social, and political decision-making.²³ In 1997, Myanmar signed the Convention on the Elimination of All Forms of Discrimination against Women (CEDAW).²⁴ The National Strategic Plan for the Advancement of Women 2013-2022 identified women's roles in decision-making as a key priority, and women's equal participation and leadership in governance at all levels of society (*National Strategic Plan for the Advancement of Women (2013-2022)*, 2016). Despite all these treaty commitments, women's involvement in different areas of society is still low in Myanmar. In practice, women's ability to take part in Myanmar's public affairs has been very limited under more than 60 years of military rule. Especially, the inclusion of women in the peace process in Myanmar is minimal. Myanmar has two

²³ The Beijing Declaration and Platform for Action was an outcome of the Fourth World Conference on Women, which was convened on September 4-15 in Beijing, China. The platform was endorsed by 189 countries, including Myanmar.

²⁴ The Convention on the Elimination of All Forms of Discrimination against Women (CEDAW) was adopted in 1979 by the UN General Assembly. It is frequently referred to as an international bill of rights for women and it defines what constitutes discrimination against women and sets up an agenda for national action to end such discrimination. The Government of Myanmar State Report and "shadow Reports" on the situation of women's rights and discrimination in Myanmar by civil society groups were resented in Geneva on July, 2016.

references to women's participation in the official frameworks for the peace process – one in the National Ceasefire Agreement and an additional in the framework for political dialogue.

The research questions of the paper are “how have women been participating in the Myanmar peace process, and how do they manage it behind the scene?”. The overall aim is to highlight women's informal involvement in the peace process. Primary data was collected by interviewing five people – two from NGO leadership and three from community-based organizations. Relevant data from academic journal articles, news and NGO reports were analyzed and utilized as secondary data.

The key finding of this study is that women are utilizing many ways such as establishing women's organizations, including but not limited to, Karen Women Organization (KWO), Karenni Women's Organization (KNOW), Mon Women Organization (MWO), etc... to launch public advocacy campaigns; to promote women empowerment, their economic wellbeing, leadership abilities; to enable fora for information-sharing and networking, education opportunities, physical and mental wellbeing, social welfare; to address addressing gender-based violence; and to protect women's rights and fundamental rights of the most vulnerable populations in the community to contribute to the Myanmar peace process.

LITERATURE REVIEW

United Nations Security Council Resolution 1325

United Nations Security Council Resolution 1325 (UNSCR 1325) was the first of its kind to advocate for the inclusion of women in the peace process. UNSCR 1325 focuses on women's full participation and involvement in every aspect of achieving and sustaining peace and stability within a community. The resolution urges all actors to increase the participation of women and additionally incorporate gender perspectives and special to protect women and girls from all forms of gender-based violence, especially rape and other forms of sexual violence (UN Security Council, 2000). The inclusion of more women in the peace process has been part of the gender mainstreaming agenda during the last few years. In practice, there are several limitations to its implementation. The 30% quota of women participation in Myanmar is still challenging in terms of gender, ethnicity, and other inequalities. The National Ceasefire Agreement (NCA) stated, “We shall include a reasonable number of women representatives in the peace talk process”.²⁵ One NGO representative who is active in advocating women's inclusion in the peace process commented in the interview:

*“The military government agreed for 30% women's participation in the peace process, but they have not taken action or implementation on that kind of women's participation.”*²⁶

In terms of the peace process, UNSCR 1325, the government's ratification of the Convention on the Elimination of All Forms of Discrimination Against Women (CEDAW), and creation of the National Strategic Plan for the Advancement of Women 2013-2022, the participant was asked whether the government had achieved what it aimed for women. She said:

*“All are for showing the international community. When they are among the UN state members, then they are respectful to women and also sign on to the women's issues. In the reality never have the action and policy for that, especially for the women's rights.”*²⁷

²⁵ The National Ceasefire Agreement Between The Government of the Republic of Union of Myanmar and The Ethnic Armed Organizations, Chapter 5, No.23.

²⁶ Interview with WPE coordinator from IRC

²⁷ Interview with Joint Secretary from the Karenni Women's Organization

Moreover, the prominence of Daw Aung San Suu Kyi in Myanmar politics during the year of 2010-2015, in the National Ceasefire Negotiations, she was not closely involved in the peace process. The inclusion of women and UNSCR 1325 is present in Myanmar, it is only on paper but not practical. According to Angela Raven-Roberts, quoted by Mollie Pepper, the problem is not particular to Myanmar but is a more widespread trend when it comes to gender mainstreaming in peacebuilding (Pepper, 2018, Page 65).

Women's informal participation

This section reviews women's participation, focusing on their contribution to peacemaking, peacekeeping, and peacebuilding. Therefore, important to briefly distinguish between these three related concepts.

Maxwell Adjei (2019) defined that peacemaking usually takes place at a time when there is deep mistrust among adversaries. Peacekeeping involves activities aimed at keeping parties from fighting or harming each other. Peacemaking and peacekeeping play an important role in resolving conflict, they are usually narrow, short-term, and do not address underlying causes of the conflict. Peacebuilding involves long-term efforts to reconstruct, reconcile, and restore post-conflict communities. According to Galtung, quoted by Adjei, "It's included activities aimed at addressing physical and structural sources of conflict" (Adjei, 2019, Page 136). These three concepts are important to point out the women's roles in each of them. According to Swanee Hunt and Cristina Posa, quoted by Adjei, the peacemaking activities women are expected to articulate and negotiate favorable terms for themselves in post-conflict societies. According to DeGroot GJ, quoted by Adjei, in peacekeeping, women are expected to work with male counterparts to provide physical security, deter sexual violence, and promote accessibility. According to Laura J. Shepherd, quoted by Adjei, in peacebuilding, women are expected to take part in the day-to-day activities that confront the underlying causes of conflict to promote healing and restore post-conflict communities (Adjei, 2019, Page 136). According to David P. Forsythe, peacemaking is narrowly defined as the peaceful settlement, broadly defined as peaceful change. In the narrow sense, peacemaking fundamentally set the standards, of mediation-conciliation, arbitration-adjudication (Forsythe, 1977, Page 207). According to John Paul Lederach, quoted by Oscar Daniel Franco Conforti, peacebuilding "is more than post-agreement reconstruction" and "is understood as a comprehensive concept that encompasses, generates, and sustains the full array of processes, approaches, and stages needed to transform conflict toward more sustainable, peaceful relationships" (Conforti, 2019, Page 21).

The women are absent from the formal peace processes, but then they indirectly participate in the peace processes. Some examples of informal peace activities include dialogues, peace marches, protests, empowerment of citizens and the promotion of inter-cultural tolerance, etc. My study did not cover the women's roles in the informal process of peacekeeping, due to the lack of data.

METHODOLOGY

The qualitative research methodology was used in this study. The research method was to explore the existing information of the issue and real-life problems of people engaged in the peace process of Myanmar. The main source of data was the secondary sources, in which the research brought issues from historical background and current peace negotiation issue of the country. Moreover, publication articles and journals were collected via a scan of Google Scholar and Academia databases, using the research terms 'Gender and Peace in Myanmar', 'Women's

Participation in Myanmar's Peace Process, 'Women's role in Myanmar Peace Process', 'Women and Peacebuilding in Myanmar'. To clarify and supplement the finding from the secondary data, the researcher used primary data by conducting interviews with five people. The participants include women's rights activists, ethnic women's organization representatives, and NGO representatives. I interviewed virtually and in person from the representative of Karen Women's Organization (KWO), Karenni Women's Organization (KNOW) and Mon Women's Organization, and Human Rights Development Foundation (HRDF) and International Rescue Committee (IRC). Overall, two primary themes were interviewed. First, the role of the international community in the form of United Nations Security Council Resolution 1325, on the tension between rhetoric and action in the Myanmar peace process. Second, Women's participation in the peace process, their influences through informal networks and processes.

FINDINGS

UN Resolution 1325, calls all actors involved in the peace process, but in Myanmar, women's participation is very limited and grassroots women actors are excluded in the formal peace process, but they are informal participants. Women's daily work at the grassroots drives them the authority to advocate peace to persuade the peace delegates to discuss their idea in the peace process. Women are well-organized peacebuilding activities at the grassroots level as a process of social transforming before and beyond the peace process. Women's organizations and women's networks are key to including marginalized groups and they are concerned in the peacebuilding process. They have been active in informal peacebuilding at the local level where peace means rebuilding society. The women's informal peacebuilding work in Myanmar is extensive and valuable, but unrecognized work that women do.

(A) Peacemaking

In terms of informal peacemaking process, women groups, and women networks are involved, including the Women's League of Burma, Women's organizing Network, Gender Equality Network, and the Alliance for Gender Inclusion in the Peace Process, advocated for a gender perspective in the ongoing peace process under the slogan "No Women, No Peace". This mass action campaign is direct advocacy to ethnic armed groups and semi-civilian government and indirect support for peacemaking (Muehlenbeck & Federer, 2016). Moreover, women's rights groups advocated for a minimum of 30 percent of women's participation in nationwide peace negotiations. The result is in the NCA stated that "a reasonable number of women representatives shall include in the peace talk process".²⁸

According to the interview of the women's participation in the peace process, the discussion of the important decisions was made by the members of the ceasefire negotiation teams and committees. The male member has assigned to discuss political affairs whereas women have been assigned to social affairs.

One of the interviewees comments that "*women should be included in all parts of the peace process.*"²⁹

²⁸ NCA, Chapter 5, No. 23, We shall include a reasonable number/ratio of women representatives in the political dialogue process.

²⁹ Interview with Secretary of the Karen Women's Organization

Another interviewee from NGO leadership comments that *“the current peace process, women’s involvement is very low. The majority of decision-makers in the military, ethnic armed organizations are men, a very few women participated.”*³⁰

Traditionally in Myanmar, men are expected to be the leaders in society, and women are expected to be followers.

One of the interviewees from MWO said that *“our norms are one of the biggest barriers with restrict women’s participation in politics. According to our cultural norms and values, we want men to be leaders and women to be those who sit around men for support. Men have to decide and lead, women have to obey and follow. This is how we are being socialized, and what we have internalized.”*³¹

(B) Peacebuilding

Women’s organizations have been formed since the 1990s and their mission is to empower women and to promote women’s rights on a wide range of social, economic and political issues. After 2010, most of these organizations are involved in informal peacebuilding activities. These women’s groups stress the importance of women’s meaningful participation in all peace processes. They are working on informal peacebuilding through everyday efforts to reconstruct society. Through practical support, women build peace from below and reconstruct and improve people’s everyday lives. They provide food, shelter, healthcare services, education, economic empowerment and support to victims of sexual and gender-based violence. Some of the organizations organized the discussion forum for internally displaced women and refugee women on issues affecting women, like early pregnancy, place of insecurity, and income-generating activities. In 2012, through practical support, the women explored the tea-break advocacy, which means, the delegates of the peace talks take a tea break from the negotiation and women to present their ideas and persuade the delegates to discuss their idea at the peace table. Then conducted the peace dialogues, peace march and protests, empowerment of citizens and the promotion of intercultural tolerance. Women are very active in the promotion of peace at the grassroots level and their efforts are peace negotiation from the household to the community. Moreover, formed the women’s networks such as Women Organizations Network (WON), Karen Women Action Network (KWAN), Karen Women Action Group (KWAG) to organize the signature campaign which called for a nationwide ceasefire and stopping armed hostilities in all Ethnic States, women’s groups lead Peace Day march in Yangon and around the country, Peace Signature Campaign, and International Day of Peace (WLB, 2019). According to Ja Nan Lahtaw & Nang Raw, the women-led peacebuilding activities are providing health services, humanitarian assistance, psycho-social support and moral support to providing maternal support and childcare to the victims of war. Moreover, women’s rights organizations in Myanmar have been working on women’s rights issues and responding to their daily needs (Lahtaw & Raw, n.d. Page 13). Karen Women’s Organization and Karenni Women’s Organization have been a special focus on sexual and gender-based violence. The local community has engaged directly with the survivors to provide support, protection and job opportunities. This is important to re-integrate survivors of sexual and gender-based violence into the community through psycho-social support and income generation activities. Moreover, Women’s organizations build coalitions across ethnic diversity through different channels in their communities. They combine a message of peace with care for those who have been victims of war and

³⁰ Interview with Director from HRDF

³¹ Interview with Vice-Chair from Mon Women Organization

organize interfaith prayer meetings. In the prayer meetings, they ask for the intervention to provide guidance and wisdom to the leaders engaged in the peace process and healing of crisis.³²

CONCLUSION

To conclude, the UNSCR 1325 is a statement of norms and values in the international system, but in practice, there are several limitations to implementation in Myanmar. UNSCR 1325 and the international community assume that the peace process happens informal channels. But in Myanmar women organize and influence the informal way of participation in the peace process, especially for peacebuilding. Because the women's organizations are working at the grassroots level to support women and children, the result is driving the peace process. Women don't have a position at the peace table, they should involve in the meetings behind the peace process and present their ideas. The women's daily work at the grassroots does give them the authority to advocate. So, it does not matter whether men or women are sitting at the peace table but the matter is they are representing the voice of everyone. The challenge and opportunity are to recognize women's informal work as an essential part of the peace process.

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³² Interview with Secretary of KWO and KNWO

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13 Jeju Truth Commission: Peacebuilding Contributions for the Korean Peninsula

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ABSTRACT

Decades-long lack of political will and repression related to conflicting opinions about perpetrators and victims, diminished efforts to seek the truth related to pre-Korean War atrocities on Jeju. The Jeju 4.3 truth commission addressed pre-war atrocities that reflected hostilities which led to the Korean War. This essay examines the relationship between transitional justice and peacebuilding. Although the Jeju commission's final report exposed atrocities before and after April 3, 1948, the contributions from both Jeju 4.3 and the first South Korea truth and reconciliation commissions are limited in peacebuilding because of Korean cultural memory that privileges direct violence, but also political will that diminishes structural violence.

Keywords: Korea, Jeju, peacebuilding, truth commission, transitional justice

INTRODUCTION

Problem Statement

Decades-long lack of political will and repression related to conflicting opinions about perpetrators and victims, diminished efforts to seek the truth related to pre-Korean War atrocities on Jeju. The Jeju 4.3 truth commission addressed pre-war atrocities that reflected hostilities which led to the Korean War. Without any peace treaty to end the war, this essay examines whether this and subsequent truth commissions, could contribute to peacebuilding for the Korean peninsula.

Research Questions

1. What were the pre-Korean War atrocities addressed by the Jeju 4.3 commission?
2. What are the contributions of Jeju 4.3 and subsequent commissions?
3. To what extent can these contributions promote peacebuilding for the Korean peninsula?

Research Purpose

The purposes of this paper are to identify the pre-Korean War atrocities addressed by the Jeju 4.3 truth commission, to review the contributions of original and subsequent commissions, and to examine whether these contributions could promote peacebuilding for the Korean peninsula.

Background of the Problem

The Jeju 4.3 event refers to the April 3, 1948 event in which guerrillas launched attacks against police stations and killed politicians, through an uprising aimed against the South Korean Interim Government (SKIG) and United States (Oh, 2002 cited by Kim, 2009). In response, several anticommunist paramilitary groups mobilized with the support of right-wing government leaders and US military government (Research Institute for Korean Politics, 1993 cited by Kim, 2009). Police, military, paramilitary groups and armed guerrillas perpetuated violence, but those guerrillas were responsible for most civilian massacres. Historical revisionist claims identify March 1, 1947, as the starting date related to a local demonstration against the local police with support from

US military, in which six civilians were injured and another six killed. April 3, 1948 was related to one of the major confrontations during this tumultuous and polarized period in Korean history.

Definitions

This section will include definitions of peacebuilding, truth commission and transitional justice used in this paper. According to Galtung, peacebuilding is based on a structure that decreases the likelihood of violence. This ‘structure of peace’ also confronts both direct violence and structural violence (Galtung, 1976: 297). Galtung’s definition is relevant because it addresses direct violence, as well as the structural violence that reflects the broader patterns of violence. Although there is no standard definition of a truth commission, Hayner (2011) and Freeman (2006) provide commonly cited definitions. The usefulness of Hayner’s definitions is the “pattern of events that took place over a period of time” and “officially authorized or empowered by the state under review” (2011:11-12). Freeman also recognizes the role of the state but goes further in recognizing causes and consequences, as well as making recommendations (2006:18). This paper draws upon both definitions, since it appears that the Korean truth commissions follow Hayner’s definition; however, Hayner calls for greater potential for peacebuilding especially with such a broad historical sweep that included Japanese colonialism, war and authoritarian governments. Since truth commissions are one example of transitional justice, it is useful to define transitional justice. According to the United Nations, transitional justice is “the full range of processes and mechanisms associated with a society’s attempt to come to terms with a legacy of large-scale past abuses, in order to ensure accountability, serve justice and achieve reconciliation” (2020). According to the International Center for Transitional Justice, transitional justice still happens without transition, since the question is more about whether an opportunity, even limited, has emerged to address violations (fact sheet, 2009). Several complementary measures are more effective than only truth-telling or punishing few perpetrators or without prosecutions (2009).

Literature with Limitations

This paper utilizes primary and secondary English-language books and articles about the Jeju 4.3 Truth Commission and 2005-2010 South Korea Truth and Reconciliation Commission (TRCK). There is no English-language translation of the 2005-2010 TRCK report.

LITERATURE REVIEW

This literature review will focus on the relationship between peacebuilding and transitional justice. Limited resources examine the themes of transitional justice and peacebuilding with broadened definitions. Jeffrey and Kim trace the “spillover from transitional justice into conflict resolution and peacebuilding,” (2014:5) attributed to 1990s world politics of former Yugoslavia. They observe peace building expanded to include the pursuit of justice (Lederach, 1994 and Barnett et al., 2007 cited by Jeffrey & Kim, 5), and transitional justice grew beyond criminal prosecutions, contributing towards holistic or comprehensive frameworks. Sriram et al. (2013) also recognize the range of possibilities within peacebuilding and transitional justice, when they promote “victim-centered justice” for victims and former ex-combatants that could contribute to peacebuilding. This “victim-centered justice” is “to highlight the encompassing dimension of victims’ rights with regard to different aspects of transitional justice” (Sriram et al., 2013:4) In view of those debates, further research should not ask if, but rather how by asking “*What are the necessary conditions and the major obstacles to coordination between accountability and peacebuilding processes, or even to the integration of accountability into peacebuilding processes?*” (Sriram et

al., 2013). They suggest further research in response to “*What difference do transitional justice mechanisms, not only in peacebuilding contexts, but in situations where peacebuilding has not been pursued in the traditional sense?*” (Sriram et al., 2013:341).

FINDINGS

Finding #1: Incident Investigation Report reveals Jeju 4.3 atrocities from multiple perpetrators

Using the Jeju 4.3 Incident Investigation Report (hereafter referred to IIR) from the Jeju 4.3 Research Foundation (2019), supplemented with additional insights from scholars, reveals the atrocities and multiple perpetrators from the Korean government, Korean military, local police, United States Army Military Government in Korea during 1945-1948 (USAMGIK), the South Korean Labor Party and the people’s organizations. To supplement the IIR, scholars have provided historical and political information (Kim, 2014 and Ko, 2018). According to Kim (2014), three separate events and evidence exposed the diversity of atrocities and actors. On December 18, 1948, both perpetrator and victim survivor testified to an incident when villagers were hiding out in the Darangshi cave and refused to come out after they saw others being shot to death. This first event revealed killing of civilians, including children and elderly, with eleven bodies found at the Darangshi cave. Based on additional investigations, civilians from villages of Jongdal and Hado took refuge in this cave. After they refused to come out, the military threw grenades and set fire to dried grass that suffocated everyone in the cave (Kim, 2014: 77). Another example is the military documents detailing 1650 military trials from December 1948 to July 1949, as well as death count of 52 persons in Dosun village. A third example was the Jeju Committee of South Korean Labor Party’s preparations for uprising, that included reports of police raids and roundups, arrests and plans related to April 3, 1948 riot (IIR, 191-205).

Finding #2: Variety of transitional justice mechanisms with mixed state ownership

One way to analyze the contributions of truth commissions is to review the recommendations from reports and track if the relevant parties implemented them, then to analyze the successes or setbacks. For the Jeju 4.3 truth commission, updates about specific transitional justice mechanisms happened through legislative amendments based on recommendations from the final report. One example is the symbolic reparation of an apology. Although President Roh Moo-hyun was the first South Korean president to apologize for Jeju 4.3-related violations, in 2003 and 2006, no apologies came from the next two Presidents Lee Myung-bak and Park Geun-hye. According to Ko (2018), state selectivity towards symbolic reparations, tended to prioritize symbolic over financial reparations. More examples such as commemorative date and revision of history textbooks, experienced competing interests, but museum and public memorial grounds received bipartisan support.

Mixed state ownership shows up in the Presidential lack of support for the commission. Under chairperson Mr Ahn Byung-ook, the TRCK produced a 3-year report in 2009. Yet under President Lee Myung-bak, the new chairperson Mr Lee Young-jo did not renew the commission’s mandate after 2010. He also banned an English translation of any further reports. Before the commission’s termination in 2010, former standing commissioner Kim Dong-choon observed, “The possibility exists that the final report will undermine many of the Commission’s most important findings” (Selden and Kim, 2010). Kim also remarked the lack of cooperation among government

agencies and police to share relevant information. To balance Kim's perceptions, Chairperson Lee criticized the work of different commissions for their inconsistency with other commissions, and redundancy with government agencies, inefficiency at a significant budget (n.d.). In contrast to TRKC challenges, the selection of Jeju commission members appears to promote peacebuilding. After legislators drafted the Jeju commission with half of its members coming from high-level state officials (Kim, 2014:128-9), activists protested for lack of objectivity. Twelve civil society members and eight members of state became the commissioners, which many considered as more sympathetic to victims

Finding #3: Korean peacebuilding benefits from analysis of direct and structural violence with Korean cultural framing of history

Contributions of Jeju 4.3 and the original TRKC commissions, can influence Korean peacebuilding to identify direct and structural violence, with the Korean cultural framing of history. Kim (2019) and Wolman (2013) identify the cultural framing of Korean history in a broad and overarching way. Paradoxically this broad framework makes space the direct violence of specific events. Kim's theoretical framework of "psycho-historical fragmentation" (2019:4) explains that Korean history and memories are caught up in experiences of colonialism, suppression, and modernization, so that history is fragmented and memories are multiplied. To support the contributions of truth commissions, Wolman attributes their popularity to Korean cultural memory that also focuses on the event. Yet the direct violence of those events appear to overshadow any "structural causes and consequences of past abuses and massacres" (Wolman, 2013:53).

Using the case study of the 2016 high school Korean national history textbook, Carranza Ko (2019) emphasizes the limitations of truth-telling in memory reproduction. Political constraints from competing interests challenge the ability to create historical narratives in textbook that are parallel with narratives from truth commissions. Based on discourse analysis between the textbook and TRKC commission report, Ko cites the historical narrative around General Park Chung-hee's administration, between the textbook and TRKC report. One example is the state crimes related to the 1972 Yushin Constitution. Although there are similarities between the commission report and the textbook, what is missing is a fuller picture of the context of the Yushin Constitution and Emergency Decrees. The gravity of the repression and subversion of the government is excluded from this limited historical representation (Carranza Ko, 2019:9). A similar example is found when discussing the Kwangju democratization movement and different crimes investigated by the TRKC. What is missing is the "historical truth and contextualizing the Massacre within the political history of economic marginalization of Kwangju citizens" (Carranza Ko, 11).

Carranza Ko's case study (2019) reinforces Wolman's analysis of causes and consequences using Galtung's direct violence and structural violence. Truth commission reports might acknowledge direct violence of specific events, but they also ignore causes and consequences. As long as governments overlook the causes and consequences, these truth commissions limited peacebuilding impact.

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

To summarize the findings, the Jeju 4.3 truth committee's final report exposed atrocities before and after April 3, 1948, as well as plans, implicating local police, US military, and people organizations, and revealing civilian massacres. When identifying contributions of the Jeju 4.3

truth committee and the first South Korean truth and reconciliation commission with a mandate to investigate abuses starting with Japanese colonialism through the authoritarian regimes of President Roh Tae-woo, what resulted was a mixture of symbolic transitional justice measures and lack of support for the commission. The Korean cultural framing of history supported by Galtung's direct and structural violence, could contribute towards peacebuilding that includes causes and consequences; however, the case study of revised national history textbook emphasizes the limits because of the lack of analysis of structural violence.

In conclusion, the Jeju 4.3 truth commission and the South Korean Truth and Reconciliation Commission sought to identify atrocities before, after, during and beyond the Korean War. To the extent that these contributes restoring honor to victims and their families to speak about long-silenced events, and the government released confidential records from the police and military, there are positive contributions. Still these accomplishments suffer from ongoing lack of, or narrowly focused, political support that limits the potential for peacebuilding.

Future research anticipates the seventieth anniversary of the armistice between South and North Korea. The first recommendation is to review the second installment of TRKC started in 2020, in comparison with the original one. Another topic is to evaluate memory studies with peace studies, with Cold War memories and "new Cold War" experiences. A final recommendation is to examine the impact of selection of truth commission members upon peacebuilding.

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14 The Role of Critical Thinking in Afghanistan Students' Education

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ABSTRACT

This study aims to investigate the role critical thinking plays in Afghanistan students' education. Three recent American University of Afghanistan students were spoken to about their education and life experiences during a time of war. The data were collected through open-ended questions during a discussion. That data was analyzed, and it was found that students had little to no group, collaborative, class discussion, or expression until their experience at the American University of Afghanistan. It was also found that being introduced to the concepts of critical thinking, in an environment that promotes it had a positive impact on their academic life going forward.

INTRODUCTION

Problem Statement

Afghanistan is negligent in utilizing and teaching its students critical thinking in its schools. This has been facilitated because traditional Afghan teaching stresses rote memorization and unquestioning respect for teachers (Boss, 2010). Only 65% of the Grade 4 students have grasped the Language curriculum for Grade 1, and in Mathematics, less than half the students have mastered the Grade 1 curriculum SABER (Systems Approach for Better Education Results) Service Delivery Results, 2017 (Molina et al., 2018). "A third of teachers could formulate questions that checked basic understanding based on what they had read (35%), and another third could formulate a question that asked students to apply what they had learned to other contexts (29%)" (Molina et al., 2018, p. 73).

Research Questions

1.) When do Afghanistan students become introduced to critical thinking skills? 2.) Why do Afghanistan students believe they were hindered in their primary and secondary schools with free thought, giving their opinions, and other critical thinking skills? 3.) How does the introduction to critical thinking skills influence the academic growth of Afghanistan students?

Research Purpose

This study has three purposes. (a.) To explore when students are introduced to the concepts of critical thinking? (b.) to examine what may have hindered their learning of critical thinking in the primary and secondary learning years; (c.) and how the introduction to these skills benefits them.

LITERATURE REVIEW

The Soviet Army's withdrawal from Afghanistan happened on 15 February 1989, after the last troops left Kabul (Bradsher, 1999). The Taliban began garnering state influence in 1994 and took power from the mujahedeen in 1996 and one of their first mandates was to close schools for women and girls (Samar, 2019). After the Taliban were ousted, school attendance rose rapidly, with more than 3.6 million girls enrolled by 2018 - more than 2.5 million in primary school and

over 1 million in secondary. The increase in girls' secondary education grew to 40% enrolled in 2018 compared to 6% in 2003 when the US had a foothold in the country (UNICEF Data, 2021).

The youth literacy rate for Afghanistan people is 55.93%, with males much higher than females in this percentage at 71.24% and females at 41.60% (UNICEF Data, 2021).

In this study, I explored Afghanistan students' critical thinking. Paul and Elder (2014) noted, that the most fundamental concept of critical thinking is simple and intuitive: All humans think. It is our nature to do so. But much of our thinking, left to itself, is biased, distorted, partial, uninformed, or down-right prejudiced. Critical thinking begins, then, when we start thinking about our thinking with a view toward improving it (p. 6).

I used this description in a critical thinking lecture to help introduce first-year students to the concept of critical thinking at the American University of Afghanistan to help describe what gaining stronger thinking skills could do for them. Our University Success program helped to introduce what aligned with Paul and Binker's Global Critical Thinking Strategies to teach in the class and the students' future courses that were a mini- critical community, where the values of critical thinking (truth, open-mindedness, empathy, autonomy, rationality, and self-criticism) were encouraged (Paul et al., 1989). It should be noted that it is not only developing countries like Afghanistan that have a challenge educating students to think critically, but the United States has been lamenting this issue since the program *A Nation at Risk* was released in 1990 and sold 70,000 programs to guide educators to institute critical thinking in America's curriculum and the country still bemoans students' lack of critical thinking (Willingham, 2008). Educators are putting at least a priority on it; Afghanistan has been failing to do that. In an assessment study of teaching practices in 13 provinces of Afghanistan, Karlsson (2005) found that teachers tend to address only students in the first rows of the classroom - who are perceived to be taking part in question-and-answer sessions. Teachers do not address questions towards the back rows of the classrooms which many choose to ignore. The study also found that teachers usually ask two types of questions: 1) questions that require recall of facts or answers that rely on memory; 2) questions that require a Yes or No response. It happens very rarely if teachers ask Why-questions or questions that are applicable to students' own experiences that they could apply to what they have been learning (Karlsson, 2005). It is important to point out that some scholars believe that you really cannot teach the skill of critical thinking

METHODOLOGY

The research design is qualitative, and it uses a "Life History/narrative" and informal discussion with three of my former students at the American University of Afghanistan (AUAF). It has been said that "good narratives typically approach the complexities and contradictions of real-life" (Flyvbjerg, 2006, p. 237). Individual cases "retain more of the noise of real life than many other types of research" (Hodkinson & Hodkinson, 2001, p. 4).

. A random volunteer (RV) method was utilized to gain three subjects to take part in an informal discussion to explore their life and educational experiences. The criteria for being eligible for taking in part in the study was that they had been in the AUAF University Success class that introduced critical thinking. The three subjects were told their identities would remain confidential to the public with coded names being assigned to each of them.

FINDINGS

AfghanFemale1

The first subject who took part in this study will be designated as AfghanFemale1. She recently graduated from the American University of Afghanistan (AUAF) with a GPA of 3.85 and a degree in Business Administration. She is a twenty-seven years old female who was born in the southern Province of Kandahar but moved to Kabul as a child and lived there for twenty-five years. She recently moved to the United States after escaping when the Taliban took over Afghanistan.

AfghanFemale1 said education during wartime was not easy... “was very tough to keep concentration in class while facing a life-threatening condition.... feeling that it could be the last minutes of my life while pursuing education, so I would dare to say that I prioritized education over my own life.”

Each school played the role of her “second home,” and she named her schools “paradise” especially “the American system education.” She thought the atmosphere and environment at AUAF was paradise because it enabled her “to express my point of view and learn to have critical thinking...the entry to AUAF was the first step toward my journey for further growth.” It was where she could “express my point of view...at AUAF because I had the chance...I got the attention of my professors, who give importance to students’ voices and allow them to question and learn.” She had been in the Afghanistan educational system for her whole life until she went to AUAF and said what many have before “Schooling is not learning. Although access to schooling has improved significantly in the last decade, Afghan students are not learning” (Molina et al., 2018, p. 1).

Asked if there were significant differences between high school and college Afghan Female1 noted: “the space and consent to speak up and bring up my point of view. In-School was not allowed to express me. Only I had to listen. We did not have much space to express our thoughts or be creative, have the critical thinking, and think beyond our comfort zone.” That is until, “at the AUAF, discussion and raising our point of view was prioritized as we were told to be the future leaders and need to learn to lead society and, by extension, a country.” She first became aware of “critical thinking at the AUAF...a way to think beyond, have deep analysis, and make fair judgments based on evidence, facts, and observations.”

She stated when at “In-School and High school, we did not get the chance to have discussions or collaborate on projects... we only had the opportunity to listen to our teachers and not interrupt their explanations. I always wanted to be heard and express my point of view. ... we did not have the discussion as it was all lecture classes... and we only needed to listen to our teachers, and it would be considered impolite if we interrupted them or asked questions.” Also, she stated that “we did not have anything related to cooperation or teamwork or brainstorming or working on something related to life experiences or have practical work or analyzing something In School...; I learned teamwork, collaboration, and discussions at the AUAF and learned to work with my teammate and respectfully share my perspective. It...played a life-changing role for me.”

AfghanFemale1 was not introduced to critical thinking until her University Success class in her first semester at AUAF and now “I like to argue the counter side of an issue... and see the problem from another perspective.”

AfghanMale

The next subject who took part in this study is a twenty-five-year-old male and is designated as AfghanMale from the northeast province of Takhar, Afghanistan where he lived for fifteen years. He moved to Kabul in 2016 and attended the American University of Afghanistan, has lived in Budapest, Hungary since 2020 where he attends a university. He has always been in the top 5% of his classes and his strengths are Math and English Literature. His father owns his own business.

His mother takes care of a family of seven children, and she has not had the opportunity to gain a “formal education thus she can only read and write” and has “not been able to get a formal job.”

He was asked about his teacher’s level of strictness in grammar/high school “yes, they were very strict. ...unnecessarily strict persisting their position even if they were wrong... some of them lacked modern skills.... For instance, students were not given enough chance to contribute, explain the lesson, or express themselves except for 1-5 students in each class.”

Regarding teachers encouraging discussion “Not enough, yet some of them were very open. He first learned what bias meant “in the initial years of my B. A.. Studies... after I started to learn about debate.”

When describing high school or secondary classes he stated “students did not have adequate chances for group or peer discussions, and they were supposed to do most of the work at home. However, there were exceptions among the instructors...yet the majority were persisting on a teacher-centered approach.” When he was asked to describe grammar or primary school classes “it was the instructor talking for most of the time, and there was very less chances of practice. However, this got much better when I moved to Kabul where I had the chance to take classes with some certified instructors.”

AfghanMale reported “it was pretty...uncommon until I got to university” to take part in groups and collaboration where his professors were “professional and used different methods.” “It was late on my first year of undergraduate studies when I began working outside the University” was when he had his own thoughts and felt comfortable expressing them. The biggest differences between high school and university were “the professionalism of the professors, and chance to express.”

If he enjoyed arguing a counterargument “Yes, I do. And this ...orients of my debate experiences... I really would like others to express themselves, very carefully and critically listen to them, and then express my vision disregarding whether it is an agreement or disagreement. But I have to acknowledge that it took me a lot of time to develop such an attitude.” He did not have much experience in grammar(primary) or high school (secondary) with practical, real-life experiences discussing, analyzing, or brainstorming, because “unfortunately, we were excessively focused on preparing for the Kankor, governmental examination disregarding our interests, in most of the cases. STEMs were the primary focus, ... resulted in a lot of students struggling in the university environment.”

AfghanFemale2

The third subject in this study, designated as AfghanFemale2, is a 32-year-old female of six children, and a student in her final year of university study who was born in Kandahar, Afghanistan. Her family moved from there, when the previous Taliban regime led the country, to Pakistan to “skip the horror of war,” and returned to Afghanistan in 2014. Her father was the first person in their family to graduate from university and was working for “National Radio Television of Afghanistan as a head in the Foreign Policy Program.” Her mother taught stretching to girls at a women’s center. Both parents considered education, hard work, dignity, and honor of the family as important in life.

AfghanFemale2 took longer to complete her primary and secondary schooling with gaps in between years because her parents could not afford it. She went to both public and private schools. She would like to be a lawyer so she “could stand for her rights along with all the girls who are fighting for their rights.” She was the top student in her classes and had a high opinion of her teachers growing up “My teachers were great and used to praise me as I was the one who used

to understand the texts of the books and used (to) encounter them with lots of questions.” Her teachers were not strict with her. “No, my teachers used to like me. Some students were against me and was trying to bully or tease me, as I couldn’t buy things in break time and as I was my teacher’s favorite. But never get into trouble as teachers were on my side.”

The “10th standard (grade) was the most typical as it was full of lectures, and history,” she had to know the lectures word for word as she could not write notes. The grammar school was similar, and her 6th standard “was the most typical class... as we had to learn things word to word, even the examples” These learning and teaching methods contrasted with her university experience where... “she first heard of critical thinking...believes critical thinking has influenced my way of thinking a lot, Now I am more into think about different aspects of topics and draw a conclusion based on that.”

We talked about growing up, authority and following what those around her believed or not, sociocentric thinking, “people used to turn the authority’s statement into their favor in a very smooth way... it was hard to differentiate between real authority statements and people’s hypocrisy.”

“It’s definitely a devastating experience, (education in wartime) one need a strong will power to fight all odds to get education in such countries where one could hardly have a voice especially females,” but she believes it has strengthened her “to have a voice...to never give up...I had to continue my education and the hardships.” She has a passion for women’s rights and to “not kill my zeal to study. Like majority of Afghan women who are married off at an early age, I had to fight not only to continue my education but also not to come under family pressure of leaving education and getting married... convinced my family members on the importance of empowering oneself with education.”

AfghanFemale2 iterated that “in high school, we hardly were divided in groups to do... tasks” She recalled the first time she had her own thoughts and felt comfortable expressing them in a classroom was in “9th class.... against my class fellows for bullying a poor girl for not having proper stationery to do the tasks.” “In high school... almost all of my class fellows shared the same mentality and nationality, but in university, I got to interact with different students having different.... culture and possess of different thoughts, that helped me to broaden my views regarding different issues”. She believes the “habit of asking questions and showing my interest in searching the answers.... plus looking into matters from different aspects are making me a critical thinker. I believe things are not the way they have placed in front of us, there are some hidden perspectives that we need to search to know it fully.”

CONCLUSION

The lack of critical thinking negatively affects millions of students in Afghanistan. Due to the affirmations of the Afghanistan students in this study that confirms supporting literature their learning is remiss towards critical thinking in the Afghanistan education system due to outdated teaching methods, poorly trained teachers, and an emphasis not being placed upon it. Students were able to grasp the concepts of critical thinking, have their voices listened to, and collaborate with others when they entered the American University of Afghanistan which among other things also helped them utilize the ability to look at issues from different perspectives, understand bias, and feel empowered by gaining a “life-changing experience.”

Recommendations

Education for grades seven-twelve is now only available for males in Afghanistan due to a decree by the Taliban. The first recommendation is that education is available for both males and females so that they at least have an equal educational foundation.

The second recommendation is to advocate for the Afghan Ministry of Education to incorporate critical thinking into the K-12 curriculum with an Islam angle to appease the current Taliban government. “Critical thinking is an initiative that is in line with the human nature as the meaning of the Qur’an suggests” (Danial, 2019, p. 808), and “critical thinking needs to be implemented by teachers in teaching Islamic Education” (Danial, 2019, p. 819).

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15 The Dialectic of Deception: The Appropriation of Marx's Theory of Alienation and Dialectic Materialism to the Massive Mechanisms of Deception in the Contemporary Models of Development

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ABSTRACT

This philosophical paper contends that deception begets alienation and alienation is produced by deception, thus, we are not only exposed but very much vulnerable to some of the contemporary mechanisms of deception. The aim of this paper is to appropriate Marx's theory of Economic Alienation and Dialectic Materialism to the many forms of deception in the contemporary models of development. According to Karl Marx (1844), economic alienation causes human alienation and class conflict; and in the same way, the appropriation of the means of production causes economic alienation. Consequently, this massive economic alienation brings forth systemic mechanisms of mass deception within individuals and societal relations. This paper thoroughly examines Marx's Theory of Alienation and Dialectic Materialism in his *Economic and Philosophic Manuscript* (1844) as they are appropriated in the various mechanisms of deception present particularly in globalization. Philosophy of deception is divided into two basic kinds, namely, self- and other-deception. Self-deception gave light to the most devastating kind of alienation – an alienation that is self-imposed and not just coming from human's vulnerability to deceptive systems, likewise, the other-deception also affirmed the many mechanisms of deception in the structures of development models. The dialectic of deception is a condition that needs various forms of deceptive mechanisms to cover up or at least minimize social conflict and alienating experiences of human beings.

Keywords: Alienation, Dialectic Materialism, Deception

INTRODUCTION

Problem Statement

This paper is an attempt to shape a philosophy of deception in the light of the dialectics and use it to investigate the mechanisms of deception present in development models. The aim is to analyze some of the modern development structures that deceive, dehumanize, and alienate human beings and societies. The writer used as model in this analysis Karl Marx's Theory of The Alienation of Labor. It has been expressed that there are structures in modern economics that actually bring violence in the name of development and progress. This contention has been carefully considered in the course of the paper. On the other hand, Marx's exposition of alienation in capitalism also gives us an understanding of the presence of violence and of dehumanization. The two contentions, therefore, are not only parallel with one another but also outright within the same context. This is at least the hypothesis that the writer would like to work at: that the Alienation of Labor, grounded on Marxist dialectic materialism, can be our tool in analyzing deception in our modern development structures.

Research Questions

This paper seeks to answer the following questions:

1. Who is Karl Marx? How did he develop his concept of Dialectic Materialism? What is his concept of Alienation of Labor?
2. How do we develop philosophy of deception using Marx's dialectic materialism? What are the contemporary forms of deception? What are the empirical structures of alienation in deception? How do we conceptualize the confluence between alienation and deception? What is dialectic of deception?
3. How do we apply philosophy of deception to globalization?

Research Purpose

The confluence of contexts between Marx's alienation and the dialectic of deception may go further toward the end of each system. Considering the end-purpose of Marx critique of capitalism, the end-purpose of the exposition of deception is also geared toward the actualization of the self. We have noted earlier that Marx labored to expose the dehumanizing structures in capitalism so that the working class may eventually struggle to redirect their lives toward self-realization and self-actualization. The same is true with our investigation of deception. Our goal is that after awareness, victims of deceit may also struggle to counter the deceitful mechanisms so as to rebuild our manner of understanding, our relating with ourselves and others, and our way of protecting our culture and identity.

Background

Deception lurks everywhere. From the most natural world of the plant and animal kingdoms to the most complex structures of human existence, relationships and societies, deceptive mechanisms happen. While it is easy to understand why snakes, for example, blend their color and behavior to their environment, on the other hand, it is but unthinkable to imagine the "deadly deception" that is brought about by the government's campaign on family planning (Sedlak, 2005). This is to show that the range of deception covers basically the whole of nature.

More subtly, deceitful mechanisms are rampant between buyers and sellers or professionals and clients. One can just imagine how sellers could effectively lure the buyers of some products/services that the latter don't actually need and *vice versa* for the latter to need the product even if it is already beyond the reach of available resources.

The deceitful mechanisms in development give the writer this special interest and focus. Deceit has often been paired with violence, since most forms of wrong doings are perpetrated by means of one or both (Becker 2001: 379). The claim that violence and deceit go together is evident in our modern development models. If deception is an intentional effort to mislead people, we have to take a careful investigation of some development theories as to where it leads the beliefs and practices of the people who are involved in the system.

LITERATURE REVIEW

Marx became a major figure in the history of philosophy because he conceived his philosophical assertions on a very strong grounding which is called *dialectical materialism*. Although Marx did not coin this terminology himself, this has become a famous label to his "original" philosophical tool in analyzing all changes in history, politics, economics, culture, religion and etc.

This world-outlook of Marx is called dialectical materialism because in its basic understanding of the phenomena of nature, that is, in studying or apprehending the changes in nature, it uses dialectic method. Moreover, in its interpretation and conception of nature, it is materialistic. Marxist dialectical materialism therefore extends its principles in the study of social life or the phenomena of the life of society and the whole of history. Now, since one of Marx's contributions to the history of humanity is his critique of capitalism, he employed dialectic materialism at the forefront of his critical and revolutionary struggles.

Marxism is originally and fundamentally a philosophy of the human person considered as alienated from his own essence. Marx illustrated the root causes of human alienation from (a) the economic infrastructure of the mode of production, and (b) the social development supra-structure that causes social alienation. Humans are beings of needs and wants. "Man appears fundamentally as a being of necessity, that is, as a complex being of needs directed towards nature; and this appears as the element which must satiate his needs" (Bautista, 2006, p. 18). Now, as humans humanize nature, they have to make the tools and design the mode of production. This economic mode of production, then, causes human alienation. Further, as humans try to sophisticate social relations within the supra-structures of social development, there follows a massive social alienation. "Marx affirms that the economic structure of society is actually its infrastructure. This means that the economic structure is, at the same time, the primitive and basic structure that conditions any other forms of human existence (and there is no human existence which is not social) namely, all supra-structures; Law, Politics, Morality, Art, Literature, Philosophy, Religion, etc. (Bautista, 2006, p. 64).

Marxist materialism is borrowed in part from Feuerbach. "Marx took from Feuerbach's materialism its "inner kernel" developed it into a scientific-philosophical theory of materialism and cast aside its idealistic and religious-ethical encumbrances" (Stumph, Book II, 1977, p. 317). What Marx wants to do here is to add a materialistic basis for the dialectics. Materialism is the sum total of the natural environment. This includes all of inorganic nature, the organic world, social life, and human consciousness. Materialism celebrates with the diversified order of the material world. Meaning, it does not attempt to reduce the manifold order of matter to any single form of idea. This is a clear pronouncement of the primacy of material order, of matter over any mental activity. The reflections of the human brain, therefore, are only secondary by-product of matter.

Marx postulates the Three Laws of Nature so as to clarify the absurdity of the origin of motion in matter. Marxism asserts that matter and motion coexist eternally. They are inseparable. They are both uncreated and they do not need the existence of a Prime Mover (as Aristotle and St. Thomas, among others, would like to assert in Scholastic materialism) to move itself into dynamic and progressive motion. This is Marxist dialectic materialism. To ground this deviation from the traditional Hegelian idealism, Marx set forth the laws as: (a) the Law of Contraries, (b) the Law of Negation, and (c) the Law of Transformation.

"Capital is dead labor, that, vampire-like, only lives by sucking living labor, and lives the more, the more laborer it sucks" (Marx, Capital, Vol. I). There are two reasons why Marx was so pathetic in his critique of capitalism. First, Marx observes that the industrial revolution has dramatically altered the social life of the people. It has changed the cultural conditions of the society; it destroyed traditional relations between neighbors; it produced massive oppression and slavery; it disintegrates traditional values; and it devalues humans to mere technology. Second, Marx was also critical against the reactions of his contemporaries' superficial optimistic or pessimistic assessments of the evolution that is going on right before their very eyes. Understandably, this

second reason is Marx's psychology. He wanted all his social evaluations, assessments, critiques, economic analyses, and philosophical reflections to lead into action. The new changes and developments in political economy were seen by Marx as foregrounds of the unfolding revolution (Bendes, 1986).

Marxism is an all-encompassing philosophy. Marx himself claimed that his kind of philosophy is scientific. This is to say that his philosophical reflections and radical critique of socio-political and economic structures are based from empirical observations. In addition, his scientific philosophy recognizes the interconnectedness of the various fields of sciences as they all together examine the same phenomenon in nature. The Marxists concept of dialectic materialism as it is applied to the critical analysis of the alienation of labor provides a sound philosophical grounding in our investigation of deception.

METHODOLOGY

This qualitative philosophical paper employs critical analysis of the text from the writings of Marx particularly on *Das Kapital* and *Philosophic Manuscript* to the tons secondary sources about Marx. Since the paper tries to appropriate the philosophy of alienation to the realities of deception in globalization, the author uses observation and textual analysis the works of various critics of globalization. The paper however, considers the following limitations. First, the problem, hypothesis, and the direction of the paper, although it struggles to be objective in presenting both sides of the issue, are naturally inclined toward the personal bias and critical orientation of the researcher. Second, the investigation done by the researcher is largely based from available reading materials, research results, and personal observations. Third, the study tries to open a rather new direction in the understanding of philosophy of deception which traditionally gets an almost instant negative connotation. Here, the analysis of deception uses a scientific approach and thus tends to be tacit on value judgement and moral implications.

FINDINGS AND DISCUSSION

Marx's Concept of Alienation and Dialectic Materialism

Marx himself pointed out, as quoted by Bautista, that "It is not the consciousness of men that determines their existence, but rather it is their social existence that determines their consciousness" (2006, p. 22). Meaning, Marx here is only responding to the social conditions that confront him.

Marxism is originally and fundamentally a philosophy of the human person considered as alienated from his own essence. Marx illustrated the root causes of human alienation from (a) the economic infrastructure of the mode of production, and (b) the social development supra-structure that causes social alienation. Humans are beings of needs and wants. "Man appears fundamentally as a being of necessity, that is, as a complex being of needs directed towards nature; and this appears as the element which must satiate his needs" (Bautista, 2006, p. 18). Now, as humans humanize nature, they have to make the tools and design the mode of production. This economic mode of production, then, causes human alienation.

Dialectic of Deception

Marx was so critical of the massive dehumanizing effects of the capitalist system; thus, he scientifically posited the exposition of alienation of labor. However, he did this without

spiritualizing misery or moralizing exploitation. The only contention of Marx in his action-oriented philosophy is to bring about the process of self-realization and self-actualization. Now, the writer would like to consider deception in the light of Marx's analysis of alienation.

Self-deception a way we justify false beliefs to ourselves. We deceive ourselves about things that matter to us and which we wish to be other than they are" (Allen, 1990). Self-deception therefore is not actually lying to oneself but only opting a particular bias, a kind of bias that will provide a certain degree of convenience, satisfaction, self-preservation and so on. One popular kind of self-deception is "*wishful thinking*." Wishful thinking is a kind of self-biasing in choosing some conclusions that are consistent with what gives us convenience. Clearly, self-deception is a source of alienation from the real self. The contention is that it is only when we are truly honest in a conviction or a commitment that we hold that we are not alienated from our true self; otherwise, we are doomed to live a life alienated from the authentic self.

The other-deception, on the other hand, includes all the empirical forms of deception that involves the deceiver or the actor and the deceived or the respondent. This face of deception is massive in our political, economic, social and even religious systems. Television stations and social media platforms, even if they insist on their being for-the-people kind of existence, obviously stay on-air because of business. A 20-second perfectly crafted *advertising* is more than enough to feed the minds of the viewers of the utopian world and endless celebrations just to lure the audience to buy the product. Advertisements master the use of art and technology to employ mystery, impossibility, subliminal seduction, sexual innuendoes, and any other suggestive tricks to capture the taste of the target market.

Deception in Globalization

The author attempted to expose the authentic identity of development in modernity. He posited three claims: (1) that development is misleading, (2) that development as capital accumulation is plunder, and (3) that development is a form of escapism. The "masters" of globalization have to give colonization a new face; a more subtle and all-encompassing system that will skillfully yet surely dominate the world. So, nations no longer content themselves with what they have and what they need, rather, they were asked to content themselves with what others think they should need and they should have. While the advance nations appear to be a generous provider of funds or aids for the poor countries, its categorization of what it calls "development projects" clearly defines for the recipient nations what development means. This institution should be seen as an agent of economic and cultural imperialism at the service of the global elite (Escobar, 1995, p. 167). This results to global pandemic of self-deception of the poor and other-deception of the rich.

Globalization made two-thirds of the world underdeveloped because "they ceased being what they were, in all diversity, and were transmogrified into an inverted mirror of others' reality" (Esteve, 1992: 7). As a result, "even feelings of the poor shall depend on how the rich defined development" (Sachs, 1992, p. 26) because it becomes an ideology of the poor and this turned them into beings in dire need of superior endowments (Alvarez, 1992, p. 93).

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

Summary

Marx's theory of dialectic materialism and alienation of labor can be used as solid philosophical foundation of developing a philosophy of deception. This research discovered that in both self- and other-deceptions, massive alienation is always present. It has further been

acknowledged that alienation in self-deception is more ruthless and grave because it is a kind of estrangement from the real self which is actually self-imposed. Similarly, the estrangement of the end consumers of economic mechanisms of globalization can be best described by the dialectic of deception.

Conclusion

Deception alienates the person from himself and from others. Alienation here is derived from the nature of deception to conceal the authentic being of a thing and thus revealing only the unreal phenomenon of being.

Recommendations

One short paragraph: for further research, for policy, practice, etc. Indent left margin for all essay contents. Both left and right margins justified. No space after each paragraph. Add one space before the next main heading or subheading.

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16 Peace between the Role of the Commander of the Faithful and Culture: The Case of Morocco

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Abstract

The aim of this contribution is to clarify the nature of the relationship between the cultural and Islamic components of Moroccan society, and how they have maintained, throughout history, a relationship of coexistence, cooperation, and continuous affection until our era. Invoking the theory of the duality of the sacred by R. Scott Appleby, this experience will be highlighted as an exemplary one that peacemakers can use in their work.

This contribution is an attempt to enrich the content of peacebuilding in light of a context full of conflicts analysis based on religious motifs.

Key Terms: Peace, Culture, Morocco, Jewish, Muslims

INTRODUCTION

Background

Those interested in Middle East affairs cannot overlook the Palestinian-Israeli conflict, as it is a conflict in which politics and religion mix, and by returning to the historical events close to the most prominent of them, the immigration of Jews from most Arab countries supported by the Zionist movement and the Arab-Israeli war. This resulted in a stereotyping of the relationship of Muslims with Jews as it is based on conflict and hatred. However, the Moroccan case proves the opposite, as it is based on coexistence and cultural blending, and this matter is not only historical but continues in our current era, where Morocco under the rule of the sultans throughout history has not witnessed any persecution of the Jews. Rather, they have always been and still are an important part of the human and heritage component of Morocco.

Problem Statement

The relationship between religions is portrayed as based on conflict and competition, so efforts are made to strengthen interfaith dialogue. In another part of the world, there was no need for interfaith dialogue to create coexistence between Islam and Judaism, where culture was mixed with religion and humanity. What made this experience different from the prevailing image and theories of religious conflict?

Research Question

Invoking the theory of "the duality of the sacred, R. Scott Appleby", and focusing on the dialectic of religion and the call for violence or peace, how is the relationship of Jews and Muslims

in Morocco distinguished from its counterparts in neighboring countries? Is it a thing of the past or is it continuing in the present?

Research Purpose

The main objective of this contribution is to better understand the factors that have been made of the Moroccan experience of interfaith coexistence and to benefit from them in making peace in other places.

THEORY

Violence leaders and peacemakers may grow up in the same community, embrace the same religion, and adhere to the same traditions. And because religion is one of the most powerful actors in inciting violence as well as in bringing about peace at the same time, the ambivalence of the sacred theory seeks to explain what the two sides have in common, taking different paths to fight injustice (Appleby, 1999).

This theory applies to this case of the study, through the positive role of the kings of Morocco considering their most important role as the Commander of the Faithful throughout history in bringing peace and ensuring coexistence among all components of society in addition to defending them against external threats.

FINDINGS

An Overview of the Civilizations that Ruled Morocco

Several civilizations have succeeded in Morocco, which explains its cultural and heritage diversity, whether material or immaterial. I will not dwell on the prehistoric period but let us focus on the classical era when the Phoenicians settled in Morocco and their settlement did not exceed the first third of the eighth century BC. Then, in the fifth century BC, the Carthaginian influence began to appear, especially about burial customs and the spread of the Punic language. After that, the Mauritanian kingdom provided protection for Morocco, and then it was attached to the Roman Empire, where the Roman architecture is still visible in the city of Volubilis, for example. At the beginning of the fifth century AD, the Romans came out of all regions of Morocco. (Minculture.gov.ma).

As for the Islamic civilizations in Morocco, it began with the Idrisi state in 788 AD, where the ancient city of Fez was built during their reign, then the Almoravid state in the sixteenth century AD and took Marrakesh, which they founded in 1069 AD, as the capital of their state, and their influence reached the whole of North Africa and Andalusia starting from 1086 AD. It was followed by the Almohad state at the beginning of the 12th century and expanded further as it was considered the largest empire in the western Mediterranean since the Roman Empire. In the year 1269, the Marinid state devoured the period in the year 1269 AD and the Saadian state in the year 1578 AD, then the Alawite state, which began its founding movement in the year 1664 AD and is still on the throne of power to this day (Minculture.gov.ma).

Jews of Morocco

The presence of the first Jews in Morocco dates to the Roman era, but the Jewish traditions in Morocco claim that the settlement of the Jews in Morocco is due to the arrival of King Solomon's men to Morocco on the ships of the Phoenicians.

In the days of the Roman and Byzantine Empires, the community faced strong shocks, but it continued to grow. Other historical testimonies show that the Romans expelled 30,000 Jews to Morocco after destroying the Jewish Temple. These were the first Jews in Morocco.

Although Andalusia was the scene of historical conflicts between the Christian world and Islam, the Jews of Morocco preserved their religious identity despite intense "Christian" pressure, which forced them to change their religion. As for the rise of Islam, the situation of the Jews improved, after they gained the status of "dhimmis" as in the rest of the Islamic world.

At that time, there was an important difference between the Jews of "Bilad al-Makhzen", who lived under the central Moroccan authority, and the Jews of "Bilad al-Siba", who were at the mercy of the authorities of the rebellious Berber tribes. At times, certain Jews did very well, while other communities in other countries struggled to survive. Jewish communities established more than 100 neighborhoods in Morocco under different names (Zafrani, 2005), which still exist today and known as "El Mellah" like the one exist in Fez³³.

Mohamed Ben Hassan El Ouazzani said in his memoirs "... that the relations of Jews and Muslims are based on long centuries of coexistence, and that Muslims need Jews, just as Jews need Muslims. There is no Jewish problem in Morocco, and it will not be in the future if this issue remains as it is now". this relationship formed a distinct model for coexistence between races and religions throughout the history of Moroccan society, compared to the situation experienced by Jews in other countries of the world, which was always subject to political and social conditions, that situation in which the Jews lived a lot of tragedies³⁴.

This coexistence extended over the years, and because the king or sultan in Morocco is considered the Commander of the Faithful (of all religions), the Alawi kings preserved this gain, and this is evident when France fell to Nazi occupation in 1939, the pro-Nazi Vichy government enacted laws like those of Nazi Germany targeting Jews and sending them to extermination camps in Germany and Poland.

The King of Morocco at the time, Mohammed V, refused to agree to the Nazi laws, refused to extradite Jewish subjects to Germany, and said at the time his famous sentence "There are no Jews in Morocco," he declared. "There are only Moroccan subjects." (Hurowitz, 2017)

³³ I visited them during my time in Morocco, and because Jews tend to trade, these places have become a center for trade in antiques and Moroccan handicrafts that blend the two cultures.

³⁴ رشيد، بنبارك، التحوّلات التي عرفها المغرب وتأثيرها على التعايش بين اليهود والمسلمين: مقارنة سوسولوجية، الدراسات الدينية، فبراير 2019 <https://www.mominoun.com/articles/التحوّلات-التي-عرفها-المغرب-وتأثيرها-على-التعايش-بين-اليهود-والمسلمين-مقاربة-#6444>

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This position does not represent a personal decision of the Sultan only, but a public opinion of Moroccans, however, the question that is still repeated is why the experience of Jews in Morocco is different from other countries?

Examining all aspects of life in Morocco attests to this diversity in Moroccan cuisine such as cous-cous, wedding traditions³⁵ and Fez music, where the weddings of Moroccan Jews do not differ from Moroccan Muslims.

Morocco adopted this positive accumulation of diversity, tolerance and coexistence in 2011 constitution as stated in the preamble: "A sovereign Muslim State, attached to its national unity and to its territorial integrity, the Kingdom of Morocco intends to preserve, in its plentitude and its diversity, its one and indivisible national identity. Its unity, is forged by the convergence of its Arab-Islamist, Berber [amazighe] and Saharan-Hassanic [saharo-hassanie] components, nourished and enriched by its African, Andalusian, Hebraic and Mediterranean influences [affluents]. The preeminence accorded to the Muslim religion in the national reference is consistent with [va de pair] the attachment of the Moroccan people to the values of openness, of moderation, of tolerance and of dialog for mutual understanding between all the cultures and the civilizations of the world."(Ruchti, 2012)

The reader may see this diversity exists in many constitutions, but the Morocco constitution of 2011 is only an outcome of the Moroccan Jewish component in Morocco's society, as several Moroccan Jews currently occupy important positions in the government, the private sector, and all other aspects of daily life, most notably André Azoulay³⁶, who is currently a senior advisor to King Mohammed VI. The existence of human being is linked to the existence of their material and immaterial components, and although the customs, traditions, ways of cooking and clothing have become a Moroccan thing instead of a Jew or an Islamic one, the Jewish character still appears in streets names and the existence of the Jewish community councils in most cities of Morocco such as Fez, Essaouira and Marrakesh.in addition to the cemeteries and temples that are still operating to this day.

In 2021, King Mohammed VI launched a program to restore hundreds of temples, tombs, and Jewish heritage sites in a number of Moroccan cities. Including restoring the original names of some Jewish neighborhoods, which applies to the "Israeli Cemetery of Fez", which includes 13,000 graves of Moroccan Jews who lived in the city. The program also opened many Jewish museums in Morocco³⁷.

CONCLUSION

³⁵ Aljazeera Documentary, Arab's weddings, Jewish wedding in Morocco [Arabic] <https://www.youtube.com/watch?v=uf-7pOng5ng> accessed on April 12, 2022

³⁶ He is a Moroccan Jewish Born in Essaouira, Morocco on 17 April 1941. Andry work as (counselor) senior adviser to king Mohammed VI of Morocco. He previously advised Mohammed's father, king Hassan II. His daughter is UNESCO Director-General. https://www.essaouira.nu/icons_azoulay.htm accessed on April 12, 2022

³⁷ France 24, <https://www.france24.com/ar/-/يطلق-المغرب-محمد-السادس-يطلق-برامج-رييور تاج/20211210-ملك-المغرب-محمد-السادس-يطلق-برامج-رييور تاج> accessed April 12, 2022.

Cultural pluralism, which is the main component of Moroccan society, which combined the culture of East and West, made it a unique model, open and conservative at the same time. On the one hand, this helped Morocco to form a rich cultural identity, and on the other hand, it made the political and religious leaders follow the paths of peace and unity between the various components of society, to unify the components of society regardless of their religious affiliations, instead of “dividing people to remain in power” which often does not. It results in violence and societal tension.

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17 Educating for Peace in the 21st Century

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ABSTRACT

As we move into the third decade of the 21st century, one marked by turmoil, division, mis- and dis-information and unprecedented global challenges including: climate change, environmental disasters, a global pandemic, armed invasion of a sovereign country and increasing economic, social, and political divides in democratic and authoritarian societies. For many the opening decades of the 21st century has been a disruptive time of turmoil and a backwards step in the journey towards a peaceful and harmonious world. In disruptive times it is important to ask what is the role of higher education in promoting peace and harmony? Higher education plays a special role and responsibility for educating citizenry and future leaders with respect to critical attributes necessary for productive peaceful discourse, these include tolerance, civility, empathy, discourse with critical thinking to evaluate information from a wide range of sources. Today's students are faced with a litany of wicked problems for which there is no best answer or solution. In this article I will briefly highlight some the 21st century developments, their impacts, and how they have contributed or detracted from the goals of educating for peace. Finally, I will provide a few suggestions for how 21st century universities might address the challenges of educating the whole student with respect to knowledge and applications of tolerance, civility, empathy, and discourse with critical thinking to facilitate peace and social justice.

INTRODUCTION AND BACKGROUND

The expression “May you live in interesting times” is often attributed to a Chinese curse, meaning living in times of danger, chaos, and disorder. Its’ origin was not in ancient or modern China but pre-war England (Quote Investigator, 2015). The 21st century has indeed brought interesting times, following several decades of relative stability in the world. In the United States the past few years have seen a decrease in tolerance and civility within society as evidenced by the public behavior of elected officials, the Jan. 06 insurrection, an escalation in racist behavior and incidences and the unprecedented increase of dangerous and unruly passengers on commercial flights (Hunter, 2022). As the 21st century continues we are experiencing increase disruption and disorder both in the natural world and within societies. To a large degree these disruptions and disorders directly and indirectly results from human activities. Historically periods of disruption whether by nature or humankind often leads to social and political instabilities and increased inequities that result in loss of social stability and peace. This pattern of social and political instabilities can be dated back to ancient Egyptian, Greek and Roman societies. Both climate change and the current COVID-19 pandemic are example of natural disruptors resulted in disruption, disorder, and societal restructuring. They are tied to human activities that served to destabilize natural systems resulting in widespread disruptions and unforeseen consequences which can be measured in financial costs, increased human and animal suffering and deaths, and the undermining of civic societies. Human disruptions can be of many types ranging from new technologies e.g., the internet, to political e.g., the rise of authoritarianism, to the invasion of sovereign nations and have broad seem and unforeseen consequences which can be more difficult to measure but serve to undermine peace and harmony and destabilize civic societies. For example, the internet and social

media allow greater access to information, but also the proliferation of misinformation and disinformation through text, images and audio which can foster mistrust, disruptions, chaos, human suffering and political change and instabilities.

To reduce the consequences of natural and human disruptions and where possible turn them into opportunities we need individuals who understands, embrace, through practice: tolerance, civility, empathy, and discourse with critical thinking (Figure 1).

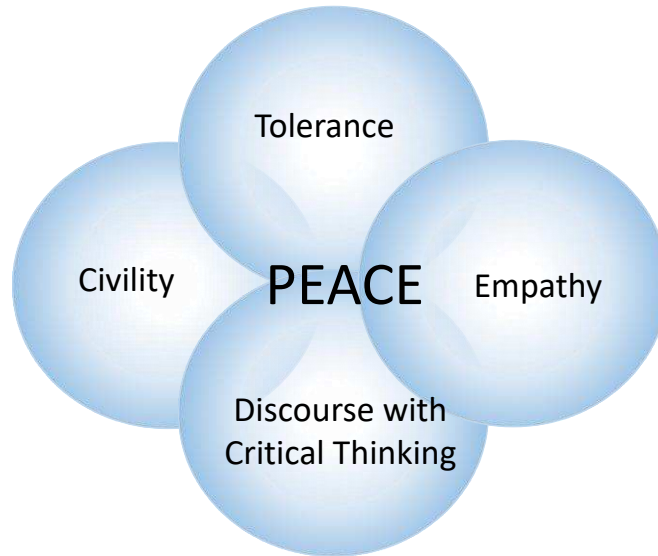


Figure 1. Pillars of Peace

Tolerance can have different meaning depending on context for this discussion, we will define it as *“the willingness to accept people who are not like you or things, especially, ideas, opinions, behaviors, or points of view that you may not like or agree with”*. Tolerance is a learned trait/skill. Tolerance education can be described as “developing the learner’s skills for independent judgement, critical thinking, and ethical reasoning (UNESCO 1994, Sakallı, Ö, 2021).

The Oxford English dictionary defines civility as *“polite behavior”* and like tolerance is a learned trait/skill. It incorporates showing consideration for others, being tactful, and observing social and cultural norms in both action and discourse. It is more than being respectful and polite to one another it also is being responsible for one’s behavior, engagement civic and social responsibility and in shaping a common good (Hayden, 2010). A central postulate of civility is the Golden Rule: *“do unto others as you would have others do unto you”* and its application is embedded in many different religions (Ocon, 2016).

Empathy invokes a wide range of cognitive and imaginative experiences. C. Daniel Batson, (2009) proposes that empathy refers to a number of different concepts including: knowing another’s thoughts and feelings; imagining another’s thoughts and feelings; adopting the posture of another; actually feeling as another does; imagining how one would feel or think in another’s place; feeling distress at another’s suffering; feeling for another’s suffering, sometimes called pity or compassion; and projecting oneself into another’s situation (Empathy Project, 2017). For this discussion we will used the common definition *“the ability to sense other people’s emotions, coupled with the ability to imagine what someone else might be thinking or feeling”*. Being empathetic

is to create meaning that helps us understand or imagine the feelings and situations of another. It draws upon one own's experienced feelings and the imagined feelings of others, with the realization that one can never truly understand or feel exactly what another person is experiencing.

Discourse is essential to learning, understanding, harmony and peace. Discourse in its simplest form can be defined as "*written or spoken communication or debate*". In today's technological enabled world this can occur via different venues from traditional face to face to virtual synchronous and asynchronous multimedia exchanges that involving opinions, information, misinformation and disinformation of various media types. Foucault proposes discourse as a system of thought, knowledge, or communication that constructs our experience of the world (Discourse, 2018). For discourse to be impactful and foster knowledge and truth it needs to include critical thinking (CT). Edward Glasser (1941) proposed that CT calls for a persistent effort to examine any belief or supposed form of knowledge in the light of the evidence that supports it and the further conclusions to which it tends. The Foundation for Critical Thinking propose CT as "*an intellectually disciplined process of actively and skillfully conceptualizing, applying, analyzing, synthesizing, and/or evaluating information gathered from, or generated by, observation, experience, reflection, reasoning, or communication, as a guide to belief and action*" (National Council, 1987).

Peace has many meanings and encompasses both internal and external dimensions and definitions from inner harmony and knowing to the absence of conflict between individuals, social and cultural groups, institutions, nations and humankind and ecological systems. Often in the West peace refers to the absence of conflict while in the East it often refers to inner knowing, harmony and empathy (Salla, 1995). In the teaching of Loa Tzu and others it is an interconnected process and practice from self to nations whose intended outcome is greater harmony, caring and sustainability of goodness and growth (Salla, 1995). The Earth Charter defines peace "*...the wholeness created by right relationships with oneself, other persons, other cultures, other life, Earth and the larger whole of which all are a part of...*" (Jenkins, 2012) The National Peace Academy (Jenkins, 2012) defines peace learning as "*...learning that embodies the principles and process of peace building, it is learner-centered transformational learning directed toward inward and outward change...*" Peace learning engages students in discourse and critical thinking that is facilitated by empathy, tolerance, and civility (Fig. 1).

Developing effective pedagogical approaches to facilitate students' learning of soft skills such as tolerance, civility, empathy, and discourse with CT in addition to discipline content knowledge and skills is both a challenge for and a moral obligation for higher education. Especially if the primary role of higher education is to equip students for success, citizenship, leadership, and the fostering of good and peace. In the goal to teach and learning an ever-expanding body of content too many individuals, educators, leaders, and universities seem to have forgotten importance soft skills such as tolerance, civility, empathy, and discourse with critical thinking which are necessary in maintaining a harmonious, equitable and a just society that fosters individual success and community good. In addition, in many cases the burden of teaching these skills has been allocated to a general education or whole person curriculum which many students and faculty see as superfluous and detracting from the importance of discipline specific education resulting in an education that lack a soul and the critical soft skills necessary for success, goodness and peace (Lewis, 2006).

The Problem and Purpose

A primary purpose for higher education is to equip students for success and to be stewards of the earth and informed citizens able to understand and tackle difficult and wicked problems. Wicked problems are technical, social, cultural, or environmental problems that are difficult or impossible to solve and may not have a clear solution because of their complex and interconnected nature (Hanstedt, 2018). Wicked problems require new thinking and approaches. Climate change and world peace are examples. In order for students, to become citizen leaders and stewards of the environment and peace they need to understand, develop and practice tolerance, civility, empathy, and discourse with critical thinking. Unlike content knowledge and technical skills these traits are not easily amenable to traditional didactic pedagogical approaches. Lecturing students about tolerance, civility, empathy, discourse, or critical thinking seldom if ever leads to a deep understanding and self-practice. Like many life skills and ways of knowing they can only be learned by doing and measured by authentic assessments that focus on action and outcomes. Given the current educational focus on measurability and accountability in higher education they may have become orphaned in lieu of more easily measured metrics of learning. With the recent increases in intolerant, lack civility and the rise in injustices one can argue that modern universities have failed and continue to fail in educating students and future leaders to be tolerance, civil, empathetic citizens and leaders who engage productive discourse and apply critical thinking. The question is how we might address the wicked problem of educating students in the importance and value of tolerance, civility, justice, empathy discourse with critical thinking in dealing with a chaotic and disruptive to address current and emerging problems.

Approach

One approach to addressing the problem of how to educate for these soft skills is through a survey what is known regarding pedagogies for tolerance, civility, empathy, and discourse with critical thinking and integrate this information with current trends in higher education and knowledge of how people learn. In addition, discussions with colleagues across various disciplines provides insights into how these essential skills can be taught within and across disciplinary domains.

FINDINGS AND DISCUSSION

The challenge of providing relevant and effective opportunities for developing adults (e.g., university students) to understand, learn, and incorporate the soft skills of tolerance, civility, empathy, and discourse with critical thinking is in and of itself is a wicked problem from two-year community colleges to top tier research intensive universities. What is clear that a single course or even a cadre of traditional didactic content centric courses about will not be sufficient. What is needed is learner centered pedagogy that is minds-on, authentic, scalable, and connects to the real life of the students. Learner centered courses (Doyle, 2011) focus on learning by doing and the student and her/his needs. Authentic courses address real issues and provide concrete frameworks (as opposed to hypothetical situations) which engage the student in problem solving. To be successful requires that all students be required to take learner-centered courses focused the fore mentioned traits similar to the goal that all students develop the ability to communicate effectively via multiple means and be adept at using critical thinking. To be impactful the learning activities need to be meaningful to the students, engage real world problems and connect to the life of the student and build moral character. Are there existing models what can help to guide universities in tackling this challenge? It is unlikely that any single model or approach will serve the needs across the

constellation of university types. However, there are stars (examples) that may serve to guide university administrators and faculty in navigating solutions for their educational domain.

One approach that has taken hold in East Asia is Whole Person Education (WPE) (United Board, 2018) with somewhat of an alignment to what in the Western world (US) is often designated General Education (GE) (Mintz, 2014). In both all students are required to take course spectrum of courses across different discipline areas with the goal of broadening students' educational activities beyond their chosen major. In both the East and West WPE/GE strives to educate both the head and heart through the intellectual, spiritual, and ethical development of individuals (UB). Key components of WPE include excellence with a soul, creating situations in which a student can become an authentic person, education that builds character, competence, and faith, and understanding of what is true, good, and beautiful, the development of creative, caring, and ethical citizens who are intellectually well-trained, morally upright, and socially inspired individuals who practice tolerance, civility, empathy, and discourse with critical thinking (United Board, 2018). One pathway towards these goals is through service learning, wherein student engage real world learning experiences often resulting on transformational learning. Transformational learning helps students integrate previous learning with new learning experiences helping students make meaning and knowledge build (WGU Blog, 2020) which transforms how they see and experience the world.

At many universities in the US and elsewhere First Year Book pedagogies are aimed at providing entering students a common learning activity what can used to address the need to engage student in discourse and critical thinking that can uncover and enhance knowledge and awareness of tolerance, civility, and empathy. One advantage of this pedagogical approach is that it allows a spectrum of teaching learning activities which enable disciplines from the hard science to the social sciences, to the arts and humanities to focus on the four key components of tolerance, civility, empathy, and discourse with critical thinking.

The last example is a framework championed by Po-yang Chung a successful Hong Kong, businessman, entrepreneur, philanthropist, and educator. Po refers to the framework as the 3-Cs, Competency, Caring, and Compassion (Po Chung, 2019). In order to be successful in business and life students need to develop competent discipline knowledge and skills, caring about and for their subject and people and compassion for others. This general framework provides a scaffolding for the teaching and learning of the four components that foster peace and harmony, tolerance, civility, empathy, and discourse with critical thinking. It is often delivered by or linked to service learning and service leadership.

CONCLUSION

In this short discourse I have strived to highlight some of the troubling issues facing societies, higher education and the necessity to rethink, re-imagine, and reshape higher education if we are to reverse the current trend of a diminishing level of tolerance and civility in society. Given that the best and perhaps only way forward to a more peaceful, less disruptive, and less disordered world is through the education of future citizens and leaders that engage new paradigms where the focus of a university is to develop individuals (students and faculty) who are prepared and equipped to tackle current and emerging wicked problems. We need to address how tolerant civil and empathic discourse based on evidence and critical thinking can be used to reshape the educational ecosystems of the future to meet the multitude of current and emerging wicked problems that we face with and across societies.

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20 Peace and Development Issues of the T'Boli People in Southern Mindanao

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ABSTRACT

People in Mindanao have long been dreaming of peace in a region burdened by poverty, cultural division, ecological degradation, armed clashes and displacement, despite peace talks with government and interventions of non-government organizations. This paper investigates the peace and development issues of the T'boli tribe, their responses to these issues, their problems met as they addressed these issues and the theories or classifications which can possibly be drawn from their responses to these problems. The researcher classified the responses of the T'boli according to their perception of the four main issues appropriated from the Peace Framework according to Toh and Cawagas (1986) namely: cultural disintegration, structural violence, militarization and environmental degradation. This qualitative exploratory research, incorporates ethnographic fieldwork, focused group discussion, interviews and relevant secondary literature. The T'boli people can be classified into: First, those who engage the state to meet their needs; Second, those who collaborate with the state as they critically analyze T'boli issues as arising from policies that are set in order to accommodate political and economic structures; Third, those who merely exist, who are unaware of or are indifferent to issues around them. Despite the T'boli's glorious past of living peacefully, communally, sustainably and in harmony with nature, they are now beset with voluminous policies and structures which they no longer recognize to be either protective of or detrimental to their destiny as a tribe.

Keywords: T'boli, Mindanao, Peace, Development

INTRODUCTION

Problem Statement

Various solutions to the problems in Mindanao such as military, political and economic solutions have been tried, however cultural solutions have not been fully explored. Perhaps there are lessons to learn from the indigenous approaches to the promotion of peace and development. Tribal groups are known to have indigenous socio-economic-political structures for self-governance, traditional lifeways, customary belief systems, ritual practices, indigenous knowledge in natural resource management and land conservation, sustainable development principles and conflict resolution approaches. It is surmised that some of these cultural lifeways are related to promoting peace within their tribe and have their effects on development needs.

Research Problem

This paper sought to answer the following questions: (1) What are the peace and development issues of the T'boli people in Southern Mindanao, Philippines? (2) What are the T'boli responses to these issues? (3) What are the problems met as they addressed these issues? (4) What are the theories or classifications which can possibly be drawn from their responses to these problems?

Contribution of the Study

This study is significant for the T'boli themselves in order for them to realize how huge their problems are and yet they are divided as a tribe. They are now being stripped of a culture that has lasted and sustained them for generations, and are now swallowed up by a system that pushes many of them into poverty, alienation and marginalization. This is a wakeup call for them to get united, build alliances with other sectors and empower themselves to oppose all forms of exploitation in order to defend their lands and lives. This is likewise significant for academic institutions especially in Southern Mindanao, to find ways at integrating indigenous knowledge systems, life-ways and practices in their curricula in view of being in solidarity with these groups in their hopes, dreams and struggles. Hopefully, this will check the common practice by academic institutions of treating indigenous peoples merely as beneficiaries and not as partners toward building peace in the region.

Scope and Limitation

This study explores the peace and development issues of the T'boli tribe in Southern Mindanao, Philippines, their responses to these issues and the problems they met in the course of responding to the issues. Most of the T'boli have been acculturated and assimilated into the dominant culture in their municipalities, yet the T'boli differ in their perception of and responses to these issues. The issues are classified into four (4) out of the six (6) classifications of the elements of peace in a Proposed Peace Education Framework for the Philippines (Toh and Cawagas, 1986).

Definition of Terms

Peace - is the state and process of total well-being, harmony, order and security that extends to the “intra”, “inter” and “meta”, cultural, socio-economic, political and ecological and even into the non-human realm. **Development** – refers to the total or integral development of the human person in all his/her human dimension and to the total development of people in their socio-economic, political, cultural and ecological life. Peace is not only an enabler of development; it is a development objective in itself. **T'boli People** - are one of the indigenous peoples of South Cotabato in Southern Mindanao, Philippines variously known as Tboli, T'boli, Tagabili. The T'boli distinguish themselves from other tribal groups by their colorful clothes, for their complicated beadwork, beautiful brass ornaments and wonderful woven fabric called the *t'nalak* which is now internationally known. **Mindanao** - is the second-largest island in the Philippines located in the southern region of the archipelago.

LITERATURE REVIEW

There are at least 18 ethnolinguistic groups in Mindanao. The T'boli are among them and can be found in South Cotabato in Southern Mindanao, Philippines. They have diverse cultures with values commonly shared (TRICOM, 1998). Theirs is a sad and oppressive history (Mercado, 1998). They claim to have inhabited Mindanao since time immemorial but the powers that came after them were stronger and more powerful namely the Moros and the colonizers who forced their way to Mindanao with great ease with the assimilation and settlement policies put in place. With the coming of the Americans big businesses namely logging concessions, mineral fields, agro-industries, pasture lands were erected in T'boli homeland. With the onset of Philippines 2000, development projects in the form of power plants, hydro-electric and geo-thermal dams, agricultural companies and industrial zones sprouted all over the country. Its thrust is economic growth and industrialization fueled by liberalized trade and investment (Fianza, 1996). The IPs found

themselves legally dispossessed of their lands with the various policies set in place including IP laws governing ancestral lands and IP rights (Ty, 2010).

Rodil, the Mindanao historian, laments that nothing has been written about Lumad resistance against the colonizers. In his research (1993), the Philippine constabulary reported of fierce encounters with the natives (Bagobos) during its military campaigns better known as the Mindanao Pacification Campaign in Davao (1916-1935), Subanons in Zamboanga (1909-1914) and Manobos in Cotabato (1926-1927). Gaspar (1997) reports that a social movement of IPs, the strongest of which are in Mindanao and the Cordilleras, rallied against the control of their ancestral domains and to halt development aggression.

The great religions of the East have much to offer on the issue of peace. Buddhism, with its focus on compassion and interconnectedness of all things; Confucianism values obedience and social order; the Quakers, the Mennonites and the Anabaptists who have peace traditions and peace processes refuse military service (Cox, 1986). For Pope John XXIII (1963), in his encyclical letter, *Pacem in Terris*, peace is based on order reigning both in living things and in the forces of nature. Human beings often disrupt the order implanted by the Creator in human nature, thereby producing disorder, conflicts, troubles and war.

For the Greeks, Arabs and Hebrews, peace means justice, equity, equality, freedom-concepts which are directed against structural rather than direct violence. The Hindu-Jainist-Buddhist “*shanty*” refers to inner peace and non-violence with regard to any human being as well as nature. Biblical tradition on peace is derived from Latin “*pax*” which means to be whole, complete, uninjured. It is a sense of well-being that extends into *intra* and *inter*, cultural, socio-pastoral and economic realms and even into the non-human realms like artifacts (Graham (1989). Graham reiterates what Galtung (1984) exhorts to make peace with animals, plants, air and water, moon and stars and against those who threaten the universe.

In a paper read during the UGAT Conference held in General Santos City on April 14-19, 1994, Rene Victor Agbayani, the national President of the IPs criticized the Western model of development from the view of the IPs. Such model of development sees the earth as nothing but a mere commodity to be used, exploited, sold or discarded at the owner’s whims, as a mere space to be occupied. Such a model completely disregards the complexity and interrelatedness of all life processes on earth. It sees development as something to be led by “experts” from outside and the local people especially the IPs as ignorant and in fact, obstacles to development. For them, development must value life more than money; must treasure human resourcefulness and creativity as embodied in cultural systems; must respect the earth and all things and creatures in it; must strive for the sustainable use of resources; must foster self-reliance and local community control over resources.

METHODOLOGY

In this Qualitative Exploratory research, the writer conducted an ethnographic fieldwork, focus-group discussions, interviews and secondary literature to answer the problem.

RESULTS AND DISCUSSION

Table 1: Peace Issues under Cultural Solidarity

Peace issues according to the Peace Framework by Toh & Cawagas (1987): Cultural Solidarity		
T’boli Peace Issues	Responses	Problems Met
Theoretical Classifications	Theoretical Classifications	Theoretical Classification

<u>Engaging the State (ES)</u>	<u>Engaging the State (ES)</u>	<u>Engaging the State (ES)</u>
<u>Critically Analyzing the Issues (CAI)</u> Acculturation/Assimilation Policies <ul style="list-style-type: none"> • Westernized educational system • Entry of other faiths • disintegration of their identity, dignity, history, hopes & dreams • Overlapping identities; new notion of self • Life of continual adjustment & accommodation • Massive defilement of sacred spaces/loss of rituals • Commercialization of culture 	<u>Critically Analyzing the Issues (CAI)</u> BNCT; CNI; LRA, 1902; OSCC; <ul style="list-style-type: none"> • Culture-sensitive school curriculum / alternative education (SIKAT; SCMSI) • Integral evangelization • Revival of traditional beliefs & ritual practices • Folk medicine • Research & documentation • Lumad empowerment • Research & documentation • Community radio 	<u>Critically Analyzing the Issues (CAI)</u> <ul style="list-style-type: none"> • Incapacity to sustain programs • Unattractive salary package for IP professionals working in their mission areas • Vanishing <i>shamans</i> • Fragmentation of tribe
<u>Living Museum</u>	<u>Living Museum</u>	<u>Living Museum</u>

Table 2: Peace issues under Structural Violence

Peace issues according to the Peace Framework by Toh &Cawagas (1987): Structural Violence		
T'boli Peace Issues	Responses	Problems Met
Theoretical Classifications	Theoretical Classifications	Theoretical Classification
<u>Engaging the State (ES)</u> <ul style="list-style-type: none"> • Poverty, Illiteracy, lack of budget • Lack of basic services, infrastructure • Poor governance, • Unstable peace and order • Inappropriate technology • Poor revenue generation 	<u>Engaging the State (ES)</u> <ul style="list-style-type: none"> • Minimum basic needs assessment • Engaging the state in tapping local/foreign sources to finance projects 	<u>Engaging the State (ES)</u> <ul style="list-style-type: none"> • Easily coopted by the government • Intervention of big capitalists/ middlemen • Commercialism • Buried in debt • Lands mortgaged
<u>Critically Analyzing the Issues (CAI)</u> Settlement Policies; Development Policies; Economic Policies; Laws Governing Ancestral Lands & IP Rights are put in place to legally dispossess IPs of ancestral lands to accommodate so-called development goals NLSA; LASEDECO; PANAMIN; Agr'l colonies; Logging, Phil 2000; TNC's; Tourism; Masaganang Ani; Procl 121..land to foreigners, 1927; Mining Act, 1995; Livelihood Prog; IPRA; NIPAS		

<ul style="list-style-type: none"> • Encroachment of big businesses on ancestral lands • Legalized dispossession of ancestral lands • Eviction from lands; marginalization • fragmentation of tribe • Cooptation of tribal leaders • Health hazards/drug abuse • Rise in criminality rate • Cash crop economy • Tourism Industry • Dependence on technology • Proliferation of sex trade • Imitation of crafts 	<ul style="list-style-type: none"> • Land Redemption Program • T'boli-B'laan Ancestral Domain Foundation, Inc. (TADFI) • Tribal Organizations • Lumad & Women Empowerment • Mobilizations • resistance • T'boli indigenous agriculture 	<ul style="list-style-type: none"> • Insufficiency of documents • Bureaucratic processes • Tribal justice system does not apply • Weakening of indigenous political structures • Militarization • Barren lands • Input-intensive indigenous species had vanished
<u>Living Museum</u>	<u>Living Museum</u>	<u>Living Museum</u>

Table 3: Peace issues under Militarization

Peace issues according to the Peace Framework by Toh & Cawagas (1987): Militarization		
T'boli Peace Issues	Responses	Problems Met
Theoretical Classifications	Theoretical Classifications	Theoretical Classification
<u>Engaging the State</u> <ul style="list-style-type: none"> • Peace and Order • Lack of security • High criminality rate • Presence of rebels/terrorists 	<u>Engaging the State</u> <ul style="list-style-type: none"> • Peace & order council • Request for more military personnel, clearing operations • Child soldiers 	<u>Engaging the State</u>
<u>Critically Analyzing the Issues</u> <ul style="list-style-type: none"> • Militarization with the entry of mining & monocrop industries 	<u>Critically Analyzing the Issues</u> <ul style="list-style-type: none"> • Dialogue, Lobbying, Advocacy, Picket 	<u>Critically Analyzing the Issues</u> <ul style="list-style-type: none"> • Loss of lives • displacement
<u>Living Museum</u>	<u>Living Museum</u>	<u>Living Museum</u>

Table 4: Peace Issues under Environmental Care

Peace issues according to the Peace Framework by Toh & Cawagas (1987): Environmental Care		
T'boli Peace Issues	Responses	Problems Met
Theoretical Classifications	Theoretical Classifications	Theoretical Classification

<u>Engaging the State (ES)</u> <ul style="list-style-type: none"> Barren lands; steep slopes 	<u>Engaging the State (ES)</u> <ul style="list-style-type: none"> Invite agri-business capitalists to maximize production in slopy areas & barren lands 	<u>Engaging the State (ES)</u>
<u>Critically Analyzing the Issues (CAI)</u> <ul style="list-style-type: none"> Ecological degradation due to land settlement Development aggression Unregulated setting up of fishpens in the lake Fish kill due to polluted lakes & river Logging, monocrop farming & pasture lease Extensive use of modern agriculture inputs Siltation of rivers and lakes Flash flood 	<u>Critically Analyzing the Issues (CAI)</u> <ul style="list-style-type: none"> Ecological Family Farm Program (ECO-FARM) Lobby not to renew contracts of concerned logging, monocrop farming & pasture lease Indigenous agriculture T'boli calendar Streams & riverbanks planted to bamboos/reforestation lobby with Lake Management Council 	<u>Critically Analyzing the Issues (CAI)</u> <ul style="list-style-type: none"> Land mortgaged Free carabaos & farm implements as sold or used as dowry harassment loss of lives income generation prioritized over environmental care
<u>Living Museum</u>	<u>Living Museum</u>	<u>Living Museum</u>

T'boli perception of peace and development (PD) issues, their responses and the problems met vary. There are: (a) those who engage the state (ES) in the realization of their goals. They identify PD issues according to the Minimum Basic Needs assessment and accessibility survey of the NCIP office in the area. Cultural and ecological issues are not considered. Their greatest issue is poverty; hence, they engage the state for more projects and more loans; (b) those who critically analyze T'boli issues (CAI) as arising from policies set in place in order to accommodate political and economic structures detrimental to the cultural and ecological life of the T'boli. These are those who seek to empower themselves in order to expose the negative impact of these policies to their existence as a people seeking to chart their own destiny and striving to live harmoniously and sustainably among themselves, with their deities and with nature; and (c) those who are unaware of or are indifferent to issues affecting them but have, since time immemorial, been living simply, peacefully and sustainably in a land granted them by *D'wata* hoping for *Lemlunay*, a state of well-being in the here and hereafter. In this study they are described as the living museum (LM). They have educated the writers with so much of their culture by the way they live.

SUMMARY, INSIGHTS, AND IMPLICATIONS

Summary

The T'boli in Southern Philippines are divided in their perception of the problems besetting them. Those who consider poverty as their main issue engage the state in the realization of their goals; there is another group who critically analyze the issues confronting them and found out that

there are state policies that have already been set in place by the government from the colonial times to the present so much so there is very little they can do as a tribe if they remain disunited. This is the group that calls for unity and solidarity of the tribe and to network with other non- IPs in order to strengthen their ranks before such a formidable force. The rest of the tribe are unaware of these issues but unknowingly inspire others by their mere adherence to the cultural lifeways that have sustained them through generations.

Insight

Based from the findings, the T'boli in Southern Philippines have varied perceptions of the peace and development issues confronting them. This has caused polarization and fragmentation of the tribe. This has led to the weakening of tribal unity. With the corresponding government policies in place, a group of them (CAI) now wake up to find that there is no other way out. Still others (ES) are being lured to economic and development programs promising food security, political stability or what not. Everybody, however, realizes that they are wallowing in more and more poverty, are losing their lands, their culture and hence their future.

Implications

There is a pressing need for all these three groups of T'boli to come together and analyze the issues based from the perspective of authentic peace and sustainable development model. Alliances between IPs and non-IPs in Southern Philippines can be strengthened, researches on IP issues and concerns be encouraged, a careful analysis on government policies and on laws affecting IPs be made, and to stop treating IPs as mere beneficiaries but as worthy partners in authentic peace and development.

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21 Cyber Peace: Shaping the Perception of Cybercrime Post Covid'19 with Respect to the Indian Cyber Laws

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ABSTRACT

With the modernizing times, internet facilities are welcomed worldwide, and now, one cannot dream their life without the internet. There are many pros and cons of the increased usage of internet, but one of the major cons of the internet is that cyber-crime has increased a ton over the years. Cybercrime is a very serious crime, as it may attack anyone's financial condition or anyone's physical security. Many heinous crime cases have been seen as a result of cyberstalking and through any other cyber-crime branch. This research paper focuses mainly upon cyber-crime in India and its impact on peace in Indian societies. Reasons for the gradual increase over the years are discussed, also some preventive measures are provided to fight cyber-crime on an individual level. This paper tends to increase awareness against cyber-crime for securing peace among citizens.

Keywords: Covid-19, Cyber-crime, Cyber-security, Hacking, Cyber Peace

INTRODUCTION

Problem Statement

The research is being designed for making a qualitative investigation about the reasons for the increase in cases against different types of cyber-crimes and discussion upon their impacts over the peace in societies.

Research Questions

- a. What are the prominent reasons for the increase in the rate of cyber-crimes over the years?
- b. Among the cyber-crime, which crimes are being committed at higher rates?
- c. Impact of the covid-19 pandemic on cyber-crime?
- d. How is peace and Cyber-crime is associated, also is there any organisation in India for it?

Research Purpose: To critically examine the issue of cyber-crime and to find out some effective measures to prevent it. Cybercrimes like online banking fraud and other online monetary frauds are very common amongst all, but there exist many other types of cybercrimes which can affect financially or attack the physical security of a person leading to sense of fear and insecurity in societal peace. This paper aims at spreading awareness about them and has attempted to provide some effective measures, so as to prevent as well as curb this issue of cyber-crime.

What is Meant by the term Cyber-crime?

On breaking out the term, Cyber-crime, one may say that cyber-crime is an action that is performed using the online mechanism to commit an offense. In the given definition, offenses refer to crimes like theft using credit or debit cards, trafficking of humans using chatrooms or other features, child abduction through pornography, malware, virus, cyberwarfare, bank robbery, and many more heinous crimes. These all crimes are done through hacking a person's desktop, or phishing attacks, or through detecting the destination of the victim or any other technical planning.

Cybercrime is a very serious crime, as it may attack anyone's financial condition or anyone's physical security. Many rape cases or acid attack cases have been seen as a result of cyber-stalking and through any other cyber-crime branch. Also, this crime is not limited to boundaries, even internationally, cyber-crime rackets are being run to commit offenses in another country. For instance, a person in ABC country can hack a laptop in XYZ country to commit theft or other crime, and escape easily due to the privilege of extra-territorial boundaries. But there exist laws for crimes committed through extra-territorially, they are discussed in latter section of the research paper.

Classification of Cyber Crime

Although cyber-crime has several branches, thus, it will not be able to classify cyber-crime on that basis. But we can classify, cyber-crime broadly into two major categories, firstly machine as an object and secondly machine as a tool. Cybercrimes which take place by using machines as an object, i.e., in these crimes, machines (laptops, mobile phones, etc.) are attacked by the criminal in order to obtain any data like DOS, malware, etc falls in first category, whereas cyber-crimes that take place by using machines as a tool in facilitating a crime like credit card or debit card fraud where they ask to just click over the links, IPR infringement cases, sex extortion, child pornography, etc falls into second category.

LITERATURE REVIEW

(Ken T., 2010) In this book, the author has given the emphasis on the matter of teaching preadults about the internet, he has focused upon the issue of cyber-bullying and impacts of atmosphere or climate due to online behaviour. Also, the author has pointed out that even parents should be educated and aware of cyber-crime, which will help society to fight against these crimes.

(Bawa D. & Marwah D., 2011) Both the authors of this paper have tried to explain cyberethics from different aspects. This paper looks upon exploring and explaining that how an individual should behave over the internet, what are the role & responsibilities an individual should play, while he/she are using cyber-net.

(Gupta and Kumar, 2019) With the help of this book, the author has tried to spread awareness about sex extortion through online sites. Here, the author has described that how an individual can gain all details of victims via different internet sites and can use that profile at different escorts or relationship sites. That criminal-minded person uses such type of attractive language so that more and more people are attracted towards that profile and the victim suffers a lot.

Research METHODOLOGY

Research Design: In lieu of the fulfilment of the above-said objective, the "Analytical Method" will be employed. The method involves the use of data, facts, and information that are already published or the information available in the forms of books, journals, or magazines. The critical

analyses of the same yield strong observations further strengthening a particular area of research. In the case of the present study, the available data related to cybercrime will be critically analysed.

Data Collection: The secondary sources of data collection were used to collect data for this particular study. The secondary data sources included books, journals, magazines, periodicals, and online websites that were particularly used to analyse the problem.

Research Limitation: Due to the Covid '19 pandemic the non-availability of the primary data appeared the major limitation of the following research.

Reasons for Increase in Cyber-crimes over the Years

Cybercrime is a major bother as it tends to attack one's security or his/her financial pillar. Also, rates of cyber-crime have been increasing tremendously. Behind all this plight, a list of reasons can be spotted, which are as follows:

Easy Access System: Hackers easily attack the victim's devices by using vulnerable applications like retina images, voice recognition, breaching access codes etc.

Careless Attitude: Having a careless attitude towards ensuring the security of one's own device is a major reason for the increase in these crime rates.

Data Storage in Small Space: Storing confidential data all together in a small space, helps a cyber-criminal to attack those files easily and steal all data in no time.

Leaving No Evidence Behind: Hackers usually attack in sections, and they easily erase their first attack info., which makes it difficult to search for them.

Complex Coding Mechanisms: Due to complex coding mechanisms behind every device, some gaps may exist, which can benefit these hackers to attack the system easily.

Crimes Being Committed at Higher Rates

According to the report released by National Crime Records Bureau (NCRB) in the year 2020, cyber-crime has seen an up-serve of 11.8% of cases reported in the previous year, i.e., in 2019. In 2020, '55035' Cases are reported whereas in 2019, '44735' cases were reported. These reported cases of cyber-crimes include cases of online banking frauds, credit or debit cards frauds, cases related to ATMs, online bullying, data thefts, fake profiles, and fake news. Not only this, around 6.6% of reported cases were reported of online sexual exploitation along with 4.9% of cases were of extortion. A maximum number of cases were reported by the state of Uttar Pradesh followed by Karnataka and Maharashtra. As there is an increase in the number of crimes reported, it shows that it is high time for all, to look upon the matter of cyber-crime more seriously, and measures to prevent it and curb it from society should be taken up.

Cyber-crime Rates & Covid-19 Pandemic

Coronavirus or Covid-19 pandemic, has hit all nations adversely, leaving all countries financially, socially, and mentally weak. India was also covered under the treacherous umbrella of pandemics. All citizens were introduced by the concept of lockdown on March 25, 2020, where no one was allowed to leave their place of residence except for buying daily essentials like food and milk. All schools, colleges, factories, industries, shops, offices were shut down to save people from this life-

taking disease, people were locked down in their homes for about 3 months with ranges of lockdown-1,2,3, etc. It was due to the internet only that people were able to surpass those months in the 4 walls of their homes. Many people became influencers, many joined online networking jobs, or other jobs, students started taking classes online, while their parents started taking online meetings, while others have binge watched movies online on different sites. As most of the people were using the internet, either for studying, or for business, or for anything else, the cyber-criminals got an opportunity to easily attack and hack ids, passwords, data of their victims. Also, like the police, army, executives, administrative staff of the country were busy fighting covid-19, more attention was towards covid, rather than cyber-crime. This has given a boost to the cyber-crime rate, which can be easily spotted in the 2020 report by the National Crime Records Bureau (NCRB). As it is wisely said that a bummer starts to a bad trip make the trip looks worse, so do the case is with the covid-19 pandemic and cyber-crime rate.

Cyber-crime & Peace

Peace is always denoted by white defined as free from disturbance or any tranquillity and as cyber means internet. So, by this short word break, it can be inferred that cyber-peace is a state of no cyber disturbance i.e., no cyber-attacks. Though it sounds to be very easy and it is often ignored, but it can have very deep impacts over the person bearing it. Cyber-peace is equally important for a human being as he/she requires peace (inclusive of mental peace, societal peace). In today's time, i.e., post pandemic, when all nations including India have shifted many jobs, educational, training programs in online mode, cyber-peace is even more vital now. Cyber-attacks often tend to attack public image of a person, or to retrieve their personal image or to dis moral them, thus directly or indirectly weakening mental state of an individual, which may lead to several other health issues. Thus, for attaining cyber-peace, steps should be taken. One of the prominent cyber-peace organizations in India is Cyber-Peace Foundation.

Cyber Peace Foundation is a non-profit Indian organization which tends to provide and promote cyber security for maintaining cyber peace in society. It works with several organisations worldwide inclusive of United Nations, National & state governments, educational institutions etc, to curb cyber-attacks & cyber-crimes. This foundation has claimed a commendable growth rate along the years by collaborating with Gujrat Technological University in 2015, UNICEF, Facebook & National Commission for women in December 2018, Google in July 2019, OLX in August 2019, NCERT & UNESCO in May 2021 and many such collaborations with recognised authorities for establishing cyber peace.

Summary

- a. Prominent reasons for increase in cyber-crime rates over the years are: complex coding mechanisms, data storages in small spaces, easy access to applications, easy ways to erase off the evidences and careless attitude towards own security.
- b. Cyber-crime with highest crime rates in India is: online sexual exploitation, sex extortion, followed by online banking frauds.
- c. Impact of covid-19 over cyber-crime rates is that mostly all sorts of works get linked with online work patterns leading to cyber-crimes in all directions, with rise in number of users and their variety (students, job persons etc).
- d. Cyber-crimes and peace are associated to each other, and collectively called cyber-peace, which refers to no cyber disturbances. It is a need of an hour, organisations like

Cyber Peace Foundation are working for preventing cyber-crimes and attaining a stage of cyber-peace in India.

CONCLUSION

Cybercrime is an action that is performed using the online mechanism to commit an offense. It is of various types like web-based application attacks, SQL injections, Cross-site scripting, AI powered attacks, Spear phishing attacks, and many others. There has been a great rise in cybercrime rates which can be noted due to many sets of reasons like easy access system, storing confidential data in a small space altogether, gaps in coding due to complex mechanisms, careless attitude towards our own devices and their security. Covid-19 pandemic had increased the crime rates of cyber-crime, around 64% of cyber-crime cases increased during pandemic according to NCRB, 2020 report. On an individual level, a person can prevent cyber-crime by using strong passwords, using VPN, preserving confidential information, privately managing social media sites, keeping confidential data in zipped files, etc. In India, several cyber laws are available, either in the IT Act of 2000 or some are provided in the Indian Penal Code, 1886.

Recommendations

Rate of cyber-crimes can be deduced by practicing some of the smart ways like by using strong passwords, by using anti-virus programs, by checking the website before using it, by not sharing social media passwords with others, by using VPN, upgrading device on time and by being extra safe against unfamiliar ads or sites. This research paper has discussed various different aspects, but still there is many scopes in cyber-crime field to be researched upon, cyber-crimes rates & laws in comparison to other countries, cyber-crime & targeted victims etc. Also, one may go for researching relation between culture, religion and cyber-crimes.

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22 Cold War 2.0 and The Ukraine Crisis: Causes, Effects, and Tasks Ahead

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ABSTRACT

We are faced with the problem of getting only one narrative about the Ukraine Crisis from mainstream media (MSM). Using the historical, critical, hermeneutic, and nomological approaches, as well as espousing a peace studies positionality, this paper filled the gap by presenting contending perspectives based on data collected from different media regarding the origins and consequences of the conflict in Ukraine.

Keywords: Conflict Transformation, NATO, Russian, Ukraine, Peacebuilding

INTRODUCTION

We are confronted with the current **problem** related to the Ukraine Crisis according to which we are bombarded with propaganda from all sides, bar none. Russia blocks western media. NATO blocks RT and other Russian media on both sides of the Atlantic. All stakeholder governments in the Ukraine crisis use social media and influencers to project one perspective to their followers to manufacture consent (Herman & Chomsky, 2002). We are bombarded with news, condemning those who share alternative interpretations of the events. The rationale of this paper is to provide a critical analysis and to fill the gap in having a more well-rounded view of the unfolding events, as each side maintains it has the one and only solid, infallible, absolute truth. Yet, the truth is somewhere in between. Thus, we need to listen critically to the different perspectives of the conflict for conflict resolution, conflict transformation, and peacebuilding.

This paper raised the following research **questions** (RQs): 1) How can the Russian invasion be characterized? 2) What are the causes of the Ukraine crisis in current history? and 3) What are the tasks ahead to end the Ukraine crisis? The **purpose** of this paper is to describe the Ukraine crisis and to provide policy recommendations in the conclusion.

The positionality of this peace studies paper is neither pro-war, nor pro-Russia, nor pro-Ukraine. As a peace-studies research, this paper is not warmongering but seeks ending of the conflict. As a political scientist, I do not have a crystal ball, thus I will not and cannot predict the outcome of the war and that is not the concern of this paper. As a peace studies scholar, I do not take sides but listen to all sides and perspectives regardless of correctness or my agreement, which is a hallmark of conflict resolution, and provide recommendations for conflict transformation and peacebuilding. Let me be clear: My heart goes to the Ukrainian people and all the refugees. As I write this paper, I am constantly in touch with my several friends whom I have visited in the different parts of Ukraine. As a peace scholar, I uphold the position according to which the peoples of the world have the right to self-determination as well as need to terminate war as well as set up a just and durable peace (World BEYOND War, 2022).

LITERATURE REVIEW

In this paper, war simply means armed conflict between at least two countries and peace refers to negative peace or simply the end of armed conflict (Galtung & Fischer, 2013). Perspectives that inform and guide this peace studies paper included historical, hermeneutics, and nomological approaches. The historical approach to the analysis of policies relies on storytelling, using

the critical hermeneutics approach that deconstructs and interprets the beliefs and actions of stakeholders as well as using the nomological approach to search for historical trends, not a detailed blow-by-blow account of hourly or daily events (Hoefer, 2011). As an effort in peace studies, this paper does not defend one side or the other as correct and the other side wrong. Listening to all sides, no matter how much you agree or disagree with their positions, is a hallmark of conflict transformation and peace building (Lederach, 2005).

METHODOLOGY

This qualitative paper used the descriptive approach to define the Ukraine crisis as a case study that relates past events to the present situation. It identifies the characteristics, categories, and trends (Mohanty, 2021) of the conflict, producing a grounded theory (Babchuk, 2008). Qualitative data collection research method involves combing through English- and French-language mainstream, alternative, and social media to listen to, filter through, and triangulate the different narratives of NATO, Russia, Ukraine and other stakeholders in the conflict in order not to be a victim of one-sided propaganda only. Controversial claims here have video, audio, memorandum, and other documentation links straight from the mouths of the babes. As peace studies research, it does not take a position who should or must win or lose; rather it seeks the cessation and negotiated settlement of conflict agreeable to Ukraine, Russia, and NATO. This paper follows the tradition of Mark Twain who indicated that the secret and the best way of writing is not chronological but mimics real life (Twain, 2013), such as starting with a conversation (RQ1 about the overt Russian invasion), and then going back in the past (RQ2 about the latent causes of the conflict), and move on to the future (RQ3 about what is to be done).

FINDINGS

Data Analysis

Research Question 1: The Present—Effects of the Ukraine Crisis. The polarization between Ukraine and Russia led to violence, invasion, and eventually a full-blown Russia-Ukraine war. Russian invasion of Ukraine is indefensible and contrary to international law, which Republicans, Democrats, and progressives condemn equally. Western media treat Putin as a megalomaniac, Zelenskyy as a hero, and NATO does the right moves. Russia, NATO, Ukraine, and mass media are beating the war drum, thereby escalating the war efforts worsen the situation. Three wrongs do not make a right. Due to Article 5 of its charter on collective security (NATO, 2022), NATO judiciously did not directly join the warfare and not provide a no-fly zone, as this potentially would lead to a nuclear mutually assured destruction (nuclear MAD-ness). Rather, they send arms, volunteers, and mercenaries (The New Arab, 2022).. Would-be unpaid volunteers and paid mercenaries from France (Urbania FR, 2022), the U.K. (Armenian Soldier, 2022), and elsewhere (Old Row, 2022) revealed that they were treated as cannon fodder.

In this hybrid war, NATO and Ukraine win the media war, but Russia has an upper hand in the actual battle. Nothing is what it seems. According to the NATO view, Putin is an old-fashioned strongman, while Zelenskyy's successful network acting career comes in handy in projecting his image with the support of television production studio. Zelenskyy is photogenic but is implicated in a Pandora-Papers scandal regarding money laundering with funds from publicly designated corrupt oligarch Igor Kolomoisky (Guardian, 2021), in the same way Putin benefits from the Russian oligarchy and oligarchs in both the mainstream and the new media are controlling the flow of news on both sides of the Atlantic.. Fake news and videos come from Russia, Ukraine, and NATO, all of which are engaged in infowar (Hill TV, 2022). In modern, colonial, and neocolonial

thinking, there is a hero-villain divide and one has to take sides. In the postcolonial world, NATO mirroring its own interest by enticing Ukraine to join the alliance was wrong in the same way that Russian invasion of Ukraine was wrong. On the one hand, the majority of U.N. member countries condemned Russia's actions; on the other hand, important non-western countries such as China, India, Pakistan, and South Africa abstained. Ukraine is caught and squashed between two behemoths. When Russia attacked Ukraine, millions of refugees fled to neighboring countries, mostly Ukrainian women and children as well as foreign students. NATO sends weapons to Ukraine, while Zelenskyy and Putin ask for volunteers and mercenaries to fight on their side, thereby escalating the conflict (Sheliazhenko, 2022b).

Dostoyevsky and Tchaikovsky are weaponized and banned. Witch hunts are perpetrated against Russian athletes, businesses, restaurants, classical musicians, opera singers, and orchestra conductors, who are considered to have committed ethnic crime and treated as guilty by association, which is reminiscent of McCarthyism and of Japanese Americans herded in internment camps by virtue of their heritage. Akin to book burning, NATO countries ban Russian media, Russia bans western media, and Zelensky bans all parties and all media, except his party and one unified Ukrainian media. NATO accuses Russia of war crimes, but many in the media remind NATO of its war crimes in Afghanistan, Iraq, Syria, Yemen, and elsewhere (Swanson, 2022). We only hear one minuscule allowable window of allowable mega-narrative each from NATO, Russia, and Ukraine, calling the other side as engaging in disinformation and fake news.

Research Question 2: The Past—Current Historical Causes of the Ukraine Crisis as the Elephant in the Room. Two wrongs do not make a right. In the spirit of conflict transformation and cultural peacebuilding, listen to Putin's grievances: Ukraine NATO membership, anti-Russia ultranationalists (BBC, 2022), 2014 Minsk agreements, and biological research facilities (CSPAN, 2022). Noted political realist University of Chicago Prof. Mearsheimer outlined the course of events (Mearsheimer, 2014) that led to the 2014 coup (BBC News, 2014). NATO pushing eastward has been provoking Russia since 1990 in a continuing inter-capitalist and inter-imperialist struggle (Sison, 2022). The end of the Cold War between the U.S. and the former Soviet camps from around 1945-1990 led to a period of relative peace and security in the world as well as triumphalism of capitalism and democracy. But differences that unfolded thereafter slowly turned to contradictions and polarization led to today's Cold War 2.0 between NATO and Russia, as NATO gets closer to Ukraine. The Final Declaration of the Bucharest Summit of NATO on April 3, 2008 stated that "NATO welcomes Ukraine's and Georgia's Euro Atlantic aspirations for member in NATO. We agree today that these countries will become members of NATO" (Mearsheimer, 2015). NATO's creeping eastward expansion is the encirclement and containment of Russia. Think of the Cuban missile crisis (Allison, 1971) or Russia building an alliance with Canada or Mexico or both. Gorbachev, Yeltsin, Putin, as well as western scholars, and politicians have consistently indicated that NATO moving eastward is a threat to Russian security. When poked, the bear invaded and waged war. Remember the Monroe Doctrine?

Referring to the first NATO-Russia Cold War (cause) and the second Ukraine-Russia conflict (effect), a Ukrainian peace scholar and activist indicated that "in the Ukraine crisis, there are no angels" (Sheliazhenko, 2022a). The direct cause of the Ukraine Crisis now, said Putin, is the North Atlantic Treating Organization (NATO) breaking assurances in 1990 not to move eastward. Noam Chomsky, Stephen Cohen, Pat Buchanan, and Henry Kissinger warned that NATO pushing eastward hardline encourages Russia's outcome of illegally waging a war with Ukraine (Dore, 2022). Pacifists claim that NATO is reaping what it sowed in Ukraine (Benjamin & Davies, 2022), calling to stop the war, to engage in public nonviolent actions for peace in Ukraine (Swanson,

2022), and to pursue diplomacy (Wright, 2022). Nobel Peace nominee and peace activist Kathy Kelly said that the threat to NATO's long-term peace and security is that the military and military spending of western governments are so huge that they cannot give up on "inventing military threats and advocating military solutions which... undermined diplomatic efforts to security peace" (Kelly, 2022).

Research Question 3: The Future—Recommendations for Peacebuilders. What are the tasks ahead from the perspective of a peace scholar? I stand with all the peace-loving people in Ukraine, NATO, Russia, and in the world, not their politicians. Conflict transformation and peace-building efforts are needed: Focus on policy and reason, not personalities and emotions. Dismantle the tit-for-tat culture of war. Nurture the culture of peace. Ceasefire. De-escalate. Aggressive diplomacy, not destructive war. Reject the escalation of war: No to arms sales. Provide equal services to all refugees, without discrimination under all circumstances. So that our indignation does not ring hollow, all war crimes must be investigated. Prosecute all war criminals. Dialogue. Listen to all sides. Mediate, negotiate, and engage in peace talks for a negotiated settlement acceptable for all sides: Russia and NATO as well as Russia and Ukraine.

As far as peacebuilding is concerned, Ukrainian neutrality is one viable option. Open up channels of communications. Stop or minimize civilian casualties. Bring war to an end. Diplomacy, not war. All sides must respect human rights, international humanitarian law, and the laws of war everywhere in the war, not lawfare. We need to hear truth bombs, not war bombs. NATO is anachronistic and started this fiasco. Hatred and war do not bring peace. Restore broken relations among Slavic and transcontinental European siblings through conflict transformation and peace-building efforts. After an anti-colonial revolution, Anglo-Saxons are now best friends across the Atlantic, so can Slavs be best friends, or at least friends, across their border. Construct new confidence building measures by creating a new security arrangement that treats Atlantic, Central, Eastern, Caucasus, Ural, and Pacific Europeans, and Asians as siblings, not enemies.

Peace Activist Data Interpretation

Ukraine is on fire (Lopatonok, 2016). With all sides beating the drums of war, the forecasts are that this conflict will be protracted. Ukraine is the pawn, sacrificial lamb, and victim of the proxy war between NATO and Russia. Cutting through the fog of war, peace activists are calling for the alternative path of ending the conflict. From being a provocation and a trench for war, Ukraine can be a bridge for peace between the West and Russia. Forcing men to fight is sexism, thus conscientious objection must be recognized.

SUMMARY AND CONCLUSION

In summary, Ukraine is the epicenter of conflict in Europe today. The Ukraine crisis is composed of two conflicts: NATO vs. Russia (Purpose 2) and Russia vs. Ukraine (Purpose 1). In an ideal world, Ukraine has the right of self-determination. But Ukraine's Homeric odyssey is caught between a rock and a hard place, the crown jewel for which both NATO and Russia are fighting. Unfortunately, in the real world, Ukraine cannot have its cake and eat it too. In the first conflict, NATO is the aggressor (cause); in the second, Russia (effect): one led to the other. Today, the world experiences the fallacy of two policy wrongs making a right, both of which unnecessarily led to a toll on human lives and property. See Figure 1 below:



Figure 1: Grounded Theory of the Ukraine Crisis

In conclusion, a neo-Cold War slowly emerged right after the collapse of the Soviet Union, leading to a period of neo-McCarthyite Russophobia and Sinophobia in which each country has to check its allegiance to the Eurocentric NATO hegemon. There is a free-speech problem in NATO, Russia, and Ukraine in which each side attacks the other side in organized smear campaigns. In the NATO-Russia proxy war, Ukraine is the pawn and victim. The winners are politicians (Leonard, 2022) and the military-industrial complex (Klebnikov, 2022) peddling weapons of war. Be the candle in the dark. Support doves of peace. Treat each other as friends, not competitors.

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23 How are They Different? Teaching Chinese University Students in Thailand

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ABSTRACT

Chinese students bring to the Thai classroom expectations for student-faculty interactions, classroom behavior, class assignments, and other assumptions than do Thai students. How is teaching Chinese students different from teaching Thai university students? Sociology of education guides this paper. We are using Auto-Ethnography, reflecting on the relative experiences of the authors (and colleagues) teaching Chinese university students at Payap University, Chiangmai. Chinese students have different habits and ways of looking at university life than do Thai students. University administrators developing programs for Chinese students in Thailand need to pay closer attention to the assumptions Chinese students bring to the university classroom.

Keywords: Thai higher education, international education

INTRODUCTION

Payap University in Chiang Mai began educating larger numbers of Chinese students in 2016, and continued after the COVID pandemic began in 2020. Enrollments continued during the 2020-2022 COVID epidemics, primarily on-line. This has caused faculty and administration to evaluate how such international programs might continue. Likewise, though, it means that faculty and staff are getting a sense of what are the opportunities, risks, and difficulties are associated with educating larger numbers of Chinese students in a Thai environment.

As instructors and advisors in courses for Chinese, each author is aware of what it means to work with Chinese students at a “gut-level”. We adapted, often incrementally, and through a process of trial and error our course designs. Advice for students was modified to match the expectations and assumptions of both the Chinese universities themselves, as well as the students, while maintaining Thai norms and standards.

Thus, informally we have become aware that Thai and Chinese ideas about what comprises higher education differ. This is most obvious in the way that credit hours are managed, admissions articulated, schedules made, and advising coordinated. Less obvious are implicit assumptions about the roles of advising, faculty, and students in creating a learning environment.

To begin understanding this environment, in 2019, Payap University published a research report “Cultural Integration of International students at Payap University” using data collected in 2017-2018 (Waters 2019). Our conclusion emphasizes that administrators should take internationalization of high education as an important goal in and of itself. Chinese and other international students have a rich educational goal to offer. However, in the day-to-day demands of running a university, it is often difficult to focus on this issue, when demands are received from sending countries for accommodations, and pre-existing accreditation requirements shape decisions in the host country.

1.1 Theoretical Background: Cultural Mosaic

Our “self-interviews” are part of a larger sociological project investigating how both international students, and internationalizing institutions wrestle with cross-cultural issues. This paper is

about how host country teachers also carry with themselves such pictures of what it means to be teacher, student, and university. (Chao and Moon 2005, Hofstede et al 2010).

1.2 Thesis

Our thesis is that Thai teachers are aware of cultural differences for how Thai and Chinese students see the university classroom. This is because the Chinese and American students, and Thai teachers, have different expectations of what is involved in the nature of the higher education.

What is described here includes inherent comparisons. Our many years teaching Thai students in a Thai context means that these the often-unspoken assumptions we bring to our teaching are Thai in origin. Out of the Thai context with which we are familiar, and the Chinese with which we are not emerges a mosaic. Such “cultural mosaics” describes the way societies, and groups of people, integrate as a cohesively (or not) as a ‘people’. Chao and Moon (2005, p.1129) point to three categories comprising an individual’s “cultural” mosaic which are the (a) demographic, (b) geographic, and (c) associative features of culture. As will be seen, though, what teachers at Payap tend to focus on in terms of “what is different” about the Chinese students reflects more the associative features of culture.

1.2.1. *Demographics of Degree Programs for Chinese Students at Payap University*

Payap University started in 2016 a Chinese program taught in Chinese by Taiwanese instructors for students from PR China. The Taiwanese instructors left after two semesters, and the students transferred into existing programs in the International College (taught in English), and secondly into programs in Business Management, Accounting, etc. Thai instructors in both General Education and major classes improvised in order to adapt to the new student body. The primary issue was language; the Chinese students did not necessarily speak English well, and few if any spoke Thai.

In 2017, a new major “Thai for Communication for Foreigners” was opened and Chinese students already at Payap University were encouraged to enroll. This accredited program was organized and approved quickly by the Board of Governors of Payap University, and the Thai Higher Education Commission in Bangkok. This program was designed for Chinese students (and other foreigners) wanting to major in Thai as a Second Language, and by 2018, there were approximately 70 students enrolled, most being Chinese.

In late 2019, Payap University was approached by Guangxi University of Foreign Languages (GUFL) to open an MBA program in English, which would be appropriate for university instructors needing a Master’s degree. Forty MBA students were brought to Thailand beginning in January 2020. The students were teachers themselves who taught at the GUFL in Nanning. They need Master’s level certification for professional development in the Chinese system. The program was tailored to the schedules and patterns brought by the Chinese students, including block classes, and seven-day per week schedules. The general idea was that a three-unit class of 45 hours would be completed across seven days.

1.2.2. *The Associative Features of Culture*

The above summary of demographics, and “how we did it” administratively is straightforward. But of more interest—and more subtle—are the unseen taken-for-granted associative patterns that Chinese bring from China, and how they fit in (or not) with what is already in our Thai classrooms. In the Thai classrooms are already Thai associative patterns. Such associative factors are at the heart of what culture is, and reflect underlying values and morals regarding education.

METHODS

We conducted focus groups among ourselves in both formal, and informal ways. Each of us prepared responses to a questionnaire. We also each contributed to the manuscript of this article as it was developed through editing, consultation, and more editing. The point of this approach is to provide an emic view of what it has been like work with students from China who have come to live in Chiangmai.

FINDINGS

3.1. Value of Education.

We are impressed that the Chinese students are studious, and place a high value on academic achievement. They hold themselves overall to a high standard, and are unlikely to blame the instructor for inability to learn, or the grading of exams. On a certain level, they are similar to how we remember Thai students from 15-20 years ago, before university education became the default focus for 18–23-year-olds in Thailand.

3.2. Attitudes toward Teachers

As experienced college instructors in Thailand, what is most notable to us is the respect of the Chinese students for teachers. Teachers are deferred to, and students are humble in their approach to the teachers in ways that Thai students are not. Chinese students are more reluctant to directly communicate with lecturers about any matters (see also Waters 2019:43-44). Chinese students choose a representative from within the class who presents views of the students. As individuals, though, Chinese students seem shy and more diffident than Thai.

A key person in the International Business Management program was—a Thai advisor who spoke Chinese and became a cultural intermediary. Chinese students would rarely go directly to an instructor regarding views of the class, and instead went to the advisor. Information Thai students would communicate directly to an instructor instead went through the advisor.

3.3 Collaboration among students and group work

Chinese students tend to work alone more so than Thai students. Thai students reflexively form groups, and use a strong sense of group cohesion to assign tasks in a manner perceived as equitable. Free riders are of course possible, but it is not a central concern of the Thai student work group. We believe that facilitating this is the familiarity Thai students have with each other, and their “seniors” as a result of the many ceremonies, rituals, and especially the unofficial initiation rituals (see below) which occur during the first weeks after matriculation.

Group cohesion is also perhaps facilitated by the frequency with which Thai students socialize in dining commons areas, and coffee shops. Chinese students seem more likely to socialize in small groups which exclude outsiders. In Waters (2019) Chinese students also indicated a preference for studying alone, and in their rooms, rather than in groups. When actual groups form, Chinese students seem more hesitant to accept people they do not already know into their groups, fearing that the new person will be a “free rider” in the context of group work.

Chinese students also avoid the initiation rituals, and ceremonies to the extent they can. One common excuse is that they fear that there will not be food that they can eat—even students from Szechuan complain that the Thai food has too many chili peppers! The net result of this of course is that the Chinese students do socially exist on an island, a situation that is further exacerbated by

the fact that they are often on separate Chinese-determined semester schedules, and have separate classes conducted in English, where there are mostly Chinese students.

3.4 *Punctuality*

Chinese students are in class before the assigned hour. A teacher who arrives on time in a Chinese class is likely to be greeted by a full classroom. This situation is unusual in Thailand, where understandings of punctuality are decidedly different; Thai students routinely show up late, and there is often an assumption by lecturers that class will start late, and if necessary, continue over time.

Chinese students are very concerned about the date and time that assignments are due, and are much less likely to ask for extensions, or exceptions to due dates. We are impressed those Chinese students want to know the exact time of day that papers are to be handed in via the Learning Management System. Such a question generally does not occur to Thai students.

3.5 *Class Leadership and Communication*

Thai classrooms typically have a class leader who communicates with the instructor about class interests and concerns. This emerges out of the cohesive groups formed during initiation rituals, and after. Differences in how group work is divided among students. Thai students are highly skilled at getting participation from each member of a group, and avoiding free riders.”

Leadership among the Chinese students is opaquer to us. In part this seems to be because there is so much deference to the teacher. As is indicated in Waters (2019:43-44), Chinese students are more hesitant about speaking to a teacher about academic or personal issues inside or outside class. What communication there is often occurs indirectly via an advisor, particularly if that advisor spoke Chinese.

Our impression is that unlike Thai students, Chinese students are much less likely to share problems with their friends, or anyone outside their family. This struck us not so much as a lack of trust; rather it was a reluctance about causing teachers and fellow students’ disturbance about their personal problems. In Thai this is called “*Greng Jai*,” and is a quality Thai people are known for. However, it is our experience in the Thai classroom, Chinese students feel this even stronger than the Thai students we are accustomed to.

3.6 *Travel, bureaucratic pressures, and gender*

Chinese students do not easily get annoyed when confronted with bureaucratic obstacles. They are more patient with issues of visa renewals, and misplaced passports, than Thai students. We experienced that while travelling with them in Korea. The Chinese students were more independent travelers than were the Thai students.

Male Chinese students on the Korea trip seemed quite generous, particularly with the Thai female students. The male students insisted on paying for the meals of female students during a field trip to Korea, something that surprised the Thai women. During the trip to Korea, Chinese males also made a point of having full refrigerators in their room, from which all students could take food. One of the male students explained that his mother had instructed him to do this.

3.7 *Initiations and university rituals*

In Thailand, initiation rituals are organized for first year students by the more senior students within a major. Students arriving from Thai secondary schools anticipate participating in these coming-of-age-rituals with a mixture of excitement and dread. The rituals are not supported by

the universities, but is organized by succeeding cohorts of students who pass along songs, chants, histories, specific to the major. These rituals are often abusive (Winichakul 2015), but they also have the effect that over the four years at the university students are well-aware of who their senior mentors are, and it is on this basis that cohesive study groups form.

Thai initiation rituals create sense of hierarchical “seniority” among students in succeeding years of study. The “senior” who starts out as a second-year student, is the mentor for the “junior” who is the first-year student. This continues throughout the years at the university, and even beyond into the work force where cliques based in class membership persist, particularly from the more elite universities.

As for the Chinese students, they are confused by the initiation rituals, and for better and worse hesitate to participate. This disinterest is often expressed in as concerns about the food they would be asked to eat. They believe that the rituals would risk eating food which they would not like, so no one would be happy. They also objected to what they perceived as an abusive nature of the rituals.

Thai universities also organize a great number of rituals focused on national celebrations, religious rituals, cultural events, and respect for teachers. Thai students are expected to dress in smart uniforms, and participate in such rituals which are carefully choreographed; Thai students raised in such traditions typically accept participation as routine.

Chinese students though avoid such rituals, and were often excused due to their status as foreigners. Lack of participation is also exacerbated by the fact that schedules for international classes can also be different, with classes for Chinese classes adjusted to highlight interaction among each other.

Uniforms are standard in Thai universities for all undergraduates. Chinese were required to wear uniforms, and generally complied without the resistance often found among Thai students who were more likely to have skirts, shoes, shirts, and hairstyles which pressed the limits of university dress regulations.

3.8 Managing Language Problems

Language issues were probably underneath many of the problems we observed in classes. In the General Education classes for “Thai Communication for Foreigners,” the classes were ostensibly in Thai, though in practice moved into carefully spoken English. We do not speak Chinese, so English was the common language.

Strategies in class generally focused on letting Chinese students assist each other with the language barrier. This meant leaving time for informal translation, and emphasizing activities which involved pictures, computer practice, and other media which went beyond straight lecture in Thai or English. Chinese students fluent in English often had an advantage, even in a Thai class.

3.8 Exams and Cheating

There are chronic concerns with the Chinese students about cheating, and the amount of assistance students are allowed on written work, and exams. We have a sense that Chinese students do get more assistance on writing assignments, particularly in COVID times when much of the university shifted on-line.

Differences in norms for academic honesty are murky; there is an assumption that the norms for test-taking are the same in Thailand and China, but we do not really know. There was some concern that Chinese students would take advantage of language difficulties to hand-in lower quality work in English, using an excuse that they did not understand well the written instructions. The

role of “cheat sheets” is one example, one of us (WK) remembers a cheating case that went to student judicial affairs involving such a cheat sheet. The student asserted that this was normative in China, an assertion that the committee was not able to evaluate.

DISCUSSION AND CONCLUSION

Thai universities have an impressive capacity to innovate and establish new majors and international programs quickly. This seems to work well too for Chinese universities who often demand particular criteria to meet the assumptions of Chinese students, and accreditors. An example was the MBA program at Payap University which was established within a few months for GUFL. The recalibration of programming for the Chinese students after the Taiwanese program disappeared was impressive too—out of this came the new Thai Communication for Foreigners major.

Having said that, the development of such programs requires that faculty are often faced with unusual and difficult cross-cultural conundrums. The language issues are the ones that try our patience the most. All of us experienced difficulties communicating with our Chinese students—taking cognizance of this in scheduling, pedagogy, hiring decisions are important, even as it is often neglected in an institution which is, as in the case of most universities in Thailand, are dominated by Thai norms, and accreditation requirements.

Multi-lingual cross-cultural advising is very important for its own sake. It is important that advisors and faculty have bilingual experience wherever possible. Administrators can both enforce language requirements for students and well as provide incentives for faculty and staff to develop their English and Chinese skills.

Coordinating schedules is complicated. Chinese students bring different rhythms to their day, and semester which need to be dealt with as a cross-cultural issue, which does not always mean accommodation. The fact that Chinese students are so much more punctual is hardly annoying to an instructor! But the emphasis of Chinese students on firm due dates, also does not necessarily fit with a Thai context. Admittedly, much of this can be accommodated when a separate curriculum and schedule is created for the Chinese students. But separate curricula also defeat one purpose of having inter-cultural education in the first place.

Which raises the question of how to effectively integrate Thai and Chinese students together so that both benefit from a cross-cultural environment. It is too easy to simply acquiesce to Chinese demands to conduct the program under a Thai schedule. But when this happens, both Thai and Chinese students lose out on the opportunity to interact. Integration of university rituals could also be important, even when students are not awarded academic credit for attendance. To promote integration with Thai students, compromises on scheduling, rituals, and particularly involvement in rich mosaic of ceremonies, social activities need to be made. Identification of Thai student with their major, and the university is important—it goes beyond the accumulation of credit points, and formal graduation. This too is a “latent function” of a university relevant to Chinese students as well.

As lecturers we appreciate very much the discipline, punctuality, and respect, we receive from our Chinese students. Integrating students more will mean that our Thai students will also systematically be exposed to such values more.

As for our Thai students, their ability to form study groups, and collaborate together in a fashion that avoids the “free rider” problem is commendable. Perhaps they have something to teach the Chinese students, too.

Our summary point is that we would like to see administrative authorities be more intentional in promoting cross-cultural interaction in such programs. The mixing of Thai and Chinese students is by itself an important part of a higher education—the internationalization of the university. But doing this effectively is a cross-cultural challenge with often unforeseen consequences. A key to this is an awareness of the difficult language issues for the education of Chinese students in a country like Thailand. Three languages are inevitably involved which is complicated in any environment. Admission requirements for students, and staff development incentives for faculty and staff can all be directed at this issue.

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24 Addressing Absolute Monarchy to Attain Democracy in Eswatini

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ABSTRACT

This paper has addressed the problem of growing unrest on demand for democracy in Eswatini that has been re-occurring from time to time causing heightened tensions, violence and threat of peace in the country. This paper has studied the state of absolute monarchy in Eswatini, non-violent resistance as a peace building effort mechanism and laid out suggestions to the problem. The findings from documented analysis reveals that the state of absolute monarchy in Eswatini is currently at jeopardy. As for non-violent resistance the researcher finds out that the mechanism can't effectively work due to interference of military force using extreme violence to suppress people in protest. This study suggests that the king along with his government and traditional officials should listen and address to their citizen's demand. This will avoid all the chaos and violence that is occurring in Eswatini.

Keywords: Absolute Monarchy, Democracy, Eswatini, and Non-Violent Resistance.

INTRODUCTION

1.1 Problem Statement

Over decades, Eswatini have experienced continuous and persistent democracy activism taking place in the country. Political parties, trade unions and civil society groups consistently called for democratic reforms due to political restrictions, human right violations and socio-economic instabilities (Ramdeen, 2021). Chambraud stated that, these democracy protests over the years have been largely peaceful, however, the protests that emerged towards mid-2021 were less peaceful, causing heightened tensions to citizens resulting in several incidents of violence, all of which posed a serious threat to peace (Chambraud, 2021). On May, 2021 it was reported that the protests have rocked the small landlocked southern Africa kingdom. Demonstrators were demanding for democratic reforms and accusing the King, who has ruled for more than thirty years as an absolute monarch, of repression. Rights groups accused the royal family, including the king's fifteen wives, of enjoying a lavish lifestyle while almost 60% of his subjects live in poverty, according to the World Bank 2021. According to Reuters (2021) report King Mswati III denied being an autocrat and is unrepentant about his and the family lifestyle. Since 1973, political parties have been banned in Eswatini and suppressed from participating in parliamentary elections. Sakhile Nxumalo a Swaziland Youth Congress said protestors are calling for a democratic government that will serve people's interests. On a similar remark Nxumalo stated that people want a democratic government where they can elect their own leaders, in particular, they want a republic so that the country can be led by a president but also demand all businesses owned by the royal family to be seized or destroyed (Nxumalo, 2021). Amnesty International reported that at least twenty people were killed by security forces and over hundreds were hospitalized with gunshot wounds during the latest pro-democracy protests. On the other hand, Eswatini government denied the claims and said it had so far not received any official report of deaths, but few days later it was confirmed through Commerce Minister Manqoba Khumalo that twenty-seven people had

died on the week Amnesty International reported its statistics during the pro-democracy protests. To clarify, what raised these protests is the claim and denial from the government that King Mswati III had not fled the country as violence escalated which made the citizens more violent and continue the protest. Internet service providers said they had been ordered to cut access to social media and online platforms until further notice (Chambrud, 2021). Therefore, this paper seeks to study non-violent resistance as a peace building effort mechanism to oppose the problem of absolute monarchy to attain democracy in Eswatini.

1.2 Research Questions

This paper intends to answer the following threefold questions:

1. What is the state of absolute monarchy in Eswatini?
2. Can non-violent resistance be used as a peace building effort mechanism to oppose the problem of absolute monarchy to attain democracy in Eswatini?
3. What are the suggestions to curb with the occurring problem of opposing absolute monarchy to attain democracy in Eswatini?

1.3 Research Purpose

The purpose of the study of this paper were threefold:

1. Is to study the state of absolute monarchy in Eswatini.
2. Is to study non-violent resistance as a peace building effort mechanism to oppose the problem of absolute monarchy to attain democracy in Eswatini **and**
3. Is to suggest solutions to curb with the occurring problem of opposing absolute monarchy to attain democracy in Eswatini.

1.4 Importance of the Study

The importance of study of this paper is applicable to all monarchy countries that have encountered similar problem of demand for democracy and caused threat to peace by occurring violence. As this paper has given possible suggestions towards the occurring problem.

1.5 Scope & Limitation and Delimitation of the Study

The **scope and limitation** of this paper have only focused to study the three fold research purpose and questions. Meanwhile the **delimitation** of this paper haven't focused to study any other country expect the chosen case study but also this paper haven't answered any questions beyond the three research questions.

1.6 Definition of Terms

In this section, the researcher has defined **five terms** used throughout this paper. The **first term is democracy**, using Dahl's minimal definition, democracy is understood as rule by the people based on the principles of public participation and contestation, accompanied by a sufficient level of civil and political rights to allow meaningful competition (Mross, 2019). Operationally, this is what the Swazi's claim and demand for and has been the main cause of protest and threat to peace in Eswatini. **Second term is absolute monarchy**, the researcher defines the term as a form of monarchy in which the King or Queen holds supreme autocratic authority and these positions are hereditary. In Eswatini, King Mswati III has been the reigning monarchy by birth right since 1986, when he acceded to the throne after the death of his father, Sobhuza II. But also alongside the King, his mother, Queen Mother Ntombi, rule as

monarchs and have veto powers over the three branches of government (Stiftung, 2020). The **third term is non-violent resistance**, this paper has used the concept as a peace building effort mechanism to attain democracy in Eswatini. The term non-violent resistance as used in this paper can be defined as the bolster efforts to build lasting peace by Martin Luther King, Jr. (Pinckney, 2020). **Fourth term is peace building**, following Boutros Boutros-Ghali's 1992 report, *An Agenda for Peace*, which defines peace building as an action to solidify peace and avoid relapse into conflict. The Secretary-General's Policy Committee has described peace building thus: "Peace building involves a range of measures targeted to reduce the risk of lapsing or relapsing into conflict by strengthening national capacities at all levels and to lay the foundations for sustainable peace and development (Bokeriya, 2013). **The last term is Eswatini** the case study used for this paper therefore according to country facts, Eswatini is a smallest landlocked and only remaining absolute monarchy country situated in southern part of Africa that borders South Africa and Mozambique. Eswatini was formerly known as Swaziland until 2018 when King Mswati III changed the name of the country in celebrating 50 years of independence. The country achieved its independence in 1968. It has an approximate total population of 1.2 million people (Country Facts, 2021).

LITERATURE REVIEW

2.1 Surveyed literature review

This section provides two categories of literature review. This **first section** provides a literature review of opposing state absolute monarchy to attain democracy in Eswatini. Over the years, Eswatini has been faced with growing unrest with the main objective of demand for democracy. However, on the similar view Chambrud and Dumay (2021) agreed that the pro-democracy protests that occurred in the past have been largely peaceful compared to the last protest that emerged on mid-2021 which was less peaceful, causing heightened tensions to citizens resulting in several incidents of violence, all of which posed to a serious threat to peace. On the other hand, observers conveyed that the echoes in Eswatini regarding protests over demand for democracy are elsewhere in Africa such as in Uganda that led to extreme violence. A 26- years-old student who contacted the Guardian in Eswatini and requested anonymity for fear of arrest said "we are fighting for democracy, freedom, jobs and for food". We are fighting a liberation struggle, not stealing. The country's unemployment is at more than 40% while almost 69% of the Swazi's live in poverty, according to the World Bank Data 2021. Yet the king lives in ostentatious luxury, with a fleet of luxury cars, private jets, and numerous palaces. A large royal family also enjoys an opulent lifestyle, and members have unashamedly posted images of their extravagance on social media (Burke, 2021). To proceed, Menzi Ndhlovu (2021), claimed that there had been successive waves of protest in Eswatini, including widespread unrest in 2011 dubbed the "Swazi spring", however, this time a tipping point may have been reached. We could well see a second wave of protests, he told the Guardian. Meanwhile Chris Vandome (2021), an expert at London's Chatham House, said the recent protests differed from early episodes of unrest in which unions and other formal organisations had played a significant role. He said, this time it is more organic and less structured that makes it much harder to control but also harder for the protesters to have a cohesive position on what they want even though the big motive is to fight for democracy. This **second section** provides a literature review of different philosopher's or theorist's or leader's debate on non-violent resistance as a peace building mechanism to attain

democracy. Thinking of non-violent resistance Mahatma Gandhi views and efforts are unavoidable; he argues we can't have ultimate functioning democracy only through elections, check and balance instead in order to have democracy and peace in a meaningful sense what Gandhi says is non-violence has to be implemented "The science of non-violence can alone lead one to pure democracy". Supporting this statement Gandhi relates non-violence with human nature. According to him; he opposes the existing theory or philosophy of human nature (Aggression) that human beings are naturally violent and that's why war, conflict and violence are inevitable. What Gandhi believes is the law of morals and human nature body, mind and spirit can be non-violent. Apart from his theories drawing from his own examples, some of Gandhi's successful non-violent resistance are on how he helped end British rule in India, 1947 and the salt march of 1930 as one of Gandhi's best-known acts of peaceful or non-violent resistance. Among Gandhi's quotes he says non-violence is for strong. On which I associate this statement to the two national heroes of African countries Nelson Mandela from South Africa and Mwalimu Julius Nyerere from Tanzania who were both influenced by Gandhi's non-violent resistance. To date it is remarkable the end of apartheid policy in South Africa is abolished through Mandela's efforts and use of non-violence. Meanwhile in Tanzania, which is referred to safe heaven country due to its maintenance of peace and stability it has constantly been avoiding war, conflict or violence through implementing non-violent resistance as a tool or approach to peace. From the literature review, the researcher's opinion is that non-violent resistance as a peace building effort mechanism is the best approach to avoid violence but it can be a slow process, long term and risky as it doesn't lose humanity in the process.

METHODOLOGY

This paper has employed grounded theory simply because the researcher isn't fully aware if non-violent resistance peace building effort can be the best mechanism to oppose to the problem of absolute monarchy in Eswatini to attain democracy. The research design employed is a case study design because the research has only concentrated on one study area which is Eswatini. The methodological approach used in this study is qualitative technique approach and findings has been analyzed manually. The source of data used was secondary source of data. While the tools of data used are published journals, articles, news and reports. Importantly, the latest news and reports about Eswatini unrest on demand for democracy is monitored and reflected in this paper.

FINDINGS

2.2 The state of absolute monarchy in Eswatini

From document analysis, **Bheki Makhubu** an Editor-in-Chief of *The Nation of Eswatini* on October 2021, reported that the state of Eswatini in regard of absolute monarchy is currently at jeopardy. This is because the sign of violence and unrest is growing and repetitive as the second wave of protest outbreak again on 20th October 2021 right after the first that occurred on mid-2021 with the same theme on "demand for democracy". **Second**, as reported by the latest Afrobarometer survey on December 2021, the researcher finds out that political parties remain banned in Eswatini and play no part in the electoral process. Which makes the kingdom an absolute monarchy, thus, this makes the state of Eswatini in crisis and that's why the

call for democratic reform have been at the heart of ongoing protests. **Third**, the researcher finds out that King Mswati III exercises ultimate authority over all three branches of the national government and controls local governance through his influence over traditional chiefs.

2.3 Non-violent resistance as peace building effort mechanism in Eswatini

First, from document analysis the researcher finds out that non-violent resistance can't effectively work on the growing unrest in Eswatini. This is because as reported by Paul Mulindwa an Advocacy and Campaigns Africa Lead for CIVICUS on July 2021, Eswatini military forces use extreme violence to suppress people protesting either directly or indirectly the repressive governance of King Mswati III and there is absence of the rule of law. **Second**, as reported by Human Rights Watch on July 2021, the researcher finds out that the United Nations Basic Principles on the Use of Force and Firearms by Law Enforcement Officials stipulated that law enforcement officials in carrying out their duty shall, as far as possible, apply non-violent means before resorting to the use of force and firearms. Unfortunately, this recommendation remained fruitless as continuous use of force was still reported during the protests in Eswatini. **Third**, from document analysis the researcher finds out that non-violent resistance can't effectively work for the Swazi people in Eswatini as most claim their voice is ignored and the government isn't accountable. It should be noted before the protests became violent, it all started as peaceful demonstrations but use of force from the military, absence of the king to address the matter, non-accountability and being ignored is what raised people's anger and caused heightened tensions and violence in Eswatini.

2.4 Suggestions to curb with the occurring problem in Eswatini

The researcher suggests that to curb with the occurring problem of growing unrest in demand for democracy in Eswatini, **first**, the researcher suggests that even at absolute monarchy the king along with his officials should listen and address to their citizen's demand. This will avoid all the chaos and violence that is occurring. For example, the Member of Parliament asked the government that they at least elect their own prime minister (currently the prime minister is appointed by the king). They suggested for a constitutional democracy, in which the king would be outside politics. **Second**, the researcher suggests that lessons learnt from other monarchy countries could help improve the situation in Eswatini. For example, Lesotho and Bhutan could offer lessons of monarchical leadership reforms that would allow Eswatini to retain distinctive cultural institutions and practices, while the monarchy relinquishes executive powers within its political system. Both Bhutan and Lesotho are constitutional monarchy with a parliamentary form of government. **Third**, as the country's current economic and social trajectory is unsustainable, the king and his advisers may seek to consider various options for reform as it is the contributing factor of growing unrest in Eswatini.

SUMMARY, CONCLUSION, AND RECOMMENDATION

5.1 Summary

To summarize this study, the researcher identified the growing unrest on the demand for democracy as the problem in Eswatini that has been re-occurring from time to time causing heightened tensions, violence and threat of peace in Eswatini. To address the problem the

researcher did an exploratory research study to explore the the state of absolute monarchy in Eswatini, non-violent resistance as a peace building effort mechanism and suggest solutions to problem to attain democracy in Eswatini. The summary study can be summarized in the Figure 1 below.

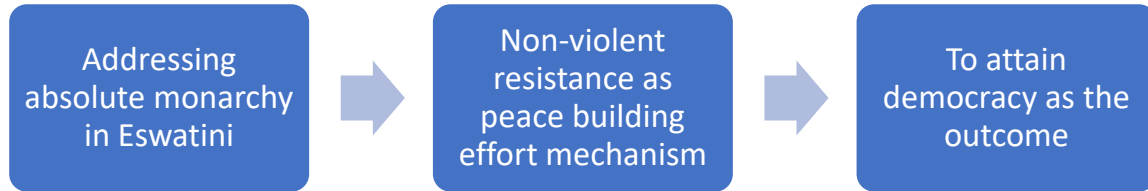


Figure 1: Japhet’s Model of Addressing State Absolute Monarchy and Non-Violent Resistance as Peace-building to attain Democracy in Eswatini

CONCLUSION

Based on the findings the researcher’s conclusion is that non-violent resistance as peace building effort mechanism can’t be fruitful approach to be used in this growing unrest to attain democracy in Eswatini. This is because even after the citizens started by using peaceful demonstrations the military forces used force to suppress the protests. In addition, through human rights watch report United Nations called for non-violent as means to be used before resorting to the use of force and firearms. Unfortunately, this recommendation remained fruitless. It is therefore observed that, non-violent resistance as a theory and peace building effort isn’t fruitful mechanism in the growing unrest of demand for democracy in Eswatini.

5.3 Recommendation

The researcher recommends that for further research, other interested research scholars may study with problem and engage peace building attributes such as conflict prevention, conflict transformation, and peace-making.

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25 The Implementation of Comprehensive Development Plan – Executive Legislative Agenda in the Selected Municipalities of Maguindanao Province in the Philippines

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ABSTRACT

Administering an executive function for a local government unit is not an easy task especially with the varied concerns, issues and needs that require immediate consideration and action despite the limited resources which the local government unit has. However, having a well-defined Comprehensive Development Plan-Executive Legislative Agenda (CDP-ELA) with a very extensive implementation can be a good development tool in local governance since it leads the executive and legislative branches towards a unified direction through programs, projects and activities anchored on prioritized needs and issues. In one way or the other, if the CDP-ELA be implemented extensively, the situations of the constituents would be improved.

This study used the descriptive-evaluative research design and total enumeration. The purposive sampling technique was utilized in identifying the respondents of the study.

Keywords: Public Policy, Peace and Order, Local Planning and Implementation, Mindanao

INTRODUCTION

Problem Statement

The study assessed the extent of implementation of Comprehensive Development Plan – Executive Legislative Agenda (CDP-ELA) of selected municipalities of Maguindanao Province in the Philippines. The problems encountered during the implementation of the CDP-ELA were identified.

Research Questions

1. What are the major projects for each municipality?
2. What is the extent of the implementation of CDP-ELA in each municipality?
3. What are the problems encountered in the implementation of CDP-ELA?

Research Purpose

The study assessed the extent of the implementation of the CDP-ELA in the selected municipalities of Maguindanao Province in the Philippines.

Significance of the Study

This study manifests the importance of local planning in achieving national goals in the country. The findings of the study would serve as guiding information of the Department of the Interior and Local Government (DILG).

Moreover, the findings of this study would provide vital information to all local planners on how can they enhance the extent of implementation of their projects, programs and activities to uplift their communities.

This study is the first empirical study to assess the extent of implementation of CDP-ELA in Maguindanao.

Scope and Limitation of the Study

The concern of this study is the Executive-Legislative Agenda, a planning document based on the Comprehensive Development Plan, covering a 3-year period corresponding to the term of local elective officials.

Theoretical Framework

The study utilized the theory of public policy by Thomas Dye and James Anderson in the organization and analysis of data.

Many scholars have given different definitions to public policy. Public policy is ‘anything a government chooses to do or not to do’ (Thomas Dye).

Governments enjoy a special role in public policy-making due to their unique ability to make authoritative decisions on behalf of citizens, which are backed up by legislation, laws, rules and regulations as well as sanctions for offenders in the event of noncompliance.

Policy is the finalized goal-oriented action taken by the government to resolve a problem or achieve a certain objective or goal or to fulfil a specific need under certain circumstances. Public policy is made by the institutions of the government, i.e., the Executive, the Cabinet, the legislature, the judiciary and government departments. Many policies are translated into law by government action. For example, to control drink-driving deaths, many states have enacted tough drunk-driving laws; to improve the environment, several governments have enacted air-quality laws; to prevent accidents, some countries have enacted laws restricting cell phone (mobile phone/hand phone) use while driving.

In general usage, the term policy designates the behavior of some actor or set of actors, such as an official, a governmental agency, or a legislature, in an area of activity such as public transportation or consumer protection. As posited by Thomas Dye, public policy may be viewed as whatever governments choose to do or not to do.

James Anderson offered the concept of policy as a relatively stable, purposive course of action followed by an actor or set of actors in dealing with a problem or matter of concern. This statement focuses on what is actually done instead of what is only proposed or intended, and it differentiates a policy from a decision, which is essentially a specific choice among alternatives.

LITERATURE REVIEW

Local governments are mandated to prepare two major plans—the Comprehensive Land Use Plan (CLUP) and the Comprehensive Development Plan (CDP). These plans, although distinct from each other, follow an integrated and iterative process of development. At the outset, it is important that Local Government Units (LGUs) be able to discern the relationship of the various plans and planning requirements and see how each one builds on the other.

Ideally, the CLUP, which provides the long-term guide to the management of the locality, is developed prior to the CDP which presents the sectoral directions for the LGU. However, the absence of a CLUP should not stop the LGU from developing CDP. The CDP then becomes the starting point in the development of ELA. Approved local development plans are, in turn, made operational through the local budgets (Sec. 305 (i), R.A. 7160).

METHODOLOGY

Research Design

The researcher used the descriptive evaluative research design and as such it employed survey questionnaire in data collection to achieve the objectives of this study. This research design was used to describe the extent of the implementation of CDP-ELA in the selected municipalities of Maguindanao Province.

Locale of the Study

The research is conducted in the four (4) municipalities of Maguindanao Province in the Philippines such as Datu Odin Sinsuat, Upi, Guindulungan, and Datu Saudi Ampatuan. In choosing the locale of the study, accessibility and security of the researcher are considered. Further, the researcher opted to consider the two districts in Maguindanao.

Respondents and Sampling Procedure

The purposive sampling technique was utilized in identifying the respondents of the study. The respondents were those who had actual involvement in the implementation of the projects, programs and activities contained in Comprehensive Development Plan- Executive Legislative Agenda. The total enumeration tool was used.

Research Instrument

In this study, the instrument used was a survey questionnaire. Interview was also done in this research to support the data gathered from the survey questionnaire.

FINDINGS

Major Projects under CDP-ELA

The first question posed in this study is about the major projects of each municipality.

The Social area of the major projects has the highest in number. Both LGU-DOS and LGU-Upi have identified more major projects under Social area. The responses imply that most of the local governments consider the significance of education and health to the constituents. In fact, some municipalities are hiring volunteer teachers where they allocate their own funds as payment for the teachers hired. There are also programs exclusive for the youths under Social area. Mayor Ramon Piang, Sr. of Upi said they have Youth Congress and Youth Governance. They are training the youths so that they already know what to do when time comes they will hold the same office.

The Extent of Implementation of Projects under CDP-ELA

It is shown that the LGU-UPi is very extensive as to the extent of the implementation of the major projects. It has a grand mean of three point seventy-six (3.76). The LGU-DOS has a grand mean of two point eighty-nine (2.89) described as extensive. The LGU-DSA is described as extensive as well with the mean of three point sixteen (3.16). The LGU-Guindulungan has the grand mean of two point thirty-six (2.36) described as fairly extensive. The data shown that LGU-Upi is very extensive when it comes to the extent of the implementation of major projects.

The key informant from LGU- Upi expressed:

“Dati ang paniniwala ko mas maganda kung may savings ang LGU. Pero ngayon naisip ko na mas maganda pala kung wala at lahat ng proyekto ay naisasagawa”. (It is my belief before that having the savings is better. However, I just

realized that it is also okay if there is no savings and all of the projects are implemented)

Problems Encountered in the Implementation of CDP-ELA

The usual problems encountered by the local government units in the implementation of CDP-ELA are the re-alignment of the projects with twenty-two percent (22%), peace and order with twenty percent (20%), lack of budget with nineteen percent (19%), lack of time with nineteen percent (19%) and lack of support with seven percent (7%). No one has opted the inadequate personnel while thirteen percent (13%) stressed out other reasons. When respondents asked to specify their reasons, weather condition, values of the respondents and lack of political will were expressed.

The key informant said:

“Minsan dahil sa panahon na hindi maganda, hindi na iimplement ang projects. Isa ding dahilan ang realignment kasi minsan may mga emergency. Gagawa ng Resolution ang SB to address the urgent need of the constituents”. (Because of bad weather condition, we cannot implement some projects. One of the reasons as well is the realignment of the projects because of the urgent needs of the constituents. The Sangguniang Bayan makes resolution regarding the realignment to address the urgent needs of the constituents.)

Another informant said:

“Minsan problema din yung acceptance ng mga tao. Kasi halimbawa yung mga projects regarding Rubber, magsasabi sila na ‘ah barato lang man ang goma’.” (The values of the constituents are sometimes one of the problems in the implementation of projects. Like our project on Rubber, some would say that rubber has only minimal amount.)

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

Summary

1. The LGU-Upi has the highest number of identified major projects. It has fifteen (15) identifies major projects. It is followed by the LGU-DOS with eleven (11) identified major projects and followed by LGU-DSA with eight (8) identified major projects and LGU-Guindulungan with three (3) identified major projects.
2. The extent of the implementation of the major projects in CDP-ELA of LGU-Upi is described as very extensive with the grand mean of three point seventy-six (3.76). LGU-DOS and LGU-DSA are extensive with the grand mean of two point eighty-nine (2.89) and three point sixteen (3.16) respectively. The LGU-Guindulungan is described as fairly extensive with the grand mean of two point thirty-six (2.36).
3. The usual problems encountered in the implementation of the CDP-ELA are the lack of budget, lack of time, peace and order, lack of support, realignment of projects and other reasons like lack of political will, values and weather condition.

Conclusion

Based on the findings of the study, it is concluded that each municipality has various identified major projects. However, most of the major projects fall under social aspect.

The extent of the implementation of the major projects contained in CDP-ELA varies from one municipality to the other. The LGU-Upi is described as very extensive in the implementation of their major projects.

There are some projects contained in the CDP-ELA which cannot be implemented due to lack of budget, lack of time, lack of support and lack of political will. These are the usual problems encountered in the implementation of CDP-ELA.

Recommendations

The Local Government Units must maximize projects or programs under Economic and Environmental areas to uplift the status of the constituents economically and environmentally.

The Local Government Units need to consider a specific, measurable, attainable, realistic and time-bounded projects, programs or activities for a very extensive implementation of CDP-ELA.

There must be a constant review of the major projects contained in the CDP-ELA to implement all those identified projects within the timeframe.

The Local Government Units must strengthen their revenue generation to fully implement the CDP-ELA.

There must be an imposition of sanction in case of failure to implement projects contained in CDP-ELA without justifiable cause.

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26 Interfaith Dialogue for Peacebuilding: Promoting Religious Unity in Myanmar

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ABSTRACT

The deep-rooted resentment among religious minorities and the majority Buddhism in Myanmar as the legacy of colonial era, surfaced in 2012, ignited hatred and resulted in violence. The religious conflicts occurred in 2012 to 2017, caused irreversible damages. The headlined tensions called attention to the effort for rebuilding unity among the divided. Several studies disclosed interfaith dialogue as essential initiative to regain mutual respect and understanding. To promote religious unity nationwide, it is inevitable to embrace the efforts collectively, beyond individual institution or organization's point of view.

This paper explored and analyzed interfaith dialogues initiatives by the types and contents and its contribution to religious unity and peacebuilding. The study was done through review of literature, reports and documents, case study and interview. The study is built upon various theoretical concepts that embrace interfaith dialogue as an initiative for peacebuilding, delving into the forms and contents, and analyzing the achievements. The research found out various initiatives in Myanmar ranging from the Government to INGOs and local organizations. The efforts, though fragmented, positively strengthened the unity of religions, however, the commitment of the Government and its constant leadership is required to synergize the efforts for a long-term cohesion of religions and peacebuilding in Myanmar

Keywords: Interfaith dialogue, Peacebuilding, Religious Unity

INTRODUCTION

Problem Statement

Myanmar is composed of 87.9% Buddhists as the majority (Myanmar population 2021), and the Burmese Buddhist nationalism has been widely politicized since the independence from British colony in 1948. The attempt to enact Buddhism as the state religion in 1961, sparked resentment in the minorities. The government has constantly been promoting Buddhist culture and the majority Bamar values perceiving. Christianity as the influence of British colony and Muslim as a threat to the race and religion. Buddhist women's marriage to non-Buddhist men and the aftermath religious conversion has been the underlying cause of sentiment. The constitution recognizes freedom of worship, however, extreme Buddhist nationalism group, Ma Ba Tha, in 2011 raised their voices on protection of race and religion from foreign religions, particularly Islamic, ignited widespread anti-Muslim violence in Myanmar. The decades of prejudice and hatred exploded into a series of damaging violence and caused inter religious conflicts in Myanmar.

Research Questions

Varieties of interfaith dialogue initiatives have been conducted to promote religious unity by different actors, varying from the levels of governmental bodies to INGOs and NGOs, incorporating a number of local community-based organizations. The research explored the answers for the following;

1. What forms of interfaith dialogue were used to promote unity among faith groups?
2. What contents they discussed to address the problems among religion in Myanmar?

3. What are the achievements of the interfaith dialogue in promoting unity among religions and peacebuilding?

Research Purpose

The main objective of the research is to analyze the different initiatives and see if the interfaith dialogues contribute to returning unity of the divided faith groups.

Interfaith dialogue initiatives in Myanmar

Increases and outbreak of religious conflicts, fell under the reigns of the two governments: Union Solidarity and Development Party (USDP), and National League for Democracy (NLD). President Thein Sein, expressed a commitment to interfaith peace and harmony on several occasions and even gave a President's Excellence Award to the interfaith dialogue group (IDG), Myanmar on 30 April 2013. Interfaith dialogues have been introduced occasionally, yet the effort paralleled the rise of Buddhist nationalism and interreligious tensions. In October 2017, NLD government organized the country's first mass interfaith rally which was attended by Buddhist, Muslim, Hindu, and Christian leaders, along with thousands of supporters from all religions. The State Counselor Aung San Suu Kyi stressed the need to promote interfaith dialogue, saying that respect and understanding of religious and cultural diversity would contribute to lasting peace. (Advisory forum on national reconciliation and peace, 21 November 2018).

Interfaith dialogue creates a positive and cooperative interaction between people of different religions and faiths, promotes understanding and increases acceptance and tolerance. A variety of activities have been implemented by the Government, INGOs, NGOs, local organizations and the achievement of each initiative has been mapped with their respective objectives. The research is a specific approach to interfaith dialogues initiatives in Myanmar for filling the gap of knowledge about how these efforts reunite the divided communities of faiths and strengthen peacebuilding effort in Myanmar. The scope of the study deals only with interactions and activities relevant to religious conflicts.

Definition of Terms: the followings explain the terms "Interfaith Dialogue", "Religious Unity" and "Peacebuilding".

Interfaith dialogue refers to cooperative, constructive and positive interaction between people of different religious traditions and faith. It increases awareness of religious plurality, identifies the negative role religion plays in fostering conflict, promotes acceptance of others, enabling cooperation among the diverse faiths. Religious Unity can be defined as a peaceful coexistence of different religious groups, transforming root causes of division such as hatred and prejudices to mutual understanding through reconciliation. Peacebuilding refers to the effort that addresses the underlying causes of conflict, helping people to resolve their differences peacefully and lay the foundations to prevent future violence.

LITERATURE REVIEW

Interfaith dialogue fosters the rebuilding of trust relations and enhances social cohesion; therefore, it is an important approach in peacebuilding. (Merdjanova, I., & Brodeur, P, 2009 p 10).

Forms of Interfaith Dialogue

Interfaith dialogue can be classified into four typical forms; the dialogue of everyday life, the dialogue of action, the dialogue of theological exchange and the dialogue of religious

experience. (Thamgaraj. M.T, 1999 pp 95-96). The dialogue of everyday life involves people of different faiths striving to live in an open and neighborly spirit, sharing their joy and sorrows, their human problems and preoccupations. The activities shift a person to look at others and encourage acceptance of the diversity. In the dialogue of action, people of all religions come together to collaborate and contribute to the wellbeing of fellowmen. The dialogue of theological exchange let people participate in discussion to understand each other's traditions, ways of life and spiritual value. The dialogue of religious experience involves ceremonial and ritual performance, conducting faith practices, saying prayer, and reading scripture. This foster a deeper understanding of the inner peace and diminish prior animosity and antagonism.

Contents of the interfaith dialogue

Constructive interfaith dialogue provides opportunities for people from different religious backgrounds to address central values such as justice, reconciliation, truth, mercy and forgiveness from their traditional perspective. (Cillier, J, 2002 p 50). Reconciliation and forgiveness could not be negotiated without dealing with the injustices. The perpetrator has to listen to the suffering of the victimized, and their call for justice. In return, there is a need to commit to reparation and deep desire to amend the broken relationship and rediscover peace. Reconciliation is a long process intended to restore relationship that will lead to social and spiritual healing. Each group needs to work separately on conflict transformation skill before they engage in the process of reconciliation. Forgiveness is indispensable; the compassion of the inflicted to soften the bitterness and the responsibility of the aggressors to undertake the rectification are all key ingredients for the forgiveness.

Achievement in the interfaith dialogue for peacebuilding

The achievements of interfaith dialogue in Balkan stated by Merdjanova, I and Brodeur, P (2009) served as a framework for this research. The increasing effort to initiate dialogue between the rivals, seeking cooperation and reconciliation, identifies the growing awareness in the benefit of interfaith dialogue. Growing numbers of women registered in training sessions for dialogue skill, increased women attendants at dialogue sessions and subsequent increase of men participants that follow, are all notable achievements of interfaith dialogue in societies. Women rising up to leader position is also a positive progress to be acknowledged. Many interfaith projects involve youth gaining the opportunity to meet, get to know each other, engage in productive discussion, stay in touch even after the dialogue and set up a large social network for further collaboration.

The act that fosters to overcome the segregation in public school., teaching interfaith in theological institutes, integrating program addressing religious issues form a new academic perspective in universities, student exchange program to strengthen interreligious cooperation are some of the achievements in educational fields. Grassroots level involvement in interfaith dialogue is an integral part; people from different faiths showed their keen interest to understand and learn different religions of their neighbors, the culture and intend to live in peace, harmony and build the community with understanding and tolerance.

METHODOLOGY

The research employed a qualitative method and was done through case study and extensive reading, analyzing various kinds of literature, reports and related documents. In depth understanding of the research questions was induced through comparative analysis of various cases, and interview with responsible person in the field of interfaith dialogue. Reports of respective

organizations served as sources and foundation to analyze the impact of the initiatives, the extent of their achievements and the challenges.

FINDINGS

Forms of interfaith dialogue used to promote unity among faith groups

Government level initiatives were usually in the form of the dialogue of religious experience. The NLD government initiated first mass interfaith rally on 11 October, 2017 led by leaders from Buddhist, Muslim, Hindu, and Christian along with thousands of supporters from all religions. Prayer sessions were held in the cities across Myanmar, and “Eternal Peace” Buddhist sermons in twenty-one cities were some distinctive activities initiated by the government (Kyaw, N. 2019, p. 17-18)

The dialogue of theological exchange started with the Judson Research Center of Myanmar Institute of Theology. The center promotes interfaith studies and dialogue to facilitate the experience of dialogue among people of different faiths and to promote interreligious awareness and cooperative actions. The activities include capacity building, training for dialogue skill, improving the role of media for the promotion of interfaith harmony, enhancing the capacity of journalist, developing media monitoring, engaging love speech through media, and introducing Master of Arts in Interfaith Dialogue in the Institute. (Judson Research Center, MIT, n.d.)

Religions for Peace - Myanmar (RfP-M) implemented the dialogue of action in the form of joint advocacy, coordinated program response, training and mobilization of local communities around issues of public concern. Some prominent activities are prayer meetings in religious places, tree plantation, visitation to hospital and meeting with patients (cancer, HIV, Autism) from four religions, rice and cooking oil donation to home aged centers and Youth development centers of Buddhist, Islam, Christian, and cross community meetings. (RfP-M, National Chapter Report, 2017).

The dialogue of everyday life could be traced in the work of People in Need (PIN) in collaboration with Treasure Land Development Association (TLDA), a local non-governmental Organization. They implemented activities for a “Peaceful Living in Harmony” to create dialogue and raise awareness among young participants in several States in Myanmar. PIN has successfully supported activities, implemented by Smile Education and Development Foundation (SEDF), a non-for-profit educational institute, in Yangon and Mandalay, promoting interfaith education and lessons on tolerance in religious schools.

The contents discussed to address the problems among religion in Myanmar

The state counsellor Daw Aung San Suu Kyi, in her speech at the Inaugural Advisory Forum on National Reconciliation and Peace held on November 21, 2018, called for people’s respect of one another’s faith, to bring about a more peaceful society. She urged religious leaders to work in solidarity towards national reconciliation. Judson Research Center (MIT) organized interfaith dialogue between the International Buddhist Missionary University Yangon (IBMU) and Myanmar Institute of Theology (MIT), on October 30, 2013, focusing on peace, justice, human rights, and building a harmonious society. (Khai, 2015, pp. 222, 225). Religions for Peace - Myanmar (RfP-M) developed the capacity of religious leaders, women and youth, to mitigate conflict, build peace and reconciliation, to foster tolerance, understanding and social cohesion Religions for peace advisory forum on National Reconciliation and Peace in Myanmar 2018, shared a strong conviction to overcome anger, hatred and revenge with forgiveness and compassion, heal the wounds of the past, and advance national reconciliation and peace. The community development projects

implemented by People in Need (PIN) Myanmar worked on reducing violence and hate crimes based on religious prejudices and increasing mutual tolerance and understanding. Treasure Land Development Association (TLDA) conducted trainings knowledge of human rights, labor rights, women and child rights, minority rights and freedom of religions, trying to eliminate any prejudices or discrimination on races, religions and believes. The workshops and trainings organized by Smile Education and Development Foundation (SEDF) dealt with combating discrimination based on sex, gender, religion, and ethnicity. It is to resolve violent conflicts and acts of hate, supporting sustainable peacebuilding in Myanmar.

Achievement in the interfaith dialogue for peacebuilding

Interfaith prayer organized by Aung San Suu Kyi on Martyrs' days has become an ideal in Myanmar to bring religious leaders from different faiths together aiming to improve relations, promote unity and support peacebuilding in the country. Governmental and religious bodies as well as organizations held interfaith rallies, small and large in different parts of the country, increased the awareness of interfaith dialogue for improving harmony and peace among followers of different faiths. Religious leaders called for followers of all faiths to cooperate for the peace and stability of the country.

In the personal interview with Prof. Dr Saw Hlaing Bwa, the director of the Judson Research Centre, he commented that non-government faith-based approach has far more impact to help bridge faith groups in conflict. Judson Research Center has been a resource center of education for interfaith studies, and a platform for the scholars, religious leaders, theological students and young people from different faiths to develop dialogue, and actions for conflict resolutions. The distinctive achievement was the introduction of the Master of Arts in Interfaith Dialogue in the Liberal Arts programs at Myanmar Institute of Theology (MIT).

Religions for Peace Myanmar (RfP-M) was able to raise awareness on the roles of women and youth in interfaith harmony and social cohesion. It enabled women and youth engagement in peacebuilding, ethnic minority right, rule of law, and access to justice. The workshops and training programs improved the capacity to identify drivers of the conflicts, thereby equipped the participants with skill to respond to social hostility. People in Need (PIN) Myanmar closely cooperated with local actors involving grassroots level to introduce humanitarian, development and peacebuilding approaches tailored to local context.

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

Summary

Various forms of interfaith dialogue have been practiced by a number of actors to solve religious conflicts in Myanmar and strengthen unity among faith groups. The dialogue addressed justice, tolerance and reconciliation fostering restoration of peace and coherence among the divides. The dialogue created awareness of shared values and religious difference. The theological experience established a deep, authentic understanding of religious teachings of coexistence. Capacity building programs developed contemporary peacebuilding skills. The endeavors promoted peaceful living among different faiths and rebuild trust and mutual respect.

Conclusion

The initiatives studied in this paper ascertained the ardent attention of actors in Myanmar implementing a variety of activities in search of religious unity after the severe damage caused by

the conflict. The efforts reinstate relationship between people of different faiths, fostered national reconciliation, strengthened unity among religions, and enhanced peacebuilding works.

Recommendations

The interfaith dialogue initiatives in Myanmar were found to be fragmented and weak in embracing collectivity. Top-down approaches lack in effectiveness to extensively reach the grass-roots levels. The relation between INGOs, NGOs and local organizations with the government bodies have to be strengthened after which the initiation will necessitate active support of the government. To promote unity and strengthen peacebuilding endeavor, interfaith dialogue initiatives have to be synergized and cooperated. More interfaith dialogue initiatives and activities led by the government and constant follow ups by non-governmental actors will ensure reparation, reconciliation and restoration of peace and we can look forward to a more cohesive and united nation.

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27 Muslims, Christians, and Indigenous Peoples Discourses on Peace Framework Agreement in Mindanao, Philippines

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ABSTRACT

In Mindanao, Philippines, conflict exists between Muslims, Christians, and indigenous peoples. This study addresses the varied discourses of the tri-people (Muslims, Christians, and Indigenous Peoples), as well as potential contributions of the “tri-people approach” or its implications in furthering Mindanao's peacebuilding efforts. Grounded theory is applied as a qualitative method of analysis, using the discourses as collected data. FINDINGS show that despite the Mindanao region's unique “tri-people approach”, where Christians, Muslims/Moros, and Indigenous Peoples/Lumads coexist, the situation remains unchanged due to: government desertion, the supremacy of the Moros/Muslims over other ethnic tribes in the area, governmental favoritism towards the Christian settlers, and the perpetual disempowerment of the Lumads in their ancestral domain. In conclusion, I proposed an inclusive tri-people rationality in the framework for a peace agreement in Mindanao where everyone is included. Further recommendations would be to focus on cultural and ethnic studies specifically, on identity-based violence between ethnic groups.

Keywords: tri-people, Peace Framework Agreement, Bangsamoro

INTRODUCTION

Despite the number of regional peace agreements, the economic, social, political, cultural, and religious conflicts continue to riddle the life of tri-people in Mindanao, Philippines. Numerous studies and publications have commenced, yet discourses from the tri-people are restricted as isolated entities with separate interests, agendas, and goals in the peace process. Discourse, according to the definition, is “a verbal or written conversation between individuals, particularly a serious debate of a certain subject, and situation.” The context of this paper addresses both the spoken and written discussions about the Mindanao Peace Agreement. This study reviews various existing discourses from the Christians, Moros, and Lumads on the Mindanao peace process and fills in the gap by discussing the potential contributions of the tri-people rationality within the Philippines' peacebuilding context.

This paper will answer the following research questions: (1) What are the conflicts present between the tri-people Communities? (2) What are the Muslim discourses on the peace agreement? (3) What are the Christian discourses on the peace agreement? (4) What are the Indigenous discourses on the peace agreement? And lastly, (5) What are the potential contributions or implications of the tri-people philosophy in the peacebuilding work in Mindanao? To answer these questions, the researcher takes the initial effort to analyze the various existing literature on the Mindanao Peace Process.

LITERATURE REVIEW

Mindanao's tri-people are composed of the *Moros*, *Lumads*, and *Migrant settlers*. The migrant settlers are predominantly Christians originating from the Luzon and Visayas region. The Filipino Muslims were the first to settle in Mindanao. Then, the Spaniards used the term *Moro* as a terrorist label for the Filipino Muslims, giving them the exact name of their Muslim enemies in

Spain (Frake, 1998). Currently in Mindanao, the term “*Bangsamoro*” translates to *Moro Nation* which includes all the Filipino Muslim ethnolinguistic groups (McKenna, 1997). Meanwhile, the term *Lumad* is a local name for indigenous peoples. They are neither Muslims nor Christians but are holders and practitioners of the traditional and primitive way of life. There are currently 18 Lumad ethnolinguistic groups in Mindanao (Coronel – Ferrer, 2012).

The armed conflict in Mindanao has its roots in the Mindanao peoples’ continuing struggle for rights to self-determination (Batac, 2019). This struggle is also a response to “historical injustices” committed against the Mindanao peoples (ibid). This right to self-determination is reflected in the ‘United Nations Charter, Art.1’ on the declaration on decolonization states - “All peoples have the right to self-determination; by virtue of that right they freely determine their political status and freely pursue their economic, social and cultural development” (United Nations Charter as cited by UNPO, 2017). By that virtue, Bangsamoro petitioned for autonomy from the GRP (Government of the Republic of the Philippines). Consequently, both the GRP and the Moro Islamic Liberation Front (MILF) recognize that right.

What is the Peace Framework Agreement? In retrospect, the Tripoli Agreement of 1976 and the Jakarta Accord of 1996, and the OIC Resolution No. 56/9-P (IS) of 2000 urged both GRP and MILF to “promptly put an end to armed hostilities and to pursue peace talks towards finding a peaceful resolution to the existing problem in Mindanao.” In 2012, the GRP and the MILF signed the Bangsamoro peace agreement. It was only severely disrupted in 2013 when the Moro National Liberation Front (MNLF) attacked Zamboanga City, claiming that they had been left out of the peace deal. In March 2014, however, a peace agreement was concluded, giving the Bangsamoro additional administrative and tax collecting power (Batac, 2019). President Rodrigo Duterte of the Philippines then signed the Bangsamoro Organic Law (BOL) in July 2018, organizing a referendum to give residents in Muslim Mindanao's autonomous region the final decision on Bangsamoro's future status. Finally, in January 2019, the Bangsamoro Autonomous Regional Government was founded. The regional government was given financial autonomy and a more representative legislative structure (ibid).

METHODOLOGY

Literature reviews available in the library and World Wide Web, published articles and journals, government public documents, annual reports of the NGOs are utilized to reveal the discourses of the tri-people in their peace agreement with one another. Qualitative content analysis through *Grounded theory* is applied as a method for the analysis of the collected data.

FINDINGS

The Conflicts between the Tri-people

The conflicts are cultural, religious, socio-political, and economic in nature. It emerged during the Spanish (1565-1898) and American (1898–1946) colonial periods when thousands of Christian Filipinos were sent to Mindanao as part of a large resettlement scheme. Christian migrants took the opportunity to acquire lands in Mindanao using the Torrens Title system approved by the central government in Manila, which was disadvantageous to the Muslims and the Indigenous Peoples (Batac, 2019). Tantamount to land-grabbing, this, in fact, was one major reason for the Moro rebellion, who were dispossessed of their own ancestral domain (Quiason, 1998).

When the Philippines gained Independence in 1946, Muslims could not identify themselves with the new republic, whose laws were derived from Western or Catholic moral values and whose public school system was too Americanized and alien to Islamic tradition (Majul, 1985). The

Muslims and the indigenous peoples then became minorities in their homeland. The demographics of the population shifted intensely; Mindanao in the 21st century was now 63% Christian settlers, 32% Muslims/ Moros, and 5% indigenous peoples/ Lumads (Philippine Census 2000, as cited in Philippine Statistics Authority, 2005).

In a government dominated by Western- Christian elites, historical scars remain, trickling down in generational aggression between tri-people in Mindanao. Psychological colonization also remains fresh as Christians recreate century-old biases towards Muslims and Lumads. Now, the struggle became twofold: for Moros - the independence from the rest of the Philippines and for Lumads - reclaiming what felt was their homeland (Saleeby 1905; Paredes, 2003; Diaz, 2003; Santos, 2008,).

The Muslims/Moros Discourses

Moros are a subculture of Muslims participating in the struggle for autonomy against the Catholic majority-GRP, thus the latter's distrust of Muslims is mainly attributed to Moros (McKenna, 1997). Some in Bangsamoro still refuse to embrace the name Moro, but it is now universally accepted by Mindanao's Muslim majority (Kapahi and Tanada, 2018). Due to divergent ideas on religion's role in governance and the Moro's constructed prejudices as "Filipinos," the Moros are less active in the drafting and execution of national legislation. In turn, the GRP's benign neglect of the Moros has left a legacy of poverty and conflict (ibid).

In 2018, the BBL framework represents the GRP's and the Moro's active resolve to make peace and settle the issues in Mindanao. Bangsamoro is offered autonomy in resource management, education, and policy execution (La Viña, 2017). This gave Moros rights to self-rule and reconciled them to the shared path of peace and prosperity (Kapahi and Tañada, 2018).

Power-sharing and power-dividing approaches are used by the current Bangsamoro regional government (Coronel – Ferrer, 2012). Power-sharing strategies provide significant representation for ethnic minorities through measures like territorial decentralization, proportional representation of government positions, and decision rights to minority ethnic groups (ibid). While power-dividing strategies are created to maintain multiethnic political parties that are accountable to their own constituents (ibid). Both mechanisms should remain active to cement national unity among previously ethnically diverse groups. However, recent studies found that the implementations are often untrustworthy, with just 7 of the 12 peace agreements actually using power-sharing arrangements – demonstrating that what was written is non-existent in practice (Perez, 2020). Most of GRP's dealings with the Moros are cited as only for "reputation-building" (Walter, 2009) in which the government negotiates with separatist groups to avoid further crises and gain the Christian majority's favor to secure political capital in the next elections.

The Christians/ Migrant Settlers Discourses

In his first State of the Nation Address, Philippine President Rodrigo Duterte said: "We will vigorously address the grievances that have been time and again expressed, not only by Bangsamoro, indigenous peoples, and other groups for security, development, fair access to decision-making and acceptance of identities... We express our willingness and readiness to go to the negotiating table... To our Muslim brothers, let us end the centuries of mistrust and warfare".³⁸ The GRP intends to keep relations with the MILF which actively participates in BBL debates while confronting the new influx of alienated youths fighting for the Islamic State (Holmes, 2018). Despite the autonomy granted, the Bangsamoro government's judicial powers are still confined to

³⁸ Pres. Duterte's State of the Nation Address, July 2016.

civil matters, leaving criminal prosecutions on human rights violations to the central government (ibid). Because the proposed Bangsamoro region's geographical territory includes certain Christian-dominated cities, not all Christians and Lumads in the region have voiced support for the BBL proposal (Ty, 2016). Additionally, many Christian inhabitants are still unaware of the BBL. The findings of a survey conducted in Northern Mindanao, where the majority of the respondents were Christians, offer ample evidence of the Christians' prevailing negative perception of the peace agreement and the Bangsamoro Basic Law (BBL) (Du, et.al, 2017). The countless cases in which the Bangsamoro leadership failed to undertake peaceful action and instead pursued violence cannot simply eliminate such a negative view. To raise awareness of how BBL will affect them, intensive education and public information campaign are necessary (Ty, 2016). As growth and progress will be impossible without peace, active dialogue and engagement of Christians with peoples of differing opinions and neglected past are compulsory.

The Indigenous Peoples/ Lumads Discourses

The Bangsamoro regional government is currently Moro-dominated, and the relationships between Moros and Lumads are often based on the notion of the political superiority of the Moros in the peace process. Citing Mohagher Iqbal in 2007, the chief negotiator of the MILF says: "The MILF does not deny Lumads the right to their own ancestral domain, but argues that their fate is inseparable because of history. It is their destiny to be the 'small or younger brother' of the Moros, who will protect them." (Paredes, 2015). Lumads are often seen as "second-class citizens". Their interests are overlooked in favor of the larger ethnic groups. Despite the Lumad leaders' loud support being vital for Bangsamoro's success, their marginalization still shows their insignificance in the political process (Paredes, 2015).

As the conflict between Moros and the GRP progresses, Lumads are put in a dangerous position. Their identity and land territory are more vulnerable than Moros. Many of them have no land titles which renders them powerless to claim their ancestral land and rights. Even in the Senate hearing in 2015, the debate was on whether or not to cite the Indigenous Peoples' Rights Act (IPRA) as the foundation for the acknowledgment of IP rights in the proposed BBL (Bandara, 2015). Those who opposed IPRA's inclusion in the BBL argued the following points: IPRA has not been implemented in the Autonomous Region of Muslim Mindanao (ARMM), IPRA will discredit the true meaning of autonomy, IPRA contradicts some provisions of the BBL, and there is no profit-sharing arrangement in terms of natural resource utilization and extraction. On the other hand, they maintain that the BBL provides for an equal distribution of resources and the formation of a political district for IP in the Bangsamoro (ibid.p.1).

Either the Lumads choose protection under the Bangsamoro citizenship or continue the struggle to separate themselves and claim the land rights already provided (by GRP) to them under IPRA. That is, Lumads in Bangsamoro territory cannot have both IPRA and Bangsamoro rights (Paredes, 2015). This insinuates that Lumad natives within the Bangsamoro do not assume natural rights like the Moros. Time and time again, the IP leaders and their supporters have protested to the GRP that they are placed on equal footing with other parties in the peace process.

The Tri-people Rationality and Peacebuilding in Mindanao

I propose an inclusive tri-people rationality in the framework for peace agreements in Mindanao. Tri-people as a thinking entity is one that embraces diversity, internalized through seeing *One People in Three Domains*. In response to the BBL conflict, both parties should see the benefits not only for the Moros but also for Christians and Lumads. While these two are the minority in

Bangsamoro, they should be included in the peace agenda. That is, if Moros continue to ignore the Lumad there will only be conflict in the future of the Bangsamoro. Should BBL aspire for peace, then it needs to accept its minorities through the tri-people approach which is unique to the Mindanao region.

Hence, I propose three principles to observe this tri-people rationality:

One, **Reform-minded diversity**. Respect for culture must be maintained and enhanced through information. Tribal rites must be recognized as offerings of peace, justice, and freedom in times of conflict, instability, tyranny, injustice, or exploitation. Steps must be taken immediately to transform rituals and symbols into useful tools for negotiation, discourse, and the building of agents of solidarity in vision, actions, and values.

Two, **Concerted Direction**. Group consultation determines by consensus what the whole community desires. The use of the military for peacekeeping is not the solution to the conflict in Mindanao. The solution is to address the conflicts' primary causes, which are the Bangsamoro's struggles for meaningful autonomy and self-rule, as well as to live in dignity as equal citizens of the country. Enable participants to establish partnerships with individuals, communities, and organizations in order to further their local peace and human rights initiatives.

Three, **Egalitarian humanity**. Value each individual and group in the community. The historical injustice suffered by the Muslims and the Lumads must be undone through the task of cultural repair. Transforming minds and hearts to establish harmony in the midst of diversity is to unlearn the cultural biases that tri-people inherited through generations. Attaining human security and development is impossible unless everyone are all brothers and sisters regardless of ethnicity or religious beliefs. Peace educators are tasked to identify biases and correct what has been taught incorrectly in the past.

SUMMARY, CONCLUSION, AND RECOMMENDATION

The points presented above are why peace in Mindanao remains elusive. One is in terms of the political trust; the GRP is still unable to share authority with the newly constituted Bangsamoro autonomous government. Second, exclusionary practices used by dominant Moro factions against ethnic minorities remain unsolved, and third, the complexity of violent extremism continues to jeopardize the fragile peace in the area. To summarize, if the GRP continues to backtrack peace agreements, then it would be impossible to achieve both peace and progress in Mindanao.

The tri-people rationality should be the foundation for peace a framework in the Bangsamoro region. Despite its feasibility, it only remains as a theory as Moros, Lumads, and Christian settlers must first prove they can coexist in contested territory. Strengthening human rights and peace education through the formal school system also boosts the tri-people mentality and contributes to peace and change in the long run. Further studies could focus on cultural and ethnic studies specifically, on identity-based violence between ethnic groups.

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28 Peacebuilding in the Digital Age

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ABSTRACT

This paper addresses the problems of peacebuilding and digital technology. Digital technologies have changed almost all life scenes; thus, this transformation has influenced the peacebuilding field. Conflicts, in reality, have shifted or spread to cyberspace, and accordingly, the object and method of conflict resolution are also required to change. We need to ask whether these advanced technologies such as AI, Deep learning will make us more peaceful or trigger conflict further. The questions this paper attempts to answer are: 1) How do digital technologies transform the field of peacebuilding in Korean civil society? 2) How is this transformation different for different societies, and why? The method used is an inductive approach for qualitative research based on literature reviews and secondary data. The expected findings are the transformation of civil organizations' activities over the past 30 years in Korea according to the development of digital technologies, and the differences of the same technology which is used for different purposes depending on the conflict area and the general area. This paper concludes that various challenges arising in the digital societies can be solved through 'digital mediation' just as the role of mediators is significant for conflict transformation.

Keywords: digital technology, transformation, civil society, peacebuilding

INTRODUCTION

Problem Statement

Digital technology has changed almost all life scenes. It has transformed not only the way people and people, but also the way people relate to tools. This transformation also has influenced on the peacebuilding field in civil society. Conflicts in reality have shifted or spread to cyber space, and accordingly, the object and method of conflict resolution are also required to change. Now, the innovative development of science and technology has become a double-edged sword that will bring a new opportunity and crisis to humankind. Digital technology raises expectations that it will make life more convenient and efficient, while raising concerns about social conflicts and ethical problems caused by cultural lag.³⁹ Facebook, a representative Social Network Service (SNS), has consistently stated that “to give people the power to build community and bring the world closer together” is the corporate goal⁴⁰, but it is becoming the main stage of various hate speech and group polarization. We need to ask whether these advanced technologies such as AI, Deep learning will make us more peaceful or trigger conflict further.

Research Questions

1. How do digital technologies transform the field of peacebuilding in Korean civil society?
2. How is this transformation different for different societies, and why?

³⁹ Cultural lag refers to a phenomenon in which non-material culture cannot catch up with material culture. The 'material culture' means mainly the development of science and technology, and the 'non-material culture' encompasses from people's lifestyles to institutional aspects. (William F. Ogburn, 1922)

⁴⁰ <https://investor.fb.com/resources/default.aspx>

Research Purpose

The purposes are to examine the aspects of transformation in peace building field of Korean civil society by digital technology, and to determine how and why the nature of the transformation differs for each society.

METHODOLOGY

The method used is an inductive approach for qualitative research based on analyzing literature reviews and secondary data. In particular, this paper focused on how civil society intervenes in social conflict and deals with digital technologies in peacebuilding fields. In order to explore the aspects, this research compared the changes between the activities of Korean CSO over 20~30 years ago and the recent activities of CSO with the digital technology through literature reviews and the author's experience. Also, to determine how the nature of the transformation differs from society to society, this paper compared the same technology is used for different purposes in conflict areas and general areas.

FINDINGS

1. Transformed the field of peacebuilding in Korean civil society by digital technologies

After the Gwang-ju Democratization Movement in 1980 and the uprising in June 1987, the civic movement began to emerge. From the perspective of Korean social movements, an important indicator that can distinguish before and after the June 1987 uprising is the existence of the Civil Society Organization (CSO). Since the 1980s, the democratization movement has been a period of transition from dictatorship to democracy characterized by a public-led system transformation movement.⁴¹ At that time, the means to communicate with the public were just wall posters, school newspapers, and print flyers, centering on universities, and CSOs were also classic ways to form public opinion by street rally or distributing flyers on the streets and giving micro-speaks at booths. However, the advent of Internet since the mid-1990s, CSO faced another inflection point. As the influx of the Internet had created a new civil community, so-called 'Netizens,' they had led to the advent of new political perception and social movements. What changed was that citizen in the 2000s had continued peaceful protests with candles instead of weapons in violent protests where tear gas and petrol bomb were rampant in the 1980s.⁴² Citizens shared information such as assembly place and time, guidelines for non-violent behavior, and main issues etc. on Internet message boards. This way could attract the participation of citizens who opposed or felt burdened by violent protests, driving much more public attention. The Internet deeply influenced a culture of non-violent rallies. Unlike in the past, when only newspapers and news could access social issues, anyone could share the rally site through the Internet, and civic activists recognized that violent protests were not a good way to reach social consensus and let them switch to a peaceful way.

ICT (Information and Communications Technology) formed citizens of cyberspace called 'digital citizens', and CSO sought to realize social justice and peace by leading their support and participation.⁴³ Nadine Bloch referred to this process as a tech-based nonviolent activist. She also presented some specific examples as follows: First, text and email. These provide easy and fast communication through messaging Apps. Second, Memes and hashtag activism. These can mobilize

⁴¹ Jung Sang-ho. (2017). The beginning of the June uprising and civic movement. Seowon University Social Education.

⁴² Geyong-goo Lee. (2020). A Study on the Continuous Political Participation of Candlelight Citizens. Kyung Hee University.

⁴³ Eun-mee Kim, So Eun Yang. (2013). The New Citizenship of Digital Natives and the Influence of Network Media. Kor57(1).

numerous people who share important information and are digitally connected to act in real life. Third, digital storytelling and fundraising. Digital storytelling is implemented on blogs, SNS, live broadcasts or YouTube like indie media or do it yourself media. These technologies have democratized by speeding up the news cycle and providing almost instantaneous opportunities to mobilize activists. In addition, as ideas, voting, and fundraising became common through crowdsourcing, CSOs were able to gain great strength in mobilizing funds, contents, and supporters.⁴⁴ As such, the capabilities of CSO built up with the power of collective intelligence have contributed greatly to building peace.

2. Different nature of the transformation for different societies

The same technology has transformed differentially depending on the situation of each society. ICT have been mainly used to express the voices of citizens in Korea, but Kenya which suffered severe bloodshed before and after the 2007 presidential election established a crowdsourcing system, 'Una Hakika?'⁴⁵ for Early Warning and Conflict Prevention in the 2013 presidential election.⁴⁶ In addition, GIS and UAN are mainly used for regional development, establish causes and countermeasures of environmental problems in Korea.⁴⁷ On the other hand, in civil wars or armed conflicts, GIS(Geographic Information System) and UAN(Unmanned Aerial Vehicle) technologies occupy a very important role in real-time information for identifying the location of armed groups without having to enter dangerous areas due to disputes.⁴⁸ GIS are also used differently as a digital mediator in dispute areas and in normal areas. For instance, in the Dayton Accords negotiations that helped to end conflict in the former Yugoslavia, a 3D visualization tool that combined satellite and other imagery, called PowerScene, was used by the US delegation to indicate that a corridor should be given to Gorazde, a largely Muslim town, so as to avoid future conflict in that area. Conflict over territory could be resolved more virtually using a variety of such tools.⁴⁹ The case of leading citizens' participation in normal areas is Participatory GIS (PGIS) or Public Participation Geographic Information System (PPGIS)⁵⁰ which can be seen as a combination of crowdsourcing and GIS. These technologies became invaluable tools for creating access to information, political access, and legitimacy to underrepresented groups in the society⁵¹ and serve as digital mediators leading to the distribution of power and citizens' participation. Through various communication channels and crowdsourcing, digital technologies such as ICT, GIS, and UAN have universally been encouraging citizens' participation and contributed to strengthening CSOs' capabilities by promoting the collection, analysis, and sharing of information. Whereas, according

⁴⁴ Nadine Bloch. (2021). From Airtable to Zoom: An A-to-Z Guide to Digital Tech and Activism.

⁴⁵ Una Hakika?('Are you sure?') is a Kenyan initiative that crowdsources information about dangerous rumors, providing local communities with ways to report and verify rumors using mobile phones.

⁴⁶ Hofstetter, Julia-Silvana (2021). Digital Technologies, Peacebuilding and Civil Society, INEF Report 114/2021, Duisburg: Institute for Development and Peace.

⁴⁷ Defense Science and Technology Dictionary (<https://www.data.go.kr/data/>)

⁴⁸ <https://www.esri.com/about/newsroom/blog/lebanese-red-cross-data-driven/>

⁴⁹ Branch, J. (2017). Territorial Conflict in the Digital Age: Mapping Technologies and Negotiation. *International Studies Quarterly*, 61(3), 557–569.

⁵⁰ Schuurman, Nadine. (2008). GIS: A Short INTRODUCTION. USA, UK, Australia: Blackwell Publishing.

PPGIS is meant to bring the academic practices of GIS and mapping to the local level to promote knowledge production by local and non-governmental groups. The idea behind PPGIS is empowerment and inclusion of marginalized populations, who have little voice in the public arena, through geographic technology education and participation. PPGIS uses and produces digital maps, satellite imagery, sketch maps, and many other spatial and visual tools, to change geographic involvement and awareness on a local level. The term was coined in 1996 at the meetings of the National Center for Geographic Information and Analysis (NCGIA).

⁵¹ Peter KYEM. (2006). Web-based GIS and the future of Participatory GIS applications within local and indigenous communities.

to different social and political issues, they have been used and developed differently in the form required, transforming the peacebuilding field.

Summary

With the advent of the Internet, the main stage for civic engagements have changed from street rallies to cyber space. Various platforms such as SNS, YouTube, and crowdsourcing have contributed to further spreading the voices of civil society. Peacebuilders not only used digital technology to help the efficiency of their work, but also strategically used it for peacebuilding in civil society. While diverse digital technologies are commonly used as channels for public opinion, they were used in politically unstable countries like Kenya to prevent violence and reduce social conflicts by establishing such as early warning systems or Participation Geographic Information System. Thus, digital technology has been strategically used to suit the political and cultural situation of each country and has positively transformed the field of peacebuilding.

Conclusion

It is meaningful to seek directions on how digital technology has been used to mitigate the conflicts, how it is different from past conflict resolutions, and how the technology can contribute to peacebuilding. The peacebuilders of CSOs faced a situation in which they have to respond by setting strategic objectives with digital technology to overcome and improve these challenges instead of street protests as in the past. Just as the role of mediators is important for the conflict transformation, various challenges arising in the digital society can be solved through 'digital mediation'. This is because new technologies provide numerous strategic applications to innovate conflict transformation. Peacebuilders may use digital tools to make peace processes more inclusive, and to facilitate intergroup dialogue and bottom-up initiatives, to share information with the public and make peace processes more transparent, or to monitor public opinion on peace negotiations in real time and to evaluate citizens' needs and opinions.⁵² Yuval Noah Harari said in an article, the world after coronavirus, that humanity now needs to make a choice between nationalist isolation and global solidarity.⁵³ Modern people living in the ubiquitous era cannot live apart from digital technology, so technology and human life have almost reached a critical point. These two can be converged with each other to become a weapon threatening peace or a mediator for peacebuilding. It is a time when we need to ask ourselves how to use digital technology, a double-edged sword.

Recommendations

Digital technologies also have created challenges such as digital authoritarianism, vigilantism, Infodemic and digital divide etc. Technology itself is neutral, but it shows bias as it is used, and there is a lot of room for peace and coexistence to be threatened, so interpreting technology philosophically and examining its impact are also a very important research task.

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31 The Impact of Hatred and Siblinghood Meta-Narratives in Ambonese Inter-Religious Relationship

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ABSTRACT

This article aims to analyze the impact of the two contradictory meta-narratives on the inter-religious interactions after the ethno-religious riot in Ambon, Indonesia by using a qualitative approach with ethnographic research method. As well known, mass ethno-religious violence that existed in Ambon played a vital role in constructing hatred meta-narrative among different religious identities. However, there were also peaceful narratives based on the cultural ties of siblinghood which quite significant in producing a positive meta-narrative full of harmonious sense among different religious identities. Interestingly, those two contradicted meta-narratives are equally preserved nowadays. Then, that phenomenon directly impacts on the confusion among the Ambonese to understand the other religious identity group. Therefore, by using master-narrative theory and societal belief theory, this article wants to show that these contradicted meta-narratives actually restrain the construction of mutual trust among the Christian and Muslim community in Ambon.

Keywords: Meta-narrative, Christian, Muslim, Ambonese, Relationship

INTRODUCTION

Problem Statement

A lot of claims suggest that inter-religious interaction in Ambon has been very inclusive after the ethno-religious conflicts in the past (1999-2006). However, I actually see that the Ambonese people today are experiencing a confusion of ideas, attitudes and behavior towards other religious identity groups. This is based on the fact that there are two contradictory meta-narratives, one is hatred and another one is siblinghood. According to my daily observation, it commonly found among Ambonese a lot of narratives filled with hatred, but also narratives filled with the value of inter-religious siblinghood. The interesting thing is that these two contradictory meta-narratives are equally maintained among groups towards the others. Therefore, this article would like to show why these contradicted meta-narratives can be simultaneously maintained and how those meta-narratives impact on the Ambonese post-conflict reconciliation and peace-building.

Research Questions

1. What kind of factors which significantly influence the construction of contradicted meta-narratives (those hatred and siblinghood)?
2. How those contradicted meta-narratives impact on the Ambonese post-conflict reconciliation and peace-building?

Research Purpose

This article aims to show that the phenomenon of two contradicted meta-narratives in a post-conflict society is something common but should be carefully managed because those things would be an obstacle for reconciliation efforts in a post-conflict society.

Theoretical Framework: Between Meta-Narrative and Societal Belief

In the conflict and peace studies, meta-narrative and societal belief is strongly related one and another. Meta-narrative can be explained as the basis of the societal belief and both things are mutually strengthened one and another. However, what is a meta-narrative? In the context of the study of conflict and peace, meta-narrative is a theme that is sufficiently discussed, especially in relation to the construction of beliefs and worldview of one group towards other groups. Halverson, Corman and Goodall (Halverson, et.al., 2011) explain that meta-narrative (or they call it a master narrative) is a collection of various narratives with identical tendencies and meanings. They explained that there are three points in the pyramid of meta-narrative construction, the lowest is stories, then narrative, and the top is meta-narrative. Stories are individual experiences based on certain event; narrative is a collection of stories from various individuals' point of view about certain event, while meta-narrative is a collection of various narratives in a wide range of space and time but have identical meanings and tendencies.

Then, how meta-narrative imply on the societal belief among certain group? Bar-Tal (2000) explained that there are four important aspects on the construction of societal belief, such as; content, narrator, audience and the socio-cultural aspect. The first is the content of the story, narrative and the meta-narratives, what the tendency is and how rational the content is. The second is about what kind of status the narrator has in the group, and how he/she plays a role in that group. Third is who is the audience and what kind of social status and position the audience has among group. The last is the socio-cultural aspect which means that the social and cultural situation in certain group directly affect the construction of societal belief itself. Hence, the more rational a narrative content is, coupled with the stronger the narrator's position in the group and the relationship with the audience, as well as the supported socio-cultural conditions, the meta-narrative will be stronger as a societal belief in certain group.

LITERATURE REVIEW

A lot of scholars have reviewed the concept of meta-narrative (or master narrative) in conflict and peace studies. This concept was first described by Halverson, Corman and Goodall (2011) in the context of a study of Taliban extremism in Afghanistan. In their explanation, meta-narrative can exist when there are various stories in the same motif and discourse, which then form a narrative and continue to develop into a meta-narrative. Next, Bernardi, Cheong, Lundry and Ruston (2012) also explain the meta-narrative concept in the study of extremism. In their findings, meta-narrative becomes something that is difficult to resist because it has penetrated into the worldview of people. In this case, Mahood and Rane (2017) describe that meta-narrative becomes the culmination of various propaganda, and then contributes as a foundation in the formation of new propaganda stories and narratives. In response to this, Corman, Trethewey and Goodall (2008), Raffie (2012), Schmid (2014) and Goodall (2016) show various steps in countering meta-narratives that lead the public to become extremists. From the various alternatives offered, these scholars agree that it is important to form a counter narrative on the one hand, and try to clarify all the stories and narratives that make up the meta-narrative of extremism.

Regarding the previous description about peaceful counter narrative, many academics have developed concepts and methods of building peace through narratives. Senehi (2002) and Senehi (2008) describe it as a constructive storytelling with the aim of creating common sense. Then, van Woerkom (2004) in the context of youth also explains that the importance of narrative in peace-building is to create a common ground. On the other hand, Lederach (2005) through a theological approach explains that the meta-narrative of peace will lead people to create an imagination about

peace in the same way. In line with this, Axworthy (2016) and Dinh (2016) also explain that with the existence of various narratives with war connotations, it is important to form a meta-narrative based on theme of peace. This is intended so that narratives with the theme of conflict and violence can be muted in order to avoid the escalation of the conflict in the next generation.

Based on the description of the literature, I seem to see a gap here. In this case, the meta-narrative with the theme of conflict is understood as something that can be countered with a counter-narrative that focuses on peace. In fact, based on my initial observations in Ambon, the meta-narrative of hatred and the meta-narrative of siblinghood actually exist and even grow together in society. Therefore, this paper will try to answer the existing gap by providing findings, data and analysis that are able to answer the existing problems.

METHODOLOGY

The research in this paper uses a qualitative approach with an ethnographic method. Data collection uses three main methods, including observation, interviews with several community members representing Muslim and Christian groups in Ambon, as well as various literatures related to conflict and peace building in Ambon as secondary sources.

FINDINGS

Analysis

Inter-Groups Relationship in Ambon: Hatred and Siblinghood Meta-Narratives

Based on observations and interviews with both groups, the actual condition of inter-religious relations in Ambon seems quite complicated, but interesting. This exists because there are two contradicted meta-narratives in the dynamics of Ambonese society, neither Muslim nor Christian. First, there are various stories and narratives aim to fostering hatred and fear of other religious groups. Those narratives can be a story of war between the two groups, or also about negative stigma, stereotypes and prejudices. For example, some interviews with peoples in Passo village, Soaema and Amahusu Village (Christian-majority areas) show that Christian groups label the Muslim as fanatics and unfriendly groups. In the other example, interview with some people in Galunggung and Tantui village (Muslim-majority areas) show that Muslim groups label the Christian as powerful and oppressive. These various narratives then form a hatred meta-narrative among Ambonese, both Muslim and Christian.

On the other hand, there are also various siblinghood stories and narratives across religious identity groups. For example, based on my interview in some local schools in Ambon city shows that stories or narratives about mutual assistance and solidarity between villages are exist, even been inherited from the older generation to the younger generation. In addition, some interviewee in Passo village (Christian-majority area) and Batumerah village (Muslim-majority area) show that stories about kinship based on local traditions play a significant role in creating a sense of siblinghood among different religious groups. Thus, the siblinghood meta-narrative is also exist among Ambonese (both in Muslim or Christian group), even been passed through generation.

Based on the previous explanation, inter-religious relations in Ambon after the 1999 conflict became very complex, because hatred and siblinghood were both well-maintained in society. Both of these, based on observations and interviews, seem to have been preserved due to several significant socio-cultural factors. First, even though conflicts and violence have passed, people still live in segregation, where there are "Christian areas" as well as "Muslim areas". It is culturally prohibited for Christians to live in an Islamic area, and on the other hand also for Muslims to live in a Christian area. However, the kinship ties and interpersonal relationships among members of

those religious groups (at work, at school, in the market, etc.) which are slowly intertwined become an important factor, because they are finally able to echo the meta-narrative of siblinghood between groups. Therefore, this phenomenon clearly shows that these two contradictory meta-narratives can be maintained because of the existence of two contradictory socio-cultural conditions among society.

Inter-Groups Relationship in Ambon: The Actual Phenomenon

That Phenomenon then contributes on the complexity of relations between the two religious groups in post-conflict Ambon. The complexity here is about the existence of two contradicted behaviors in response to the existence of other religious identity groups, on the one hand is rejection, but on the other hand there is a strong desire to be connected. First, the rejection of others exists because the hatred meta-narrative has deeply existed among society, especially in the context of in-group dynamics. This rejection appears in various forms, including fear in relationship building, afraid to visit areas where the majority has different religions, hatred of other religions and their adherents, and also negative stigma against the others.

Despite the rejection, the desire to build relationships with the other religious groups is also quite strong in the context of today's Ambonese society. This is certainly influenced by the strength of siblinghood meta-narrative that lives among the society. For example, in several daily talks among people, I see that they have a strong desire to build inter-religious friendships, based on their belief that despite their different religions, Ambonese (and Moluccan in general) are still in the same cultural bond. In fact, some of them have managed to build friendships with the other religious group. This shows the fact that although on the one hand there is a rejection of the other religious identities, on the other hand the desire to build harmonious relationships is also maintained, and even these relationships have been built for some people.

Discussion

The Construction of Contradicted Meta-Narratives among Ambonese

Why do both meta-narratives exist? Based on the analysis, different meta-narratives can exist because there are two kinds of stories from certain religious groups about the other religious group. As seen in the previous explanation, the two stories are preserved in society simultaneously. Then, the various narratives with the same tendencies form two narratives with polarized themes. Stories about war with a tendency of hatred will create a narrative of hatred, while stories with a tendency of siblinghood, solidarity and harmony will form a narrative of siblinghood. These narratives, which slowly preserved across time, then mix with new narratives with the same connotation, finally construct a meta-narrative with two very contradictory ideas.

In this case, the story can develop into a meta-narrative influenced by several significant factors. According to the theory of societal belief, I noted that there are four important aspects. First, the socio-cultural conditions of the Ambonese society where there are two different spaces, namely intra-group space and inter-group space. Intra-group space refers to space where there is only interaction within the same religious groups such as living areas, places of worship, etc. While inter-group space refers to inter-religious interaction spaces such as workplaces, markets or even cultural spaces. It is in this first aspect that two contradictory meta-narratives begin to take shape because of those two contradicted socio-cultural spaces.

Second, in these different spaces, the content of the story as the basis of the meta-narrative will certainly be different. In the intra-group space, the stories that form the hatred meta-narrative have become something "normal", while in the inter-group space it is the stories that form the

meta-narrative of siblinghood intentionally preserved. It also cannot be separated from the dynamics between the narrators and the audiences in both spaces. In the intra-group space, the narrator and audience tend to share the same religious identity, so it is "normal" to narrate other religions as opponents or enemies. On the other hand, in the inter-group space, religious diversity becomes a necessity, so that stories of siblinghood are something that is also necessary. Thus, different meta-narratives can be formed because there are two contradictory spaces and social dynamics in Ambonese society.

The Further Impact

What's the further impact? In the context of post-conflict Ambon, those two meta-narratives are slowly developed into two contradictory societal beliefs. These contradicted societal beliefs, according to my observation and analysis resulted in confusion, especially in responding to the existence of the different religious identity group. At one time, the existence of other religious groups is considered a threat, while at other times; the existence of other religions is a friend. This, in my opinion can be called societal confusion, means that the confusion is experienced by many Ambonese people, both in thoughts, attitudes, and actions.

Then, this confusion also eventually forms an attitude of "accepting but rejecting, rejecting but accepting" the existence of other religious identity groups. The point is, different religious identities will be accepted as long as they do not show their religious belief as part of their main identity in the process of relationship-building. In this case, I call it as an unrecognizable interaction, means that the process of inter-group interaction is constructed by putting aside the recognition of different religious identities.

Both of these things, of course, are quite dangerous because the incomprehensive recognition between communities will provide space for conflict, even violence to exist. The desire to live side by side in harmony without any acknowledgment of differences will actually result in a fake harmony. Therefore, these two impacts need to be managed as soon as possible, but also carefully so that the ideals of reconciliation can move into a more progressive direction.

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

Summary

Finally, two contradicted meta-narratives in post-conflict Ambon is truly exist because there are also two contradicted socio-cultural situation in Ambonese society, the intra-group spaces and the inter-group spaces. The impact is that there is a societal confusion among Ambonese that led to the unrecognizable interaction Among Muslim and Christian in Ambon.

Conclusion

The previous discussion shows that the reality in post-conflict Ambonese society is quite complex, especially in the context of inter-group relations. In this case, even though the hatred is still there, the desire to connect with others is also exist, even stronger. But the problem is, the strong desire to reconnect does not necessarily shift the existing hatred, but the two live in two different spaces. Thus, it appears that the challenge of reconciliation between groups that have been in conflict is not only about how to build relationships, but also how to modify the meta-narratives embedded in people's minds about the existence of other different groups. When the meta-narrative is not managed properly, the reconciliation will certainly be hampered, even worse, conflict will easily re-ignite. Therefore, it is important to realize that reconciliation can proceed in

a progressive direction if the mindset, based on the meta-narratives and societal beliefs of the other can be managed positively, resulting in mutual recognition between groups.

Recommendations

Considering this, it seems important to engineer a condition where the intra-group and inter-group spaces are not absolutely separate. In this case, the government can involve many parties to be able to create a space where religious differences are the main subject of the interaction. This is important because so far, encounters between groups tend to bring the discourse of "sharing similarities". In fact, the most important thing in building reconciliation in the Ambon context is based on a simultaneous discourse between "sharing similarities" and "accepting differences".

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32 The Problem of Transitional Justice and the Colonial History of Taiwan: Identifying the Obstacles of Reconciliation in Taiwan

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ABSTRACT

The scope of the transitional justice in Taiwan is limited by the legal periodization (1945-1992), which precludes the oppression before 1945, the experience of which nevertheless also partakes in the collective memory and social formation of Taiwan. The periodization thus confines the reconciliation that Taiwan's transitional justice aims for. The paper therefore argues that the inclusion of oppression before 1945 could help reconceptualizing transitional justice for achieving a fuller reconciliation in Taiwan. Drawing on the theses of co-coloniality (Andrade 2013), multiple coloniality, and successive coloniality (Wu 2016), the paper proposed a three-layered coloniality as the analytical framework, through which a document analysis of legislative deliberation (2017) of transitional justice will be conducted. The analysis shows that in conceptualizing transitional justice, multiple coloniality remains embryonic, while the other two colonialities are omitted. In conclusion, the paper argues the omission of these colonial experiences constitute the obstacles for Taiwan's transitional justice to achieve wider and deeper reconciliation.

Keywords: Transitional justice, Coloniality, Taiwan, Document analysis

INTRODUCTION

Transitional justice is the judicial and political proceedings implemented in a society during the process of democratization, for redressing the systematic violation of human rights done by the previous oppressive regime and for facilitating societal reconciliation. It involves, *inter alia*, truth-seeking, memorialization of oppression and sufferings, and institutional reform for insuring that the actors of state apparatus respect human right and democratic values. Overall, the purposes of the transitional justice include both the public acknowledgement of past wrongs and the public embracement of reconciliation (Gao 2018).

In transitional justice scholarship, it is noticed that there is a crucial dilemma between the uncovering of the truth and the reconciliation between the victims and the persecutors. As an exemplary case of the third wave democracies (Huntington 1993), Taiwan's recent legislation and institutionalization of the project of transitional justice therefore invite the question: will Taiwan's efforts result in a political compromise with 'reconciliation without justice' (Mamdani 1996)? Furthermore, will the reconciliation be achieved, with or without justice? To address these questions, one has to ask first: among whom the reconciliation, and for what? The 'who' is of particular importance in Taiwan's transitional justice because the current legislation provides a periodization (1945-1992) that precludes the colonial history of Taiwan, which includes different forms of colonial rule imposed by the Spanish, the Dutch, the Qing, and the Japanese empires. As a result, the scope of the project to redress the authoritarian rule of Kuomintang (KMT) after the World War II (WWII), leaving out the oppressive experiences of the Austronesians (Taiwan's indigenous peoples) and the Hans speaking different Sinitic languages before and after the end of WWII. The reconciliation therefore cannot be more fully realized. For a fuller reconciliation in Taiwan to be

realized, the project of transitional justice needs to be broadened, so the oppressive relations created before 1945 could be included.

LITERATURE REVIEW

The scholarship on Taiwan's transitional justice could be classified into three types of literatures. The first type of literature are academic efforts aiming at justifying and advocating for transitional justice. Such efforts are often in collaboration with activist groups promoting this project, with an emphasis on publicization of suppressed history and theoretical justification of transitional justice. For example, ten years before the legislation of the institution of Transitional Justice Commission (TJC) in 2018, academics and activists cofounded Taiwan Association for Truth and Reconciliation (TATR) in 2007. In TATR's seminal work, *Struggle Against Forgetting* (2015), the chronology of transitional justice dates back as far as 1945, when KMT took over Taiwan. The chronology encompasses the government's initiative in legislation and policy-making that advances the acknowledgement and rectification of past wrongs (such as the 2.28 Massacre in 1947 and the White Terror period since 1950s) and the civil society's diverse attempt in raising awareness in the public and adding pressure to the government for the project (pp. 420-424). In short, the first type of literature provides historical material for theoretical articulation that serves the advocacy of transitional justice.

The second type of literature evaluates the advocacy and practice of transitional justice. Before the institution of TJC, the evaluation serves the critique of impractical propositions, the identification and interpretation of difficulties, and the conception of viable alternative approaches. The literature in this vein particularly emphasizes the limited achievement of reconciliation. Scholars has attributed this to the emphasis on restorative mechanism and the neglect of both truth recovery and individual accountability (Chang-Liao and Chen 2019). To explain this, Jiang Yi-hwa contends that the time interval between the past wrongdoing and the initiation of transitional justice leaves the victims and their families in a situation where the perpetrators are mostly deceased and cannot ask for and receive forgiveness (Jiang 2007, p. 77). To address this problem, Chen Fang-Ming proposes that the conception of transitional justice in Taiwan should adopt a historiography that treats the past wrongs as a shared burden and the reconciliation as a collaboration that transcends political parties, by acknowledging the role of the KMT as both the past perpetrator and the initiator of transitional justice. (Chen 2007).

Although Chen's alternative approach remains politically controversial, his focus on historiography opens the door to the third type of literature on Taiwan's transitional justice, which questions the objective of transitional justice by reviewing the project from the perspective of longer history. In so doing, Awi Mona (2019) argues that the current conception and practice of transitional justice actually stirred among the indigenous peoples a sense of frustration, as the injustice indigenous peoples suffered is different from the oppression dealt with in Taiwan's transitional justice and began much earlier than 1945; only by integrating the indigenous experience could reconciliation be fully achieved in Taiwan. Pushing further Mona's thesis, Wu Hau-ren (2019) argues that the disregard of indigenous people's experience reflects the colonial power-knowledge dynamics, and the conception of transitional justice bypassed this colonial power-knowledge dynamics exactly because it was facilitated by the political democratization instead of decolonization. The relation between decolonization and transitional justice becomes the crux for reimagining transitional justice in Taiwan for a fuller reconciliation.

METHODOLOGY

The attention to colonial experience necessitates an analytical framework that transcends the classical theory of transitional justice that locates coloniality at a marginal place (Teitel 2002, Teitel 2014). This is of no surprise because, in most cases, transitional justice concerns the process of democratization, while decolonization concerns a nation's pursuit of independence. As for the question of indigenous justice, the cases with most vibrant ongoing activism are those in first world states such as Canada and Australia. In Taiwan, however, democratization took place under the regime of the Republic of China (ROC) that in 1945 claimed the island colonized by Japan since 1895, which means that the Taiwanese society then did not go through the decolonization as other former colonies of Western empires did. Moreover, the dictatorial rule of KMT since 1945, which necessitated transitional justice, put the Taiwanese society in a quasi-colonial situation, thus the unfulfilled decolonial aspiration was infused in the emotional drive for democratization. Lastly, before the Japanese colonial rule, the indigenous peoples of Taiwan had already seen the migration of the Hans from Qing Empire as a form of settler colonialism, continuing until this day. Therefore, the reconciliation in Taiwan will have to incorporate the dimension of decolonization of different ethnic groups who experience colonialism during different periods of time. As Arif Dirlik (2018) characterized, Taiwan is a 'land made of colonialisms.'

On this basis, I propose to examine the conception of transitional justice in Taiwan through a three-layered coloniality, corresponding to the *temporal*, *social*, and *operational* aspects of colonial experiences. At the temporal level, Taiwan experienced a *successive coloniality* (Wu 2016, p. 12), as it is successively incorporated into Qing Empire, Japanese Empire, and the ROC (that identifies with the imperial territory of Qing Empire) as the periphery. *Socially*, by being conquered successively by these empires, multiple levels of colonial relations have been established as a social stratification, with the colonizers on the top, the Han settlers in the middle, and the indigenous peoples at the bottom, forming the *multiple coloniality* in Taiwan (*Ibid.*). Lastly, even before the Qing Empire, Spanish and Dutch had respectively established settlements in the North and South of Taiwan in the early seventeenth century (Borao 2009). With the Dutch policy of encouraging the Hans to migrate to Taiwan, a *co-coloniality* was created (Andrade 2008), under which Taiwan for the Hans was a settler colony, and for the Dutch, a colony for economic exploitation. The subsequent colonization of Qing, Japan, and the ROC, on the other hand, exercised the civilizing mission that Western colonizers did in their former colonies, which also created a co-colonial relation with the colonizers collaborated with subjugated elites to exercise dominion over the mass.

Through the framework of the three-layered coloniality, one could identify what is emphasized or omitted in Taiwan's formulation of transitional justice, and why. By adopting document analysis for examining the deliberation in the Legislative Yuan (Taiwan's parliament) over the institutionalization of transitional justice as well as the laws passed for such end, I argue that the current orientation of the transitional justice in Taiwan not only fall short in incorporating the indigenous people's experience (as Awi Mona contended) – it could even fail to bring about the social integration and consolidation which is expected to follow the realization of reconciliation. Last, and subsequently, it may not be effective in preventing the social disintegration when Taiwan is invaded by foreign powers, because, had the three-layered coloniality been addressed in the conception of transitional justice, the anti-imperialist consensus could have been rooted in the collective mentality of the Taiwanese society.

FINDINGS

Before discussing the findings from examining the legislation process for the project of transitional justice via the framework proposed in the previous section, a few caveats are in order. First,

the transitional justice and the legislation process of it here refers only to the establishment of TJC and the passing of the *Act on Promoting Transitional Justice (APTJ)* in 2017. Second, this limitation of scope does not mean that there are no other legal, administrative, and institutional actions for transitional justice before TJC and *APTJ*. It is a methodological decision based on the fact that *APTJ* is the first Act that defines transitional justice and dedicates entirely to it, and TJC, the first institution that reflect the value of it. Lastly, although, as mentioned above, the injustice before 1945 and the indigenous people's suffering until today is precluded in *APTJ*, I do not mean that there is no advancement in these areas. The legal and administrative attempts in restoring the sovereignty and right of Taiwan's indigenous peoples have been made (see Legislative Yuan 2016a). Furthermore, the inclusion of these experiences before 1945 was one of the hotspots in the parliamentary debate for the passing of *APTJ*. It is exactly because that this inclusion was debated that the examination of the deliberation for the passing of *APTJ* could reveal the emphasis and omission of different colonialities in the conception of transitional justice in Taiwan.

The Omission of Successive Coloniality

In the parliamentary deliberation over *APTJ*, the periodization did engender heated debate. Many legislators questioned why injustice before 1945 was excluded from this Act specifically for transitional justice. Their challenge constitutes the first level of omission of successive coloniality, since the period right before 1945 was that of Japanese colonization. However, while they argued for the inclusion of Japanese colonial rule into the scope of transitional justice, they do not recognize the colonial nature of the ROC regime before democratization. Instead, almost all legislators characterized the period as authoritarian rule. Their such characterization constitutes a second level of omission of successive coloniality. In other words, for most legislators, by arguing that the transitional justice should expand in time to the past before 1945, they recognized successive oppression, but not successive coloniality. Although in some other drafts of law for transitional justice proposed to trace further back in history, until the arrival of the Dutch in 1624, almost no one identified the imperial rule of the Qing as colonial. This on the one hand reaffirms the 'successive oppression without successive coloniality' thesis, and ignores the Hans settler colonial practice, on the other. Lastly, legislators supporting *APTJ* invokes the definition of transitional justice provided by International Center for Transitional Justice (ICTJ), emphasizing the centrality of democratization for transitional justice (*ibid.*, p. 325), which reinforced the omission of colonial practice of Hans, and exclude coloniality altogether from the project of transitional justice. Overall, in the three layers of coloniality, the successive coloniality is largely omitted in the conception of transitional justice as represented in *APTJ*.

The Embryonic Awareness of Multiple Coloniality

As mentioned above, while the challenges to the periodization of transitional justice in *APTJ* effectively included the experience of indigenous people's colonial experience, the colonizing role the Hans played was largely unrecognized. However, the legislators supporting *APTJ* defended the periodization of the Act by clarifying that the indigenous people's experience of injustice within this timeframe would fall within the scope of transitional justice defined by the Act. In other words, while the ROC before democratization was not considered a colonial regime, the recognition of the indigenous people's needs for transitional justice somehow affirmed a sort of coloniality even in the ROC after its democratization. As stated by some legislators, voices from their constituency contended that the pushing the indigenous people out of the scope of *APTJ* would be 'a self-pleasuring act of a colonial government' (p. 304). One legislator even stated straightforwardly the

indigenous people's needs for 'emancipation from colonial rule' (p. 319). There is a recognition of the indigenous people's coloniality, and the Han, might be considered the colonizing power. This could be seen as an embryonic awareness of multiple coloniality, because the Hans in the context of Taiwan's transitional justice is, along with the indigenous peoples, victims of the past dictatorial rule of the KMT. It is not fully conceptualized exactly because of the reason mentioned in the previous section.

The Omission of Co-Coloniality Coloniality

Lastly, as successive coloniality is omitted, while multiple coloniality remains embryonic in the conceptualization of transitional justice in *APTJ*, the operational aspect of coloniality in Taiwan, i.e., co-coloniality, is absent in the argument of either the opponents or the proponent of *APTJ*. Furthermore, the opponents of the Act demonstrated a tendency that might make co-coloniality even more difficult to be incorporated in the transitional justice in Taiwan. The tendency, as speeches of some KMT legislators showed, is the attempt to avoid accountability of the *party*, through invoking the constitutionally protected right of the *individual* to not be criminalized for deeds of the others in the past. The argument first confuses the restoration of historical truth about past persecution with retaliation, and the responsibility of the party with that of the individual. The purpose of such argument is to establish the idea that members of the KMT have nothing to do with atrocities done by KMT members of the past, regardless of the fact that almost all perpetrators remain anonymous, apart a very few people on the very top of the ranks in the leadership in the KMT. The argument can only work when the past oppression, which is always systemic and structural, is characterized as something of the past and exist no more after democratization. Therefore, coloniality would be a less favorable choice than authoritarianism. While the latter by definition ceases to function after democratization, the former could very well persist as a structural force. Therefore, co-coloniality would encounter a much stronger resistance in the reconceptualization of transitional justice.

CONCLUSION

By examining the parliamentary debate over *APTJ* through the framework of three-layered coloniality, one could identify two obstacles for achieving reconciliation via transitional justice in Taiwan. First, the omission of these colonialities as such already obstruct the reconciliation between indigenous peoples and the regime in Taiwan. Second, however, the members and supporters of the KMT that committed human right violations would try to avoid the recognition of particular aspect of the past, such as co-coloniality, which would further thicken the omission and the obstruction of reconciliation. As successive oppression is already generally accepted as the main characteristics of Taiwan's history, and the indigenous people's aspiration for and right to decolonization generally acknowledged, the colonial aspect cannot be omitted in conceiving reconciliation in Taiwan.

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34 The Effects of Public Service Excellence, Ethics and Accountability Program in Selected Municipalities of Maguindanao Province

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ABSTRACT

The Asia Foundation implemented the Public Service Excellence, Ethics and Accountability Program (PSEEAP) under the Transparent Accountable Governance (TAG) project which promoted good governance and transparency, and accountability in Mindanao. The Foundation partnered with a network of 116 organizations from business, civil society, and academic institutions to build national Counter-Corruption Advocacy and accelerate the development and spread of improved practices in local governance in the Autonomous Region in Muslim Mindanao (ARMM) now the Transitional Bangsamoro Autonomous Region in Muslim Mindanao (BARMM) and neighboring provinces. Maguindanao was among the chosen province to benefit from the program. The Foundation's programming subnational governance is rooted in the belief that local governments are well-positioned to connect with constituents and respond to their concerns, and that given the proper incentives, resources, and authorities, local governments can address the most pressing development issues. The selected Municipalities included Parang, Datu Odin Sinsuat, North Upi, Maguindanao.

This study aimed to determine if PSEEAP has contributed to the improvement of the service delivery of the recipient Local Government Units (LGUs) in Maguindanao. Specifically, it sought to find out the prevailing conditions of the LGUs recipients before and after the implementation of the PSEEAP. This study used the descriptive-evaluative method of research, it described the improvement in service delivery of the LGUs recipient on the aspects of an office environment, office personnel, office procedure, accountability, and transparency before and after PSEEAP implementation including the problems encountered during the implementation of the program. A purposive-quota sampling was used in this study where each of the three selected LGUs recipients has 33 sample respondents with a total of 99 respondents that are employees from the Mayor's, Office, Accounting Office, Human Resource Management Office, Assessor's Office, Treasurer's Office, Office of the Sanggunian Bayan Members.

Immediately after retrieval of the survey questionnaires, tabulation and statistical treatment such as frequency counts, mean, percentage, mode, and t-test were used in evaluating the data gathered followed by the analysis, interpretation, and conclusion. The study revealed that the program has significant effects on the improvement of service delivery of the three selected Local Government Units (LGUs) in the Province of Maguindanao, Philippines particularly on transparency, office environment, and office personnel. On the other hand, the program has little effect on accountability and office procedures for the reason that the LGUs recipients are already compliant with Civil Service Commission requirements in so far as office procedures and accountability are concerned.

Keywords: Public Service Excellence, Ethics, Accountability, Transparency

INTRODUCTION

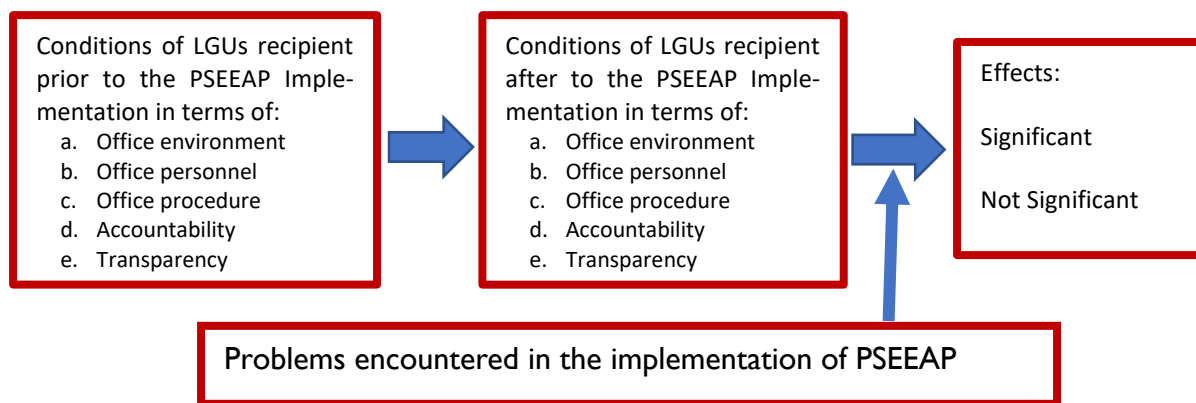
Problem Statement

This study aimed to determine whether or not the Public Service Excellence, Ethics and Accountability Program (PSEEAP) has contributed to improving service delivery of the recipient LGUs in Maguindanao. Specifically, it answers the following questions:

1. What is the prevailing condition of the LGUs recipients before the implementation of the PSEEAP in terms of the office environment, office personnel, office procedure, accountability, and transparency?
2. What is the prevailing condition of the LGUs recipients after the implementation of the PSEEAP in terms of the office environment, office personnel, office procedure, accountability, and transparency?
3. Is there a significant improvement of the LGUs recipient after the implementation of the PSEEAP in terms of the office environment, office personnel, office procedure, accountability, and transparency?
4. What are the problems encountered by the LGUs recipients in the implementation of the PSEEAP?

Research Purpose

To determine prevailing conditions of the LGUs recipients before and after the implementation of the PSEEAP in terms of the office environment, office personnel, office procedure, accountability, and transparency.



The Conceptual Paradigm of the PSEEAP's Effects to the selected LGU Recipients in Maguindanao.

LITERATURE REVIEW

Ethics and the Public Sector

Ethics has been defined in numerous ways. It is defined broadly as "the branch of philosophy that concerns with issues of good and wrong in human affairs." Sta. According to Clara's academic magazine, Issues in Ethics, ethics "refers to well-founded norms of right and wrong that dictate what persons ought to do, usually in terms of rights, obligations, societal advantages, fairness, or specific virtue." In the context of the Philippine government, the highest standards of ethics are embodied in Republic Act No. 6713 of the Code of Conduct and Ethical Standards for Public Officials and Employees. RA 6713 also bears the eight (8) norms of conduct – a commitment to public interest, professionalism, justness and sincerity, political neutrality, responsiveness to the public, nationalism and patriotism, commitment to democracy, and simple living. These norms of conduct govern the principle of ethics for the Lingkod Bayani who works in an environment where corruption thrives. The same norms promote the idea that even in the smallest of

matters, Lingkod Bayani should be able to withstand temptation, reject mediocrity, and protect his or her integrity. "As public officials and employees, we have the duty of protecting our integrity and that of the government. We owe it to the Filipino people to have integrity. It means we cannot be bribed, bought, swayed, coerced, or made to do something that does not adhere to the highest moral standards."

Service Excellence

According to Sinambela (2006), the concept of service excellence is directly linked to a systematic and thorough service. The quality of public service refers to bureaucrats' ability to fulfill the consumer's expectations or needs. For example, Lonsdale and Enyedi (1984) define service as supporting or benefiting persons by making useful goods available to them. While public service is given meaning as something made available to the whole of the population, it involves things that people cannot normally provide for themselves i.e. people must pact collectively. Thus, it can be said that public service is an effort to help or provide benefits to the public through the provision of goods and or services needed by them. Public service is a basic pillar of society-based governance. Efforts to build an understanding to create public services in accordance with good governance corridors need to be internalized to every bureaucrat by emphasizing the principles of democracy, transparency, accountability, responsibility with the new paradigm that has changed bureaucracy as the ruler becomes a servant of the community. According to Philip Kotler (1995), the concept of service is: "A service is any act or performance that one party can offer to another that is essentially intangible and does not result in the ownership of anything. Its production may or may not be tied in physical products."

METHODOLOGY

The study used the descriptive-evaluative research design to describe the prevailing conditions of LGUs recipients before and after the implementation of PSEEAP. The effects of the PSEEAP were evaluated through the use of a four-point scale with corresponding descriptions as Strongly Disagree (1), Disagree (2), Agree (3), and Strongly Agree (4). The degree of the PSEEAP's effect on each aspect of governance was determined through the difference between the respondents' descriptions before and after the program was implemented. The t-test for dependent samples was used to determine the extent of the effects of the PSEEAP in the selected LGUs in Maguindanao Province. The level of significance was set at 0.05. The model was used to describe the problems encountered by the LGUs recipient during the implementation of the program. A purposive-quota sampling was used in this study where each LGU recipient has 33 sample respondents with a total of 99 respondents composed of the LGU Heads, division heads, and employees who were recipients of the program. Personal interviews and observations were employed to validate the responses of the respondents on the survey questionnaires. Purposive sampling is especially exemplified through the key informant technique (Bernard 2002, Garcia 2006, Gustad et al. 2004, Jarvis et al. 2004, Lyon & Hardesty 2005), wherein one or a few individuals are solicited to act as guides to a culture. Key informants are observant, reflective members of the community of interest who know much about the culture and are both able and willing to share their knowledge (Bernard 2002, Campbell 1955, Seidler 1974, Tremblay 1957).

Results and Discussion for Quantitative Papers

Summary of the Prevailing Conditions of Selected LGUs Recipients Before and After the Implementation of the PSEEAP and the t-Test for the Difference in Mean.

Aspect of Governance	Before PSEEAP		After PSEEAP		n	t-comp.	Tabular Value	Decision
	Overall Mean	Description	Overall Mean	Description				
Office Environment	2.55	Agree	3.52	Strongly Agree	5	4.906	2.776	Reject Ho
Office Personnel	2.61	Agree	3.50	Strongly Agree	5	4.104	2.776	Reject Ho
Office Procedure	2.53	Agree	3.22	Agree	9	1.262	2.262	Retain Ho
Accountability	2.50	Agree	3.33	Agree	8	1.177	2.365	Retain Ho
Transparency	2.47	Disagree	3.39	Agree	8	8.422	2.365	Reject Ho

t- computed \geq Tabular Value to be significant at $\alpha = 0.05$ level of significance.

The table above shows that the overall mean of 2.55 is described as “Agree”. This implied that before the PSEEAP was implemented, respondents agreed that the LGUs Vision, Mission, Locator Chart, Local Government Units profile, and structure already exist. After the PSEEAP implementation, an overall mean of 3.52 described as “Strongly Agree” by the respondents indicates that the LGU recipients improved their Office Environment and complied with the general standards required by the Civil Service Commission. In the same manner, the means of 2.61 described as “Agree” by the respondents indicated that in terms of the office personnel, the municipalities of Datu Odin Sinsuat, Parang, and North Upi, Maguindanao still fulfilled the basic criteria for efficient and effective public service delivery. However, after the implementation of the PSEEAP, it contributed much to the development of the LGUs recipients in terms of their attitudes and values as seen in the overall mean of 3.50 which was described by the responses as “Strongly Agree”. The Office Procedure and Accountability have overall means of 2.53 and 2.50 respectively before PSEEAP and after PSEEAP obtained overall means of 3.32 and 3.33, all described as “Agree” generally means that little contribution on the improvement of the LGUs recipients in terms of their office procedures and accountability. In addition to these, the researcher observed some favorable changes such as the presence of a suggestion box placed at the entrance of the office in Datu Odin Sinsuat, Citizen’s Charter in Parang, Service Flow Chart at North Upi, Maguindanao. The overall mean of 2.47 described as “Disagree” by the respondents means that the LGUs recipients lack transparency as revealed in the responses made by the LGUs employees themselves and outside clients. This also means the three municipalities did not pass the basic normative criteria for effective and efficient public service delivery in terms of transparency.

The t-test for the difference in mean before and after PSEEAP implementation revealed that null hypothesis related to Office Environment, Office Personnel and Transparency with t-computed value as 4.906, 4.104 and 8.422 respectively greater than their corresponding Tabular Value were rejected. These implied that there was significant improvement in terms of office environment, office personnel and transparency on governance of the selected LGUs. While the null

hypothesis on the aspect of Office Procedure and Accountability were retained due to its t-computed value of 1.262 and 1.177 respectively both smaller than their corresponding tabular value, thus there were no significant improvement as far as office procedure and accountability are concerned.

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

Summary

LGUs Condition Before and After PSEEAP Implementation

Out of 99 sample respondents, 87 or 88% of them **agreed** that they complied and passed the general standard required by the Civil Service Commission (CSC) in terms of the office environment and office personnel respectively. They still fulfilled the basic criteria for efficient and effective public service delivery in terms of office procedure and accountability. However, employees and outside client respondents **disagreed** on the statements related to transparency. This implied that a lack of transparency in the governance of the recipient LGUs in Maguindanao province exists. Some respondents **strongly agreed** that they complied with the CSC requirements in terms of the office environment and office personnel after PSEEAP implementation. However, only a few differences from the previous condition in terms of office procedure and accountability were observed. Moreover, employees and outside client respondents **agreed** that a lack of transparency was still observed among the selected LGUs in Maguindanao province.

Effects of PSEEAP's Implementation

There is a significant improvement of the LGUs recipient after the implementation of the PSEEAP in terms of the office environment, office personnel, and transparency. On the other hand, there is no significant improvement of the recipient LGUs after the implementation of the PSEEAP in terms of office procedure and accountability.

Problems Encountered in the Implementation of PSEEAP

Fifty-seven (57) or 58% of the respondents considered the non-sustainability of the PSEEAP as a problem. Followed by a lack of information dissemination and awareness during the conduct of PSEEAP; a lack of familiarity with the methodology on the crafting of service vision and service values workshop; transparency, timeliness, and validity; and unity among employees.

Conclusion

The PSEEAP has significant effects on the improvement of service delivery of the three selected municipalities of Maguindanao Province particularly on the office environment, office personnel, and transparency while the program has little effects on the improvement of accountability and office procedures of the selected municipalities.

Recommendations

The findings of the study revealed continuity of PSEEAP implementation not only in the three selected LGUs but also in other municipalities in Maguindanao Province. Secondly, the conduct Public Service Ethics and Responsibility (PSEA) seminars with a focus on office processes and accountability, and Members of the Sanggunian Bayan of the LGUs grantees shall

establish municipal regulations and laws to promote employees' values orientation, ethics, and accountability. Improve communication among employees and top-level management to overcome communication barriers and promote good relationships among them. In addition, future researchers may conduct similar studies on other programs of the government to promote good governance.

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36 Bangkok Catholic Views on the Buddhist Concepts of Karma and Rebirth

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ABSTRACT

This paper addresses one particular aspect of how Thailand's miniscule Christian minority live their faith lives peacefully in an overwhelmingly Buddhist environment. It focuses on the central Buddhist concepts of karma and rebirth. Since Christianity does not have these concepts, how do Thai Christians confront these concepts in their belief system? The paper limits its research to a sample of 24 Catholic Christians in Bangkok. It first looks into the meaning of karma and rebirth in Buddhism. Next, it looks into the attitudes of the Thai Catholics toward the two concepts. The research method is the qualitative interview. It turns out that they have mostly assimilated the Buddhist concept of karma, as there is an equivalent in Christian teaching, but not the concept of rebirth, though one might argue from the interviews that this too is not absolutely against Christianity.

Keywords: Catholic, karma, rebirth, Thailand

INTRODUCTION

The idea of karma,⁵⁴ and the ensuing concept of rebirth, is central to Buddhism. It is something taken for granted in Buddhist societies, and scholars have long recognized this. For example, Étienne Lamotte, writing as early as in 1935, said, "The doctrine of the act, karman, is the keystone of the entire Buddhist edifice; the act is the ultimate explanation of existences and of the world."⁵⁵

For Christianity, on the other hand, no such concept exists. What about Christian minorities in predominantly Buddhist societies? They would be familiar with the idea of karma. However, being familiar does not amount to accepting it, or believing in it. This paper examines the views and attitudes of Bangkok Catholics on the issues of karma and rebirth.

It will first look into the meaning of karma and its related conception – rebirth – in Buddhism. Next, it will look into the attitudes of Thai Catholics, a tiny religious minority, toward the two concepts, through qualitative interviews with a sample of Thai Catholics living in the national capital of Bangkok. FINDINGS from the interviews will then be analyzed in terms of Catholic teachings and the significance of a religious minority living peacefully in a predominantly Buddhist society.

Karma and Rebirth in Buddhism

Karma can be defined as action and its moral results or consequences. According to the Encyclopedia of Buddhism, "Karma is 'deed' or 'action,' and the accumulated results of action" which "is a widespread concept used to explain events."⁵⁶ According to the Encyclopedia of

⁵⁴ I use the Sanskrit term "karma" rather than the Pali "kamma" because the former is commonly used in writings in English, though in the Thai context of Theravada Buddhism, "kamma" is more frequently used.

⁵⁵ Lamotte 1935–6, 151, as quoted in Gombrich 1996, 49

⁵⁶ Irons 2008, 276

Reincarnation and Karma, “karma is the moral and/or ethical behavior that influences the quality of a person’s past, present, and future lives.”⁵⁷

We can see that karma is intimately connected, or intertwined, with rebirth. This is confirmed by Gananath Obeyesekere, who states that “(k)arma as ethical compensation and reward is intrinsically associated with rebirth,” that “in Buddhism karma refers to intentional ethical action that determines the nature and place of rebirth,” and that Buddhism has “karma and rebirth at the center of (its) eschatological thinking.”⁵⁸ According to the Encyclopedia of Buddhism, “the Buddha stated that karma causes results in this life, the next lifetime, and all successive births.”⁵⁹

There is no question for the Buddhist as to the existence of a past life, present life and future life for any particular person. It is taken for granted. And these are all tied in with karma. For Christianity, however, both karma and rebirth are foreign concepts.

Thailand’s Christian Minority

Among Thailand’s population of 69.5 million, 94.6% are Buddhists while Christians comprise only 1%,⁶⁰ and of this 1% around half are Catholics. Two things are of note in the situation of Thailand. First is that Buddhism dominates the life of the nation not only in terms of the numbers of Buddhist persons but also of very visible manifestations of the life of the nation, for instance public ceremonies and rituals, public celebrations, and public holidays. In public conversations, it is no surprise that Buddhist concepts like karma and rebirth are a matter of fact. Second, the miniscule number of Christians are spread throughout the country and are largely assimilated into the mainstream Thai Buddhist culture. They can be said to be fully Thai culturally, and indeed outwardly there is usually nothing that distinguishes a Christian from a Buddhist. The question, then, is: What of Thai Christians’ understanding and acceptance of such Buddhist concepts as karma and rebirth? Do they take on the stand, as faithful Christians, of rejecting these as belonging to a different religion? Or do they embrace these as part of their culture and identity as Thai persons? This study attempts to shed some light into this.

FINDINGS

The study limits its scope to some Catholics in Bangkok and is done by means of qualitative interviews. The sampling was done through snowball sampling method, resulting in data from 24 Thai Catholics. They were asked the question: “Do you believe in karma and rebirth? Explain.” They were allowed to speak freely on the topics. The respondents are named, albeit with pseudonyms.

Their responses are simplified and summarized in the table below. Each subject’s responses were grouped into whether they “believe,” “do not believe,” or “maybe/not sure/believe with conditions,” for both the concepts of karma and rebirth.

	Karma				Rebirth		
	Believe	Maybe/	Do not believe		Believe	Maybe/ Not sure	Do not believe

⁵⁷ McClelland 2010, 5

⁵⁸ Obeyesekere 2002, 1-2

⁵⁹ Irons 2008, 277

⁶⁰ These figures are the latest according to the CIA World Factbook. <https://www.cia.gov/the-world-factbook/countries/thailand/#people-and-society>

		Believe with Con- ditions				
Yo	√					√
Pitt			√			√
Nai	√					√
Boon		√				√
Wat	√					√
Net	√					√
Law			√			√
Wor		√				√
Nahm	√				√	
See		√				√
Som			√			√
Lai	√				√	
Ting		√				√
Than		√				√
Jo	√					√
Rin	√					√
Nee	√					√
Dee	√				√	
Ran	√				√	
Lee			√			√
Teen	√				√	
Char	√				√	
Pim		√			√	
Ling			√			√

Table 1: Respondents' Answers to Believing in Karma and Rebirth

It can be observed that a high number – 19 out of 24 – of respondents said they either believed in karma or believed with some conditions, while a substantial number – 17 out of 24 – said they rejected rebirth. Recalling that Buddhism meshes together the concepts of karma and rebirth, we can tentatively say that our Thai Catholics make a clear distinction between the two concepts.

Karma

Many of the respondents who said they believed in karma linked it directly to the biblical teaching: “A man will reap only what he sows.”⁶¹ We can see here that a totally foreign term is appropriated by Thai Catholics to refer to a Christian teaching. One respondent, Nai, elaborated that both Buddhists and Christians have embraced this teaching and encapsulated it in an oft-repeated Thai phrase, “ทำดี ได้ดี ทำชั่วได้ชั่ว,” literally, “do good, get good; do evil, get evil.”

⁶¹ Galatians 6:7. This passage in the New Testament is often quoted by Christians to encapsulate a core religious teaching. The idea of reaping what one sows, moreover, is a common theme throughout the Bible – in both the Old and New Testaments. This imagery is not surprising given the agricultural society of biblical times.

However, a few of the respondents who were more tentative in saying they believed in karma made it clear that they were fully aware that “karma” is a Buddhist, not a Christian, term. They pointed out that the term simply does not exist in Christianity. While most have assimilated the term into their Catholic worldview, albeit some cautiously so, a few just did not want to use a “foreign” term to express their faith. Hence, this issue is also a linguistic problem.

Rebirth

Though many Catholics seemed to have appropriated the term and concept of karma, it is apparent that not its entire meaning in the Buddhist sense has been adopted. This is reflected in the large proportion of respondents who said they did not believe in rebirth (17 respondents), while the rest (7 respondents) were unsure and left it an open question. None of the respondents said they categorically believed in rebirth. Most of those who said they didn’t believe in rebirth cited as their main reason that it is not part of the Catholic faith.

For those who were tentative or not sure, two respondents had some unusual ideas. Ran equated rebirth with the Catholic belief in purgatory. She said that “purgatory is another lifetime” where purification takes place because in Christianity, “you cannot meet God, you cannot join with God, if you (still) have some sin.” The New Catholic Encyclopedia explains purgatory as follows:

According to the teaching of the Church, the state, place, or condition in the next world, which will continue until the last judgment, where the souls of those who die in the state of grace, but not yet free from all imperfection, make expiation for unforgiven venial sins or for the temporal punishment due to venial and mortal sins that have already been forgiven and, by so doing, are purified before they enter heaven.⁶²

The Catechism of the Catholic Church mentions purgatory in the following context:

(E)very sin, even venial, entails an unhealthy attachment to creatures, which must be purified either here on earth, or after death in the state called Purgatory. This purification frees one from what is called the “temporal punishment” of sin.⁶³

If we take the above descriptions of purgatory, we see that Ran did not express any view that is definitively contradictory to them. The phrase “state, place, or condition in the next world,” or “after death in the state called Purgatory,” though generally not thought of as being reborn as another being, is open to interpretation and speculation.

Moreover, the firm belief among Christians that “anything is possible with God,”⁶⁴ mentioned by another respondent, Char, can neutralize any objection to the opinion that being reborn in the Buddhist sense can never ever be considered purgatory in the Catholic sense.

Another interesting interpretation came from Nahm, a convert from Buddhism: “I believe I had past lives according to karma. But now that I have become a Christian, the cycle stops. There will be no future lives for me because Jesus took the load of karma off me.” We see that even after converting to Christianity, she did not abandon her belief in rebirth per se but rather considered

⁶² Carson 2003, Vol. 11, 824

⁶³ https://www.vatican.va/archive/ENG0015/___P4G.HTM

⁶⁴ See Matthew 19:26, Luke 1:37

that it no longer applied to her, though she implicitly implied that it still applied to Buddhists. This means, first, that for her not all human beings have the same ontological status, and second, that each one's ontological status depends on the religion that they embrace. While she believed that she had past lives, her present status as a Christian has the effect of stopping the operation of karma, and the ensuing necessity of rebirth.

We have seen that in Buddhism rebirth is inextricably linked with karma. However, a few of our respondents actually denied this.

Law, another convert from Buddhism, claimed that rebirth, even in Buddhist teaching, is a metaphor of our repeated vain actions and inclinations throughout this one earthly life. Nai had a similar interpretation. He said it is a way of describing life as a cycle in the sense that being born and dying is a daily event. He compared this to the Christian idea of dying to oneself and rising to life with Christ as a daily event.⁶⁵ This is most often interpreted as one's daily battle of keeping in check one's base desires and inclinations, and aspiring to higher spiritual and moral goals.

One interesting Biblical text was brought up by Nee in the discussion on rebirth. Though she said she did not believe in rebirth, she mentioned the Gospel account of the conversation between Jesus and his three closest Apostles after his Transfiguration on a mountain. The account in the Gospel is as follows:

The disciples put this question to him: "Why do the scribes claim that Elijah must come first?" In reply he said: "Elijah is indeed coming, and he will restore everything. I assure you, though, that Elijah has already come, but they did not recognize him and they did as they pleased with him. The Son of Man will suffer at their hands in the same way." The disciples then realized that he had been speaking to them about John the Baptizer.⁶⁶

In this discussion in the Biblical text, we cannot fail to notice the people's apparent belief that prophets might be reborn, or reincarnated; in this case it is implied that Elijah was reborn as John the Baptizer. The Church has no teaching on rebirth or reincarnation, and it is generally not a theological question. However, the presence of this biblical passage and perhaps a few others show why rebirth cannot be categorically dismissed as a concept that is totally alien in Christianity in all its historical contexts.

CONCLUSION

From our findings and discussion, we can draw two broad conclusions. First is the appropriation of Buddhist terminology for a concept that can fit in with Christian teaching and values. Karma, a term totally foreign to Christianity, has no problem finding Christian expression as its fundamental meaning – action and the result of action – finds an equivalent in the Christian maxim: As you sow, so shall you reap. Because it has equivalence to a very important value and teaching in Christianity, Thai Catholics, living in a Buddhist milieu, can accept the term and may even use the term for themselves, though not officially.

Notwithstanding its acceptance, the meaning attached to the term would only go as far as what is permissible in Catholic teaching. Rebirth, as a natural consequence of karma in Buddhism,

⁶⁵ See 1 Corinthians 15:31, Galatians 6:14, Matthew 16:24, Luke 9:23.

⁶⁶ Matthew 17: 10-13. Other parts of the Gospel tell of John the Baptizer being the one who comes before Jesus to prepare the way, and also the one who baptized Jesus. John was later beheaded by King Herod Antipas.

is not accepted by Thai Catholics as it has no place in Christian teaching and doctrine. This leads to the second conclusion, which is that a minority of Catholics find ways, some perhaps more creative than others, of integrating rebirth into their own belief system by taking on a certain interpretation, or reinterpretation, of Catholic beliefs and teaching.

This is done in several ways. Some rationalize that rebirth is merely symbolic, even in Buddhism, and as such it does have a Christian equivalent: the idea of death and resurrection, which is central to the Christian faith. Another way is to consider rebirth as equivalent to purgatory, a specifically Catholic concept.⁶⁷ Still another way is to consider rebirth to be a possibility even in the Christian tradition, based on some cursory glances at some biblical narratives. This shows that the idea might not be too foreign in the context of the cultural environments where Christianity developed. Indeed, speaking of both reincarnation and karma, the *Encyclopedia of Reincarnation and Karma* states that “variations on these themes have played a key role in the thought of the ancient Greeks, the Celts, the medieval Cathars, Jewish Kabbalists,”⁶⁸ among others. Though the “reincarnation” in these different traditions may not be exactly equivalent to the Buddhist concept of “rebirth,” discussion on this is not within the scope of this paper. Finally, the possibility of rebirth, as with any possibility, cannot be categorically dismissed on the grounds of the firm Christian assertion that nothing is impossible for God.

Many writers have noted that relations between Buddhists and Christians in Thailand today are peaceful,⁶⁹ mainly due to the “easy” and “friendly” nature of Thai people regardless of religion, and also to the high degree of assimilation among minority communities. Kenneth Fleming highlighted two factors for these peaceful relations.⁷⁰ One is “avoidance” – of controversial issues that can potentially cause tension and conflict. Another is “friendship” – of a personal nature that has developed naturally among different religious communities. We may add here that there has also been theological adaptation, however limited, among Thai Catholics, which has contributed to peaceful relations with the predominant Buddhist community in the present time.

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⁶⁷ Protestants generally do not believe in purgatory but assert that after death only heaven or hell awaits.

⁶⁸ McClelland 2010, 3

⁶⁹ Examples are Kenneth Fleming, Kirti Bunchua, Seri Phongphit, Siriwan Santisakultarm

⁷⁰ Fleming 2014, 195

McClelland, Norman C. *Encyclopedia of Reincarnation and Karma*. Jefferson, NC: McFarland & Company, Inc., 2010.

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39 Awareness and Application of the Principles and Rules on Warfare: The Case of the Moro Islamic Liberation Front (MILF) in Balindong, Lanao del Sur, Philippines⁷¹

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ABSTRACT

This study addresses the discrepancy between awareness on and application of the principles and rules on warfare by Moro Islamic Liberation Front in Balindong, Lanao del Sur, Philippines. It is guided by the literature on International Humanitarian Law principles, 1949 Geneva Conventions and their 1977 and 2005 Additional Protocols, and Republic Act No. 9851 entitled, “Philippine Act on Crimes against International Humanitarian Law, Genocide, and Other Crimes against Humanity”, of 2009. Embodying a qualitative-exploratory-descriptive type with survey and interview methods, the findings include: (1) awareness on the principles and rules on warfare is spearheaded by Moro Islamic Liberation Front commanders and other local ustadz (mentors) utilizing Qur’an (Islam’s holy book), Hadith (narration of Prophet Muhammad’s conduct), and other Moro Islamic Liberation Front documents; (2) Moro Islamic Liberation Front members observe the principles of distinction and superfluous injury or unnecessary suffering, while they violate the principle of chivalry and the age requirement for combatants; and (3) narratives of Moro Islamic Liberation Front commanders and other local ustadz (mentors) prove that the principles of military necessity, distinction, and humanity are observed, while the principles of chivalry and superfluous injury or unnecessary suffering are violated.

Keywords: International Law, International Humanitarian Law, Islam

INTRODUCTION

Problem Statement

Despite awareness on the principles and rules on warfare, Moro Islamic Liberation Front members, commanders and other local ustadz (mentors) in Balindong, Lanao del Sur, Philippines violate some of these principles and rules during actual armed confrontations.

Background of the Problem

Armed conflict, popularly known as war, is a form of social conflict in which groups compelling their will on one another resort to hostile exchange of actions through the use of armed force. Geographically, the two types of armed conflict are: (1) international armed conflict, which involves at least two states from which world wars are categorized under, and (2) non-international armed conflict, which constitutes protracted armed violence between governmental authorities and organized armed groups or between such groups within a state, like revolution, coup, insurgency, secession, and banditry. As an inevitable fact of human existence, both forms of armed conflict wreck individuals, families, communities, and societies, creating new population of widows, orphans, wounded and war-struck, and properties and sources of livelihood turned to ruins.

Along with the existence of armed conflict are laws and rules incorporating humanitarian ideals, such as the 1868 St. Petersburg Declaration, 1874 Brussels Declaration, 1880 Oxford

⁷¹ The author presented this paper as her thesis in fulfillment of her degree in Bachelor of Arts in Political Science, at Mindanao State University, Marawi City, Lanao del Sur, Philippines in 2012.

Manual, 1899 and 1907 Hague Conventions, 1949 Geneva Conventions and their 1977 and 2005 Additional Protocols, 1954 Hague Convention on the Protection of Cultural Property in Armed Conflict and its 1999 Protocol, 1980 Convention on Conventional Weapons and its Protocols, 2000 Optional Protocol to the Convention on the Rights of the Child on the Involvement of Children in Armed Conflict, 1993 Chemical Weapons Convention, 1997 Ottawa Convention on Anti-Personnel Mines, and 2008 Cluster Munitions Convention. The Government of the Republic of the Philippines (GRP) has been a signatory to several internationally and locally recognized rules of conduct, like the 1949 Geneva Conventions and their 1977 and 2005 Additional Protocols, and Republic Act No. 9851 entitled, “Philippine Act on Crimes against International Humanitarian Law, Genocide, and Other Crimes against Humanity”, of 2009. However, the Philippines is still seriously confronted with problems related to armed conflict led by the Abu Sayyaf Group, the Communist Party of the Philippines-New People’s Army-National Democratic Front, the Moro National Liberation Front, and the Moro Islamic Liberation Front.

The Moro Islamic Liberation Front, founded by Salamat Hashim in 1977 and succeeded by Murad Ebrahim in 2003, is a religious and political organization made up of Islamists engaged in liberation struggle based on their traditional homeland embracing Mindanao, its adjacent islands, and the Sulu archipelago. The tenacity of the conflict between the GRP and the Moro Islamic Liberation Front lies in two competing concerns: (1) the assertion of self-determination rights of the Moros, and (2) the affirmation of the Philippines’ sovereign right to territorial integrity. Majority of the Moro Islamic Liberation Front forces are dispersedly deployed in the provinces of North Cotabato, Maguindanao, Lanao del Norte and Lanao del Sur, taking several forms of contest ranging from parliamentary to armed struggle.

On the 22nd of June 2001, the GRP and the Moro Islamic Liberation Front signed the Tripoli Agreement on Peace that recognized Moro Islamic Liberation Front’s observance of International Humanitarian Law and respect for internationally recognized human rights instruments and the protection of evacuees and displaced persons in the conduct of its relations. However, Mindanao inhabitants have been suffering from the residues of violent conflicts including deaths, uncounted numbers of wounded and disabled, displacement, and remnants of destroyed properties and sources of livelihood.

The protracted wars between the Armed Forces of the Philippines and the Moro Islamic Liberation Front in Mindanao have resulted to the unnecessary loss of lives and destruction of properties of both combatants and civilians. It is on this consideration that this study is conducted: to find out whether or not Moro Islamic Liberation Front members and commanders are aware of the principles and rules on warfare and whether they observe or violate these principles and rules during actual armed confrontations.

Research Questions

- (1) What is the profile of and processes involved for Moro Islamic Liberation Front membership in Balindong?
- (2) Are Moro Islamic Liberation Front members taught about the principles and rules on warfare? What are those taught to them?
- (3) Do Moro Islamic Liberation Front combatants observe the principles and rules on warfare? What are the reasons for doing so?
- (4) Are there also violations on the principles and rules on warfare? What are the reasons for such violations?

- (5) What are some of the narratives of Moro Islamic Liberation Front commanders as to the observance and/or violation of the principles and rules on warfare in their combat operations?

Research Purpose

This study aims to determine the awareness on and application of the principles and rules on warfare during actual armed confrontations by Moro Islamic Liberation Front in Balindong, Lanao del Sur, Philippines.

METHODOLOGY

Research Design

In gathering the data, this study utilizes a qualitative-exploratory-descriptive type with survey and interview methods.

Locale and Setting

The Local Government Unit of Balindong, formerly known as Watu, is created by virtue of Republic Act No. 1417, dated June 10, 1956. It is a landlocked municipality in the coastal Province of Lanao del Sur, Bangsamoro Autonomous Region in Muslim Mindanao, Philippines. It has a land area of 453.94 square kilometers, which constitutes 3.02% of Lanao del Sur's total area, and a population of 32,573, which represents 2.72% of Lanao del Sur's total population as determined by the 2020 Census. It is politically subdivided into thirty-eight barangays, including Borakis, Ingud, Lilod, Lumbac, Raya, and Tantu a Raya, where the necessary data are gathered.

In selecting the barangays, the author used a combination of quota sampling and purposive or selective sampling. The aforementioned six barangays were chosen using the following criteria: (a) sizable residents who are Moro Islamic Liberation Front members, (b) accessibility, and (c) security.

Respondents

This study has two sets of respondents: (1) ninety-eight Moro Islamic Liberation Front members, and (2) twelve key informants, specifically, ten commanders and two ustadz (mentors). For the first set, the author used questionnaires with a list of recognition type of questions from which respondents check the best answer among the given choices. On the other hand, for the second set, the author utilized an interview schedule with arranged set of questions.

In selecting the respondents, the author used a combination of quota sampling and purposive or selective sampling. For the first set of respondents, the criteria used are: (a) has undergone Moro Islamic Liberation Front trainings, and (b) has engaged in actual combat operations; while for the second set of respondents: (a) has acted as Moro Islamic Liberation Front commander or ustadz (mentor), and (b) has personal knowledge on Moro Islamic Liberation Front's trainings and combat operations.

As a permanent resident of Balindong, the author has personally witnessed the presence of Moro Islamic Liberation Front in the area, and is acquainted to the respondents herein.

Statistical Treatment

The statistical tools utilized in the treatment of data are the frequency count and percentage distribution. Responses are converted into percentage using the formula:

$$\frac{n}{N} \times 100 = \% ; \quad \text{where: } n - \text{number of respondent's answer on specific question}$$

$$N - \text{total number of respondents}$$

FINDINGS

Profile of and processes involved for Moro Islamic Liberation Front membership in Balindong

In this study, the respondents are generally young with ages ranging from 26 to 35, mostly males, married, finished high school level, has no occupation nor determined annual income, and Maranaos. There are also children aged 10 to 15 who act as combatants, as well as women who help as medics. Majority of the respondents participate in the movement voluntarily. Family members who are also Moro Islamic Liberation Front members, most especially the father, encourage membership in the organization. Among their main reasons for participation are for Islam, for Allah (God), and for attaining peace.

Moro Islamic Liberation Front members' awareness on the principles and rules on warfare

Moro Islamic Liberation Front members affirm that there exist principles and rules on warfare because they are taught in Islam. They are able to learn these through participating in training sessions, which are led by Moro Islamic Liberation Front commanders and other local ustadz (mentors), utilizing the Qur'an (Islam's holy book), Hadith (narration of Prophet Muhammad's conduct), and Moro Islamic Liberation Front documents as sources of instruction. Similarly, family members who are also Moro Islamic Liberation Front members, most especially the father, encourage awareness on the principles and rules on warfare.

Specifically, the major principle or rule on warfare taught to the members is distinguishing between combatants and civilians. They consider Moro Islamic Liberation Front combatants and Armed Forces of the Philippines (AFP) as participants to the conflict; while Moro civilians and non-Moro civilians as non-participants thereof. Further, one of the allowable means of warfare is killing the enemies using guns, and that military camps and vehicles may be attacked. In addition, they learn that no weapon may be used against civilians and their properties.

Moro Islamic Liberation Front members' observance of the principles and rules on warfare

During actual armed confrontations, Moro Islamic Liberation Front members state that they only attack AFP members as ordered by their commanders. Accordingly, among the acts committed against AFP members is killing using guns as it is normal during war. On the other hand, they reveal that they do not attack civilians for it is taught in Islam. Also, they do not use any weapon against civilians for the latter have rights to be protected.

Moro Islamic Liberation Front members' violation of the principles and rules on warfare

During actual combat operations, Moro Islamic Liberation Front members utilize ambushes because it is an easy tactic. Moreover, they affirm that children can be members of the organization, whose major role is being combatants. Some of them even confess to have personally entered the movement while being 10 to 15 years of age.

Moro Islamic Liberation Front commanders and/or mentors' narratives as to the observance and/or violation of the principles and rules on warfare

The narratives of the Moro Islamic Liberation Front commanders and/or mentors during combat operations reveal that there are three International Humanitarian Law principles which they observe, namely, military necessity, distinction, and humanity. First, the principle of military necessity is applied when they order only the use of means and methods of warfare which are indispensable for the complete submission of the enemy. Second, the principle of distinction is adhered to when they only attack AFP members, while protecting the civilians. Third, the principle of humanity is observed when they give medical attention to their wounded adversaries.

On the other hand, Moro Islamic Liberation Front commanders and/or mentors violate the principles of chivalry and superfluous injury or unnecessary suffering, with the employment of ambushes and use of bombs, respectively.

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

Summary

In summary, Moro Islamic Liberation Front membership in Balindong, Lanao del Sur, Philippines is loosely structured and participation thereof is mainly voluntary. With Moro Islamic Liberation Front commanders and other local *ustadz'* (mentors) lectures utilizing the Qur'an (Islam's holy book), Hadith (narration of Prophet Muhammad's conduct), and Moro Islamic Liberation Front documents, the members become aware of the principles and rules on warfare, most especially that of distinction and superfluous injury or unnecessary suffering. They are able to apply these during actual armed confrontations. However, they violate the principle of chivalry, with the use of ambushes, as well as the age requirement for combatants, with the recruitment of children aged 10 to 15. Finally, Moro Islamic Liberation Front commanders and other local *ustadz'* (mentors) narratives show that they observe the principles of military necessity, distinction, and humanity, while they violate the principles of chivalry and superfluous injury or unnecessary suffering during actual combat operations.

CONCLUSION

Based on the findings, this study concludes that Moro Islamic Liberation Front commanders and other local *ustadz'* (mentors) lectures during training sessions determine which principles and rules on warfare are observed or violated in actual armed confrontations. For instance, as they learn about distinguishing combatants from non-combatants and the utilization of ambushes, they are able to observe the principle of distinction and violate the principle of chivalry, respectively.

Nevertheless, the Government of the Republic of the Philippines has been adopting ways to maximize adherence to the principles and rules on warfare by being signatory to international and local laws, like the 1949 Geneva Conventions and their 1977 and 2005 Additional Protocols, and Republic Act No. 9851 entitled, "Philippine Act on Crimes against International Humanitarian Law, Genocide, and Other Crimes against Humanity", of 2009. Indeed, while adherence to these principles and rules during actual combat operations proves to be difficult, a lasting peace is very possible in the Philippines if all major stakeholders work together for the common good of the whole Filipino citizenry, especially for the marginalized Muslim communities in Mindanao.

Recommendations

Based on the summary and conclusions, the following recommendations are proposed:

Firstly, the Government of the Republic of the Philippines has to revisit the implementation of existing laws and rules on warfare. It needs to make further steps to maximize the adherence to these principles and rules, and minimize, if not altogether eradicate, the violations thereof. This is an essential step in formulating, adopting and implementing a peace policy, which is transparent, efficient, and sustainable.

Secondly, civil society groups which are also sympathetic to the cause of lasting peace in the country may make greater efforts in finding ways on how the Government may be able to consider other practical and strategic reforms in solving the problem of armed conflict.

Finally, all participants to the armed conflict in Mindanao, specifically the AFP and the Moro Islamic Liberation Front, must take necessary steps to strengthen adherence to the principles and rules on warfare. This starts during training sessions wherein basic International Humanitarian Law principles must be taught not only to the Moro Islamic Liberation Front members, but also to their commanders and ustadz (mentors).

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40 Weaving Suffering to Heal Trauma: A Case Study of Timorese Weaver's Pilgrimage From a Victim to a Survivor of Domestic Violence and Human Trafficking

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ABSTRACT

This paper records a Timorese woman's pilgrimage from a victim to be a survivor of domestic violence and human trafficking in Indonesia and Malaysia. The pilgrimage demonstrates her struggle to defend life in suffering and trauma after define her power through credos. Like break a 'dead circle', through weaving traditional scarves she has been creatively elaborate pieces of patterns with her suffering. It aims for healing process as well as to resonance her voice in advocacy process to promote justice and peace. Her voice is important to be heard by public and Indonesian government in order to measure the government commitment on human rights.

Keywords: pilgrimage, victim, survivor, domestic violence, human trafficking, weaving.

INTRODUCTION

Indonesia National Commission on Violence against Women recorded 2.775.042 gender-based violence since 2010 to 2020. Only 5.700 cases were reported in the commission in 2021 (Salampessy, 2022). (The Ministry of Women's Empowerment and Child Protection, 2016) stated in a press release that 55,36% from 509 trafficking cases since 2011 to 2013 were women. The data convenient with East Nusa Tenggara Province (NTT) context that most women face double severities of domestic violence and human trafficking. Their bitter experiences mostly being silenced in patriarchal society.

By using feminist theory of gender justice as an analytic framework, this essay elaborates questions: how did the Timorese woman experience domestic violence that brought her to be trapped in human trafficking mafia? In the pilgrimage, how did the woman weave her suffering and trauma to be a survivor in patriarchal society? As a sign of solidarity, this writing aims to move readers walk with the woman in her pilgrimage from a victim to a survivor through her bitter experiences, credos to defend life, and weaving traditional scarves as tools for trauma healing and advocacy process in order to demand the government responsibility. In addition, the woman's story that has been written in this essay mostly based on my experience and reflection since 2016 being part of anti-human trafficking network in West Timor advocating the woman. Hence, participatory action research (PAR) is a useful methodology that I have used to collect the stories. This writing is also to honor those who have been involved in the advocacy process.

In patriarchal societies, labor divisions of man and woman and stereotypes have been inherited from one generation to another that create male supremacy and dominance over women in domestic area and widely generated in a social system. This power hierarchy places women subordinate to men so that women are inferior, powerless, lack of access to resources and decision making that brought them experience violence, and discrimination (Sultana, 2012).

Indonesia under Soeharto era legalized the social power hierarchy through State Ibuism (*ibu* means mother) ideology. This ideology has institutionalized traditional gender roles for women domesticity and control by men. In terms of national development, Soeharto used the ideology to force women be part of the global market as cheap labor. Women have accused as state mothers that should be responsible for the citizens as their children (Mangililo, 2017).

Thus, systemic oppression has been faced by women in the society and the state. It is like trap in a circle of death. Women's rebel is to defend life as they realise that against patriarchal power structures and the state control will be followed by stigma, discrimination, and violence as its consequences (Mangililo, 2017). It is demonstrated in a Timorese woman's life story.

A Case Study of Violence against Woman: A Circle of Death

Diana (pseudonym) is a Timorese woman who has been nurtured in a patriarchal society that requires her responsibility as a care-giver for her family and four children (cf. Ferris, 1996). Besides that, she has faced poverty and domestic violence from her husband as well as some sisters and brothers in law for years after getting married. Her parents' house in a village was a temporary shelter. They would stay there for months until her husband pick them up back to the city. It is like a rigid cycle of death where a woman trap in violence but divorce is prohibited in the society and religion (Christian) as well.

In 2014 after a strong fight with her husband, she went to her parents' house that brought her faced another calamity. Two women (prayer team) from a neighboring village came to pray at her house and then asked Diana and her sister in law that they were chosen by the Holy Spirit to work in Malaysia as migrant workers (Sahertian, 2020). Unfortunately, the women were part of human trafficking mafia as recruiters. Living in poor economic condition, Diana was convinced that this was God's plan to assist her. The recruiters enticed and pledged 700 Ringgit of wage employment, but did not explain clearly about the job. Without critical mindset and proper information, Diana and her sister in law were sent to Malaysia via Kupang City and Batam in April 2014. During its routes, they suffered due to violence, control, and restriction of their activities by the agents at temporary house. Diana reminded her sister in law to be obedient and seek God's protection as being rebel would place them in dangerous (Sahertian, 2020).

In Malaysia, Diana and her sister-in-law worked in different employers as domestic workers. Yet, she got additional job to take care of the employer's paralyzed mother. In the schedule agreement, working time was 17 hours per day, but it took 23 hours. For the first three months, she worked under the control of her employer's mate. After the adjustment, she began to experience dozens of violence, torture, restriction, and exploitation from her employer without clear explanation that left her living in massive trauma. (Sahertian, 2020).

The Woman's Credo: a Pilgrimage to Defend Life

Working for eight months, Diana felt like living a nightmare that left her half dead in foreign country. In the deepest heart, she wanted to still alive as seeing the sun rise always remind her that West Timor was there, where the family and children wait her (Diana, 2018). Facing restrictions from her employer never stop her find way to leave the apartment. One day, when she got torture again, her employer left her with blood cover her body. When stared at her blood, she recognized it as the blood of Christ. The credos guided her to the right time to save. Finally, she was rescued by her neighbor after threw a short letter (Sahertian, 2020).

Diana was brought by Malaysian polices to a hospital and shelter for her recovery while her employer was interrogated. After six months in the shelter, then in July 2015 she was returned to Indonesia to unite with her family and children in West Timor was a miracle.

Both in Malaysia and Indonesia, the public including NGOs, churches, and civil society were seeking justice for Diana. In West Timor, the local recruiters were jailed for two and three years after the judicial process. Unfortunately, the intellectual actors have been free as well as the

employer in Malaysia. In this process, the Indonesian government, specifically the Ministry of Foreign Affairs has to take responsibility for this.

Traditional Scarves: Weaving the suffering to heal trauma

Rambo (2016) in her book “Spirit and Trauma: A Theology of Remaining” said that trauma is the suffering remains. It means that the aftermath violence still lies in her memory and body that disrupts the energy, body and time of the victims. In the last six years, Diana has struggled living in trauma. Diana said that she still crying when sitting alone and remember her tragic experience in Malaysia. When she looked at a mirror, she always questioning her body “it is my body or not?” as wounds cover it. She struggles to forgive the employer (Diana, 2022).

However, Diana decided not to let her trauma take control over herself. She found the way through to identify her power and ability in a heritage passed down by her mother that is weaving traditional scarves. This is her approach dealing with the trauma. Like an analogy, when she weaves the patterns to be beautiful scarves, simultaneously weaves her wounds to heal the trauma. If each pattern of the scarf keeps uncountable heritage and legacy from the ancestors, then the scars that remained on her body speak up loudly about women’s voiceless.

Lolo (2018), a feminist theologian from Sumba, NTT stated that weaving is a process to identify women’s existential in the relationship with God and the other (nature and people). In Diana’s case, weaving strengthen her to reconnect with herself and give thank abundantly to God with smile and joyful heart when finish the weaving (Diana, 2022). Her relation with nature appears in the weaving patterns such as flower, lizard, and chicken. In cultural term, the symbols represent her ancestors. Diana’s weaving is useful to sustain the family economy; children’s education, and grocery. For those who buy her weaving, she always prays for them. Hence, weaving is not merely about the product, but it records so many women’s precious stories.

Weaving as the women’s advocacy approach

“We are the voice of the voiceless.” It is a common statement that people use in the advocacy process. Based on the advocacy process of Diana’s life story, then the statement should be re-thought. First, about relationships; who is the center of the advocacy? The answer is the voiceless. Our role is to support, and empower the voiceless to speak up. It does not mean to decrease our role in the advocacy process. Yet, our challenge is to empower the voiceless to speak up. It is convenient with the human rights based approach (UNFPA, 2014).

If in the past, Diana is totally voiceless of doubles violence and torture she experienced, and then nowadays she has brave enough to speak up through weaving as her approach against any form of oppression both from social system and the state. She creates new space to celebrate her life as a survivor, and learning to be a human right defender. Through weaving, she has documented women’s untold stories that usually be buried; To lift up cultural values and local wisdom; as a weaving mentor she educates young women to prevent them from human trafficking mafia. She said weaving will be a pride of women in the future (Diana, 2022).

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

Like other women in all patriarchal society, Diana had trapped in a circle of death due to domestic violence and human trafficking which left her in a half death. In this crisis situation, she found her credo that lifted up her spirit to defend life through nature and religious belief. Weather, she finally returned to her homeland, but she still struggles with her remaining trauma. Thus,

weaving is a strategic method she has used for trauma healing as well as resonance her voice in the advocacy process against any form of oppression. It is a never ending process.

Diana's life story represents many untold stories of women who live in patriarchal society and state supremacy. The migration routes from West Timor to Malaysia show that it is an unsafe process for women. It also opens up public eyes that women are not safe and vulnerable in family, society, and the state. In global market, women as migrant workers are vulnerable to trap in human trafficking. It is an irony. In this case, the Indonesian government has to see this beyond a case. It is about Indonesian dignity in a global perspective.

Indonesia government ratified Palermo protocol on April, 19, 2017 and implemented it in Law No.21/2007 "Law on Elimination of Human Trafficking Crimes". However, this case shows that the government has not yet show up its commitment to deal with human trafficking. On the other hand, Diana's employer has been free until now whether or not she committed a crime but it seems like the Malaysian government protected the perpetrator. Thus, International solidarity is important to demand the government to ratify Palermo Protocol to protect the migrant workers from human trafficking. Those who committed crimes against humanity have to be responsible for law enforcement.

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41 Analysis of the Cognitive Consciousness on Yonisomanasikâra

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ABSTRACT

The main objective of this paper is to realise our own thought process in order to build our inner self to achieve better emotional stability and peace of mind. One of the causes for mental health problems can be a strong sense of dissatisfaction with ourselves. Justification of our actions even though we know that we are wrong and emotional problems such as depression, stubbornness or hyper-sensitivity, can all unfold in the absence of Yonisomanasikâra. Although Yonisomanasikâra is the inner qualities or perfection that may not be instantaneous, once it is built up over a period of time, it is found that the cognitive ability of achieving right or wise attention will improve mental health. Primary focus is on the analysis of details of Cognitive Consciousness by studying from Abhidhamma Pitaka and practicing comprehensive Vipassana meditation. Existing literatures investigate on this topic yet the topic is complexed and much remains to understand for novice. This study presents the innovative viewpoint of Seventeen Moments of Thought Process as an attempt to develop clear comprehension of how Circle of Life, Bhavaṅga, Javana and Manasikâra in particular.

Keywords: Cognitive Consciousness, Mental Health, Thought Process, Yonisomanasikâra

INTRODUCTION

People often regret about their past of what has and has not been done. In the long run, they become mentally distracted, unsteady and confused. Sometimes, people make mistakes because of ignorance or negligence but the ego does not allow itself to admit. Instead, they wallow in their sadness and thus, experience more restlessness or guiltiness resulting in mental health problems. How can we avoid inclination to our past and feeling guiltiness? The first important thing is that a person must be upright. To have true peace in the world, one must be able to forgive others as well as oneself. People may make mistakes. Once we realize that we are wrong, we must be able to let go of those evils immediately without clinging to them. If we commit unwholesome deeds inadvertently, we should be able to make good use of them instead of regretting. Thinking again and again on what we have done wrong or we have not done the good deed we should have done is like multiplying unwholesome deeds without gaining any good. There is no turning back from our mistakes by constantly thinking over and over again. It does not mean that we need to forget our mistakes and forgive ourselves without learning from them. We should recognize and accept our wrongdoing and admit that we are wrong. We have to be honest, upright and must have the courage to confess our sins. Thus, to prevent this from happening again, we must have proper attention or wise attention towards things which is called Yonisomanasikâra in Pāḷi word.

Research Purpose

Yonisomanasikâra which is “attention rooted in reality” is vital for the better understanding of the thought process. As consequences, it improves our mental health. People cannot see the truth if they are too possessed with ego. Whenever something goes wrong, people tend to justify themselves and find the external causes rather than looking at their inner selves. Fearing

embarrassment, they are looking for the faults of something else. Their ego, which makes it difficult for them to admit their mistakes, eventually causes them to become restless and anxious. In addition, living with wrongdoing can be emotionally draining. Without the right mindset, right understanding cannot be attained. Without the right establishment of mindfulness, the mind is constantly in a state of restlessness. In fact, this restlessness is one of the unwholesome hindrances that defiles the human mind. This is one of hindrances which can hinder progress during meditation practice too. Therefore, we examine our own thought process by deep understanding of nature of mind and apply it into practice so as to be able to dwell at ease within ourselves. This study presents the innovative viewpoint of seventeen moments of thought process for great intensity object as an attempt to develop clear comprehension of how three Manasikāras and Javana related and how circle of life, Bhavaṅga, Yonisomanasikāra, cognitive consciousness based on the intensive review of literature (Sīlānanda,2012). Yet, this paper does not cover the actual meditation experiences.

Thought Process

In this discussion, some original Buddhist terms are used instead of translated words to give a definite meaning. Buddhist terms using here are Citta(Consciousness), Manasikāra (attention), Yonisomanasikāra/Ayonisomanasikāra(wise attention/ unwise attention), Kusala/ Akusala(wholesome/unwholesome), Bhavaṅga(Life continuum) and Javana(dynamic consciousness or full experience of the object). According to Abhidhamma teaching, there is no single moment without citta in our life and citta is never without an object. Citta arises one at a time and it always arises with its associate mental factors. These series of citta arise in order to cognize the object according to the law of Citta Niyāma(Tin,1958,362), which means that there is neither agent nor giving order to the citta. However, they arise and disappear according to the fixed order of citta just to do their respective functions. There are six kinds of thought processes since we have the six

Table 1. Seventeen Moments of Eye-door Thought Process for Great Intensity Object

Resultant			Non-Op		Resultant		Non-Op		Wholesome/Unwholesome							Resultant	
Bhavaṅga			base/object transition		to experi -->				7 Javanas (experiences)							2 retention	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	
B-p	B-v	B-c	A-c	E-c	R-c	I-c	D-c	J	J	J	J	J	J	J	Rt-c	Rt-c	

(1,2,3)
life-continuum
Inactive types of
consciousness

(3 to 4)
same base,
to change new
attention

(4 to 5)
same attention,
to change base

6) continue to attend
the same object
(buffer) -->
to change the heart base
for following cittas

(9 - 15)
The Dynamic
Consciousness,
7 times experiencing
the object

(16-17)
arises twice
succeeding
and having
the object
taken by
previous
Citta

(3 to 4)
turning point
from inactive to
active

4) Quality of
Consciousness changes!
(buffer)-->
Citta that turns to attend
new object!
Non-operative Citta

5) the result of past Kamma,
neutral mental phenomenon. Just see
only and do nothing else.
They have no Kammic force because
they are the results of Kammic force.

(7) (8)
Investigates and
determines
present object

17 Moments		Citta Name	Their Function	Their Tasks
1	B-p	Bhavaṅga (Life continuum)	Resultant	Life continuum that has passed
2	B-v	Vibrate Bhavaṅga		Life continuum that vibrates
3	B-c	Cease Bhavaṅga		Life continuum that ceases
4	A-c	Five-door adverting Consciousness	Non-Operative	Attends the present object coming into contact
5	E-c	Eye Consciousness	Resultant	Sees the present visible object
6	R-c	Receiving Consciousness		Receives the present object
7	I-c	Investigating Consciousness		Enquires the present object
8	D-c	Determining Consciousness	Non-Operative	Determines the present object
9-15	J	Javana (Dynamic Consciousness)	Wholesome/ Unwholesome	Only place to fully experience the present object
16-17	Rt-c	Retention Consciousness	Resultant	Succeeds the object of Javana

sense doors which are eye, ear, nose, tongue, body and mind. For this case, eye-door thought process is observed. When an object with the great intensity comes into manifestation in the sensitive eyes, a series of thought moments, one following another in a particular, uniform order arise and precisely seventeen thought moments occur as seen in Table 1. It emphasizes only in the case of ordinary person.

Bhavaṅga citta goes on and on in our lives when there are no active consciousnesses arising. It is inactive types of consciousness and every new cognitive process emerges from Bhavaṅga citta. When a visible object and eye sensitivity element arise simultaneously, at the instant of the arising of the past Bhavaṅga, the sense object takes one conscious moment for its full development. Then, Bhavaṅga citta vibrates for two mind moments and ceases. Subsequently, quality of consciousness changed and a five-door advertent consciousness arises. It simply turns to attend the visible object and act as a buffer but nothing else. Immediately after this, there arise and cease in due order: eye-consciousness seeing that object, receiving consciousness receiving it, investigating consciousness investigating it and determining consciousness determining it. Following this, Javana citta runs for seven mind moments to fully experience the present object. Finally, two retention resultants arise accordingly. The process then ceases with the completion of seventeen mind moments and then comes the return into the Bhavaṅga stream. This is a brief explanation of the seventeen thought moments. As we see from this eye-door thought process, the object is fully experienced during seven thought moments of Javanas (dynamic consciousness). Since these seven Javanas, all of the same kind, apprehend the object, it is the only place to determine either kusala or akusala in the case of ordinary people. Actually, these kusala or akusala are governed by the quality of the experienced objects, not by the quality of the objects. Hence, upon perceiving a desirable or undesirable object, some people produce kusala states of consciousness and some akusala because it depends on attitude towards things which is Yonisomanasikāra (Sīlānanda, 2012).

If we have Yonisomanasikāra - right attitude towards things, even though we see what we do not want to see, the Javana moments can be kusala. With the presence of Yonisomanasikāra or Ayonisomanasikāra, there will be either kusala Javanas or akusala Javanas. Therefore, the proximate cause of kusala is Yonisomanasikāra. Either kusala or akusala reaction to the experienced object is largely determined by the relevant concomitants accompanying the consciousness. Then, we must observe why this quality of the Javanas varies and where this Yonisomanasikāra is exercising in our thought process and what the dispositions of the perceiving agent are. In the Buddhist commentary, it states that the wise attention can be moment of five-door advertent consciousness or it may be moment of determining consciousness. From the table 1, they are in position of number 4 and number 8 in the 17 moments of thought process and both are non-operative functions. It means that, they are neutral and have no kammic power but just doing their function of arising and disappearing or taking the object only.

As seen from figure 1, there is relationship among three manasikāras, and how they gain different quality of Javana. We have to know about three kinds of manasikāra. 'Manasi' means in the mind. 'Kāra' means making. The Pāli word literally means 'making in the mind'. Among them, the vibrating Bhavaṅga citta is the attention that attends to knowing the object. Its function is turning point from inactive to active. When citta arises, the natural activities that associate with it and are included in it, are called concomitants - mental factors. Citta is the pure awareness of the object. It is like without color. It is like clear water. It is knowing that something is there. Citta alone, there is no kusala, akusala, bad or good or no mental impurities. However, when we put color in the water and it becomes red or green or blue, mental factors influence the citta. Citta and

mental factors always arise together at the same moment and cease together, on the same object, same basic as well. When it arises together with some of kusala mental factors, then it is called a kusala citta. When it arises together with some of akusala mental factors, then it is called an akusala citta. There are 7 universals among 52 mental factors and they always arise with every citta. Because they are the essential mental properties of cognition an object (Sīlānanda,2012). It is not possible for consciousness to be free from these 7 mental factors, which are contact, feeling, perception, volition, one-pointedness, life faculty and attention (manasikāra). Although these mental phenomena cannot be separated, they can be divided according to their functions though they are linked and stay as a unit (Nandamālābhivamsa, 2019). Hence, manasikāra is one of the 7 universal mental factors and always arises with each citta. The rest of two manasikāras are five-door adverting consciousness and determining consciousness. And most of the scholars agree that these two cittas are the critical moments for determining kusala and akusala.

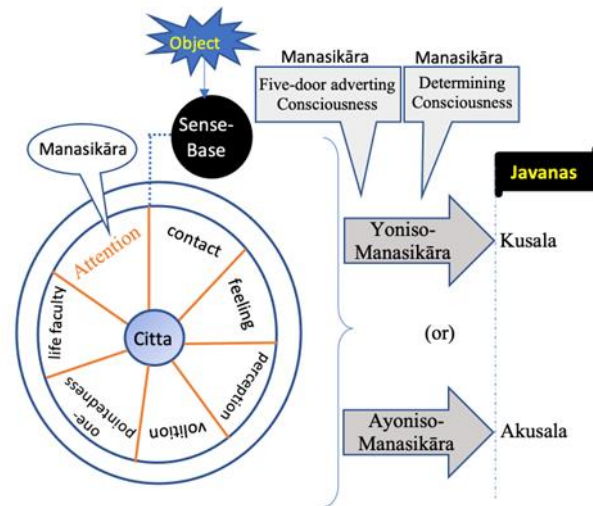


Figure 1. Three Manasikāras and Javanas

If we take determining consciousness to be determining just ‘this is an object’, then the quality of the Javanas is influenced by five-door adverting Consciousness. But if we take determining consciousness to be determining ‘this is to be liked, this is to be disliked’, then we can say that determining consciousness also determines the quality of Javanas (Sīlānanda,2012). As mentioned before, for a kusala or akusala to arise in Javana, the object is not important, the attention before it is more important. The basic fundamental cause of kusala states is proper attention and the cause of akusala ones is improper attention. This proximity condition shows how our consciousness is functioning, how previous and next consciousness are linked (Ñāṇavamsa).

METHODOLOGY

In this paper, I use first person approach according to Theravāra Buddhist teaching, focusing on analysis of details on Cognitive Consciousness. Table and figure illustrations are created through personal research and experiment though some texts are referred from literature. Since our thought process is influenced by our accumulated habitual kamma, we need to find the way that how to build wise attention in it. Mindfulness is that which knows where the mind is. It manifests as a guard and it can keep out the unwholesome mental states from entering our mind (Sīlānanda,2012). But it has to take note that even mindfulness leads to concentration, we still need clear comprehension on full awareness through wisdom which is knowing things as they really

are. Clear comprehension means understanding the true nature of things and obtaining insight into their characteristics of impermanence, suffering and non-self. And clear comprehension is to be applied to all activities with full awareness, in the sense of present moment awareness (Sīlānanda). Moment by moment, awareness of our thought process enables us to realize the kind of habits which influence our automatic reaction. When we see the reality in things, we are said to have reached the stage of clear comprehension of non-delusion in these activities. Hence, vipassana teaches us a way of self-transformation through self-observation and to observe whatever arising without reacting but knowing true nature of thing. We learn to keep a firm foothold in the present reality.

FINDINGS

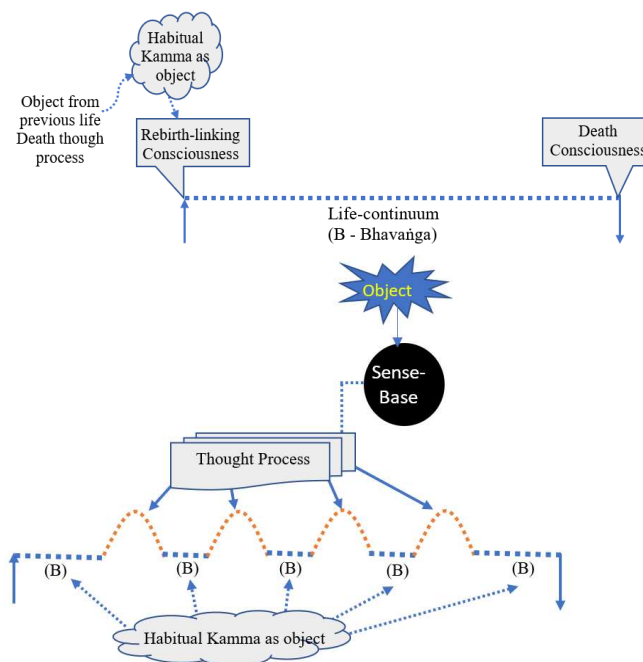


Figure 2: Circle of Life, Bhavaṅga and Thought Process

We understand that two specific manasikāras are more important to determine the quality of Javana. Even though determining consciousness is called a determining factor, five-door advertent consciousness is more significant mental state than determining consciousness. In fact, five-door advertent consciousness performs as a buffer to attend the present object from the existing Bhavaṅga. However, the mental state of five-door advertent consciousness arises immediately after the mental state of Bhavaṅga ceases in accordance with the fixed order of the mental process. This Bhavaṅga citta has its function to maintain life. That is why it is called life-continuum. There is this Bhavaṅga flowing with rapid force. It is the result of our previous karmas. Its object is same object as taken by Javanas in our last thought process prior to the moment of death from previous existence. Immediately after death, rebirth-linking consciousness takes that object as its object. In a given life, rebirth-linking, Bhavaṅga and death consciousness have the same object. Even though Bhavaṅga is not active consciousness, it is important for the person and it may influence the person's behaviors. As shown in figure 2, supposing the last moment of a dying person took his/her habitual kamma as the object in Javanas of his/her death thought process, that habitual kamma becomes the object of his/her rebirth-linking consciousness, Bhavaṅga and death

consciousness in his/her new given life. One may think that he/she is free from aversion but deep inside where the sensations have started, mind keeps reacting. We may try to keep the impurities away at the surface level of the mind, but at the depth, it has already tied so many knots. The behavior pattern is so strong (Hart,1987). Hence, if we don't have mindfulness and clear comprehension, automatic reaction is always happening in our life which can be influence by all those objects from Bhavaṅga. It is to note that Yonisomanasikâra or Ayonisomanasikâra is influenced by the nature of one's character as determined by one's past actions. It means that attentional selection is already affected by the traces in one's psychology left by past habits and practices. The results of good and bad kamma (actions) done in this life as well as previous existences form our characters, habits, and our acquired skills. To a great extent, these habits have been built up throughout the past and continue to be fortified in the present, whenever such reaction recurs. Due to the influence of these habitual reactions and associations, whatever is experienced will be apprehended together with the subjective notions the mind projects onto the data of the senses. (Anālayo, 2009)

Summary

In science, the unconscious mind is defined as the part of the mind which is inaccessible to the conscious mind but which affects behavior and emotions. So, it is as Bhavaṅga citta. Whenever there are feelings of sensations one reacts to these sensations by habit pattern. If it is a pleasant sensation, it will start craving and clinging. If it is an unpleasant sensation, it will start hating. Hence, the only way to become a healthy person is to change the habit pattern of one's mind at the root level. In order to solve our problems, we have to see our situation as it really is. The only way to experience truth directly is to look within, to observe oneself. All our lives we have been accustomed to look outward. We have always been interested in what is happening outside, what others are doing. We have rarely, if ever, tried to examine ourselves, our own mental and physical structure, our own actions, our own reality. Therefore, we remain unknown to ourselves. We do not realize how harmful this ignorance is, how much we continue to be the slaves of forces within ourselves of which we are unaware (Hart,1987). Only with right mindfulness and right effort with clear comprehension, we can achieve wise attention to things which is Yonisomanasikâra so that we get the ability to consider in different contexts.

CONCLUSION

The research findings highlight the crucial matter that our ego and pride stem from our own habitual and psychological effects within oneself. Without realizing oneself, one cannot be able to obtain mental clarity. Without mental clarity through proper attention, one may not be able to differentiate between kusala and akusala. From this study, we gain better understanding on casual connection and the tendencies that are associated with one's own habits in past lives or even present life. This contributes to transform the mind and to transcend the very habitual patterns of the mind that constitute our ordinary understanding of our self and ego. Finally, it provides emotional stability and strong mental health. Further research is recommended to investigate this phenomenon in both long-term or short-term meditation practitioners by using qualitative and quantitative approaches.

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43 Small Arms and Light Weapons Management and Disarmament in Lanao del Sur

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ABSTRACT

This research aims to determine the factors that contribute to the proliferation of small arms and light weapons (SALW) in Lanao del Sur, which negatively affects the socio-economic development of Meranaw communities. Moreover, the widespread availability of arms and poor management over their transfer, including SALW and ammunition, has become a serious threat to peace and order. Many interventions were implemented to address the problem through economic incentives to reduce the illicit ownership of loose firearms but often with challenges. The research has identified four municipalities of Lanao del Sur namely: *Butig, Pagayawan, Marantao, and Piagapo* were taken as pilot project. The selection of municipalities was based on their receptiveness and active participation in Provincial Government of Lanao del Sur programs, an essential component to the project's success. The research applied mix-methods with Focus Group Discussion (FGD), followed by random sampling of 400 respondents in each municipality and individual interviews.

Keywords: *Bangsamoro, Culture of Violence, Loose firearms, Meranaw, Rido*

INTRODUCTION

The Bangsamoro Autonomous Region in the Muslim Mindanao (BARMM) peace process is in the phase of *normalization period* which aims to address the decades of long-standing armed conflict through security, socio-economic development, and transitional justice. However, most of the programs that dealt with management or reduction of firearms are mostly geared towards Moro Islamic Liberation Front (MILF) ex-combatant, which undermines the importance of disarming the private sectors and individuals. The proliferation of Small Arms & Light weapons in Lanao del Sur have become a major threat to peace and order. This research paper will discuss historical accounts that lead to the *culture of resistance* to the *culture of violence* and its relevance in understanding the behavior of the Meranaw *traditions* towards weapons. The lack of *security* and political instability gave moral legitimacy and necessity for the locals to possess firearms. Moreover, social-protracted conflict for decades and family feuds known as “*Rido*” has escalated the culture of violence in Lanao del Sur; thus, the civilians and individuals were forced to possess firearms. There is a dire need for *cultural intervention* to reduce and manage the proliferation of illicit weapons in the communities. This has to undergo a process rather than coercion.

Problem Statement

The spread of loose firearms in Lanao del Sur posts major threat to peace and order which perpetuated the culture of violence.

Research Questions

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This study aims to these following questions:

1. How historical perspective shaped Meranaws behaviour towards loose firearms?
2. How culture and tradition influenced the proliferation of loose firearms vis-a-vis security in Lanao del Sur?
3. How armed struggle contributed to political violence and spread of loose firearms?

Research Purpose

This research aims to determine how historical perspective, culture, tradition, security, and political violence contributed to the proliferation of loose firearms in Lanao del Sur.

METHODOLOGY

The researchers applied mix-method in gathering the data. Firstly, the researchers conducted focus group discussion (FGD) with four sessions for each identified municipality. Secondly, to cross-examine the data collected in the FGD, it is followed by a random sampling with 400 respondents for each municipality. The data garnered is used to come up with pragmatic recommendations to help Municipal Local Government Units (MLGUs) and National Government in their quest to prevent and reduce the proliferation of loose firearms. In addition to the quantitative survey data, relevant literature was reviewed and analysed. This included previous survey reports on relevant topics (e.g., civilian firearm possession, *Rido* and conflict resolution, gender and SALW, etc.).

RESULTS AND DISCUSSION

Historical Perspective

Before the Spanish conquest of Manila in 1565, there was an Islamic presence in the southern Philippines dated back around 1280 A.D. The Bangsamoro resistance to the Spanish rule ensured that the colonizers could not exercise effective control over Mindanao. Not only did the Bangsamoros challenge the Spaniards in their mission of conversion, but they were also unwilling to give up their independence and be subjugated by the Spaniards. Moreover, after the Philippine-American war was officially declared in 1902, the Bangsamoro people in Mindanao continued to fight for their freedom. The US military referred to the uprisings that occurred throughout 1903-1913 as the “Moro rebellions,” and they also described these events as “armed conflicts” (Hawkins, 2011). In addition, in 1956, various complaints were documented on the nature of the Moro Problem, ranging from failure of governance to loss of land, from loss of identity to Bangsamoro resistance against integration (Rodil, 1994).

The decades of resistance would eventually develop into a “culture of resistance,” contributing to the historical defiance against colonialism and any external threat that would threaten their religion, culture, and territory. The result allowed communities to be weaponized, which in the process became part of Bangsamoro traditions. In 1965, President Ferdinand E. Marcos assumed the Philippines’ presidency, marking the beginning of the most tumultuous and violent period in the relationship between the Bangsamoro and the Philippine government. The re-emergence of “*culture of jihad*” was more pronounced. There is no doubt that this also marked the beginning of the proliferation of loose firearms in various regions.

On March 18, 1968, 26 Bangsamoro trainees from Sulu were massacred by their military trainers, allegedly for mutiny; other versions said they were merely petitioning to pay their allowance, which was already delayed by more than a month. This came to be also known as the infamous *Jabidah massacre*. The Jabidah massacre is believed to have fuelled the formation of the

Moro National Liberation Front (MNLF) and the Mindanao Independent Movement (MIM), which publicly declared its intention to establish an Islamic State in the predominantly Muslim areas of Mindanao and Sulu (Gowing, 1979).

The continuous massacre and political instability experienced by the Bangsamoro communities in the 1970's solidified the “*culture of jihadism*,” adhering to their religious belief the right to defend their land from intruders and sparked the Bangsamoro struggle.

Culture of Resistance to Culture of Violence

The continuous resistance of the Bangsamoro people since the coming of the Spaniards, Americans, and Japanese in the Philippines has gradually assimilated into the culture of the Bangsamoro people, as mentioned previously. In the Bangsamoro context, we can understand the culture of resistance as a violent and non-violent act of the people against invaders or outside forces from colonizing them. This act of resistance has become an immediate psychological response to these external threats.

Furthermore, this culture of resistance was instilled into the minds of the Bangsamoro, which also resulted in the gradual development of a culture of violence and culture of “jihad,” which has been defined by Johan Galtung as any aspect of a culture that can use to legitimize violence in its direct or structural form (Galtung, 2016). This has now become the root of attitude in possessing firearms to prevent incursion from outsiders or their enemies.

Family Feud or “Rido”

According to Moctar Matuan, he defined *Rido* as created when a “*Simok't*,” which means a conflict between people results to death. When there is a death because of misunderstanding, it becomes *Rido* because the element of retaliation or the desire to retaliate comes in (Matuan, 2007). Conflicts often link with land dispute, marriage, elections, business deals, or personal grudges and often cut across and through families, clans, and insurgent groups (Asia Foundation, 2017).

Furthermore, according to Macabuac-Ferolin & Constantino, *Rido* or clan feuding, has become the major issue confronting the BARMM (Macabuac-Ferolin, Constantino, 2014). *Rido* tends to interact with separatist conflict and other forms of armed violence, resulting in wider implications for conflict in Mindanao.

Therefore, civilians are motivated to possess firearms for their protection. This can be reflected in one of FGD participants in the municipality of Pagayawan when he said:

“*Possession of firearms is for personal use, and the purpose of those who possess firearms in self-defence.*” (FGD, Pagayawan, June 2, 2021)

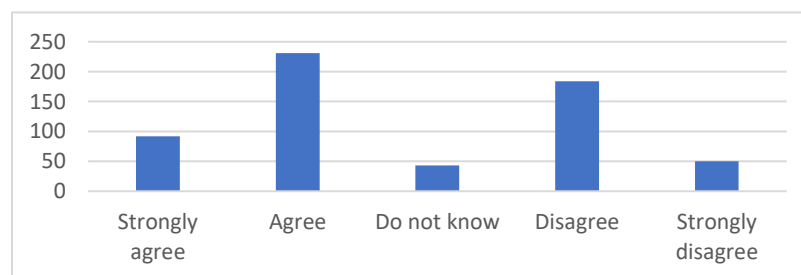


Figure 1: “Gun ownership is part of the Meranao Culture and Tradition?”

The table in figure 1 presents the distribution of responses of the survey participants about gun ownership as a part of culture and tradition. The table shows that most of the respondents, two hundred thirty-one (231) or 38.5%, responded “agree,” this means that they believed gun

ownership is part of the Meranao culture and tradition. One hundred eighty-four (184) or 30.6% “disagree” responded that they believed gun ownership is not part of the Meranao culture and tradition. Also, 15.3% or (92) and 8.3% responded strongly agree and strongly disagree, respectively. In addition, 43 respondents or 7.2% do not know if it is part of the culture. This implied that the possession of firearms has become a part of their culture or tradition.

Security

The lack of security and visibility of police forces in most of the municipalities in Lanao del Sur is one of the main reasons private civilians are forced to acquire weapons that lead to proliferation of loose firearms. Part of normalization is to disband private armed groups with the involvement of local communicates and religious leaders, which is yet to materialize due to the ongoing implementation of the Disarmament Demobilization Reintegration (DDR) program of government among MILF ex-combatant.

Therefore, the acquisition of loose firearms has become morally legitimate for self-defense from a local threat like “*Rido*” (family feud) and external threat. These sentiments and grievances were reflected during Focus Group Discussion (FGD) in the four identified municipalities and have voiced out that they “don’t feel safe without weapons” because there is a lack of security. In addition, administrative justice is almost non-functional or very slow. This further justifies the need to fend themselves from any form of violence that threatened their lives; especially Lanao del Sur placed second in Bangsamoro Autonomous Region Muslim in Mindanao (BARMM) with the highest crime incidents when index and non-index are combined, as shown in the graph below. Index crimes are related to murder and homicide, while non-index crime refers to violations of laws or ordinance.

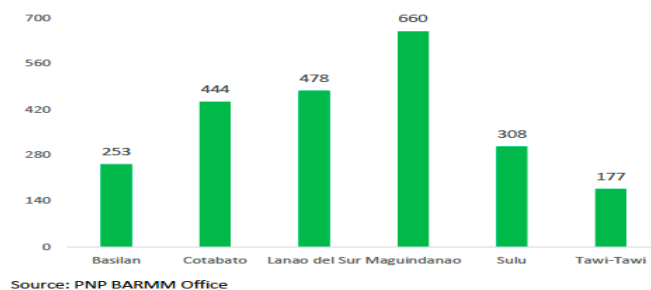


Figure 2: Index and Non-index Crime Incidents in the Bangsamoro Autonomous Region in Muslim Mindanao (BARMM)

As we can see in figure 2, crimes related in a remote area in Lanao del Sur are often unresolved, and family victims’ resort to violence in desperation that leads to “*rido*,” resulting in years and decades of violence creating further instability in the community or municipality.

Political Violence

In the Bangsamoro context, particularly in the Moro National Liberation Front (MNLF) and Moro Islamic Liberation Front (MILF), they used violent and non-violent resistance towards

the Philippine government to attain their political aspiration, and that is to govern the Bangsamoro people under their culture and religion. This current rationale for resistance remains anchored on the historical discourse of injustice, illegal land grabbing, and discrimination, despite the shift in the economic balance of power, the changes in local political authority, and the different set of actors that play a role in governance (Lara, and Champain, 2009).

In the case of Lanao del Sur, there must be a sustainable program to address the historical and socio-cultural injustices to at least prevent the reemergence of groups in fighting the Philippine government just like the Maute-ISIS affiliated group, however, this could happen if these injustices and the pain that they caused in people are given a salve. This can be achieved through a sustainable and transformative peacebuilding effort such as reparation, livelihood, assistance in rebuilding houses, provision of scholarships and education for children, health services, compensation for farm animals lost and for the relatives who died in the violence and also especially the recognition from the government that human rights violations and massacres towards the Bangsamoro people was happened. Beyond reparation, the Philippine government and MILF should also create an atmosphere in which people can live without fear and where distinct identities, culture, and human rights are respected and protected. These entail political will and economic transformations beyond that of relations between neighbors and ethnic groups (Castillo (2014). These actions summarize justice, the delivery of which would allow people to move on and let go of the past. In turn, it can pave the way for reconciliation and subdue political violence in BARMM, particularly in the province of Lanao del Sur.

SUMMARY, CONCLUSION, AND RECOMMENDATIONS

Summary

Based on the data presented, the centuries of foreign intrusion and decades of armed struggle of the Bangsamoro people under the Philippine government their historical experiences resulted to culture of resistance that influenced their behavior towards loose firearms. Moreover, this study also argued that culture, traditional practices, inefficient security vis-à-vis political violence has contributed to the proliferation of loose firearms patronizing the culture of violence.

Conclusion

In the final analysis, the perpetuation of loose firearms can be attributed to **security, historicity, and traditions**. But the primordial reason is lack of security which necessitates local people in the following municipalities: Marantao, Piagapo, Pagayawan, and Butig to acquire weapons. The insufficient visibility of PNP in these municipalities posits a major security dilemma that leads to vulnerability and instability. Certainly, an obstacle to peace and order that disrupts the community's economic progression and social coherence. Historicity, together with culture and traditions, also plays an important role; if there are valuable lessons learned from the decades of war, ownership of firearms is not only for security measures but also for survival. The Martial Law in the 1970s and the uprising of rebels until the signing of Bangsamoro Organic Law (BOL) have forced local people to have weapons inside their homes. The horrifying experiences taught them survival depends on weapons which unconsciously contributed to the gradual fermentation of *culture of violence*, which allowed and legitimized the use of violence to settle the conflict. This approach is directly applied to family feuds known as “*rido*” or political rivalry among clans which puts the entire community at risk and individuals in great danger. Therefore, to quell the proliferation of

loose firearms, there is a need to understand the historical perspective, culture, traditions, security, and political violence to generate pragmatic interventions and sustainable programs.

Recommendations

Following are the three recommendations of this research paper: Local Government Unit (LGU) must find ways to increase the deployment of police visibility in their locality to ensure safeness and reinforcement of law. Secondly, the Provincial Local Government Units (PLGU) and Local Government Units among municipalities must implement strict gun control and collaborate with authorities and lastly, educational campaign among youth sectors and communities in Lanao del Sur is the key to sustainability and preludes conflict transformation.

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46 Contextual Theology in Its Context: Case of HKBP PUK Solok, Padang, West Sumatera

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ABSTRACT

This paper describes contextual theology faces a context that differs from itself, based on Huria Kristen Batak Protestan (HKBP) PUK Solok, West Sumatera, Indonesia. What do they face, and how do they deal with the context? Three qualitative approaches were used to answer the questions: lived religion, library, and interview. Lived religion was used in Solok in July 2016-July 2017 to get data in the field by field note to understand practice, belief, everyday religious, and spiritual experience. The library was used to get previous research from documents, books, journals, scripture, and interview for specific issues in January-March 2022. Our results showed that they faced three essential conditions: hijab (clothes), daily language differing from their worship language, and worship without a Church. This study emphasizes the critical position to take the consequence of context itself. There is no final context.

Keywords: Churchless, Clothes-Hijab, Contextual-Theology, HKBP-Christian, Language.

INTRODUCTION

Problem Statement

Contextual theology, in simple terms, is the science of theology that explains how the Christian faith can be relevant in a specific context. The local context becomes their identity in growing and developing in the Christian faith by contextualization. Authentically Christian and authentically local-contextual. Consequently, being both Christian and Batak binds within a Church called Huria Kristen Batak Protestan (HKBP). However, when the congregation is in a different area of its contextualization, they face its current context.

Research Questions

Based on the problem statement of contextual theology in its context above, here are two questions:

1. What does the congregation face in its current context?
2. How do they deal with its context?

Research Purpose

This study aims to describe contextual theology in its current context.

Limitation

The research has limitations—the area of research is HKBP Solok, West Sumatera, period July 2016-March 2022. The scope of the issue is contextualization, and the word synonym to contextualization is not discussed, for example: adoption, accommodation, deconstruction, imitation, indigenization, inculturation, and reconstruction. The result of this research is a description of the contextual Church and its context with no interreligious issue.

LITERATURE REVIEW (Contextual Theology and HKBP)

Contextualization is a concept of communicating the Gospel to the local cultural context, doing God's mission to the world (Davies, 2001, p. 131; Hillerbrand, 2004, p. 898; Hesselgrave & Rommen, 1989, p. ix). It is based on communication to all sections, living, expressing, and celebrating faith from contextual awareness of both the historical biblical text and the reader context (Loubser, 1996, p. 337; Lobo, 2021, p. 772). Therefore, the scripture is translated into the local language to establish an authentically Christian local Church.

The mission-contextualization process in HKBP is long and continuous. The history of evangelism begins with the Baptist Missionary Society (BMS) sending Richard Burton and Nathaniel Ward. They visited Batak land in April 1824. After that, they were continued by The American Board of Commissioners for Foreign Mission (ABCFM) by sending Samuel Munson and Henry Lyman, who arrived in Silindung in June 1834. However, they were killed in the forest of Sisangka, Lobupining, Silindung because they did not yet master the context character of the Batak people (Napitupulu, 2011, p. 25). Later, the Netherlands Bible Association sent Herman Neubronner van der Tuuk to explore the Batak language. As a result, he translated several documents into the Batak language, including some parts of the Bible.

Furthermore, the contextualization continued. It is a long journey. In short, HKBP uses the Batak language as the primary language, both in writing and orally. Their documents are written in the Batak language; those are 1). Bibel (Holy Bible), 2). Buku Ende (Book Song), 3). Agenda (Worship Liturgy), 4). Ruhut Parmahanion Pamincangon (Church Low), 5). Almanak, (Almanac) 6). Konfessi (Faith Confession), 7). Aturan Dohot Peraturan (Church Order), 8). Katekismu Kecil Martin Luther (Luther's Catechism). Those tools are called "*Perangkat HKBP*".

Batak-Christian contextualization is not only by language, orally or written, but also by inherent in life. It is an intrinsic correlation between the Salvation (rites) and the Batak circumstance (*adat*/custom) (Bosch, 1991, p. 32-34). It establishes the basis and specific cultural obstacles context (Hesselgrave & Rommen, 1989, p. 7; Nicholls, 1979, p. 21).

The mission in Batak creates a combination of Batak (custom) and Christian (rites). They are born (*tardidi*/baptize), grow up (*malua*/confirmation), become a couple (*tarpasupas*/married), pass away (*monding*/dead), and so on in Batak Christian circle celebration. All the rites are celebrated in Batak and Christian. It is challenging to separate Batak and Christian. They become one, either Christian or Batak is one as a concept in the context. It grows and develops and keeps from generation to generation. The Batak people live in the Church of Batak and Christian circle. It is a dynamic process (a long journey), applying and adapting the Gospel to the context and adapting the context to be relevant. The mission successfully brings the Gospel to the Batak tribe, tongue, and nation. It unites the people of Batak in the Gospel (Ante, 1991, pp. 148-149).

METHODOLOGY

The research uses qualitative research with three methods: live religion, library, and interview. Firstly, using live religion accompanied by library then finishing by interview to confirm some crucial data.

Live religion is qualitative ethnography research (Baxter et al., 2005, p. 283). It lets us immerse ourselves in a particular community to observe their behavior interaction for understanding the belief and everyday religious experiences and spiritual. It investigates how religion encounters and experiences—how it comes into play—in public, private, official, informal, sacred, secular, and religiously 'neutral' (Knibbe & Kupari, 2020, p. 88). The writer uses field notes to record the experience from July 2016 - to July 2017.

The library method collects information relevant to the topic or problem that is the object of research by collecting library data, reading, and processing research material. The essence of this research is the progression from topic selection to the research question, to articulate, to search strategy appropriate for a project involving tools of various sorts, to answer the research question, and finally to insight craft an argument (George, 2008, p. 65; George, 2008, p. 23). In this study, the data collected is based on this research issue.

The interview method is a structured conversation where one participant asks the question, and the other provides the answer. It refers to a one-on-one conversation between an interviewer and an interviewee (Dornyei, 2007, p. 134-135). It helps collect data that reveal the value, perspective, experience, and worldview. This research uses semi-structured interviews, a combination of the structured and unstructured types using the phone (WhatsApp) by open-ended and or closed-ended questions, text, and oral questions (Mack et al., 2005, p. 3; Baxter et al., 2005, p. 223). A standardized questioning sequence is given to gather relevant information about a research subject, then transcribed to the text as written data.

This research conducts at the meso level an investigation of HKBP PUK Solok, a group in West Sumatera, Batak Christian congregation. At the meso level, the observer can grasp how new opportunities for social innovation and begin to negotiate and co-create them together and, in doing so, help (or fail to) embed them in their perspective context. It is what the meso level cycle in the model sets out to capture (van Wijk et al., 2019).

FINDINGS

Our findings showed they face the conditions in their context. 1). Using hijab, **Hijab and Faith**. 2). Padang language differs from their worship language, **Every Day Language, and Worship Language**. 3). and worships without a Church, **Churchless Christian**.

Hijab and Faith

We can easily categorize using the hijab as a Muslim. However, this is not necessarily in a specific context, such as Solok. If we meet someone who wears a hijab, she can be a Christian. It has become a habit for the congregation born in Solok since childhood. Since they were in school, they have been used to wearing the hijab, and it seems to be something that is done every day in their lives.

Deal with the context; there is no specific written statement from the Church (Ranto, 2016, p. 185). They do not talk about the case-to-be hot issue. It has happened as a habit, but there were views in this context. First, it is just a uniform regulation. Second, it is a model trend. The youth said that the hijab is a rule in school uniforms. Ten out of ten interviewees, born and raised in Solok, said they wear the hijab because it is a school rule. Since the beginning of school, they have been wearing it. It is uniform in school, just a formality. They do not want to look different, which could make them strangers or make them feel discriminated (Hamonangan, 2017, pp. 46-47). There is no faith business. Another perception stated that it is just a model, fashion. It is in line with what Handayani conveys in *Does God care about fashion?* Wearing the hijab and Islamic clothing today is not only a fulfillment of religious duty but also a fashion trend (Handayani, 2021, p. 300). It shows that the hijab is not purely about religiosity. There is a fashion aspect.

Hijab is not only about religion. It can be a tren, fashion. It is a challenge for Christians in social life in its context in Solok. They declare that they use it just as a uniform, with no faith. The argument tasted the field. They asked to use their uniform (hijab) to come directly to the place for worship. When they arrived, they went into the room. They feel guilty, burdened, using that

uniform. In their mind, they have the concept of a uniform for worshipping God in the Church. That concept is called "Pakaian Gereja/Church Clothes." It is clothing used to go to Church. Women usually wear *kebaya*, *sanggul* (bun), and *rok* (long skirts) if they are married. For men wear *kemeja* (shirt), some wear a suit (*jas*), and always wear *celana bahan* (trousers) with *sepatu pantofel* (loafers), and for special rites, they use a more formal dress code. Contextualization in its context leads them to manage the dress code, what is uniform for school and what is for worshipping God in their faith.

Every Day Language and Worship Language

We can easily categorize people by their language. However, this is not necessarily in a specific context, such as Solok. If we meet someone who speaks the Padang language, they can be Batak Christian. They face this condition in its context. They used the Padang language in society, especially the youth born and raised in Solok. They are more fluent in Padang language than the Batak language. It is undoubtedly a challenge for the younger generation.

Deal with the context; there are two attitudes, young and old. Even though the young generation does not fully understand Batak's language, they come to worship because, for them, it is not just language but sacredness. Praying and worshipping God is a holiness and sacredness moment. By worship, they learn the Batak language, sing the song, hear the preaching, and memorize the Christian Creed, The Lord's Prayer, and others.

Contrary, the older group feels special in using the Batak language. It is fit for them to worship God. It is identical to the scholar's understanding that speakers fluent in a vernacular and language of broader communication would inevitably understand the scripture better. The principle of contextualization delivers courses that are most appropriate to a particular context. Through the medium of whatever language may be most appropriate to its context (Davies, 2001, p. 131). It certainly facilitates service in the existence of the Church. As Dicks statement, competence in language and understanding their culture and worldview are essential elements for appropriate and effective ministry (2018, p. 268). By using local language, the contextualization has succeeded in its context. HKBP members believe in their God by their experience, using their language within their holistic context. When people worship, they sing their doctrine. They reflect how they think about the world and how they should live. Singing collectively, showing their togetherness in repeated symbolic actions of their faith, they sense the presence of God (Meyers, 2016, p. 262).

From two attitudes, young and old perspectives, there were different contexts between the two generations. However, the similarities emphasize that language has become the language of religion. Batak language is no longer only the language of the Batak tribe; it has become the language of religion, the language of communion with God in holiness and reverence. Contextual theology in its context brings Batak language as a religious language.

Churchless Christian

We can easily categorize a place by its symbol; for example, it must be a Church when we see a cross on the building. However, this is not necessarily in specific contexts, such as the congregational HKBP PUK in Solok. There is a place used as a Church, but no cross on the building to indicate that it is a Church. That is why the community is Churchless Christian. They face this condition, being Christian without a Church in its context.

Dealing with that context, the congregational perceives that the Church is not about the building but the people. It is closely identic with the statement affirmed in HKBP's faith confession. The 1996 faith confession recorded that the Church is the community of those who believe

in Jesus Christ in this world, called, gathered, sanctified, and preserved by God through the Holy Spirit. Because the Church still lives in this world, the Church has to struggle (1 Cor. 1:2; 1 Peter 2: 9; 1 Cor. 3: John 17; Matt. 13: 24-30)" (HKBP, 2000, p. 97-98). It is undoubtedly evolving a principle in the HKBP, and the head of the HKBP also continues this principle. Interchangeable, J.R. Hutahuruk in *Tata Ibadah Hari Minggu HKBP: Sejarah, Teologi, dan Pemakaiannya* contends that the living Church is a worshipping Church; worship of the Triune God and worship of others through concrete actions (Hutahuruk, 2008, p. 73). Also, Justin Sihombing in *Poda dohot Tudosan* remarks that the Church is the body of Christ living together and glorifying God (Hutahaeon, 2007, p. 27). Thus, the view of the scholar, Mockay in *The Church and The Secular Order*, notes that the Church is the group of people, dead and living, belonging to every land and clime, member of all existing empirical Churches and none, and believed in God through Jesus. The Church is the *una sancta*, the one holy catholic Church, in a total Christian sense (Mockay, 1941, p. 163). Therefore, there is a genuine understanding of the meaning of a Church.

We can see that contextualization in its context results in the context of Churchless Christian. If we debate the meaning of the Church, the Church is not only a building as discussed above. Either the scholar or theologian agrees with that. Even more radically, based on free interpretation, Church understanding can have a broad meaning. For example, theologically, it is possible for two or three people to believe in a Church based on scripture principles. As written, "...For where two or three are gathered together in my name, there am I in the midst of them..." (Matthew 18:20). We can state that the Church in Solok is not in the category of a formal Church, but they exist as a faith community, a spiritual congregation headed by the resurrection of Christ mystically. They are Churchless Christian. Contextual theology in this context makes the congregation more united in the relationship between Batak and Christian as a Church community. They are Churchless Christian.

SUMMARY, CONCLUSION, AND RECOMMENDATION

Summary

The congregational faces three conditions: First, the condition leads them to use hijab (clothes), but for them, it is just uniform. They do not use hijab to go to Church. They have "Pakaian Gereja" concept. Second, daily language differs from their worship language, but for them, the Batak language is not only merely tribe language; it is religiosity. Third, they worship without a Church; they are a Churchless Christian as a community.

Conclusion

Contextual theology completes in HKBP Church. They become a Church that is not separate from being a Batak and a Christian. However, the context itself does not stop. It moves along with the process. That is contextual theology in its context. The result showed that they face three essential conditions: First is hijab and faith. They deal with this in mind that it is just uniform or trend for them, for they have the concept of clothing for worship. Second is everyday language and worship language. Deal with this in mind that language is not merely a tribal language. It has become a religious language. Third is Churchless Christian. Deal with this in mind because they are a faith community.

Recommendation

We need to take the contextual impact as there is no final context.

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