PeaceBuilders
SCHOOL OF LEADERSHIP

A fellowship of peace and reconciliation consultants committed to develop excellence-oriented inclusive development leaders in the context of 21st Century global realities

MENTORSHIP GUIDE

NAME

PROSPECTIVE MENTEE'S APPLICATION LETTER
(Please use your own hand writing)

Dear

Shalom! Welcome to *PeaceBuilders School of Leadership*!

This is about PAR Leadership.

PAR is PEACE AND RECONCILIATION.

PAR is the heart of our ministry.

PEACE. The concept of peace—from the Hebrew term *shalom* and the Arabic term *salaam*—is understood here as:

- Harmony with the Creator (spiritual transformation);
- Harmony with our Being (psycho-social transformation);
- Harmony with Others (socio-political transformation); and,
- Harmony with the Creation (economic-ecological transformation).

RECONCILIATION. This is focused on building relationships between antagonists. The primary goal is to seek innovative ways to create a time and a place

- to address,
- to integrate, and
- to embrace

the painful *past* and the necessary shared *future* as a means of dealing with the *present*.

PAR MOVEMENT. Through the eyes of faith, we envision a PAR Movement based on salam-shalom. We see our land enjoying a God-initiated wave towards a taste of salam-globalization. We see various peoples' initiatives toward making our land and people harmonious in all their relationships. We see our local communities influenced by a culture of peace.

This PAR Movement starts with a 5-year nationwide education, organization, and mobilization plan.

1. We'll discern a PAR Leader in every province who practice a set of biblical leadership ethics. PAR Leaders are respected women- and men-of-peace. This principle is from Jesus' instruction to the seventy people he sent out:
"When you enter a house, first say, 'Peace to this house.' If someone who promotes peace is there, your peace will rest on them; if not, it will return to you. Stay there, eating and drinking whatever they give you, for the worker deserves his wages. Do not move around from house to house."
(Luke 10:5-7 NIV)

A person of peace must be discerned and would have the following characteristics:

- Prioritizes Kingdom values in her or his life. Righteousness, justice, peace, and mercy are very important to this person.
- Earns the respect of people. This person's family and community regard him or her as trustworthy.
- Accepts and welcomes strangers. This person is hospitable.
- Cares about your safety and security. This person becomes your protector.
- Expands your connections to a network of key leaders. This person serves as your 'public relations officer'.

This person of peace must also be discerned communally. The discernment process will be done in consultation with each province's fellowship of pastors and Christian leaders. PAR Leaders are respected women- and men-of-peace who are actively modelling a person who demonstrates

- a heart of a servant;
- a soul of a teacher;
- a mind of a manager; and,
- the strength of a leader.

2. We will facilitate the organization of PAR Communities in every province under the leadership of the PAR Leader. These PAR Communities are groups of community leaders—church leaders, local government leaders, civil society organization leaders, academic leaders, business leaders, or any mix of these—

- who have expressed interest to have a working relationship with us as a consulting and training team focused on Peace and Reconciliation;
- who have made a commitment to embrace Peace Theology;
- who have invited us to teach them our PAR Seminar Series;
- who have a vision to work with us in developing a PAR Program needed in their area; and,
- who have organized themselves as a catalyst group to organize PAR Teams in their particular province.

3. We'll help organize PAR Teams. PAR Teams are composed of local volunteers from various communities who are trained for 8 months to be an on-going, rapidly-mobilized teams who will implement their PAR Communities' programs. The general objectives of PAR Teams are:

- to promote peace and reconciliation in our land by giving skilled, courageous support to communities experiencing various conflicts
- to inspire various parties-in-conflict to discard violence in favor of nonviolent action as a means of settling differences
- to provide various communities with first-hand information and resources for responding to situations of conflict, and to urge their active involvement
- to interpret a nonviolent perspective to the media and to our nation as a whole

4. We'll facilitate the development of PAR Programs. PAR Programs are peace-building action plans that are discerned by the PAR Communities as they get immersed in the challenges and opportunities in their local contexts. These programs include:

- Community Organization
- Peace Education
- Armed Conflict Area Survival Training
- Fact-Finding Missions
- Conflict Transformation
- Disaster Preparedness
- Trauma Healing
- Inter-Faith Dialogue
- Cross-Cultural Communications
- Fair Trade Initiatives

Imagine. By December 31st, 2025, each of our 81 provinces will have a circle of God-fearing, justice-and-peace-oriented leaders called *PAR Communities*, who will organize, nurture, and oversee various PAR Teams, who will, in turn, implement just-peace oriented PAR Programs in their local contexts.

Because we see through the eyes of faith, we see a higher reality. We see so much hope!

And we are motivated to work with love and joy to help transform our land and people towards justice and peace!

We want to demonstrate in our individual and corporate life the message of transformation we are advancing—which are spiritual transformation, psycho-social transformation, socio-political transformation, and economic-ecological transformation.

You now belong to women and men who have agreed to be a part of this peacebuilding leadership development course. Survival and success in this leadership program is largely based on attitude. Our activities force us to learn that attitude is a choice and that it determines the approach we have towards life, justice, peace, and reconciliation. We are also learning that our attitude at the beginning of a task affects its outcome more than anything else.

I am now committing myself to mentor you for one year based on my monthly assessment of your faithfulness and diligence in fulfilling what we have agreed in our learning contract.

May God bless your journey of leadership growth in this organization.

Your servant in Christ,

L. Daniel Alba Pantoja, President
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Email: daniel@peacebuilderscommunity.org

A. PEACE BUILDERS COMMUNITY, INC. (PBCI)

1. **About PBCI.** We are a fellowship of Mennonite consultants—peace building operatives, conflict transformation specialists, and restorative justice practitioners—who are dreaming and working together for a just, radical, and active non-violent transformation of our beautiful land. We normally work in partnership with religious institutions, civil society organizations, political fronts, business corporations, and government agencies.

2. **Legal Identity.** PeaceBuilders Community, Inc. is registered with the Securities and Exchange Commission of the Philippines: Registration Number CN200630697.

3. **History.** After the fateful attack on the Twin Towers in New York in September 11, 2001, Rev. Luis Daniel "Dann" Pantoja, a Filipino pastor in Vancouver, Canada, felt the need to bridge the widening gap between Christians and Muslims around the world. He felt called by God to help build peace between these two major religions belonging to the People of the Book. Mindanao, Philippines, he thought, would be a good place to start.

    a. Between December 2004 and June 2005, he lived among the Bangsamoros in the Municipality of Sultan Kudarat, Province of Maguindanao and shared life with this amazing people group. This was made possible through the financial and prayer support of his wife, Joji Felicitas Bautista-Pantoja, and through his friends from their home community, the Peace Mennonite Church in Richmond, British Columbia, Canada. Dann was embraced by the people in Sultan Kudarat, specifically the family of Datu Kharis Matalam Baraguir. It was through their simple life and their daily prayers, seeking to submit their whole being to Allah, that Rev. Dann Pantoja experienced the kind of *Salaam* (Peace) that many Bangsamoro are longing for. It was in the person of Datu Kharis Baraguir that Dann found the Person of Peace in his peacebuilding journey in Mindanao.

    b. In May 2005, at the end of his pleasant and peaceful six month-immersion in Sultan Kudarat, some key traditional and spiritual leaders of the Bangsamoros invited Dann to come back and to help build peace between Christians and Muslims in Mindanao. Dann went back to Richmond, British Columbia and reported to his sisters and brothers at the Peace Mennonite Church that the armed conflicts in Mindanao was not primarily about religion; it's about land, historical injustices, and crosscultural misunderstanding. The Bangsamoros are seeking to live in peace with Filipinos! Dann & Joji, along with their best friends, Gerd & Regina Bartel, prayed together regularly and dreamed of a church-based peacebuilding ministry in Mindanao.

    c. In January 2006, the Peace Mennonite Church commissioned and sent Dann & Joji Pantoja as peacebuilding missionaries in Mindanao, supporting them through prayers, pastoral care, and finances. Waves Community, a group from Pantoja's relatives and friends, helped in prayers, finances, and family support. Mennonite Church Canada, who is also a prayer and financial partner, was chosen to help administer Dann & Joji's mission to Mindanao and the Philippines.

    d. In December 04, 2006, the vision and mission of Dann & Joji Pantoja was given an organizational structure. *PeaceBuilders Community, Inc.* became a registered non-profit corporation under the laws of the Republic of the Philippines.

B. PBCI DREAM

1. What *kind of peace* we're dreaming of:

a. Harmony with the Creator. This is Spiritual Transformation.
b. Harmony with our Being. This is Psycho-Social Transformation.
c. Harmony with Others. This is Socio-Political Transformation.
d. Harmony with the Creation. This is Economic-Ecological Transformation.

2. What we dream of *being*:

a. We dream to be a *peace-building community*—we will seek to demonstrate in our own lives and in our relationships the kind of harmonious and transformational peace for which we are hoping
b. We dream to be *peace-building operatives*—we'll devote the same discipline and self-sacrifice to non-violent peacemaking that armies devote to war.

3. What we dream of *doing*:

a. To *equip* and multiply effective Peace and Reconciliation (PAR) *Leaders* for the global realities of the 21st Century
b. To *support* the PAR Leaders in organizing and nurturing their initial PAR *Teams* of volunteers in local conflict zones
c. To *establish* at least one contextually-relevant PAR *Community* in each of the 80 provinces in our country as home for local PAR Teams
d. To *develop* a national *Network* of PAR Communities that would work together to train more leaders, to organize more teams, and to establish more communities

4. What we dream of *having*:

a. We dream of having *a Network of Peace and Reconciliation Communities throughout our beautiful land,* who are organized in partnership with various parts of the People of God, who are mobilized to do ministries of justice and peace, and who will lovingly serve all the peoples of our land unconditionally regardless of religion, ethnicity, or political ideology, *to the end that our land will experience holistic transformation*!

C. LEADERSHIP TRAINING ASSUMPTIONS

1. Training by itself does not produce leaders. God directs and superintends the development of leaders through life experiences. Training is only a means. Training is usually associated with the technological side of education in which the content, skill, and attitude development is focused on an application in a specific context. In this sense, training produces skills that are repeatable in a given situation. Education is broader and prepares the person as a whole for unpredictable situations. Christian leaders are formed by God through a variety of experiences including various modes of education: formal, nonformal and informal.

While training alone does not produce a leader, it can enhance growth in a number of important directions of learning. This is called the value-added definition of quality. To the extent that the training adds value to the learner in terms of desired knowledge, desired characteristics, and desired skills, it can be described as offering transforming quality.

2. The biblical view of humankind and its maturation provides principles for training. Creational Developmentalism, a theory of learning that draws on the social sciences, affirms this biblical view of humanity. The Bible speaks of the nature of persons as created in the image of God and therefore with tremendous potential for good. While humankind has fallen and is therefore utterly bankrupt spiritually, God's story of redemption addresses the sinful nature with hope, since through Christ and the Cross God has set down a process of transforming people. This process is an incremental journey from birth until persons enter the presence of Christ (1 Cor. 13). Christian spiritual formation occurs across a series of phases where God uses all of life's processes to develop Christlikeness.

Development Theory supports the importance of personhood, human responsibility in development, and interactive nature of growth. Developmentalists see growth in stages, look for evidences that accompany transformations from stage to stage, and understand the process as being lifelong with milestones representing fundamental change. Committed to wholism, developmentalists see all aspects of life influencing and interacting with each other.

3. Learning principles apply universally and interculturally to the formation of community leaders. Developmentalists hold that persons in all cultures progress in their development in a similar manner. The experiences of learning may vary widely as will the specific curricular design, but the principle of transformation remains constant. Developmentalists have a particular view of human learning. They see learning as a matter of growing. On the other hand, the acquisitional view of learning sees learning as a matter of grasping and gaining. The assumption in the developmental view is that learning depends upon experience. The acquisitional view of learning, the apparent dominant paradigm in evangelical churches, depends on teaching. Figure 1 summarizes these comparisons.

THE DEVELOPMENTAL VIEW	THE ACQUISITIONAL VIEW
➢ Learning is a matter of growing	➢ Learning is a matter of grasping and gaining
➢ Learning depends on experience	➢ Learning depends on teaching
➢ Teaching is a matter of sharing	➢ Teaching is a matter of leading
EMPHASIS - BEING	EMPHASIS – KNOWING

FIGURE 1. COMPARISONS BETWEEN THE DEVELOPMENTAL AND ACQUISITIONAL VIEW OF LEARNING

Principles drawn from Scripture supporting the developmental view of learning include the following:

- *Learning is best when it is experienced.* Christ called the twelve disciples to be with him, sent them into ministry while being trained, and he equipped them completely for the task (Mk. 3:13-15)
- *Learning is a process.* Jesus taught in parables, anticipating the teaching implications of stage theories of cognitive development.
- *Learning can be evaluated.* Six principles, flowing out of Matthew 23:1-7 provide the evaluation criteria for educating in life: (1) the emphasis on knowing accompanied by the emphasis of doing; (2) people are to help in identifying their own needs and should participate in goal setting; (3) teachers show by precept and example the value of doing nothing for self-glorification; (4) traditions and symbols are to be evaluated against the criterion of servanthood; (5) access to resources are to be shared as peers; and, (6) the whole environment is to reflect the unity of true community.
- Learning is focused on growth. The Pauline model utilizes principles of effective teaching and mentoring intended to bring maturity to followers. In Ephesus (Acts 19) Paul teaches in real life, combines the concepts of ministry and reflection, and utilizes peers as teacher-learners. As a teacher-mentor, Paul demonstrated concern for content (Epistle to The Ephesians), facilitation of learner's needs (1 Timothy), and identification with learners in their learning pilgrimage (1 & 2 Timothy).

4. Norms defining Christian leadership are found in Scripture. Biblical standards for leaders give content and weight to the leadership profile and become the basis for the evaluative criteria. To be a Christian leader means displaying the qualities specified in the Scripture; it does not mean that leadership styles are expressed in a similar way in every setting or culture.

5. Christian leadership training is primarily focused toward those persons who view themselves as responsible for their lives. Therefore the assumptions of adult education are utilized in training. These assumptions are that as individuals mature:

- Their self-concept moves from one being a dependent personality toward being a self-directed human being
- They accumulate a growing reservoir of experiences that becomes an increasingly rich resource for learning
- Their readiness to learn becomes oriented increasingly to the developmental tasks of their social roles
- Their time perspective changes from one of postponed application of knowledge to immediacy of application, and accordingly, their orientation toward learning shifts from one of subject-centeredness to one of performance-centeredness.

COMPETENCY-BASED LEARNING DESIGN

Four forces in educational thinking are strongly influencing the shift toward competency-based learning:

- A new conception of the purpose of education from the transmission of knowledge to the producing of competent people
- A focus on learning instead of teaching
- The concept of lifelong learning as the organizing principle for all education
- A concern for developing new ways to deliver educational resources

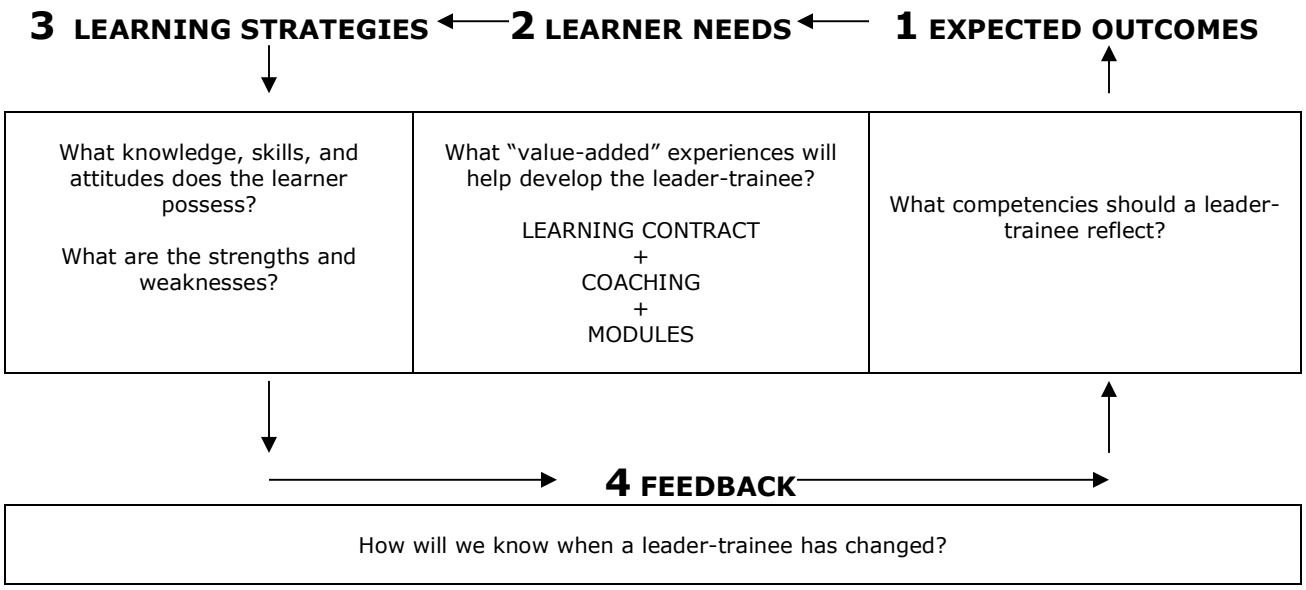
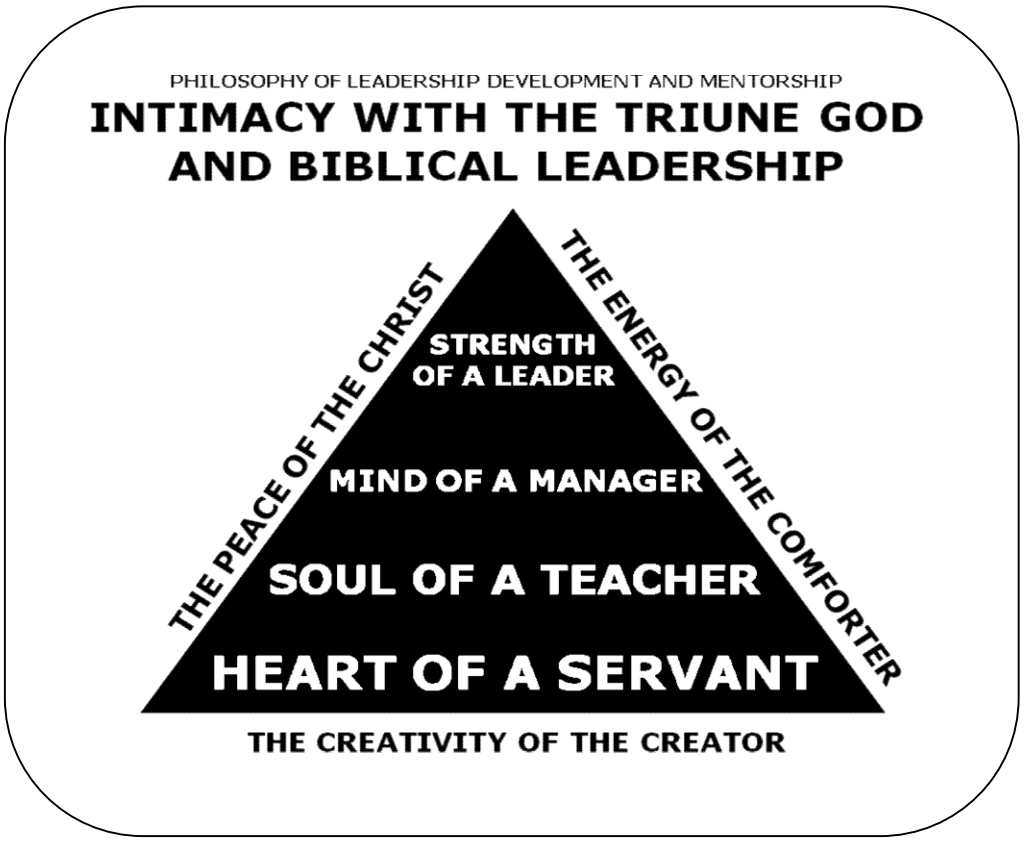


FIGURE 2. COMPETENCY-BASED LEADERSHIP TRAINING PROCESS

D. PEACE AND RECONCILIATION LEADERS

PeaceBuilders Community, Inc. is committed to equip and train spiritual leaders, who have deep intimate relationship with the Triune God, to lead this PAR Movement.

1. Christ-like Leadership. Such spiritual intimacy with the creativity of the Creator, the peace of the Christ, and the energy of the Comforter would develop the following Christ-like leadership characteristics:



Heart of a Servant. This is the foundation of biblical leadership (Mt. 20:20-28). All mentor-leaders will rise and fall based on servanthood. Biblical servanthood is motivated by Christ's sacrificial love. The Lord Jesus Christ rejects mere position power as the basis of leadership in the Kingdom of God.

Soul of a Teacher. God taught us about Himself through the life and work of the Lord Jesus Christ (Jn. 1:1-14). His very existence served as the object lesson of servant leadership (Jn. 13:1-17). Jesus Christ is the Great Teacher.

Mind of a Manager. A manager accomplishes tasks through trained and disciplined people. Stewardship or management is crucial to our obedience in advancing the Kingdom of God. Jesus

Christ taught His disciples how to strategize their ministry (Mt. 10) and how to manage their God-given resources (Mt. 25:14-20). He commissioned His followers that the Great Commandment (Mt. 22:37-40) is best accomplished through the Great Commission (Mt. 28:18-20)—that is, making disciples or multiplication of trained and committed followers who would also equip other followers (2 Tim. 2:2).

Strength of a Leader. The strength of Christ's leadership is His humility (Phil. 2:1-11). It is through life-giving servanthood and humility that we will experience effectiveness and stamina in leadership (Phil. 4:9).

2. 21st Century Paradoxical Leaders. How would this kind of biblical leaders adopt to the realities of the 21st Century?

We will train them to face the paradoxical realities of a globalized world. A *paradox* is a statement of truth that seems to contradict itself. John Naisbitt defined it as "a statement of formulation that seems contradictory or absurd but is actually valid or true." He used an illustration from architecture to clarify his point: "Less is more...the less you clutter a building with embellishments, the more elegant it can be, the greater the work of architecture it can be." Naisbitt believes that we live in a global paradox of the 21st century: "The bigger the world economy, the more powerful its smaller players."[1]

Servant-leadership is one of those paradoxical concepts in the Bible. Jesus Christ is the ultimate model of a servant-leader (Jn. 13: 1-17). While claiming to be the Supreme Authority in "heaven and on earth" (Matt. 28: 18), He rejects position power as the basis for leadership in the Kingdom of God (Matt. 20: 20-28). Servant-leadership is symbolized by *the throne* and *the towel.* He knew his cosmic authority: "that the Father had put all things under His power" (Jn. 13:3). That was the *throne-symbol.* Because of that ultimate sense of security, He was able to humble Himself to "wrap a towel around His waist" like a lowly servant, "to wash his disciple's feet, drying them with the towel that was wrapped around Him" (Jn. 13: 4-5). That was the *towel-symbol.*

Here are some of the characteristics of biblical, paradoxical, servant-leaders:

Leadership Skills & Management Capability. Should they lead or should they manage? We will look for God-called and God-gifted women and men with people-and-vision skills that produce leadership. We will expose them to be familiar with managerial and technical skills that enhance operations. Moses was a leader who also learned to be a manager (Ex. 18). Nehemiah was a manager who learned to be a leader (Neh. 1-13). The Moses-type visionary leaders can produce the best strategy in the world, but if it is poorly executed the whole strategy will be futile. On the other hand, Nehemiah-type technical managers can have a superb implementation of the wrong strategy; this may lead to an orderly destruction. We need leaders who are willing to learn Nehemiah's capability, or at least, willing to surround themselves with the best Nehemiahs.

Creative Heart & Disciplined Mind. Should these leaders be creative or should they be analytical? A father trained his son to be an entrepreneurial leader. The son, when he started leading, can still hear his father's words: "Be a free-thinker!" "Fly like an eagle!" The father was right. This attitude helped the son in his leadership and development ventures.

[1] John Naisbitt, *Global Paradox* (London: William Morrow & Co., 1994).

Our leaders will have to be very creative and at the same time they have to make budget, develop and follow necessary corporate policies, adhere to government's corporate laws, and be firm in leading their personnel to adhere to those relevant corporate policies and legal procedures.

People-Oriented & Productivity-Driven. Should our leaders be *people-relational* or *production-rational*? Our leaders must be called to love people and to work cheerfully with people. They must love shepherding their people. They must have lots of energy encouraging their people. Our leaders must enjoy contributing to their workers' growth and development as human beings. Our leaders must be energized when they are surrounded by people. But they also need to lead the people working with us to contribute 110%-productivity in the accomplishment of the tasks mandated to us by those who have entrusted their God-given resources to advocate for peace and reconciliation.

Earning Trust & Implementing Change. Should our leaders spend time earning trust or save time implementing change? Earning trust means understanding the value of people—their memories, their contribution to the movement, their view of what is important, their perspective of significance and meaning. This takes intensive, disciplined listening. Successful change-agents usually find a "springboard for change" in people's memories and value-systems.

In early 2006, a Christian peace advocate invited a 63-year old pastor in Mindanao to participate in an inter-faith dialogue with Muslim religious leaders. The pastor told the peace advocate that it would be a waste of his scarce pastoral time. The pastor had too many painful memories of sufferings caused by land-based armed-conflict between the Migrants (mostly Christians) and the Bangsamoros (mostly Muslims). One day, the pastor visited the peace advocate's home without prior notice. It so happened that the peace advocate had a couple of Muslim leaders staying in his home. After a few minutes of awkward introductions, the Muslim leaders and the pastor had coffee together. The peace advocate left them alone so they can have free dialogue. After an hour, the peace advocate noticed that the senior pastor is able to exchange stories, laugh, and compare experiential notes with the Muslim guests.

Two weeks later, the pastor sent the peace advocate a text message: "Good AM. I'm inviting you to an Inter-Faith Dialogue that I'm co-facilitating with Ustadz…"

VisionStability & ChangeFlexibility. Should our leaders set their eyes on the vision, or focus their sight on the immediate task? An organization without a vision is like a ship that is well-kept, well-maintained, well-managed, and well-financed but without a clear destination or direction.

However, we must learn that this vision of initiating a nation-wide peace and reconciliation ministry will only be effective when the yearly, monthly, and weekly goals are efficiently-managed, implemented and evaluated on a moment-by-moment basis. Yes, moment-by-moment evaluation. Day-to-day is not good enough. Weekly evaluation is too slow. Monthly evaluation is suicidal. Quarterly evaluation is dead.

Effective leaders look at the horizon with bifocal lenses – VisionStability and ChangeFlexibility.

The Initiator & The Team Player. Should our leaders initiate or should they wait for their team? A military general advised his captains: "Be careful not to go too far ahead of your men under your command. They might mistakenly shoot you as the enemy."

Our leaders must initiate doing the right things. At the same time, they must wait for their team to be able to do things right. Our leaders must search for excellence in their personal accomplishments but always with respect to their team's objective, and with an attitude of interdependence on their team-mates' gifts and skills.

Ministry Expansion & Cost Containment. Should the ministry output be determined by the proposed budget, or should the budget be determined by the proposed ministry output? A story was told about an accountant who saw a man carrying a coffee mug on which was printed "Budgets Are For Wimps."

"Where'd you get that?" the accountant asked, hoping the man would tell him a nearby shop had them.

But no. The man answered: "My boss had them made for us."

"He a marketing guy?" the accountant asked.

The man said: "How did you know that?"

Visionary leaders are similar to marketing directors. They have the tendency to expand their ministries—the 'production' and 'distribution' of their services.

The paradox of postmodern leadership is not an "*either/or* thinking." It actually is "*both/and* thinking." This paradox is the reason why servant-leadership, despite the pain and hardships inherent in it, is a journey that is full of joy and gladness. The paradox of servant-leadership is relevant and needed in conflicted realities of the 21st Century.

In the end, the ultimate picture of paradoxical servant-leadership is Christ's suffering and death at the cross, and the glory and majesty of His resurrection.

The immediate focus of PeaceBuilders Community, Inc. is to prepare, equip, empower, and coach leaders to organize Peace and Reconciliation (PAR) Communities, *both* within *and* beyond the organizational boundaries of PBCI. The mid-term plan of PBCI is to establish one PAR Community in each of the 80 provinces in the Philippines by the end of 2015. The long-term vision of PBCI is to contribute to the attainment of *peace and reconciliation in our land* where worldviews and value systems are mutually respected and freely expressed in the context of a multicultural society.

E. PEACEBUILDING AND TRANSFORMATION

PeaceBuilders Community, Inc. (PBCI) exists to be a Gospel witness in the face of unjust global realities. We seek to live the Gospel through peace-building and transformation ministries.

At PBCI, we understand the New Testament term *gospel* (*euaggelion*) as good news or good message—denoting the good tidings of the kingdom of God[2] and the proclamation of God's saving activity which is demonstrated in the life and work of Jesus of Nazareth.

Being a witness of the Gospel is about telling the truth—the Truth we experienced in Christ. Our witness ought to be authenticated with our lives. It means loving our neighbors as we love ourselves. It means loving our enemies, reconciling with them, and respecting them as friends. It involves living in their midst in justice and in peace. It involves being transformed in all aspects of our lives in accordance with the character of Jesus—the Prince of Peace. Being a Gospel witness is submitting our whole life, our whole being, to the Almighty God. It is acknowledging God's sovereignty over our most valued priorities. When we acknowledge the God of the Bible, such acknowledgment "requires the reordering of everything else."[3]

In 2004, I lived in the Municipality of Sultan Kudarat, Province of Maguindanao, Mindanao Island, for six months. The neighborhood where I lived was just a few kilometers away from Camp Darapanan, the Central Headquarters of the Moro Islamic Liberation Front (MILF)—a non-state armed force fighting for their right to self-determination.

I stayed in a neighborhood called Nuling, the traditional residence of a respected clan who are the descendants of Sultan Kudarat—a national hero among Muslims in the Philippines. I introduced myself just as I am—a Christian who wants to build peaceful relationship among the Maguindanao Muslims. I told them that I was a pastor and a student of Theology and that I was preparing to be a peace-building worker among the tri-people of Mindanao—the Lumad (Indigenous Peoples), the Bangsamoros[4] (mostly Muslims), and the Migrants (mostly Christians). They learned about my family, my religious background, my political background, and my dual citizenship as a Filipino and as a Canadian. Though I was scared at first, I determined to be completely transparent with them.

By the year 2007, my family had been embraced by a respected *datu* (a traditional community leader) and his extended family. My wife is like a sister to a *bai* (a lady belonging to the datu clan). My 23-year old son who was raised in Canada is so at home with his Bangsamoro Muslim friends in Sultan Kudarat. During the wedding of a prominent young datu, my son was chosen to be the young datu's best man. In that wedding, my wife and I served as the only Christian

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[2] W.E. Vine, *An Expository Dictionary of Biblical Words,* Merrill F. Unger and William White, Eds. (New York: Thomas Nelson Publishers, 1985), pp. 275-276.

[3] Walter Brueggemann, *Theology of the Old Testament* (Minneapolis: Fortress Press, 1997), p. 747.

[4] The term *Bangsamoro* (lit. Nation of Moros) refers to the thirteen ethno-linguistic groups—namely, Maranao, Maguindanao, Tausug, Samal, Yakan, Sangil, Badjao, Kalibogan, Jama Mapun, Iranun, Palawanon, Kalagan, and Molbog—who embraced Islam. They are mainly found in Western and southern Mindanao Island, the Sulu Archipelago, and the coastal areas of southern Palawan. The Moros were once considered to be the most developed communities in the entire Philippines Archipelago. They reached the level of a centrally organized society. They had their own form of government antedating several hundreds of years the creation of the Philippine Republic. I interchange the terms *Bangsamoros* and *Moros*.

sponsors among the business and political leaders in Muslim Mindanao. I love my adopted Muslim family!

Our small peacebuilding community is also working in partnership with Muslim organizations like the Bangsamoro Development Agency (BDA). We work together with BDA in the area of Values Enhancement Program among Muslims and Christians around the Ligawasan marsh.

As a community, we are completely transparent with all the people of Mindanao as witnesses for Jesus Christ, the Prince of Peace.

Peace-building starts with Salam-Shalom. The Arabic word *salam*, and the Hebrew word *shalom* basically means "completeness, soundness, welfare, and peace." *Completeness* has the idea of being whole—that is, all the parts are connected with each other. *Soundness* can be understood also as safety of the body and clarity of mind. *Welfare* can be viewed as wellness—that is, holistic health and prosperity. *Peace* can be read as tranquility, contentment, and healthy relationships with God and other human beings, and thus, the absence of any hostility or war. Salam-Shalom can be summarized as the quality of life characterized by harmonious relationship with God, with the Other, with our Being, and with the Creation. Salam-Shalom is a vision of life where spirituality, community, identity, and economy-ecology are harmoniously connected with each other.

I'm using the term *peace-building* here 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."[5] Peace-building, as a strategy, has many components. Among them are: conflict transformation, military intervention and conversion, governance and policymaking, restorative and transitional justice, environmental protection, human rights, civilian and military peacekeeping, peace education, activism and advocacy, trauma healing, and social-economic development.

Peace-building is a practical form of being a martyr-witness. This idea is from a New Testament term, *martyría*. This is not about having a messianic complex. This is not about mere adventurism in a conflict zone. This is not a search for an extreme missionary experience.

Being martyr-witnesses, first of all, means that we will love all people unconditionally and we will practice selfless love to the point of offering our lives to the people with whom we are called to live and to serve. This is exemplified in the humble life of Jesus of Nazareth whom we follow in response to His sacrificial love. Secondly, it means that, by God's grace, we will not lie. As witnesses to the truth we have experienced in Jesus Christ, we will initiate transparent and honest interaction with all the people concerned as we relate with them and as we formulate and implement our policies. Thirdly, being martyr-witnesses affirm that justice is an attribute of God. Therefore, our tasks will be implemented in accordance with what is just and equitable among all people concerned. Fourthly, it means practicing genuine forgiveness. Using the energies available to us through the power of the Holy Spirit, we will absorb the violence committed against us so that our lives may be used as servants to stop the cycle of violence within us and around us. Finally, it means incarnating God's peace in our lives. We will seek harmony and reconciliation with the Creator, with our Being, with Others, and with the Creation. We believe in solving problems through non-violence. By God's grace and mercy, we will not use weapons to hurt or to kill people as a means to accomplish our dreams, mission, and objectives.

[5] John Paul Lederach, *Building Peace: Sustainable Reconciliation in Divided Societies* (USIP, Wash., DC, 1997, p. 20)

When we rediscover what it means to be a martyr-witness, we are ready to do the work of peace-building and transformation.

Shalom-Reality is inconsistent with the construct of *globalism*. The vision of shalom, as may be regarded by some, is a religious idea that may not be so *realistic* compared to the *realities* of globalization. It is therefore necessary at this point to understand what the term *realistic* means, and how this is understood in the context of globalization.

The term *reality* is understood here as a social construct.[6] *Shalom*—a vision of the good life characterized by harmony between God, our Being, the Other, and the Creation—is a construct of reality based on a biblical vision of what the good life means. *Globalism*[7]—the ideology operative in the perceived reality of globality and in the process of globalization—is also a construct of reality based on the neo-classical vision of what the good life means. Hence, this paper is comparing two constructs of reality based on two diametrically opposed visions of what the good life means.

The construct of globalism is the predominant view of reality. Globalism is best understood as the vision of the good life in neo-classical theory of political-economy.[8] It is a worldview—a *weltanschauung*. This worldview is a *construct of reality* that started in the 18th century with Adam Smith's concept of market capitalism. According to this political-economic view of the world, *the individual* is understood as an agent of choice. Given the many alternatives presented to the individual, her or his actions would be based on *self-interest*. Human individuals are assumed "to seek the highest level of satisfaction of our wants," and this *satisfaction of wants*, as long as they are available, determines human happiness.[9] In order to attain the highest satisfaction of wants, the individual must make a *rational decision*—on what to buy, on how to spend time, on whom to marry, on what course to study, on what career to take, and so on. The rational choice of the individual seeks a single end—that is, the "subjective satisfaction, utility, or happiness through alternative means."[10] This rational choice presupposes *scarcity*—a state "when the naturally available means are inadequate to satisfy desires fully."[11] Scarcity depends both on desire and on the availability of resources. The best way to allocate scarce resources is through the means of *market decentralization*—that is, "allowing the market to reshuffle resources and commodities so as to achieve their most desirable use."[12] When basic satisfaction is attained through these processes, the next stage would be the *maximization of individual satisfaction*. If an interconnected system of individuals experience satisfaction, then maximization is deemed to be happening. This is also regarded as "group welfare."

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[6] This is based on Peter L. Berger and Thomas Luckman, *The Social Construction of Reality: A Treatise in the Sociology of Knowledge* (Garden City, N.Y.: Double Day, 1966).

[7] This paper understands *globality* as the perception of the reality of a world community, and *globalization* as the processes through which sovereign national states are criss-crossed and undermined by transnational actors. Both *globality* and *globalization*, with the negative and positive aspects inherent in them, are irreversible. *Globalism*—the ideology operative in the perceived reality of globality and in the process of globalization—is the focus of critique in this paper.

[8] For an in-depth discussion of this political-economic worldview, see James Caporaso and David Levine, *Theories of Political Economy* (Cambridge: Cambridge University Press, 1992), pp. 79-99.

[9] Ibid., pp. 79-80.

[10] Ibid., p. 81.

[11] Ibid.

[12] Ibid., p. 85.

The individual, in the process of maximizing self-satisfaction, will have to increase his or her utilitarian experience in a linear fashion. In this sense, the individual is considered to be a *consumer*. In the process of the individual's consumption, he or she can affect others either negatively or positively. The effect is positive when "an individual's act of consumption yields an unintended benefit to someone else"; and negative when "the individual's well-being is enhanced by an experience that harms others."[13] These positive and negative effects of one's individual act of consumption are described as *externalities*. Externalities are social consequences of private want satisfaction.

The neo-classical economic worldview is not a value-free discipline, as most economists would claim. Its metaphysics and ideology is globalism. As a political scientist, Ulrich Beck identifies this "metaphysics of the world market"—a monocausal and one-dimensional reduction of the complex reality of globality and globalization—as the number one error of globalism.[14] In this perspective, many aspects of reality and human life are left outside the lenses of economics. From his economist's analytic lenses, de Swardt-Kraus said that in this construct of reality goods, land, labor, even cultural, religious, and aesthetic artifacts are commodified, which in turn results to political disempowerment and socio-cultural dislocation of many people around the world.[15] John Cobb, a theologian, made this same point in his book *Sustaining the Common Good*.[16] He identifies the neo-liberal ideology as economism, a vision that perceives life and reality solely in terms of growth in Gross Domestic Product in a linear way. He said that when professional economists become the major controlling power in the service of global economic growth, we then become worshippers of a god called *growth*,[17] with a religion called *economism*[18].

If globalism, as mentioned earlier, is a *weltanschauung*—one's apprehension of reality and how one views her or his relationship with such reality, then *weltanschauung* can also be understood as religion; that is, if *religion*, as John Milbank defines it, is understood as "the basic organizing category for an entire culture: the images, word-forms, and practices which specify 'what there is' for a particular society."[19] Can globalism, then, be understood and evaluated as a religion? From a theological-ethical perspective, I do believe so. There are implicit "theology" and "ethic" operative in globalism.

From a biblical perspective, globalism as a religion replaced the worship of God with the worship of a god called Mammon. *Mammon* is an Aramaic word which means "wealth" or "property," and is personified as a god of wealth, property, or money (Mt. 6:24; Lk. 16:13). Mammon is worshipped in the sense of being served as the highest category in a person's or a culture's value system.

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[13] Ibid., p. 82.

[14] Ulrich Beck, *What Is Globalization?* (Malden, MA: Polity Press, 2000), p. 118.

[15] This is one of the theses of Cobus de Swardt-Kraus, *Globalization for Sale: An Analysis of the Interdynamics of Globalisation, Valorisation and Marginalisation* (London: Kegan Paul International, 2000).

[16] See John B. Cobb, *Sustaining the Common Good: A Christian Perspective on the Global Economy* (Cleveland, Ohio: The Pilgrim Press, 1994).

[17] Ibid., p. 47.

[18] Ibid., p. 28.

[19] See John Milbank, "The End of Dialogue," *Christian Uniqueness Reconsidered: The Myth of a Pluralistic Theology of Religions*, Gavin D'Costa, ed. (New York: Orbis Books, 1990), p. 177.

Mammon is the most important power energizing globalism. Stackhouse's insight about the powers and spheres behind human cultures and organizations is relevant here:

> While it is properly impossible for many to believe in non-substantial persons in the form of angels or demons, spirits or devils—flitting around and making things happen in life—it is equally impossible to deny that moral and spiritual forces influence life for better or for worse. The reality of such "spiritual energies" is no less true for contemporary humanity than it was for peoples living in ancient "animistic," "polytheist," or "mystical" cultures, although the ways in which we think about these energies, perhaps even encounter them, have surely changed.[20]

The identification and naming of Mammon as god of globalism is a valid analysis of "psycho-spiritual and socio-moral potentialities that claim people's loyalties and respect in various societies."[21]

Globalism also assumes a basic anthropology. In the neo-classical worldview, the person is an *individual-in-marketplace*. This basic anthropology is well articulated by Sallie McFague:

> The worldview or basic assumption of neo-classical economics is surprisingly simple and straightforward: the crucial assumption is that human beings are self-interested individuals who, acting on this basis, will create a syndicate or machine, even a global one, capable of benefiting all eventually. Hence, as long as the economy grows, all individuals in a society will sooner or later participate in prosperity.[22]

Globalism reduces human beings to mere *homo economicus*. The Self becomes an isolated individual who exists to satisfy his or her wants; a self-interested consumer in a mechanistic world. When an isolated individual's identity is reduced to being a self-interested consumer, the tendency is to create a universe where the center is the Self. The interest and satisfaction of the Self becomes the highest goal. When other people and other creature enter this self-centered universe, they feel used as objects of utility or abused as instruments for individualistic satisfaction. The Others feel alienated. The Self, in return, is alienated. The Self, then, is isolated and becomes alone in her or his own universe or self-defined reality. The psycho-spiritual and socio-moral implications of the alienated Self is frightening, as evidenced in many sad events in many homes, offices, and schools today.

In globalism, the Other is merely treated and reduced as a *competitor*. There is a positive side to this. Competition motivates individuals and societies to be efficient in terms of cost-benefit analysis and management of resources. Because the individual is assumed to live and progress in life as a self-interested consumer in an economic arena defined by scarcity, each individual-in-marketplace has to compete against each other.[23] This self-interested competitor tends to

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[20] Max L. Stackhouse with Peter J. Paris, *God and Globalization, Volume 1: Religion and the Powers of the Common Life* (Harrisburg, Pennsylvania: Trinity Press, 2000), p. 31.

[21] Ibid., p. 32.

[22] McFague, Sallie, Life Abundant: Rethinking Theology and Economy for a Planet in Peril (Minneapolis: Fortress Press, 2001), p. 77.

[23] In fairness to the business and economic sector, it must be pointed out that there are business ethicists who recognize the limitations of competition in developing one's career in the midst of market capitalism. For example, Robert K. Greenleaf, who died in 1990, has been a powerful voice to reshape management and leadership policy. He is respected as a business ethicist at Harvard Business School and MIT; see Robert K. Greenleaf, *Servant Leadership* (New York: Paulist Press, 1983). The limits of competition and the potential for co-operation is also being debated in the national and international level of discussions in political-economic ethics; see for example Russell Keats, "The Moral Boundaries of the

maximize the production and distribution of scarce goods and services. When competition is regulated through the standards of justice and fairness, it can be ethically viable.

But there is also some negative aspects of the Other as a competitor. Competition isolates each individual from other individuals. They can only interact with each other through an interconnected system of individuals who are trying to satisfy their wants. In globalism, the Other can only be experienced as part of an impersonal economic concept called *externalities*—the social consequences of private want satisfaction. The operative term in these externalities is *rational decision-making.* Relationships, at its best, have to be determined by a rational decision to attain the highest satisfaction of wants. The key evaluative standard for inter-personal relationships, wittingly or unwittingly, is the question: "What's in it for me?" In neo-classical economic worldview, relationships are commodified, if not totally devalued. For example, spending time with a person from a rationalistic approach has to be viewed as *an investment of time* with a person from whom a return of investment can be expected. Such relational investments may return when the Other becomes a client, a political supporter, a donor, and perhaps a part of career development network. At best, investment for the Other may return as a source of emotional support, financial help, business credibility reference network, etc. When the Other is treated like a commodity, we reduce their humanity based on exchange value or extrinsic value. When we devalue human beings, we insult her or his Creator who declared that human beings have intrinsic value—that the human person is "very good" (Gen. 1:31).

Finally, globalism views Creation as a *machine*. In both neo-classical and Marxian[24] economic theories, Creation is regarded as mere pool of resources to be consumed and exploited because the Earth is seen as a mechanistic resource base, not as a living organism. There is an on-going debate among Christian theological-ethicists[25] on how we should regard the Creation. Should we regard the creation as the resource base to be managed technically to satisfy the needs and wants of human beings? Thomas Sieger Derr believes so.[26] This is called the *anthropocentric view* of the world. Or, should we regard the creation as a holistic ecosystem to be cared for lovingly for the sake of both human beings and other life forms? James A. Nash believes so.[27] This is called the *biocentric* view of the world. I, being raised up in the context of Asian worldview, see a harmony between the anthropocentric and biocentric world. It is not an *either-or* conflict. It is a *both-and* harmonization. *Both* anthropocentric *and* biocentric views of the world, from the perspective of shalom, are complementaries, not contradictories. The harmonized perspective of anthropocentrism-biocentrism affirms an organic-relational view of creation and resists a mechanistic-utilitarian view.

Market," *The Political Quarterly: Ethics and the Markets*, eds. Colin Crouch and David Marquand (Oxford, UK: Blackwell Publishers, 1993), pp. 6-20.

[24] See Caporaso and Levine, pp. 55-78. The difference between neo-classical and Marxian approach is that, the former do not believe in centralized economic-ecological planning while the latter insists on centralized planning. Historically, it seems that the neo-classical approach (market capitalism) have won over the Marxian approach (planned socialism).

[25] See Thomas Sieger Derr with James A. Nash and Richard John Neuhaus, *Environmental Ethics and Christian Humanism* (Nashville: Abingdon Press, 1996).

[26] Ibid., pp. 17-103.

[27] Ibid., pp. 105-124.

For millions of people in Asia, Africa, Latin America, as well as the first nations of North America and Australia an organic-relational view of the world makes more sense than a mechanistic-utilitarian worldview. From the perspective of many people outside the affluent societies of Western Europe and North America, there is a direct relationship between the cry of the oppressed people and the cry of the planet earth.[28] When the Creation is simply regarded as a mechanistic resource base, then the benefits of the earth will be more available to those with more powerful ways and means—legal means, political apparatus, military arms, cultural influence—to enforce and implement their claims. Human history shows that this view of the world, complemented by the above-mentioned ways and means, necessarily results to imperialism[29] and injustice[30].

The vision of salam-shalom is a better alternative view of reality**.** The vision of globalism as a construct of reality and as a "religion" is diametrically opposed to shalom as a religious vision of the good life characterized by harmony between God, our Being, the Other, and the Creation.

1. Salam-Shalom is harmony with the Creator. This is *spiritual transformation*. True peace starts with the Creator. Christians believe this. Muslims believe this. Most Indigenous Peoples believe this. Christians and Muslims definitely have to delineate and have dialogue with each other on *how* peace with God can be experienced. For us Christians, it's through faith in Jesus Christ. For our Muslim friends, it's through following the Five Pillars of Islam.[31]

During those six months living in Sultan Kudarat, I was given various opportunities to engage in a heart-to-heart interaction with Bangsamoro Muslims. Every time they ask me what I was doing in their neighborhood, my usual reply was something like this:

> *I am here as a follower of Jesus Christ. We are commanded to love our neighbors as we love ourselves. I do not believe that Christians should use violence for whatever reason. I condemn the Crusades where the name of Jesus Christ was misused. Muslims are my neighbors. Would you give me a chance to love you in the name of Jesus Christ? Can we honestly engage in transparent dialogue without resorting to violence? Can we be both faithful with our respective faiths while learning to live together in peace? Can we be both honest as we testify and witness to what we know is truth?*

Those who were more educated in Islam—the *imams* (prayer leaders), *ustadzes* (Islamic teachers), and *ulamas* (Islamic scholars)—engaged me in theological discussions that enriched me as a person. They guided me as I read the English translation of the Qur'an during those months. They asked me about the doctrine of the Trinity, of Christ as *the Son of God* (though all of them did not even mention or allowed me to mention this term as they consider it as blasphemy), of the Final Judgment, of the Second Coming of Jesus. They felt free to critique those Christian doctrines in an

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[28] This is eloquently and passionately expressed in Leonardo Boff, *Cry of the Earth, Cry of the Poor*, trans. Phillip Berryman (Maryknoll, NY: Orbis Books, 1997).

[29] See Paul Kennedy, *The Rise and Fall of the Great Powers: Economic Change and Military Conflict From 1500 to 2000* (New York: Random House, 1987).

[30] For a good case study, see Jack Nelson-Pallmeyer, *War Against the Poor: Low-Intensity Conflict and Christian Faith* (Maryknoll: Orbis Books, 1989).

[31] (a) Iman—faith or belief in the Oneness of God and the finality of the prophethood of Muhammad; (b) Salah—establishment of the daily prayers; (c) Zakah—concern for and almsgiving to the needy; (d) Sawm—self-purification through fasting; and, (e) Hajj—the pilgrimage to Makkah for those who are able.

atmosphere of friendship and intellectual enhancement. I felt they listened to me as much I listened to them. Despite our doctrinal differences, we respected each other's journey as we seek to be in-harmony with the God of Abraham, Ishmael, Isaac, and Jacob.

The ordinary people shared their struggles and victories as they seek to follow the Five Pillars of Islam. Every time I listened to them, they gave me equal time, if not more, to share my own struggles and victories as a follower of Jesus Christ.

Those six months in Sultan Kudarat were one of the most meaningful and happiest times in my life. Despite some of my cross-cultural mistakes, my Bangsamoro friends have patiently embraced me as one of their family members. There were times when they even risked their lives for me. I was so vulnerable and yet I felt so safe and secure with them.

By walking with my Maguindanaoan friends in their spiritual journey, I was spiritually transformed as a witness for Jesus Christ among Muslims!

Christians are called to worship *God alone*, not to worship *God & Mammon.* In the biblical narrative, the proper name of God, YHWH means *I am who I am* or *I will be who I will be*. In the Jewish tradition, the proper name of God must not be uttered; instead, they substitute the term *The LORD* to refer to YHWH. This is important because it emphasizes the reality that the Creator-God is eternally present but cannot be grasped totally by any human being. God is with us, immanent; but God is also transcendent and cannot be manipulated based on human wants and needs. To worship God means to acknowledge God to be at the highest position in our value system; thus, *worth-ship*. A community who worships YHWH recognizes that no persons or objects can be acknowledged to be at the highest position in the community's value system and the community's understanding of reality. For YHWH-worshippers, God is the Ultimate Reality. No attachments to persons and things, no other gods, no idolatry. Even our conception of God, including my notion of God as Ultimate Reality, even our most sophisticated theology, cannot be an object of attachment. The worship of God allows people to relate with God with freedom and liberation from any attachments.

The worship of Mammon necessarily puts money, wealth, and property as the highest position in the value system of a person or a community. Mammon-worship is necessarily expressed through an explicit and intentional attachment to things that, in the process, Mammonism actually reduces people to things by seeing their value merely as extrinsic—that is, based on exchange value. For example, in Mammon's value system, human beings are seen as mere human resources measurable by their dollar amount per time of work. Thus, the worshippers of Mammon tend to *thingify* people. When this is the case, people are sacrificed to the altar of money, wealth, and property. It becomes easy to oppress and exploit people when they are seen as *things*.

Harmony with God is acknowledging God as the Ultimate Reality. The other aspects of our life's reality are subordinated to God. The statement of Jesus in Matthew 6:24 is a call to reorder the lives of his followers based on the awareness that God is Ultimate Reality. In globalism, Mammon—wealth and property—is considered as the ultimate reality and the highest category in its value system. When a commitment to God is made, such commitment necessarily requires the reordering of wealth and property as subordinate to God-Reality. It means renouncing Mammon as god. In the same token, when a commitment to Mammon is made, then Mammon becomes the highest category in one's value system and God is reordered as subordinate to wealth and power. Commitment to both is not possible. There can only be one Ultimate Reality. God-Reality does not allow other claims of ultimate reality; hence, other claimants are false claims. Commitment to false claims of reality is idolatry.

But even those who claim that they are committed to God-Reality and that wealth and power is subordinated to God-Reality, the temptation to equalize God and Mammon in our hearts is a day-to-day struggle. When we are lulled into this compromise, the tendency is idolatry. The value system of the church—its attitude towards wealth and property—must be evaluated in the light of God-Reality. The church's value system, especially those who are in the affluent communities and societies, must go through this *Reality check*.

2. Salam-Shalom is harmony with our Being. This is *psycho-social transformation*. This is about our identity and security as a person. In salam-shalom perspective, the harmonious Being or Self—the wholeness of soul, life, personality, desire, appetite, emotion, and passion that characterize us as living beings—leads a person to live an Abundant Life. *Abundant Life* is a term used in the Gospel of John (10:10), which means living life in its fullness—spiritually, physically, socially, economically, and culturally—as exemplified by the life of Jesus. Abundant Life is not defined by *what I have* but by *who I am*, in the context of relationships.

This reminds me of my lunch with a Maguindanaoan man I call *bapa* (uncle). He was a retired History teacher in a local high school. His dream is to see the self-determination of the Bangsamoro people in a geographical context—in a juridical entity.

"Dann, I'm so glad I am a Muslim and not a Christian," he told me while I was sharing his family's lunch. My rice-filled right hand hanged between my plate and my mouth as I waited for his next sentence. "You see," he continued, "you Christians from the North have lost your identity. You call yourselves Filipinos—those who have been defeated by the conquerors and were given as a gift to their ruler, King Philip of Spain. This is the reason why you Filipinos will never conquer us, Bangsamoros, even with your American-supplied weapons. We have our cultural identity and dignity intact under the Almighty Allah, while you have trampled yours with the name of a dead foreign king."

"But that's just…" I tried to rebut to defend my tribal pride.

"A name? A historical past? A part of your present historical reality?" he asked, with a mixture of compassion and anger showing on his face. "Whenever you say you are a Filipino, you are telling your historical defeat! You merely look at your historical identity after 1521. The Malay culture is way earlier and far richer than your limited historical memory. Perhaps you should consider re-discovering who you are, culturally and spiritually, while you're here with us. Come home. Come back home to being a Malay. Return to Islam."

I listened to my *bapa*. I rediscovered and embraced my Malay heritage through my immersion into the Maguindanaoan culture. I also experienced that, as a follower of Jesus, I can appreciate my cultural heritage in a redemptive way—that is, enjoying the God-glorifying and humanizing aspects of my newly rediscovered Malay culture, while submitting to the Creator those dehumanizing aspects of culture that need purification.

In Maguindanao, I have been transformed. In Maguindanao, I rediscovered the Malay part of me that my Western upbringing has forgotten. In Maguindanao, God redeemed a part of my cultural identity and opened my eyes to a new understanding of our ultimate future—when the redeemed cultures and dignity of all ethnic groups will be brought before the holy presence of God (Rev. 21:26). And in Mindanao, I can start enjoying this ultimate future… right now!

Today, my bapa refers to me as "an adopted Maguindanaoan who follows Isa (Jesus)."

That prompted me to reflect on my identity using biblical texts as lenses and mirrors. I learned that identity means being a *person-in-community*, not a *consumer-in-marketplace.* The biblical understanding of the Self (Heb., *nefesh*) is so rich, far richer than the reductionist understanding of the neo-classical economic view of the self. On one hand, self can be understood as *soul, living being, life,* and *person*. On the other hand, self can also be understood as *desire, appetite, emotion,* and *passion*. The former refers to the relational-spiritual aspects of our self that we share with other human beings and with God. The latter refers to basic instincts of the self that we share with animals. When the self is merely regarded as *consumer-in-marketplace*, we limit our "self-ness" to the basic animal instincts of our humanity. We are then reduced to only one side of our "self-ness." Hence, we are alienated from our own self and we do not experience the shalom or wholeness of our *being*. This alienated self is the easy target of commercial advertisements that lull and manipulate human beings to become mere *consumer-in-marketplace*. Such advertisements usually appeal to the desire, appetite, emotion, and passion.

In shalom perspective, the harmonious Being—the wholeness of soul, life, personality, desire, appetite, emotion, and passion that characterize us as living beings—leads a person to live an Abundant Life. *Abundant Life* is a term used in the Gospel of John (Jn. 10:10), which means living life in its fullness—spiritually, physically, socially, economically, and culturally—in the context of the community. Abundant Life is not defined by *what I have* but by *who I am* in the context of relationships. A person experiencing an abundant life regards her or his identity as a *person-in-community* and not as mere *consumer-in-marketplace.*

In contrast, globalism sees the Self as an isolated individual consumer who is addicted to commodity. The meaning of one's self is determined by how much goods and services one is able to consume in order to satisfy one's needs and wants. Relationships are mere means to satisfy one's needs and wants.

Many churches today, especially those who are focused on church-growth-at-all-cost, are offering programs that would satisfy the needs and wants of church members and adherents who behave more like religious consumers rather than God worshippers. Many church programs and activities are more focused on meeting the desire to experience a sort of "spiritual high." This is not the calling of the church.

The church is the *shalom*-community that is called to demonstrate that it is possible to live a life of wholeness. The reduction of the self into a *consumer-in-marketplace* is not acceptable to the church. The church is the pilot community called by God to show and tell that the biblical understanding of the whole self, as a *person-in-community*, is possible. This possibility is experienced through the discipleship of the whole self into the cruciform life of Christ. In Christ, a person can discover what it is to be a whole human being—a person who is nurtured intellectually, physically, socially, and spiritually (Lk. 2:52).

3. Salam-Shalom is harmony with Others. This is *social-political transformation*. In an unjust and oppressive system, human beings are seen as mere human resources or *projects*. The tendency is to *thingify* people. When this is the case, human beings who are created in the image of God are sacrificed to the altar of wealth and power. It becomes easy to oppress and exploit people when they are seen as *things*. Many times, well-meaning organizations and institutions—like governments, corporations, schools, military, churches, and even families—wittingly or unwittingly practice this, including institutions that claim to be Christian.

The more I interact with the Bangsamoros, the more I become aware where Christians ought to sharpen our listening skills. We should listen to their stories of historical injustices committed

against the Moros by the Filipinos[32] who are usually labeled as 'Christians.' We should listen to their stories on how a series of land-grabbing laws[33] in the past 100 years impoverished and displaced thousands of families. We should learn more about militarization[34] and how the presence of thousands of government troops affects most Bangsamoro communities. We should hear their cry against the dehumanization of the Bangsamoro people.

In Sultan Kudarat, my protector *ama* (father), who is a retired civil servant and a community leader, emphasized to me that the conflict in Mindanao is not about religion. "Christianity and Islam," he said, "are not the problem in Muslim Mindanao. The Bangsamoro people are not against Jesus. We actually respect Jesus whom we refer to as Nabi Isa. The Bangsamoros resist, instead, Western colonial powers that identify themselves as Christians, and brought with them dehumanizing acts of war and oppression against our people. We see the Government of the Republic of the Philippines perpetuating such actions."

In April 2005, a team of Mennonite pastors and peace-builders travelled across Mindanao. They met with *ulama* (Islamic scholars)*, ustadzes* (Islamic teachers)*,* datus, graduate students, professors, NGO executives, and other leaders in Muslim Mindanao. The intention was to establish a transparent dialogue between Muslims and Christians and to build bridges of trust and understanding. Dr. David Shenk, a Mennonite scholar who has been in dialogue with religious leaders in Iran and other Islamic leaders in the Middle East, was leading the team.

I invited them to visit my neighborhood in Sultan Kudarat. They were received by a respected datu, his son, and other young Bangsamoro professionals. The Sultan Kudarat hosts gave us a brief on the Bangsamoro perspective of Philippine History.

Afterwards, we had a dialogue. Polite questions were answered politely.

Then a young Bangsamoro youth leader whispered to me: "*Kaka* (Elder Brother) Dann, I really need to ask a question that I've been wanting to ask a Western Christian, but I'm afraid I might offend them."

"Ask them… just be honest with your question… it's okay… go for it," I whispered back, trying to push him beyond his hesitation.

Finally, he asked Dr. Shenk: "You know, every time I see white people in Mindanao, I immediately think of Christian religious imperialism and Western military expansionism. It has been our historical experience. Tell me, are you here to eventually convert us through your peace and development activities?"

"We do our peace and development activities sincerely in the name of Jesus Christ," David Shenk answered. "We do not come with the Bible on one hand and a sword on the other hand. We come in humility as Jesus is humble. We come with the Cross, not as a symbol of violence—as in the Crusades—but as a symbol of suffering and peace. We will be faithful in expressing unconditional

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[32] For a more formal ethnographic study on this issue, see: Thomas M. McKenna, *Muslim Rulers and Rebels: Everyday Politics and Armed Separation in Southern Philippines* (Manila: Anvil Publishing, 2002), pp. 269-289.

[33] For a legal Moro perspective on these Acts, see: Salah Jubair, *Bangsamoro: A Nation Under Endless Tyrrany* (Kuala Lumpur, Malaysia: IQ Marin SDN BHD, 1999), pp. 95-97.

[34] See, Mathews George Chunakara, *The Militarization of Politics and Society: Southeast Asian Experiences* (Hongkong: DAGA Press, 1994).

love and service with honesty and transparency. But when one of you would approach us to know more about this peace in Jesus, we would not say 'No, go away!' That would be religious imperialism."

Luke Shrockhurst, one of the Mennonite pastors, affirmed Dr. Shenk and added: "As Americans who carry US passports, we ask for forgiveness for the violence our nation has brought to Mindanao. We apologize for the injustices our government has committed against your people... We are the kind of followers of Jesus who do not believe in war... We do not agree when our nation is regarded as a god, for that is idolatry."

"Thank you for your honest and straight-forward answers," the young Bangsamoro leader told us. "I sense that you really respect us. You are welcome anytime here in our neighborhood."

Now, this young Bangsamoro youth leader and his family help the work of *Peacebuilders Community* in his area. He travels with us throughout Mindanao as we advocate for peace-building and transformation among the tri-people of this beautiful land.

In January 2006, almost a year after that dialogue, my wife and I came back as full time peace-building missionaries with Mennonite Church Canada. In July 2008, PeaceBuilders Community arranged a dialogue between the Moro Islamic Liberation Front (MILF) and the Philippine Council of Evangelical Churches (PCEC) right within the MILF's General Headquarters in Camp Darapanan, Barangay Simuay, Sultan Kudarat, Maguindao. Bishop Efraim Tendero, National Director of PCEC prayed for the MILF Peace Panel *en banc* and asked God's blessings to the Bangsamoros, declaring them as neighbors and not as enemies.

We are called to love others as *neighbors* and not to treat others as *competitors.* In salam-shalom perspective, people are called to live a communal lifestyle. This communal view of life is emphasized by Sallie McFague:[35]

> As members of the household called Earth, we are relational beings, defined by our needs that make us dependent on others by our joys that make us desire one another. We are not just self-interested individuals; in fact, according to the ecological-economic picture of reality, we are basically and primarily communal beings who become unique individuals through help and response to others.

In the communal lifestyle, the Other is treated as a neighbor to be loved as one's self. The poor is embraced justly as an integral part of the community.

In contrast, globalism treats the Other as a competitor. In this perspective, one's relationship is usually determined by the question, "How can I get ahead?" It is a competitive lifestyle. One's relational environment becomes a *rat race*. Progress and growth is pictured as being in the *fast lane*. The successful ones are described as *those who have arrived*. The one's who are left behind—economically, politically, socially—are considered *losers*. The competitive lifestyle is considered amoral because it is seen as a necessary, rationalistic approach to relationships in the context of market capitalism.

Rationalistic approaches to relationships even crept in many religious circles. People would have to find out what kinds of people go to a certain church with a conscious or subconscious evaluative factor: "What's in it for me?" Rationalistic decision-making that is aimed to satisfy one's religious wants is a fact in many Christian congregations in many of our cities and municipalities. When

[35] McFague, p. 110.

relationships are viewed based on exchange value (extrinsic value), the Other's God-given value as one created as "very good," fallen, and yet loved (intrinsic value), is reduced to being a *competitor*, if not merely as a *commodity*. When this happens, the church may be contributing, wittingly or unwittingly, to the devaluation of human beings— from that of *a person created in God's image* to that of *a thing born to be used*.

For the Jewish listeners of Jesus Christ, the Samaritan was the person who loved his neighbor. Neighborly love can come from Others whom we do not usually consider to be neighbors (Lk. 10: 25-37). For the followers of Jesus Christ in an era of globalization, the neighbor is the Muslim, the Jew, the Buddhist, the religious Other.[36] We can give love to them. We can receive love from them.

4. Salam-Shalom is harmony with Creation. This is *economic-ecological transformation*. Creation, from salam-shalom perspective, is seen as an *organic-relational* world, not merely as a *mechanical-utilitarian* world. In a mechanical-utilitarian view of the world, the emphasis is exploitation. If one of the parts of the machine-world is not functioning, the tendency is to replace it. Hence, in an unjust system, the natural resources can be exploited for the present, and then later, it can be substituted with synthetic products and artificial solutions.

In an organic-relational world, the emphasis is stewardship and loving care of creation. The biblical story of Creation tells us that "the Lord God formed the mortal (*adam*) from the dust of the ground (*adamah*) and breathed into his nostrils the breath of life and the mortal became a living being" (Gen. 2:7). These are the dynamic imageries used to give us a grasp of the beginning of the human race. We all came from the ground. We were named after the ground. We are one with Creation. We are one humanity! We are all carbon-based material. We are all breathed with the same breath of God. That is the story of our *Being Alive*! When the Creator-God commanded us to subdue the Earth (Gen. 1:28), it has the idea of *l'shamrah*—to care for, to keep, to watch, and to preserve it (Gen. 2:15). Earth-destruction is listed by the Prophet John as a sin (Rev. 11:18). We are all called by the Creator-God to be stewards of Planet Earth! Christians must apply the salam-shalom lifestyle in the stewardship of their resources.

The heart of the conflict in Mindanao is about Ancestral Domain.[37] The complex debate surrounding the Ancestral Domain claims of the Lumads (Indigenous Peoples) and the Bangsamoros is a theological-ethical challenge as far as the Bible is concerned. For many Christians in the Philippines, this economic-ecological issue seems to be a stumbling block in their relationship with Muslims in Mindanao, mainly because it challenges our national loyalty and integrity. But we have to look at this issue beyond the lenses of nationalism.

Consider the voice of a young intellectual Bangsamoro from the Mindanao State University in Marawi City:

> We were a thriving state under the Sultanate of Maguindanao, especially under Sultan Kudarat— who was our political leader sometime between 1500 and 1600 CE. The Spaniards were able to conquer Luzon and Visayas; but they did not succeed in colonizing the Muslims in Mindanao.

[36] David H. Jensen, *In the Company of Others: A Dialogical Christology* (Cleveland: Pilgrim Press, 2001), pp. 187-200.

[37] For an in-depth understanding of the conflict in Mindanao, see Patricio P. Diaz, *Understanding Mindanao Conflict*, MindaNews Publications, 2003; Salamat Hashim, *The Bangsamoro People's Struggle Against Oppression and Colonialism*, Mindanaw, Bangsamoro Darul Jihad, October 2001 / Rajab 1422H.

> Then the Spanish Empire became weak. They lost to the Americans in Mexico and in the Philippines. To make a graceful exit, they sold the Philippines to the United States and they included Mindanao. We resisted American colonialism and hundreds of thousands of lives were lost… In the past 100 years, both governments of the United States and the Philippines sent millions of Christians to Mindanao. Many of our lands were taken by force or through unjust means. True, our datus sold many of our lands to you Christians. We see that as hospitality and generosity, for the absolute owner of the land is the Almighty Allah and our datus are entrusted owners. You saw the inexpensive sale of our lands to you as gullibility on our part. But the Almighty Allah knows our hearts. Now, all we seek is to keep the remaining parts of Mindanao where the majority of the Bangsamoros live. We want to manage the natural resources entrusted to us by the Almighty Allah. In these remaining lands, our people will practice and enjoy our rights to self-determination. Where Christians are the majority, you can keep the land for yourselves. Where Christians and Muslims live together, we need to negotiate peacefully based on truth and justice. That's my understanding of what we're fighting for. That's my personal view of what ancestral domain is all about.

How do we, followers of Jesus Christ, deal with the issue of the Bangsamoro's claim of Ancestral Domain? How do we apply the values of the Kingdom of God—such as justice and peace—as we think of *the people* and *the land*? What other biblical-theological lenses through which we can see the conflict in Mindanao and other land-based conflicts in our country?

Our answer to these questions depends on how we look at Creation as part of our ministry. God cares for the whole creation, including the human species. The creation is the *world* that "God so loved…" (Jn. 3:16). This *world* (kovsmo") can mean *the sum total of everything here and now*, *all of humanity,* or *world-systems*. This is also the creation that will ultimately be reconciled with Christ (Col. 1:15-20). All living things are important to God. God relates with the Creation. That is why it is important for the church to see Creation as an *organic-relational* world. We were created as part of the whole creation. Our shalom—our experience of wholeness—necessarily includes the whole of creation.

The issue of Ancestral Domain for the Lumads and the Bangsamoros of Mindanao is a ministry-issue in the Church. Our presence as servants of the Prince of Peace must affirm the policies of our governments about creation-stewardship when they are consistent with biblical justice and peace. When the governments' policies are against the biblical values of justice and peace, we must critique them as part of our prophetic ministry.

Creation, from shalom perspective, is seen as an *organic-relational* world, not merely as a *mechanical-utilitarian* world. In a mechanical-utilitarian view of the world, the emphasis is exploitation. If one of the parts of the machine-world is not functioning, the tendency is to replace it. Hence, in globalism, the natural resources can be exploited for the present, and then later, it can be substituted with technological products and solutions.

Conclusion:

We are all called to be agents of peace and transformation in each of our particular contexts of conflict. We are called to exemplify harmony with God, with our Being, with Others, and with God's Creation.

May our lives as martyr-witnesses of Jesus Christ build peace and bring transformation in this conflicted world of the 21st Century.

F. LEADERSHIP ASSESSMENT TOOL

OBJECTIVES OF THIS VOLUNTEER ASSESSMENT PROCESS:

1. To accurately assess the ability of a new *PAR Leader*-candidate to effectively do the task of biblical peacebuilding in the context of Philippine realities;
2. To provide *PAR Leader* trainees the opportunity to get accurate feedback on team performance strengths and weaknesses;
3. To provide a recruiting platform for potential *PeaceBuilders Community* leaders;
4. To provide assessors and senior *PeaceBuilders Community* leaders with additional tools and motivation to be active supporters of biblical peacebuilder-multiplication and disciple-making movement;
5. To provide the basis for training and supervision of those appointed to take the responsibilities and privileges of *PAR Leadership* at *PeaceBuilders Community*.

A. EMOTIONAL HEALTH / SELF IMAGE

5	4	3	2	1	NA
Demonstrates great self-confidence; excellent self-understanding; accepts criticism; freely affirms others; can articulate accurately strengths and weaknesses	Usually self-confident; new situations can shake personal confidence; good understanding of self; some strengths and weaknesses are not recognized; often affirms others	Regularly doubts self; stable but not dynamic; not fully aware of strengths; overestimates weaknesses; mildly defensive of criticism; occasionally affirms others	Shows lack of self-confidence; emotionally immature; unsure of who he/she is; inflated views of strengths; seldom affirms others	Significant emotional problems that have not been resolved; withdrawn; people turned off by him; critical of others; defensive of self	Not able to evaluate

B. RELATIONAL ABILITY

5	4	3	2	1	NA
Excellent communication skills; good one-on-one; project warmth acceptance; exceptional listening skills; personal problem-solver; captivating conversationalist; works well in groups	Listens with empathy and understanding; like being with others; generally warm; helps clarify problems; sometimes not accepting of others different from self; good working with others in a group	Listens to others, but demonstrates only some understanding and empathy; does not usually help clarify problems; occasionally sought for counsel; enjoys group work, but is not the leader	Often alone, but enjoys a group; unsure of him/herself with people; listens with no interest evident; offers opinion only when asked or talks incessantly; shows no interest in other's problems	Poor at building relationships; is a loner; does not listen well; appears uncomfortable in a group or with others; does not empathize; boring and insensitive; people avoid contact with him/her	Not able to evaluate

C. PERSONAL INTEGRITY

5	4	3	2	1	NA
Very committed to truth-telling and doing the right thing; honest and authentic; does what he/she says; no hyperbole or exaggeration; shows financial reliability; faithful in small things	Usually what you see is what you get; generally consistent and reliable; concerned not to be hypocritical; expects honest relationships	Generally does what he/she says; finances are under control; tells the truth when asked, but sometimes will not volunteer important information; sometimes business causes "little things" to slip	Exaggerates events and details from the past; often not transparent; significant financial problems; careless in commitments and appointments; takes advantage of people's generosity	Trail of broken commitments; serious financial problems; lies about past; misrepresents self	Not able to evaluate

D. MANAGEMENT AND ORGANIZATIONAL SKILLS

5	4	3	2	1	NA
Constantly planning, strategizing, and solving problems; loves to start new projects; has always started new programs or ministries, most successful; can gather resources well; can plan and organize new ventures with clarity and precision; finds creative solutions to problems; actively seeks out new opportunities to start projects or ministries	Has regularly started new projects, many successful; can plan and organize well, but occasionally misses key elements; occasionally cannot gather resources; accepts new opportunities, but does not always seek them out	Has started a few new projects, some successful; plans adequately, but has trouble getting the projects organized; may need help solving new problems	Uncertain about risk-taking; more comfortable with existing ventures; may have started one or two new ventures, generally unsuccessful; lacks resources; generally avoids new situations; gravitates toward stability	Cautious about starting something new; unable to take risks; no history of starting new projects; if any started, they failed; avoids new opportunities; cannot gather resources	Not able to evaluate

E. PUBLIC COMMUNICATION

5	4	3	2	1	NA
Powerful public communication skills; can communicate Spirit-filled biblical truths effectively; flexible in different situations; often grabs and holds audience's attention	Well developed public communication skills; relaxed and confident when explaining biblical truths; sometimes grabs and holds audience's attention	Good public communication skills; a natural communicator but needs practice; sometimes loses audience's attention	Little experience in public communication; unsure of him/herself; needs a lot of practice; often loses audience's attention	Poor public communication skills	Not able to evaluate

F. ENTHUSIASM

5	4	3	2	1	NA
Filled with energy and enthusiasm; speaks with passion and conviction; others catch his/her enthusiasm; very optimistic about the future; motivates those around him to new actions and attitudes	Good energy and enthusiasm in group and individual settings; others find themselves somewhat motivated and energized; speaks with convictions; maintains positive vision of the future	Moderate energy; generally positive about the future, but hesitates to express it; personally enthusiastic, but has trouble igniting others	Little apparent drive and motivation; those around him/her are not motivated by his/her words and actions; focus of his/her energy often distracts people from important tasks	Uninspiring in speech and in actions; produces blanket of dullness on those around him; seems to lack energy.	Not able to evaluate

G. PRODUCTIVITY

5	4	3	2	1	NA
Gets an extraordinary amount accomplished in life; loves a challenge and knows how to work efficiently; spends time on critical areas; has produced some exceptional works such as books or programs	Effective worker; knows how to plan and implement the plans; has produced some programs and projects; always produce more than the minimum requirements	Does reasonable well in performance orientation; has occasionally produced beyond expectations; generally able to do all that his work requires, but little more; some wasted efforts on non-productive items	Works diligently but shows little for it; often not sure what to be done first in a situation; often isn't able to complete minimum requirements	Appears to be lazy; little accomplished in past endeavors; spends time and energy on non-productive projects	Not able to evaluate

The behaviorally anchored descriptions above allow the assessor to pinpoint, on a scale, the requirements for a peacebuilding volunteer:

:: 5 is the top third of effective and efficient volunteer-candidates

:: 4 is the middle third of effective and efficient volunteer-candidates

:: 3 is the lower third of effective and efficient volunteer-candidates

:: 2 is not yet ready, usually because of other priorities or lack of experience

:: 1 is not yet suitable for peacebuilding ministry at this time due to some serious life issues that need to be dealt with

The behaviorally anchored descriptions allow the assessor to accurately evaluate each volunteer-candidate in each category.

Three assessors will be requested to complete a Volunteer Assessment Grid every quarter for one year. Their individual rating and comments must remain confidential.

G. LEADERSHIP DEVELOPMENT MODULE FOR APPRENTICES

An *Apprentice* has a bachelor's degree in an approved four-year academic program from a respected college or university. This person has fulfilled the PBCI requirements for qualification to be accepted in this one-year apprenticeship program. The PBCI Apprentice will have a general exposure, theoretically and practically, to the following fields of learning:

1. Pursuing Peace. This is an in-depth discussion of the differences and similarities in various conceptions of peace. Peace will be discussed from theological, psycho-social, political, and economic-ecological perspectives.

2. Understanding Strategic Peacebuilding. Strategic peacebuilding is *protracted peacemaking*. It is the opposite of protracted warfare. Learn the concepts, processes, and strategies of building peace from a conflicted situation to reconciliation. Get familiarized with various components of peacebuilding and why reconciliation is its main component.

3. The Nature of Conflict. Conflict is like a tree. It has leaves and fruits, trunk, and roots. Learn how this analogy crystallizes the various conflicts we're experiencing—at home, in our communities, in our neighborhoods, in our towns and cities, in our province, in our country and in our world.

4. The Process of Conflict Transformation. Conflict grows like cancer. It transforms people and communities. Before you know it, it may have affected the larger system—marriage, family, church, government, business, etc. Learn some practical ways to detect the negative effects of conflict during its early stages.

5. The Process of Reconciliation. Is it possible to rebuild positive relationships between antagonists? Does reconciliation really work in the healing of emotional and psychological aspects of the conflict? Learn practical principles that have been tested around the world. Hear stories of people who chose to journey from violent conflict towards reconciliation.

6. Learning the Art of Conflict Resolution. Get exposed to the various approaches and stages of Conflict Resolution—i.e., informal discussion, negotiation, conciliation, facilitation, mediation, arbitration, litigation, legislation. Find out what works best in certain situations. Experience simulated scenarios where you will be prompted to learn the following:

- Fact-Finding Skills
- Listening Skills
- Conflict Mapping Skills
- Conflict Energy Management Skills
- Resolution Approach Skills

7. Asserting Your Rights through Peaceful Negotiation. Learn the art of being assertive without being abrasive or offensive. Sharpen your skills in distinguishing the other parties' real interests from their officially stated position. Find out the characteristics and qualities of a good negotiator.

8. Bridging Conflicting Parties through Mediation. Mediation is the art of facilitated negotiation. It is a process by which a mediator assists disputing parties to collaboratively discuss their concerns through problem-solving. Find out how to assist in documenting mutually acceptable points of agreement the parties may reach. This is a fascinating experience where a mediator, who does not have authoritative decision-making or enforcing power, becomes an

effective peacebuilder because of the voluntary, private, and face-to-face participation of the parties-in-conflict.

9. Understanding Peace in the Context of Globalization. What is Globalization? How do global realities affect our local life? This is a discussion of global realities from the perspective of local people. This is also the context of our peacebuilding task among the various social-political groups in our country.

10. Enlisting Peacebuilding Volunteers. Learn the process of prospecting, qualifying, training, and developing volunteers for peacebuilding. Test yourself how you'll fit as a member of a Peace and Reconciliation Team.

11. Organizing Peace and Reconciliation Teams. How do we share the vision of peacebuilding with others? Is your community or organization ready to launch a Peace and Reconciliation Team? What are the mission objectives of a Peace and Reconciliation Team? How do we inspire and challenge others with this mission?

12. Communicating Cross-Culturally. The Philippines is a multi-cultural country. How do we communicate the Culture of Peace across these cultures? How does cross-cultural communication contribute to peacebuilding?

13. Basic Survival Skills in an Armed-Conflict Area . This is an outdoor experience. Participants will be exposed to a simulated armed-conflict situation and will be taught how to react with clarity of mind and discipline.

14. Fundamentals of Trauma Healing. Understand the basic concepts of trauma and trauma healing. After a lecture presentation, you will be exposed to true-to-life case studies to apply the principles you've learned.

15. Volunteer Evaluation. This is an effective tool to assess the ability of a volunteer-candidate to effectively do the task of peace and reconciliation in the context of Philippine realities. This will also provide leaders with additional tools to be active in multiplying peacebuilding workers.

H. LEADERSHIP DEVELOPMENT MODULE FOR FELLOWS

A *Fellow* has at least 18 credit hours in an approved master's degree program from a respected college or university. This person has fulfilled the PBCI requirements for qualification to be accepted in this permanent position. The PBCI Fellow will have a general exposure, theoretically and practically, to the following fields of learning:

1. Introduction to Peace Theology. This is a biblical-theological discussion of peace from the perspective of active non-violence. This course will help the students to appreciate and to evaluate a biblical understanding and contemporary practice of Peace Theology. Such evaluation will be done within the framework of social sciences and informed from the perspective of biblical theology. The students will be intellectually involved in the current discussions on the meanings, proposals, and tasks of Peace Theology.

2. Peace and Peacemaking in the Old Testament. A biblical analysis of war and warfare in the Hebrew Bible. The class will study Millard C. Lind's book, *Yahweh Is A Warrior*; and, Gordon H. Matties' commentary on *Joshua*. In his preface of *Joshua*, Matties said: "In an age of fear and insecurity, in which ethnic nationalisms continue to give rise to conflict and war, we dare not avoid critical engagement with biblical texts that have been used to justify colonialism, conquest, occupation, and ethnic cleansing. In this commentary I suggest that the book of Joshua is not a conquest account even though it incorporates several conquest accounts into its narrative. I advocate for the book of Joshua even as I engage in a 'difficult conversation' with it."

3. Peace and Peacemaking in the New Testament. The class will study Willard Swartley's *Covenant of Peace: The Missing Peace in the New Testament Theology and Ethics.* Covenant of Peace seeks to restore to New Testament theology and ethics the peace that many standard texts have missed. In this accessible volume, Willard Swartley explicates virtually all of the New Testament, relating peace — and the related emphases of love for enemies, non-retaliation, and reconciliation — to core theological themes such as salvation, Christology, and the reign of God.

4. Introduction to Social Ethics. This course will examine the sources for values that underly our personal ethics. It will also introduce the learners to some of the significant ethical theories in Western and Southeast Asian traditions, theories that we will apply to social and political issues in current Philippine society.

5. Culture, History, and Social Ethics in the Philippine Context. A survey and analysis of the cultural and historical factors affecting our social ethics as Filipinos. The class will discuss case studies of corruption and transformation from the lenses of spiritual, psycho-social, socio-political, and economic-ecological aspects of our realities.

6. Roots of Conflict, Violence, and Peace in the Philippines. An examination of influential theories about the sources and nature of conflict, violence, and peace. The class will discuss various levels of conflict — personal, family, community, society — and how Shalom Theology is applied in the conflict transformation processes needed for the healing of our land.

I. LEADERSHIP DEVELOPMENT MODULE FOR CONSULTANTS

A *Consultant* has an approved master's degree program from a respected college or university. This person has fulfilled the PBCI requirements for qualification to be accepted in this permanent position. The PBCI Consultant will have a general exposure, theoretically and practically, to the following fields of learning:

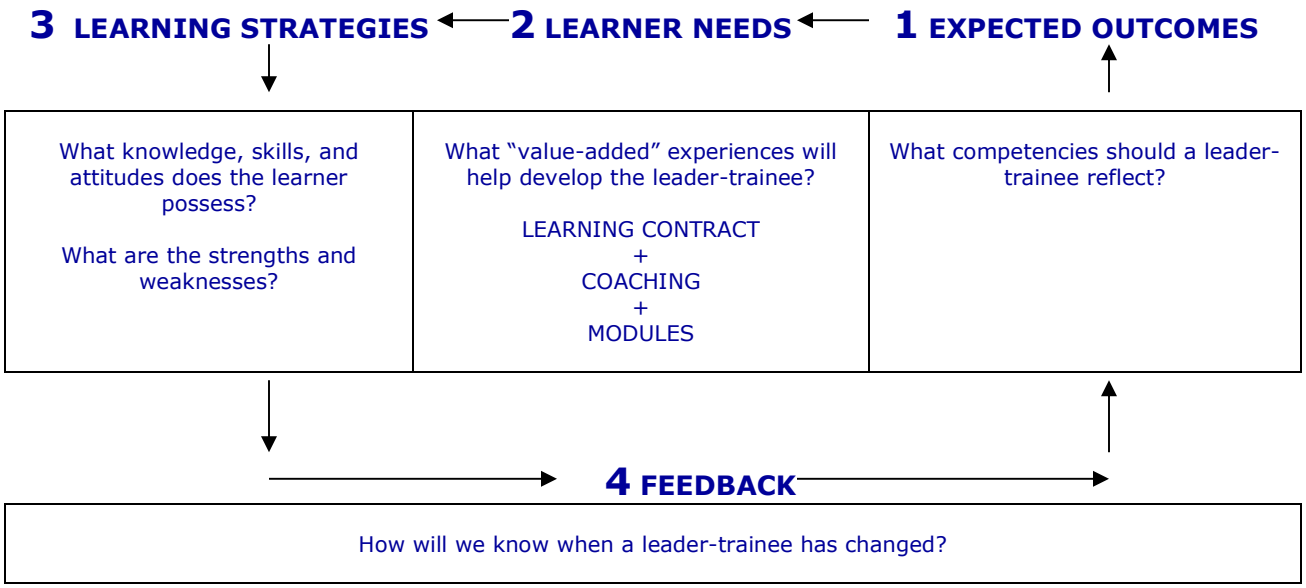
1. **PeaceBuilding & Public Policy**
2. **Conflict Coaching for PeaceBuilding**
3. **Restorative Justice: the Promise, the Challenge**
4. **Understanding PsychoSocial Trauma**
5. **PeaceBuilding in Traumatized Societies**
6. **Identity & Conflict Transformation**

J. LEADERSHIP DEVELOPMENT MODULE FOR SENIOR CONSULTANTS

A *Senior Consultant* has an approved doctoral candidacy or doctoral degree from a respected college or university. This person has fulfilled the PBCI requirements for qualification to be accepted in this permanent position. The PBCI Consultant will have a general exposure, theoretically and practically, to the following fields of learning:

1. **Conflict Sensitive Development & Peacebuilding**
2. **Building Communities: Social, Economic & Spiritual Development**
3. **Developing Healthy Organizations**
4. **Leadership for Healthy Organizations**
5. **Systems Approach to Organizational Conflicts**

K. LEARNING CONTRACT



1. What competencies do I need to reflect as a leader at PBCI?

2. What are the various experiences at PBCI that would help me develop as a leader-trainee?

3. What are the knowledge, skills, and attitudes do I possess that would help in my learning process at PBCI?

4. What are my strengths and weaknesses as a person and as a leader?

a. Strengths:

b. Weaknesses:

4. What are the indicators that I can demonstrate to let my mentor and I know that I have changed positively?

L. READING ASSIGNMENTS

1. Books

2. Research Papers

3. Articles

M. SPECIAL AGREEMENTS AND CONDITIONS

N. MENTOR'S FINAL EVALUATION