*Report of Proceedings of the*

Regional Workshop on
Peace and Development:

# Recognizing the Role of NGOs
# in Promoting Peace and Development
# in Rural Asia

*December 8-10, 2004*
*Balay Kalinaw, University Diliman Campus*
*Quezon City*

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## Executive Summary

Forty-five (45) delegates representing seven countries (India, Sri Lanka, Nepal, Pakistan, Indonesia, Cambodia and the Philippines) participated in the *"Peace and Development Workshop: Recognizing the Role of NGOs in Promoting Peace and Development in Rural Asia"* held on December 8-10, 2004 at the *Balay Kalinaw* in U.P. Diliman, Quezon City, Philippines.

The Regional Workshop aimed to: (1) facilitate the sharing of experience in and lessons from peace and development initiatives in the countries represented in the workshop; (2) come to an understanding of the relevance of NGO initiatives in conflict-affected areas to promote peace and development; (3) identify the key elements of, and develop a framework for, effective NGO intervention in conflict-affected areas; and (4) identify follow-up activities and establish mechanisms for continued sharing and collaboration among Asian NGO partners.

ANGOC chairperson Fr. Francis Lucas welcomed the participants to the three-day Worshop. He said that peace is an important core value of the ANGOC network, following the principles of active non-violence advocated by Mahatma Gandhi of India. ANGOC, together with the Philippine Development Assistance Programme (PDAP) and the Japan Foundation, organized this 2nd Regional Workshop on Peace and Development to enhance development initiatives in conflict-affected areas by drawing out experiences and insights in selected countries in Asia.

In his opening remarks, Mr. Hiroaki Uesugi, _____, congratulated the organizers for bringing together the Asian country initiatives and experiences so that NGO networks could respond appropriately to needs in conflict-affected areas.

Bishop Julio Xavier Labayen gave the keynote presentation. He said that much effort has already been invested in globalization as a way to organize the world. However, he argued that globalization has resulted in a system which prioritizes money over human beings. This type of economic system has perpetuated poverty and underdevelopment in many poor countries worldwide. He stressed that development is the new name for peace. Unless people can promote a development philosophy and framework that meets the needs of people, especially the poor and oppressed, then peace will remain unreachable.

Under the theme *Defining Conflict Issues,* Mr. M. Abdus Sabur of the Asian Resource Foundation gave an overview of conflict and development and responses in Asia. This was followed by panel presentations on specific conflict issues by the seven delegates representing India, Sri Lanka, Nepal, Pakistan, Indonesia, Cambodia and the Philippines.

Mr. Jerry Pacturan of PDAP facilitated Workshop Session I which focused on the different types of conflict and the roles/ responses of the various stakeholders. After the plenary and open forum, Ms. Polestico of SEARSOLIN challenged the participants to identify strategies and activities for the promotion of peace and development in the Asian region. She gave an over-all synthesis to cap the first day.

Three resource persons tackled the theme *Development Initiatives Towards Peace.* Professor Guiam of the Mindanao State University (MSU) provided a people-centered development framework while Ms. Alma Evangelista of the United Nations Development Programme (UNDP) and Mr. Munetoshi Ishida of the Japanese Embassy discussed the evolving concept of the UN Human Security Frame-

work. This was followed by panel presentations centering on the peace and development initiatives of various stakeholders, including NGOs (Mr. Jerry Pacturan), the Philippine government (Director Romulo Halabaso), academe (Mr. Jose Enriquez-Santiago), and the church (Fr. Leonardo Mercado).

Workshop Session II saw the participants sharing their approaches and tools in promoting peace and development, as well as enabling and hindering factors, and the roles of various stakeholders in implementing these tools in the Asian region. This was followed by a brief sunthesis by Ms. Polestico.

The theme *Solidarity for Peace* was the subject of the last day of the workshop. Professor Manuel Dy of Ateneo de Manila University provided a philosophical framework for solidarity for peace among Asian traditions. After the open forum, four panel presenters on peace, culture and inter-faith _____ followed. These were given by: (1) Ms. Rohini Reddy of India, (2) Mr. Cyril Ekanayake of Sri Lanka, (3) Mr. Daxing Zhao of China, and (4) Mr. Habib Chirzin of Indonesia. Thereafter, Ms. Rachel Polestico gave a brief synthesis, followed by Mr. Mulmi of Nepal, who facilitated the drafting of the Declaration of Commitments and Plan of Actions, which summarizes the position, sentiments and aspirations of the participants to the three-day conference.

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## OPENING CEREMONIES

ANGOC chairperson Fr. Francis Lucas welcomed the participants to the three-day Worshop. He said that peace is an important core value of the ANGOC network, following the principles of active non-violence advocated by Mahatma Gandhi of India. ANGOC, together with the Philippine Development Assistance Programme (PDAP) and the Japan Foundation, organized this 2nd Regional Workshop on Peace and Development to enhance development initiatives in conflict-affected areas by drawing out experiences and insights in selected countries in Asia. *(See Annex 1A)*

In his opening remarks, Mr. Hiroaki Uesugi, _____, congratulated the organizers for bringing together the Asian country initiatives and experiences so that NGO networks could respond appropriately to needs in conflict-affected areas. *(See Annex 1B)*

Bishop Julio Xavier Labayen, a Carmelite priest from the Prelature of Infanta in Quezon Province, Philippines, gave the keynote presentation. He started by posing the question: "*In our diversity, where do we find our unity?*" He said that much effort has already been invested in globalization as a way to organize the world. However, he argued that globalization has resulted in a system which prioritizes money over human beings. He added that globalization is forcibly homogenizing the world, in disregard of the uniqueness of each person. Its supreme value is profit, and competition is its supreme law. This type of economic system has perpetuated poverty and underdevelopment in many poor countries worldwide.

Bishop Labayen went on to say that the dichotomy between the church/religion and politics was an imposition by the country's

western colonizers. He argued that it is impossible to maintain this dichotomy because the Church and other religions should be concerned with the plight of the poor. Politics cannot be ruled out, and neither can religion.

Bishop Labayen said that wrong economic policies and unsustainable development practices threaten the life of human beings, plants, animals and the entire ecosystem. Destroying life for the sake of money will bring human beings nowhere except the destruction of the whole creation. He stressed that since we are all stakeholders, we should protect life and all of God's creations. He concluded that so far, and in spite of current development efforts, we have not succeeded in making the world a better place for everyone.

However, from his direct involvement in various Asian Conferences and social development initiatives, Bishop Labayen said that he has discovered in Asia the solution to its current problems. Asia is the cradle of the world's religions, including Hinduism, Buddhism, Islam, and Christianity, and all these are rooted in Asian culture. Asia is also the origin of a world vision which regards the world as inter-related, interconnected, interwoven and in harmony for the sake of life.

The human spirit challenges people to come up with a world vision that would bring about peace. But unless people can put their relationships to rights, that is, by building on a foundation of love and justice, they will never be able to attain peace.

According to Catholic social teaching, development is the new name for peace. Unless people can promote a development philosophy and framework that meets the needs of people, especially the poor and oppressed, then peace will remain unreachable. Genuine development should not be limited to economic development but should be holistic and include spirituality.

Basically, peace and development boil down to human relationships. The Bishop asked the participants: *How is our relationship with one another? Where is our heart? Whom do we love: people or money?* The Asian culture, which exemplifies the kind of culture that should prevail in the world, can help people seek answers to these questions.

## DEFINING CONFLICT ISSUES

ABSTRACT: *Mr. M. Abdus Sabur of the Asian Resource Foundation gave an overview of conflict and development and responses in Asia. This was followed by panel presentations on specific conflict issues by the seven delegates representing India, Sri Lanka, Nepal, Pakistan, Indonesia, Cambodia and the Philippines.*

*In the afternoon, Mr. Jerry Pacturan of PDAP facilitated Workshop Session I which focused on the different types of conflict and the roles/responses of the various stakeholders. After the plenary and open forum, Ms. Polestico of SEARSOLIN challenged the participants to identify strategies and activities for the promotion of peace and development in the Asian region. She gave an over-all synthesis to cap the first day.*

## Overview of conflict and development and responses in Asia

Mr. Abdus Sabur of the Asian Resource Foundation (ARF) gave an overview of conflict and development, and responses in Asia.

He identified six broad areas of conflict in the Asian region: (1) ethnic identity and self-discrimination, (2) inter-religious conflict, (3) intra-religious conflict, (4) inter-ethnic conflict, (5) ideological conflict, and (6) development-induced conflict and displacement conflict. The origins of these conflicts are undoubtedly complex, and are exacerbated by poverty and underdevelopment, injustice, deprivation and denial of human rights, insensitiveness to respective cultures and religions, corruption, and hyper-consumerism in the context of globalization. These are the underlying causes of conflict.

The failure of both capitalism and socialism to creatively address the issues of plurality and

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► development-induced conflict and displacement conflict

multi-culturalism had prompted development practitioners and peace advocates to explore religious and cultural responses. There is now growing consciousness and recognition of the important roles of faith communities, NGOs and civil society organizations in enhancing communal harmony. They serve as a bridge and a medium of communication. The Bishop-Ulama Dialogue in the Philippines and Padayatra led by the Buddhist monks in Cambodia are testimonies to the increasing awareness and participation of people.

NGOs, civil society groups and faith communities are playing major roles in empowering the people at the community level. They provide basic needs and services for the poor. They introduce community-based alternative development activities, such as organic farming, promotion of traditional medicine and healing, protection and management of community forests, etc. They engage in advocacy and build solidarity for the protection and promotion of human rights, land rights, legal aid, and inter-religious dialogue, among others.

Mr. Sabur then recommended five action points to sustain the momentum of peace and development efforts among faith communities, NGOs and civil society groups. First, the adoption of a more holistic approach to peace and development, alongside sustained advocacy for peace and justice. Second, information exchange and capacity building among NGOs and Community Based Organizations (CBOs) in peace education, peace negotiation and conflict management. Third, educational reforms to reflect plurality and multi-culturalism in Asia. Fourth, development of mechanisms aimed at responding quickly and effectively to conflict situations, particularly peace missions and peace advocacy, and family/community re-integration. Lastly, trans-border peace initiatives and strengthening of the National Human Rights Commission. *(See Annex 2)*

## Panel presentations on specific conflict issues

The panel presentations on specific conflict issues by the seven delegates representing India, Sri Lanka, Nepal, Pakistan, Indonesia, Cambodia and the Philippines largely re-affirmed Mr. Sabur's typology and underlying causes of conflicts in Asia. They provided a profile of their respective countries, including its history, topography, government, military, population, economic, political, religious and socio-cultural development, in order to aid the analysis of the nature and origin of conflicts in their countries.

*India*

Mr. P.M. Tripathi of the Association of Voluntary Agencies for Rural Development (AVARD) identified six types of conflict in India. These are political conflicts, communal and caste conflicts, interstate conflicts, crime-related conflicts, systemic conflicts and development-related conflicts. He said that India's government, judiciary, media, NGOs and other key players have each tried their best to manage/minimize conflicts and maximize harmony, often with considerable success. They applied the principles of active non-violence, and participatory and multi-stakeholder approaches. They also engaged in dialogue and negotiations whenever and wherever possible. *(See Annex 3)*

From their experience, the following lessons have been drawn: (1) There is no substitute for local intervention. People should try to manage their own conflicts; (2) State intervention should come in for national level concerns, but is equally necessary; and (3) There is a need for holistic solutions to address the root causes of conflicts and these should in the long-term integrate education, culture and everything in peace and development programs.

*Sri Lanka*

Mr. Saman Amarasing of the National NGO Council of Sri Lanka related that the problems created in the course of managing transition and

rapid change in Sri Lanka have resulted in divisions between the Sinhalese Government and a group of Tamil militant leaders

More than 50,000 people perished in large-scale fighting between the government and the Liberation Tigers of Tamil Elam. Fortunately, the Norwegian government was able to facilitate a temporary ceasefire agreement between the two opposing parties. NGOs likewise participated in the peace process, especially in international peacekeeping bodies as members of the Steering Committee and Advisory Committee. *(See Annex 4)*

### Nepal

*Mr. Shanta Lall Mulmi of the NGO Federation of Nepal* (NFN) described how the conflict between the Government and Maoist rebels in his country began in February 1966. Unequal distribution of wealth, unjust structures and an oppressive socio-political system, discrimination based on caste, religion, gender, region, ethnicity, etc., had led to this conflict. The war has resulted in the death of more than 10,000 women, children and innocent civilians. Millions of families have also been displaced following the destruction of development infrastructure worth millions of dollars. Human rights violations, in the form of disappearance and torture cases, have grown rampant.

Civil society groups and NGOs have been trying to address the conflicts through advocacy and lobbying, dialogues and meetings promoting a ceasefire and a code of conduct, peace rallies and campaigns, as well as by providing relief to war victims. The NGO Federation of Nepal has more than 2,400 member NGOs working on diverse issues to serve disadvantaged groups. He concluded that conflict in itself is not bad, but it has to be transformed into something positive through the involvement of the government, civil society, the rebel forces, political parties and other sectors of society. *(See Annex 5)*

### Pakistan

*Ms. Erum Khan of the Rural Development*

*Foundation of Pakistan* (RDF) identified Kashmir, Afghanistan and South Waziristan as major conflict areas in Pakistan, and said that conflict in these places is the result of ideological differences and displacement. According to her, Pakistan supports the Kashmiris' struggle for their right to self-determination.

To date, over 1,600 NGOs in Pakistan are assisting Afghan refugees and war victims by giving them emergency and rehabilitation assistance, and building their capacity in different skills. Ms. Khan emphasized the vital role NGOs can play in the promotion of peace and development efforts. She said that on the eve of the new century, the time has come to create the conditions necessary to spare succeeding generations from the misery of war. *(See Annex 6)*

### Indonesia

*Ms. Natalia Ita Septiana of Bina Swadaya* shared that Indonesia is faced with the problems of corruption, poverty and unemployment, terrorism, and separatism. She traced these problems to Suharto's wrong economic policies and poor governance. She also related how the American mining companies in her country have affected people's health and the environment because of the proliferation of nightclubs, amusement centers and prostitution near the mining area. And because people did not benefit from the company's profits, the seven tribal groups in cahoots with Muslim separatists have been fighting for social justice and independence.

Bina Swadaya is one of the largest NGOs in Indonesia. It is involved in micro-enterprise development, training, alternative tourism, micro-credit, and development consultancy. To ease the tension between the community and the foreign mining operators, Bina Swadaya has facilitated dialogues and negotiations between the two parties. It is also designing livelihood programs and community development models for the communities living near the mining areas. *(See Annex 7)*

**"Conflict is the result of the pursuit of incompatible goals by different groups."**

*Cambodia*

*Mr. Hok Bun Thoeun of the Cambodian NGO Alliance for Cooperation* (CNAC) identified corruption and poor governance, breakdown of the rule of law, threats to livelihood, and land-related problems as the major sources of conflict in Cambodia. He also cited violations of children's rights, such as sexual abuse, exploitation and child trafficking, child labor and drug abuse, as well as the problem of landmines.

In this context, NGOs can work closely with poor and vulnerable groups. They are in a better position to communicate the needs of these groups to decision-makers. The NGOs are working hard to build the capacity of the people. *(See Annex 8)*

*Philippines*

*Mr. Mashor S. Mamolawan of MUCARD* discussed the different types of conflict in the Philippines, starting from the communist insurgency, the Moro people's struggle for self-determination, the lack of basic government services, the entry of multinational corporations, which displace poor families and destroy the environment, tribal conflicts and land-related conflicts.

Religious groups and NGOs are also doing their share to work towards peace and development in Mindanao. They are implementing various community development programs related to good governance, disaster preparedness and management, maternal and child health care, ecology and sustainable agriculture, coastal and upland resource management, gender and development, and cooperative development, among others.

Mr. Mamolawan gave five recommendations to attain peace and development in Mindanapo, as follows:

(1) The peace process requires political will and strong commitment from both the government and rebel groups;

(2) Government must consistently seek/ promote the participation of the local communities or different sectors like

NGOs and POs, churches and other stakeholders in resolving conflicts;

(3) The resolution of tribal and feudal conflict requires political will by the government, both local and national, in recognizing ancestral domain claims;

(4) Mechanisms for the effective delivery of basic social services to the marginalized must be strengthened; and

(5) Government must carry through its policies and programs. *(See Annex 9)*

*Workshop Session I:*
Identifying Conflict
and Development Issues

Before giving out the guide questions for Workshop Session I, Mr. Jerry Pacturan of PDAP defined conflict as the result of the pursuit of incompatible goals by different groups. Conflict is usually perceived in terms of outward violence, such as terrorism, civil war, severe forms of political oppression, increasing violations of human rights, or socio-political instability. However, it can also manifest itself as discrimination, inequitable access to resources, exploitation, injustice, political oppression, and non-representative democracy.

All violent conflicts require (1) the presence of interdependent parties (2) who perceive the interdependence as negative, (3) who have the opportunity to use armed violence, and (4) who consider the use of violence as the most cost-effective policy option (once a conflict becomes violent, violence begets violence). Mr. Pacturan suggested some indicators to assess conflicts. *(See Annex 10)*

Workshop Session I focused on the different types of conflict and the roles/ responses of multi-stakeholders in their resolution. The participants were divided into three groups representing Southeast Asia, South Asia,

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and the Philippines, with Mr. Thoeun, Mr. Mulmi, and Mr. Quiempo, assigned to report for the respective groups. *(See Annexes 11A, 11B & 11C)*

## Synthesis

To cap the first day's activities, Ms. Rachel Polestico gave an over-all synthesis, focusing on NGO peace and development initiatives in conflict areas. She said that conflict should be viewed in particular country contexts, like topography and terrain which could lead to border conflicts and ethnic issues. Ms. Polestico added that the nature of conflicts is usually very complex, and therefore require a holistic approach involving not only the government but also civil society groups and faith communities. A historical analysis of conflicts should help in understanding the origins of these conflicts. On hindsight, the affected parties have a choice either to relive the past or to choose a brighter future and move forward.

In terms of solutions, there is no substitute for local interventions and peacekeeping efforts that originate from grassroots communities. Intensive capacity-building involving multi-stakeholders is also necessary, as is continued advocacy to demand that more of the national budget be allocated to basic social services such as health and education, rather than to arms and defence.

Peace is a human right that includes the rights of women and children. Peace and development are indispensable to each other: There can be no peace without development, and there can be no development without peace. As experience from Asia has shown, military solutions are not the only way to resolve conflicts.

Ms. Polestico said, *"We have to thank Bishop Labayen for looking at the roots and process of conflict. We go back to our saying that 'Peace in our heart is a heart of peace' and 'violence ends where love begins' so we go back to our very deep religious and spiritual roots as a people. We thank Mr. Mashor [Mamolawan] for giving us a quote*

*from both the Bible and the Koran to indicate to us that inter-religious dialogue and inter-religious activities can contribute towards peace building."*

Ms. Polestico cited the various conflicts in Asia—the Tamil and Sinhalese conflict, the Maoist insurrection in Nepal, the Kashmir, Afghanistan and South Waziristan issues in Pakistan, the corruption, terrorism and Muslim separatism in Indonesia, Cambodian land mines, and the Abu Sayyaf conflict in Southern Philippines—and clarified that these are major issues and cannot be solved in a three-day conference. She said, however, that *"we [have seen] bright solutions to some of our problems. We witnessed Gandhi in India with his non-violent movement. In Sri Lanka, the Norwegian mediation to get the Tamil and Sinhalese to agree to a ceasefire. In Nepal, strong lobbying, advocacy work, rallies, and dialogue are on-going to find a solution to the Maoist insurrection. However, we also know that these are serious problems for which we cannot find solutions now. But the process is ongoing, for instance, in Kashmir and Indonesia. [T}his is precisely why we have this conference, to look for windows [of opportunity]."*

Ms. Polestico reviewed the roles that NGOs can play in the process, as identified in the panel presentations. India has a model for multi-stakeholdership, where NGOs, government and other sectors work together, as well as participatory approaches to peace and development, for which NGOs in Asia are reknowned.

In Nepal, many of the NGOs are gaining headway in their membership to Steering Committees, peace panels and other policy-making bodies so that they can contribute to the peace and development programs in their country.

In Pakistan, human rights and peace are an important rallying point to get people involved in this issue. NGOs there are also involved in rehabilitation and reconstruction work, provision of basic services, and other important activities directly related to conflict resolution, negotiation, arbitration and mediation.

In Indonesia, NGOs recognize the need to develop a development approach and a develop-

**Military solutions are not the only way to resolve conflicts.**

ment package for certain sectors, especially those involved the conflict, like tribal communities that are very much in the forefront of conflict, and to see how development can be brought to this sector.

In Cambodia, advocacy for children's rights, women's rights, and land reform are a way to indirectly address conflict, and also because they cover more ground and offer more sustainable solutions to current problems.

Grouped by region, the participants were able to adequately raise the issues and capture the peculiarities of each other's countries. While belonging to different regions, the participants were able to identify common issues and types of conflict vis-à-vis the important roles NGOs can play in promoting peace and development. Some of the common issues identified were land-related issues, inequality brought about by economic development aggression and oppressive political systems and structures, and ethnicity, among others.

Ms. Polestico said, *"We need to consolidate all our efforts and whatever resources we have towards peace building. Because we agree that 'violence ends where love begins,' we need to review and reflect, based on our own values, and from our own personal experience, so that we can advocate for peace and achieve development for most of our communities and in the long run, for the whole of Asia."* She challenged the participants to think of strategies and activities that will promote peace and development initiatives in the Asian region. Pieces of paper were distributed to the participants on which they would answer the question, *What can you do as an Asian network and as ANGOC members to address these common concerns related to peace and development initiatives? (See Annex 12)*

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# DEVELOPMENT INITIATIVES TOWARDS PEACE

ABSTRACT: *In search of a development paradigm for peace and development, the organizers invited three resource persons. Professor Guiam of the Mindanao State University (MSU) provided a people-centered development framework while Ms. Alma Evangelista of the United Nations Development Programme (UNDP) and Mr. Munetoshi Ishida of the Japanese Embassy discussed the evolving concept of the UN Human Security Framework. This was followed by panel presentations centering on the peace and development initiatives of various stakeholders, including NGOs (Mr. Jerry Pacturan), the Philippine government (Director Romulo Halabaso), academe (Mr. Jose Enriquez-Santiago), and the church (Fr. Leonardo Mercado).*

*Workshop Session II saw the participants sharing their approaches and tools in promoting peace and development, as well as enabling and hindering factors, and the roles of various stakeholders in implementing these tools in the Asian region. This was followed by a brief sunthesis by Ms. Polestico.*

## People-Centered Development Framework on Peace and Development: *Some Lessons from Conflict-Affected Communities in Mindanao*

Professor Guiam said that many government officials have publicly acknowledged that peace and development are a precondition to economic growth and total human development in Mindanao. However, the continued militarization and intensified bombings in the rural areas of Mindanao have withered rural economies and made the poor even poorer. This is true in the conflict-affected communities in the Autonomous Region in Muslim Mindanao (ARMM) composed of Lanao del Sur, Maguindanao, Basilan, Sulu, Tawi-tawi, Marawi and Basilan provinces.

Professor Guiam focused her discussion on the provinces of Maguindanao and Lanao del Sur. From 1998-2003, many innocent victims were killed and thousands of families displaced as a result of an "*all-out war*" by the government against the Moro Islamic Liberation Front (MILF). These provinces are host to a significant number of major MILF camps. Many of its upland towns are known lairs of the MILF and these became the target of heavy shelling and bombardment by the Armed Forces of the Philippines (AFP). She presented a table showing that the per capita income among families in Maguindano and Lanao del Sur is way below the poverty line. It also explained why people in the two provinces do not grow old: it is because they die early.

According to Prof. Guiam, a people-centered development framework is just, sustainable, inclusive and authentic, allowing people to develop themselves in all phases and stages of community development. More importantly, it respects people's inherent capacity to make their own decisions and choices to achieve a quality of life in pursuit of their vision of society. She defined development as "*a process by which members of society increase their personal and institutional capacities to mobilize and manage resources to produce sustainable and justly-distributed improvements in the quality of life consistent with their own aspirations*" *(*ADF 1996:8).

According to the United Nations Commission on Human Security, governments are mandated "*… to protect the vital core of all human lives in ways that enhance freedoms and human fulfillment. Human security means protecting fundamental freedoms … that are the essence of life .. It means creating political, social, environmental, economical, military and cultural systems that together give people the building blocks of survival, livelihood and dignity.*" The framework of human security therefore assumes that when such systems are in place in a community, citizens live in freedom, peace and safety and participate fully in the process of governance.

Sadly, the concept of human security means nothing to the poor people in Mindanao. She shared her observation that the systems are not yet in place in Mindanao for the protection of ordinary citizens from the threats of displacement due to armed conflict or natural calamities. In some ARMM provinces, local bodies are not yet fully functional, while "warlords" supported by national government leaders perpetuate the interests of the local ruling elite. Hence, the prevailing systems and mechanisms favor the middle and upper crust of society and neglect the interests of the poor.

In general, many poor people in Mindanao are not given the opportunity to participate in development processes. The people are merely informed about government programs but do not generally get involved in genuine dialogue that should maximize their participation. The existing mechanisms and opportunities for citizen's participation are usually available only to prominent NGOs and civil society organizations (CSOs). Groups that are not registered with the Securities Exchange Commission (SEC) are automatically excluded in local bodies such as the Local Development Council and the Local Peace and Order Council.

Communities severely affected by war are experiencing "war fatigue" but are encouraged by the fact that there are CSOs and informal groups helping the poor people alongside the peace building activities being undertaken by government and its functionaries. National and international NGOs are engaged in relief and rehabilitation work, organizing and capacity-building, and giving seed money to grassroots organizations and cooperatives, among others. These pro-poor development programs are designed to promote sustainable peace and development in a region that has a long history of periodic armed conflict. As long as these efforts can be replicated then there is hope that Mindanao will achieve a people-centered sustainable peace and development that is anchored on human security. *(See Annex 13)*

## Human Security Framework

UN Secretary General Mr. Kofi Annan in his report in 2000 defined human security in his own way, "*freedom from want, freedom from fear, freedom of future generations to inherit a healthy natural environment.*" These are the interrelated building blocks of human security and, ultimately, of national security.

Ms. Alma R. Evangelista, the Peace and Development Advisor for UNDP-Philippines, presented some highlights from the Final Report of the Independent Commission on Human Security submitted to the US Secretary General in 2003. The report was a response to the complex challenges that threaten the world today, specifically the changing nature of conflict, including terrorism whose origins and effects have increasingly become transnational.

The report tackled the evolving concept of human security. The concept was first articulated in the 1860s during the founding of the International Committee of the Red Cross, and its core elements were formalized in the 1940s in the UN Charter, The Universal Declaration of the Human Rights and the Geneva Convention. Today, the concept of human security is being used as a framework with which to address age-old sources of human insecurity, such as poverty, disease, oppression, violence and war, among others.

The term "human security" was first used in the 1994 Human Development Report of the UNDP. The Report defined human security in terms of seven distinct dimensions – *economic, food, health, personal, community and political, with corresponding freedoms*.

UN Secretary General Mr. Kofi Annan in his report in 2000 defined human security in his own way, "*freedom from want, freedom from fear, freedom of future generations to inherit a healthy natural environment.*" These are the interrelated building blocks of human security and, ultimately, of national security. In the same statement, Mr. Annan pointed out that human security in its broadest sense embraces far more than the absence of violence and conflict. It encompasses human rights, good governance, access to education and health care, and ensuring that every individual has opportunities and choices to fulfill his or her potentials.

In this light, Ms. Evangelista defined Human Security as the "*protect[ion] [of the] vital core of all human lives in ways that enhance human freedoms and human fulfillment.*" This *vital core* consists of people's fundamental rights, freedoms and aspirations, survival, livelihood, dignity, identity and the realization of full potentials. What is considered vital or the essence of life may vary across societies, and this variation provides the dynamism of any human security concept. Safeguarding the vital core implies protecting people and communities against events that threaten them, against critical and pervasive threats beyond their control, such as financial crises, disease, crime, terrorism, human rights violations, violence and conflicts, among others. It must be noted that human security is not concerned with all threats but with critical pervasive threats that are large-scale and recurrent.

In summary, the Human Security Report says that human security complements state security in at least four ways:

(1) Its concern is the individual and community rather than the state;

(2) Menace to people's security includes threats and conditions that have not always been classified as threats to state security;

(3) The range of actors is expanded beyond the state alone; and

(4) Achieving human security is not just about protecting people but also empowering them to fend for themselves.

It can thus be concluded that improving the security of its people strengthens the legitimacy, stability and security of a state. Without human security, state security cannot be attained. It requires inclusive policy and strong stable institutions that uphold human rights and respect human dignity and diversity. Human security requires the 'excluded' to be included and it focuses on the widest possible range of people having enough confidence in their future. *(See Annex 14A & 14B for the UN Human Security references)*

## Human Security Report by the Japanese Embassy

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In the same statement, Mr. Annan pointed out that human security in its broadest sense embraces far more than the absence of violence and conflict. It encompasses human rights, good governance, access to education and health care, and ensuring that every individual has opportunities and choices to fulfill his or her potentials.

Mr. Munetoshi Ishida of the Japanese Embassy discussed the human security efforts by the government of Japan.

Former Prime Minister Keizo Obuchi expressed his views on Human Security in the *"Intellectual Dialogue on Building Asia's Tomorrow."* To prove his sincerity, he made a commitment to establish a Trust Fund for Human Security (TFHS) within the United Nations Secretariat.

In March 1999, the TFHS was established with an initial contribution of 500 million yen (US$ 4.2 million) from the Government of Japan. Three months later, the Ministry of Foreign Affairs, the Government of Japan, and the UN University hosted the International Symposium *"Development: With a Special Focus on Human Security"* in June 1999, in Tokyo.

During the UN Millennium Summit in September 2000, another former Prime Minister Yoshihiro Mori called for the establishment of a Committee on Human Security in New York. The following year, in June 2001, the first meeting of the Commission on Human Security was held in New York, with Mrs. Sadako Ogata and Prof. Amartya Sen acting as co-chairs. *(See Annex 15)*

In a nutshell, Japan's contribution to Human Security has taken place on two levels:

(A) Policy/Dialogue Level
► Hosting international symposiums on Human Security
► Establishment of the UN Committee on Human Security

(B) Action Level – Translating concepts to action
► UN Trust Fund for Human Security - from its initial contribution of 500 million Yen (US$ 4.2 million) in March 1999, Japan's total contribution has reached 29 billion yen (US$ 256 million)
► Assistance to peace-building process in post-conflict countries/areas
► Grant Assistance for Grassroots and Human Security Projects.

## Panel Presentations on Development Initiatives Towards Peace

Four resource persons, representing the NGO community, the Philippine Government, academe, and the religious sector, presented their development initiatives towards peace. All the presenters arrived at the conclusion that the success of the peace process requires the cooperation of all sectors and people in the grassroots communities.

*NGO Peace Initiative: Pro-Peace Program*

Mr. Jerry Pacturan, managing director of PDAP, started with a historical background of the Philippines to provide the context for PDAP's development work in Mindanao. Poverty and underdevelopment in Mindanao, particularly in the ARRM provinces, prompted PDAP in 1997 to launch its "Program for Peace and Development in the Southern Zone of Peace and Development Areas (PPDSA)," a three-year program (1997-2000) consisting of capacity-building through community organizing, technical assistance and provision of seed capital for livelihood and enterprise to assist 84 cooperatives and peoples organizations comprising 4,000 beneficiaries.

To expand its assistance from Muslim communities to the indigenous peoples (IPs) and poor Christian settlers, PDAP is now implementing its "Mindanao Program for Peace and Development (PROPEACE)" which has so far reached 4,000 beneficiaries through organizational development and capacity-building, livelihood and enterprise development, and policy advocacy.

Mr. Pacturan presented the Program Implementation Framework and the Different Stages of Developing Communities in Conflict Affected-Areas. The six stages in the development of conflict-affected communities (i.e., conflict situation, post-conflict situation, rehabilitation, agricultural productivity and livelihood promotion, market enterprise to market oriented enterprise), represent a con-

tinuum from survival to rehabilitation to development and growth.

PDAP hopes to assist conflict-affected communities as they go through these stages through the five key components of its PROPEACE Program: (1) Focus on poverty; (2) Social capital formation, (3) Multi-stakeholdership, (4) Multi-cultural and Inter-faith dialogue; and (5) Agriculture and Enter-prise/Industry Orientation.

Mr. Pacturan adheres to the principles of a human security framework that is centered on the needs and well being of the people and the community at large as opposed to one which merely focuses on state-centered efforts.

Operationally, people-centered human security calls for:

- the protection of internally displaced people, especially those caught up in violent conflicts,
- provision of minimum living standards (*e.g.,* work-based security, securing livelihoods, access to land, credit and training, etc.),
- access to basic social services such as health and education,
- articulation of common goals while respecting and developing multiple identities (*e.g.,* inter-religious dialogue, culture of peace),
- empowerment of citizens and communities for good governance, and
- alliances and building a peace constituency involving civil society groups, church and other religious groups, government and local communities. *(See Annex 16)*

*GO Peace Initiative: The Philippine Comprehensive Peace Process*

Director Romulo B. Halabaso from the Office of the Presidential Adviser on the Peace Process Policy (OPAPP) made a power point presentation on "*The Philippine Comprehensive Peace Process.*" He started with a historical background that included the origins of the OPAPP (*i.e.,* it was created by virtue of Executive Order [E.O.] 125 and further strengthened by E.O. 3)

According to the National Unification Commission (NUC), there are five major causes of conflict in the Philippines, namely: (1) Massive poverty and economic inequity, (2) Political inequity, (3) Injustice, or abuse of power, (4) Poor governance, and (5) Exploitation and marginalization of indigenous cultural communities.

In this light, the Philippine government has been pursuing six paths to peace, to wit:

- Pursuit of social, economic and political reforms;
- Consensus-building and empowerment for peace;
- Peaceful, negotiated settlement with the different rebel groups;
- Programs for reconciliation, reintegration into the mainstream of society, and rehabilitation;
- Addressing concerns arising from continuing armed hostilities, and
- Building and nurturing a climate conducive to peace.

OPAPP is tasked to coordinate and carry out the following mandates: (1) *Peacemaking and peacekeeping* to permanently end all insurgency-related armed conflicts through peace negotiations and to reduce the level of violence in the area with support from local and civil society initiatives; and (2) *Conflict prevention and peace-building* by eliminating sources of grievances, transforming conflict-affected communities into peace development areas and healing social wounds that are the direct result of armed conflicts. *(See Annex 17)*

*Peace Initiatives from the Academe: Bridging Leadership*

According to Mr. _____ Santiago, _____, the increasing marginalization, exclusion, and

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- building of a peace constituency

inequities in the populace have caused the emergence of deep societal divides, resulting in peace and security issues and conflicts. The ARMM conflict affected-areas have yielded the following lessons: (1) It is beyond the capacity of the government alone to resolve complex issues; (2) Collaborative action among all sectors – *Government*, *Private Sector*, and *Civil Society* is necessary; (3) Acceptable resolutions to societal issues must be negotiated; and (4) There is a need for *Bridging Leaders* to proactively address gaps/issues, and lead collaborative action.

*Bridging Leadership* is an approach to leadership that is characterized by the capacity to initiate and sustain a collaborative process, designed to achieve meaningful societal change through the cooperation of multiple and diverse stakeholders. It is an alternative response to the common leader-dominated, non-collaborative, non-participative, non-sustainable approach of traditional leadership.

*Bridging Leadership* is about influencing relationships among people within and across groups, organizations, and communities who agree to work together and intend real changes that reflect their mutual purposes. It means exhibiting values of trust, integrity, credibility, and commitment. It means understanding the societal divide, analyzing its causes, and making a personal effort to address it. Hence, it must convene and engage stakeholders to own the problem and its solutions and seek and facilitate program interventions that will bridge the divides. Consequently, the *Bridging Leader* serves as the catalyst that connects and harnesses the interactions among the Government, the Private Sector, and Civil Society, all the while focusing on the societal divides that need to be addressed. *(See Annex 18)*

*BUC Inter-Faith Response*

Fr. Leonardo N. Mercado, SVD, presented his paper entitled*, "The Bishops-Ulama Conference: Its Inter-religious Response to Peace-Building,"* in which he reports the contribution of the Bishops-Ulama Conference (BUC) in peace-building. The main objective of the BUC is to focus on spiritual bases for peace, from the members' respective religious traditions. It is grounded in the belief in one God, a common origin and a common destiny for all. The BUC believes that repentance and healing is the only way to long-lasting peace between Christians and Muslims.

Since its inception in 1999, the BUC has been considered as an impportant stakeholder in Mindanao, aside from the Government, business and KUSOG, a union of several NGOs in Mindanao. In fact, the BUC has embarked on a poverty alleviation program with 50 million pesos earmarked to finance micro-credit projects.

BUC relies on three funding sources for their programs and activities: the OPAPP; Catholic Relief Services (CRS) for seminar-workshops; and UNICEF for publication and training manuals. *(See Annex 19)*

*Workshop Session 2:* Enhancing Development Tools of NGOs for Peace

Mr. Jerry Pacturan gave five guide questions to the participants after they were divided into two groups. By sharing their framework, approaches, experiences, and insights, the participants essentially re-affirmed the argument of Mr. Sabur that the origins and nature of conflicts are undoubtedly complex and multi-layered and therefore, the solutions to these conflicts must be holistic, participatory, multi-stakeholder and community-based.

The reports of Groups 1 and 2 comple-mented each other. They both endorsed the adoption of a people-centered development approach. The community should be the primary actors of their own development. They should be active participants and decision-makers and demonstrate constructive leadership in conflict-affected areas. They are development partners providing local support in terms of resource mobilization and protection of their

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own communities. *(See Annex 20A & 20B)*

NGOs, on the other hand, are considered as agents of social change and service providers. They should act as facilitator, peace educator, capacity builder, resource mobilizer, supporter, advocate, researcher, peace educator, project evaluator, enablers and watchdogs demanding accountability and transparency from the government.

The government is expected to enact favorable laws and policies. It should be responsive to the needs of the people, particularly by providing relief and rehabilitation programs. It should facilitate adequate and timely delivery of basic social services in rural areas. It should be sensitive and respectful to decisions and initiatives by the people, like the establishment of Peace Zones. To achieve this end, government must have political will and a strong sense of accountability to the people.

Donors should provide financial, technical and logistics assistance to conflict-affected areas. They should serve as advocates and assist in program monitoring and evaluation.

The Non-State Group should be willing to engage in dialogue with other stakeholders and should respect local decisions and initiatives, like the establishment of Peace Zones, among others. As much as possible, they should adopt a non-violent approach.

> The participants identified five vital elements of peace and development initiatives. These are: (1) Trust or the elimination of feelings of insecurity, (2) Safeguarding human rights, (3) Access to minimum basic needs of life, (4) Willingness to bring about communal and social harmony, (5) Dialogue with parties concerned.

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- ► Trust or the elimination of feelings of insecurity;
- ► Safeguarding human rights;
- ► Access to the minimum basic needs of life;
- ► Willingness to bring about communal and social harmony; and
- ► Dialogue with concerned parties.

The participants also identified at least eight tools, strategies and methodologies that they have used in their work to promote/ enhance peace and development. The application of these tools varies, depending on the situation, timing and availability of resources.

These tools are:

- ► Conflict analysis to understand culture, issues, power relations as determined by class and clan;
- ► Conflict Impact Assessment;
- ► Community Organizing;
- ► Relief and Rehabilitation;
- ► Livelihood and Enterprise Development;
- ► Establishment of Peace Zones;
- ► Advocacy that includes peace marches and peace rallies, training and peace education, research and publications involving electronics and multi-media; and
- ► Sports and Cultural Gatherings.

The participants identified five facilitating factors that help in their adaptation of the framework, approaches and tools for peace and development. These are

- ► Supportive local government;
- ► Presence of local peace advocates;
- ► Presence of allies such as other NGOs and donors that hold the same values and believe in the same approaches;
- ► Credibility and capacity of the NGOs; and
- ► Strong network support at local, national, regional and international levels.

On the other hand, the participants cited at least four hindering factors in implementing peace and development programs. These are

- ► Differences in culture and aspirations among stakeholders;
- ► High cost of development;
- ► Political considerations, especially unfavorable policies at the national level and local dynamics such as the lack of trust between the parties concerned; and
- ► Limitations and weaknesses of NGOs.

Some of the concrete examples given are the absence of local NGOs for partnership in some conflict-affected areas, lack of capable/credible

local NGOs, negative perceptions of the NGOs, problems with maintaining independence, sustainability and integrity of the NGOs, among others.

# SOLIDARITY FOR PEACE

ABSTRACT: *Professor Manuel Dy of Ateneo de Manila University provided a philosophical framework for solidarity for peace among Asian traditions. After the open forum, four panel presenters on peace, culture and inter-faith _____ followed. These were given by: (1) Ms. Rohini Reddy of India, (2) Mr. Cyril Ekanayake of Sri Lanka, (3) Mr. Daxing Zhao of China, and (4) Mr. Habib Chirzin of Indonesia. Thereafter, Ms. Rachel Polestico gave a brief synthesis, followed by Mr. Mulmi of Nepal, who facilitated the drafting of the Declaration of Commitments and Plan of Actions, which summarizes the position, sentiments and aspirations of the participants to the three-day conference.*

## A Philosophical Framework for Solidarity for Peace Among Asian Traditions

Professor Dy provided a philosophical framework for solidarity for peace among Asian traditions. He said that one of the barriers to achieving genuine solidarity for peace among nations is the adverse impact of globalization, which is manifested in the homogenization of cultures or the dismantling of social diversity and cultural pluralism.

Religion gives meaning and distinct identity to a culture. However, globalization and its centralized culture that is strongly identified with the West undermines cultural identities and attacks the religious values that hold the community together. A negative backlash of this is the resurgence of religious traditions, reasserting themselves in groups, even "*polarizing peoples, creating enemy images, and using religious identity as one of the powerful forces to mobilize faith communities against each other.*" (Arlarajah, op cit).

The challenge today is how to build solidarity for peace among Asian traditions. Prof. Dy pointed out that Asian religions (Christianity, Hinduism, Confucianism, Buddhism, Islam and Taoism) have the elements needed to achieve solidarity. First, all Asian religions are communal in nature. Second, all Asian traditions include social acts and values that imply mutuality or reciprocity (*i.e.,* the Golden Rule is found in all religions but is expressed differently in each). Third, all Asian religions express belief in a Transcendent Being: (1) Christianity: God, (2) Buddhism: Nirvana, (3) Confucianism: Heaven (Tie'n), (4) Hinduism: Brahman, (5) Islam: Allah, and (6) Taoism: Tao.

Professor Dy stressed that inter-faith dialogue is essential not only between individual representatives of different religions but also between communities themselves. The aim of these dialogues must be to achieve solidarity for peace and development of people. The four forms of inter-religious dialogue are:

▶ *The Dialogue of life* where people strive to live in open and neighborly spirit, sharing joys and pains, problems and preoccupations;

▶ *Dialogue of action* where there is collaboration for integral development and liberation of people;

▶ *Dialogue of theological exchange* where specialists seek to deepen their understanding of their religious heritage;

▶ *Dialogue of religious experience* where there is a sharing of spiritual experiences with regard to prayer and contemplation, and ways of searching for God or the Absolute.

In the conduct of inter-religious dialogue, philosophy can be used to promote intercultural understanding. One can effectively use *preconditions to the inter-religious dialogue:* (1) renunciation of violence and dogmatism; (2) recognition of respective parties as partners with equal

**Religion gives meaning and distinct identity to a culture. However, globalization and its centralized culture that is strongly identified with the West undermines cultural identities and attacks the religious values that hold the community together.**

rights; and (3) willingness to learn from each other. Secondly, one can use ethical and moral grounds as guide to the inter-religious dialogue. For example, one can ask onself: *"What is good for me or us?"* (ethical grounds), or*: "What is just for all?"* (moral grounds). The latter uses Reflexivity to critique one's own tradition for the sake of tradition.

Prof. Dy then reaffirmed the important role of NGOs in the dialogue of action because in Asian religious traditions, philosophy, spirituality, and secular life form a single reality. He added that interfaith dialogue today must not be between representatives of religions but between communities of faith. *(See Annex 21)*

## Panel Presentation on Peace, Culture and Inter-Faith

### Islam

Ms. Rohini Reddy said that except in some big cities in India, there seems to be no conflict in the inter-faith dialogues involving different religions in the country. She shared some prayers from Judiasm to the group, *"How happy is the one who finds wisdom. For wisdom's income is better than income of silver and her revenue more than gold..."* There are sayings in Islam too which, when translated to English, mean, *"God is great"* and *"Peace be upon all of you."* A Christian prayer, *"Love your neighbor as you love yourself."* There is also a Hindu prayer which means in English, "*Truth is God"* and "*God is beautiful*". Respect for one's religion is important to attain peace. But even more important is respect for other people's faith. *(See Annex 22)*

### Buddhism

Mr. Cyril Ekanayake (SARVODAYA, Sri Lanka) focused his sharing on peace and spiritual awakening. Spiritualism can be defined as refinement in thought and feelings. He said that Asia has a long tradition of spiritualism that is based mainly on religion and culture. Many of the conflicts of today can be attributed to the lack of spiritual understanding. For this reason,

the main principle of any religion is abstinence from all forms of violent action against human beings. He added that Buddhism embraces non-violence not only with regard to human beings but also to all living and non-living things.

He shared that the NGOs of Sarvodaya advocate active non-violence and spiritual awakening as a way to bring about lasting cooperation and peace in Sri Lanka. Sadly, religion has become a source of conflict rather than of unity among people. This is because believers give more importance to religion's outward forms rather than to its content. Sri Lankans should be more concerned with the content of religion insofar as they promote positive values such as respect for life, compassion, contentment, forgiveness and peace. *(See Annex 23)*

### Hinduism

Mr. Daxing Zhao (CANGO-China) shared about the important role of NGOs and civil society groups pursuing peace and development in China. Given the limitations of the current programs and policies of their government, NGOs in China are maximizing the windows of opportunity for peace and development. *(See Annex 24)*

### Indonesia

Mr. Habib Chirzin of Indonesia stressed the importance of trust and cooperation between and among ANGOC partners. He recalled how ANGOC was formalized in pursuit of agrarian reform and rural development in rural Asia. He related how friendship was developed among ANGOC members and expressed hope that this would be sustained through peace and development initiatives in the Asian region. He believes in a spirituality that is based on love, peace and social justice.

## Synthesis

Ms. Rachel Polestico gave a brief synthesis. The presentation of India cited the similarities among Judaism, Christianity, Hinduism and the Muslim faith. She said that God wants all

people to live in peace and harmony. Respecting one's religion is important to attain peace. If people would only respect other people's religion, then conflict could be avoided. She then reiterated Mr. Ekanayake's message that many of today's conflicts can be attributed to the lack of spiritual understanding. Finally, Ms. Polestico cited the reports of Mr. Habib Chirzin of Indonesia and Mr. Zhao of China, which reaffirmed the important roles of NGOs in peace and development. She said there is hope for humanity because there are still NGOs serving the poor. In this sense, hope means having NGOs committed to serving the poor and marginalized sectors of society.

## Declaration of Commitments and Plan of Action

Mr. Mulmi of Nepal read aloud the draft Declaration of Commitment. The participants made their suggestions and recommendations to further refine the draft. In principle, however, they unanimously agreed to adopt the Declaration of Commitment and entrusted the final revision to the drafting committee members. Ms. Polestico asked the participants to affix their signatures on a piece of paper, which would be attached to the final Declaration of Commitment.

The Regional Workshop officially ended at around 12:20 p.m. Group pictorial followed suit.

# DECLARATION OF COMMITMENTS AND PLAN OF ACTIONS

**WE** participants of the Peace and Development Workshop representing thirty organizations working for the promotion of peace and development in rural Asia, recognize that the development process worldwide is very fragile given the rise of threats to peace in our community, countries and regions.

The fact that Asia is already home to two-thirds of the world's poor and exacerbated by wars, conflicts and various forms of instability that are already erupting in the regions. Age-old conflicts between Asia and Pakistan like Kashmir, the Tamil-Sinhalese, conflict in Sri Lanka, ethnic violence in Indonesia, the Moro liberation movements in south Philippines continue to add more casualties and misery to mostly women and children. Militarization and globalization also continue to produce internally displaced people. Needless to say, the impact of wars and conflicts in the region cause more hardships on the people especially the most vulnerable sector.

It is imperative that the issue of peace be in the forefront of development agenda. Peace, like development, is a human right linked to our right to life, security, and freedom. There is no development without peace in the same way that peace cannot be sustained without development. We recognize that the nature of conflicts and wars is complex and should be addressed in a holistic way and that the real cause of conflicts may be political and economic oppression but masked as religious and ethnic in origin. There are non-military causes of wars and conflicts that cannot be solved by military and other violent means.

In working for peace and development, we uphold that people should be the center of our concern. People should be protected from all forms of threats to their lives, livelihood and freedoms. This is the essence of what no less than the United Nations declared as the right to Human Security.

In pursuit of peace and development in Asia, we the participants of this workshop commit ourselves to this plan of actions:

1. As NGOs working in our communities, we will work towards community-based peace building processes and/or peacekeeping initiatives;

2. We will participate actively in the peaceful resolution of conflict in order to prevent its escalation into full scale of war;

3. We will lobby for the reduction of military budgets in order to redirect resources to development programs of health, education, employment and environmental protection;

4. We will apply participatory approaches in trauma healing and rehabilitation, inter-faith and cultural dialogues and the formation of new leaders;

5. As a network of NGOs, we commit ourselves to share information, and expertise using all available communication modalities;

6. We will develop our unique Asian concept of peace and means of achieving peace, capitalizing on our tradition and Asian value system;

7. We will support the alleviation if not the full resolution of war and conflicts

especially with our neighbor Asian countries by organizing peace missions, assisting in process mediation and negotiations; and

8.   We will consolidate our individual, organizational and national efforts and mainstream with other global efforts to contribute towards global peace and development.