

**Mapping Catholic Peacebuilding in Mindanao
A Joint Project of Catholic Relief Services
and the Catholic Peacebuilding Network
Final Report of Anna Zaros
Fall 2010 Kroc Intern**

I. Purpose of the Research

As partners in promoting peace Catholic Relief Services and the Catholic Peacebuilding Network have joined together to undertake a research project to map Catholic peacebuilding in the Mindanao region. This research is being carried out so that the mapping can be analyzed in order to enrich the theology and understanding of Catholic peacebuilding in Mindanao. This research will seek to identify convergence points, gaps and overlap in Catholic peacebuilding in Mindanao, as well as recommendations to improve Catholic peacebuilding in the future. This research and analysis will be a tool for Catholic peacebuilding actors to enhance their work. Particularly, such a mapping will allow CRS and CPN to increase their ability to enhance the capacity of its local partners to carry out their programs, as well as identify gaps in peacebuilding work that need to be filled.

During the Fall 2010 Kroc internship, the Kroc intern undertook efforts to begin the task of mapping Catholic peacebuilding in Mindanao. Since an overall mapping of Catholic peacebuilding in Mindanao is a large task the Kroc Intern limited her work to focusing on Catholic-led interreligious dialogue (IRD) efforts. The research was carried out through a series of interviews of known Catholic peacebuilders in the region, mostly Central and Eastern Mindanao. Questions asked of the interviewees involved questions about their peacebuilding work, specifically IRD, as well as their ideas on Catholic peacebuilding. Due to limitations with regard to time, the work of the 2010 Kroc intern was more of a test pilot of this research project. Nevertheless, although limited in number of interviews and geographical scope the Kroc intern was able to interview most of the key Catholic peacebuilders involved in interreligious dialogue.

This final report will outline the basic findings of the research of the 2010 Kroc Intern. First, the report will give an overview of the organizations and people interviewed. Then the report will summarize the findings of the research with regards to Catholic peacebuilding in Mindanao, as well as interreligious dialogue specifically. The report will analyze and understand these findings in light of secondary research on Catholic peacebuilding and interreligious dialogue, particularly in the Mindanao context. This report will conclude with recommendations for strengthening interreligious dialogue and Catholic peacebuilding.

II. Organization Summaries

The Archdiocesan Center on Ecumenical and Interreligious Dialogue (ACEID), a ministry of the Archdiocese of Davao, dreams “of a community of believers of different faiths, religious traditions, and cultures, where there is just and lasting peace, where people live in freedom and harmony with one another and with nature.”¹ The organization consists of five staff and they work mostly within the Davao city area, although they have occasionally implemented programs in other parts of the region

¹ ACEID, “Vision Statement,” ACEID Informational Brochure.

when asked. ACEID works at the grassroots level in the barangays, the BECs, and the local parishes. At the middle level ACEID engages NGOs and local government agencies. As a part of its work at the middle level, ACEID created a dialogue forum of religious leaders, called the A'Immah-Pastors-Priests Forum (APPF). At the top level ACEID works with the top religious leaders of various churches. ACEID is the Davao coordinator of the Bishops-Ulama Conference region-wide initiative, the Mindanao Week of Peace. ACEID focuses on forming Catholics, through education and dialogue, to be peacebuilders. ACEID was previously funded by CRS but has since had to decrease its budget after CRS phased out its support. ACEID's funding now is mostly from the organization, the Church in Need in Germany.

Staff Interviewed: Antonio (Tony) Apat

Baylan-Ustadz-Priests-Pastors-Imam's Forum (BUPPIF) Forum is a loose network of religious leaders and a local counterpart of the BUC in the North Cotabato area. The BUPPIF works in 18 municipalities, including the 15 parishes in the diocese of Kidipawan. There are no paid staff or funding for the BUPPIF (CRS used to fund this organization). Religious leaders involved pay their own way to attend dialogues and host events. There are about 20 priests in the Kidipawan area involved in the BUPPIF, but only a few are heavily involved. BUPPIF began as religious leaders joined forces to help evacuees in 2000. Now, BUPPIF hosts peace forums and dialogues among the tri-people. BUPPIF has also helped negotiate between MILF and local officials. The BUPPIF convenors meet once every three months.

Convenor Interviewed: Fr. Ed Pedregoza

The Bishops-Ulama Conference (BUC) formed in 1996 as religious leaders in Mindanao saw the need to join together in their work for peace. Over 14 years they have held numerous dialogues and implemented IRD and peace advocacy programming. At the top level of their work are the dialogues and joint efforts of the religious leaders of the Catholics, Protestants, and Muslims. At the middle level the BUC has organized the A'Immah-Pastors-Priests Forum (APPF), in several areas in Mindanao. The BUC has also organized the BUC-AFP-PNP Peace Forum, a peace forum among the Philippine Armed Forces and National Police. At the grassroots the BUC has organized the Mindanao Tripartite Youth Peace Camp for several years. BUC also just finished a project, entitled Konsult Mindanaw, in which 5,000 Muslim, Lumad, and Christians from various sectors, including youth, business, women, etc. were interviewed about what their vision of peace is and their ideas for achieving it. BUC is currently trying to expand to Indonesia and Pakistan.

Staff Interviewed: Archbishop Fernando R. Capalla

The Episcopal Commission on Interreligious Dialogue is a commission of the Catholic Bishops' Conference and is currently led by the Archbishop of Cagayan de Oro, Antonio Ledesma. The Commission facilitates dialogues among Muslims, Catholics and Protestants. The group meets regularly to plan activities, such as the Mindanao Week of Peace. ECID also supports the work of the BUC and the recent Catholic peace and reconciliation seminars with CPN and CRS.

Staff Interviewed: Archbishop Antonio Ledesma

Immaculate Conception Parish in Pikit has been a noteworthy parish throughout the development of IRD in Mindanao. When Fr. Bert Layson became parish priest at Immaculate Conception ten years ago, during the outbreak of the all-out war in

Mindanao, he began implementing interfaith disaster relief teams.² He also implemented IRD programs throughout the entire Archdiocese of Cotabato. Immaculate Conception Parish in Pikit became the model parish for how to implement these IRD programs (Recaña). Eventually the IRD programs at this parish spun off into what is now the Oblates of Mary Immaculate-Interreligious Dialogue organization. Completing interviews at the parish, ten years later, displayed how much had changed. The BEC leaders felt that, even though they were given an orientation in IRD, they lacked support from their religious and government leaders in implementing IRD activities. Besides orientations, they felt as though there were few IRD activities going on. Fr. Joel, the parish priest, explained that IRD is supposed to be integrated into the BECs, with a person in each BEC in charge of IRD activities. But in reality some BECs are just more active than others in terms of IRD. BECs active in IRD activities will host IRD activities, including solidarity activities or inter-faith social action, such as election monitoring. Many parishioners honestly expressed their deep rooted biases towards Muslims. They said they want more IRD activities but were cynical about how effective they could be. Staff Interviewed: Fr. Joel Canonizado and several BEC leaders

The Institute for Autonomy and Governance (IAG) is a political policy institute associated with Notre Dame University. The Institute has five employees and is funded by various International NGOs, including AusAid, UN Habitat, and the World Bank. IAG follows the “policy of the peace process emerging from the government with regards to the right to self-determination of the Moro people (Mercado).” IAG promotes good governance in the Autonomous Region in Muslim Mindanao (ARMM) by hosting good governance workshops for the ARMM, as well as supporting needed legislation, such as setting up a Human Rights Commission in the ARMM. IAG has also been tapped as an independent monitor of the GRP-MILF ceasefire. IAG’s work is directed towards the national and regional level. Staff Interviewed: Fr. Jun Mercado

The Notre Dame University Peace Center has a mission to promote “social transformation through peace education.” The Center is run by 3 staff, about 40 student volunteers, and several community volunteers as well. It is funded by the university, as well as occasional grants from international NGOs. The peace center co-organizes with campus ministry culture of peace workshops and interreligious dialogues among the students. The peace center also help schools in the area become schools of peace. Being a school of peace is a holistic vision; it includes integrating peace curriculum, as well as promoting environmentalism and healthy food on campus, for example. The peace center is also tapped to implement culture of peace workshops and interfaith dialogues in various communities, for academe, and for the military in Central Mindanao. Staff Interviewed: Essex Giguiento

The Oblates of Mary Immaculate-Interreligious Dialogue (OMI-IRD) is a program of the Oblates of Mary Immaculate that implements peacebuilding activities in Pikit, Cotabato. OMI-IRD is funded by CRS, Oxfam, and other international NGOs. It has a staff of twelve. There are four components to the work of OMI-IRD: peace education, livelihood projects, public health, and capability building. OMI-IRD implements its programming in mixed communities in which the tri-people are present. Implicit in all of

² Cf. Fr. Roberto C. Layson, OMI, “Fields of Hope: Interreligious dialogue and peace-building: Story of the Church in Pikit presented at the International conference on Church Inter-religious Dialogue and Peace-building.

its work is interreligious dialogue, as it brings together the tri-people in all four components to participate in OMI-IRD activities. In the peace education component, OMI-IRD implements culture of peace seminars, forms interfaith teams in the community to help reduce prejudice and build understanding in the communities, and helps communities declare themselves spaces for peace. The interfaith teams will host solidarity activities, such as Duyog Ramadan or Duyog Pasko, as well as community dialogues where community members explain to each other what aspects of their faith means.

Staff Interviewed: Gerado (Toto) Gamboa and Alfredo (Bebot) Recaña

The Oblates of Notre Dame “SPREAD (Strengthen Participation, Respect, Education, Advocacy, in Diversity) Peace” Peace Education Program is coordinated by Sr. Telma Argate and has a staff of six. The program is funded by CRS and operates in five schools in Cotabato and in the Oblates’ Child Learning Center. The SPREAD Peace program is a catechetical program in which lay leaders are trained to teach Catholic students about their faith and how to live it. The curriculum for these programs is a peace education curriculum that teaches students to activate their God-given values of respect, dignity, equality, cooperation, and care for the environment in their lives. The SPREAD Program also organizes interfaith dialogues among teachers and parents. Often discussion about issues parents face with children in school is used as an entry point to bring the tri-people together in discussion.

Staff Interviewed: Sr. Telma Argate

Salaam Mindanao was formed in 1999 as “a child of CRS through ACEID (Apud).” Salaam complements the work of ACEID by focusing on the youth. The aim of Salaam is to educate youth on the situation in Mindanao and give them tools to be peacebuilders. Salaam organizes culture of peace workshops, leadership trainings, and youth peace camps. Salaam was originally funded by CRS, but is currently being funded by a grant from Cordaid. Salaam organizers work unpaid, unless there are extra funds available from a grant.

Staff Interviewed: Oliver Apud

Silsilah Dialogue Forum Davao is an extension of the Silsilah Dialogue Movement, based in Zamboanga. Silsilah was created so that dialogue could be used to promote understanding as a way of minimizing prejudice and bias. This dialogue is a path to peace. Silsilah aims to help Mindanaoans develop a spirituality of living a life in dialogue. One of the main activities of Silsilah is its summer courses, where Christians learn about Islam and Muslims learn about Christianity. Forums have been created all over the Philippines as a way for the alumni of these summer courses to sustain and spread their training. In Davao, the forum has weekly interfaith prayer meetings, as well as a “core group encounter,” or deep inter-faith encounters among the group who leads Silsilah Davao Forum. The Forum also helps with the Mindanao Week of Peace in Davao, as well as organizes solidarity activities during Ramadan and Christmas.

Staff Interviewed: Fr. Larry Sabud

Youth Peace Camp Interviewees

During the CRS youth peace camp November 2010, the researcher interviewed two participants, two camp facilitators, and one adult chaperone. All the interviewees were Catholic. The interviews were short, but sought to ask specific questions about how the youth and the chaperone envisioned the connection between Catholicism and peace.

The participants were largely new to peacebuilding and cited their parents and parish priests as those who encouraged them to be involved in the camp. To the chaperone, she mentioned how ideas about peace are incorporated into the bible study and masses at her church. Lastly, the female facilitator was well-versed in Catholic peacebuilding. She explained that she is aware of the term, as it is used at her university, Notre Dame University in Cotabato, but that it is a new term. She explained her understanding of Catholic peacebuilding; "It is not about only Catholics being peacebuilders; it is about the involvement of Catholics in peacebuilding and the integration of peacebuilding into the Catholic faith (Gutierrez)." She explained that as a Catholic it is her mission to be a peacebuilder, and that she sustains her peace work through Catholic prayers for reconciliation and peace.

Interviewees:

Ruby A. Perez, Cotabato City, Age: 19

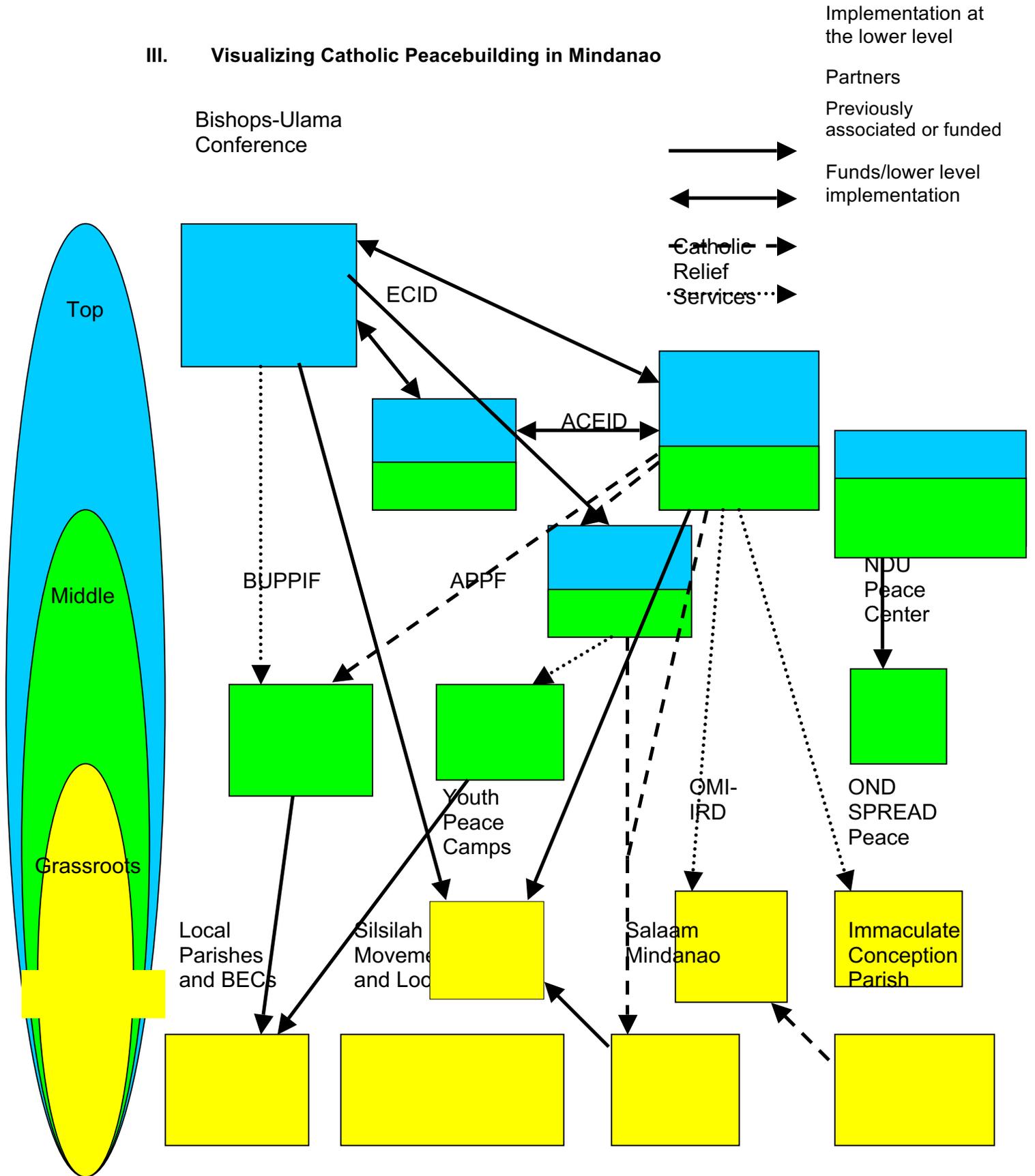
Jonalib D Obal (Tata), Colombio, Sultan Kudarat, Age: 16

Charity Gutierrez, Youth peace camp facilitator, Cotabato City, Age: 21

Vilma V. Halasan, Catholic, Volunteer with the Oblates of Notre Dame in Cotabato City,
Chaperone at the Youth Peace Camp

Gerard Patrick T. Jocson, Cotabato City, Youth Peace Camp Faciliator, Age 28

III. Visualizing Catholic Peacebuilding in Mindanao



IV. Understanding Catholic Peacebuilding in the Mindanao Context

To introduce Catholic peacebuilding in Mindanao, here first is an overview by Scott Appleby:

Catholic peacebuilding in recent years has drawn upon both local and trans-local actors. While engaging local Muslim and Christian leaders in one-on-one dialogue and in conflict resolution workshops aimed at developing constructive social relations among the populations affected by the conflict, peacebuilders also draw on the good offices of the universal church, in this case through transnational NGO's like CRS, which provide mediators and consultants to the process. Sensitive to the cultural and religious particularities of Mindanao, Catholic peacebuilding has been ecumenical and interreligious in orientation; it is not exclusively Roman Catholic. Not least, the process, in the best Catholic tradition, is not isolated from national political and economic conditions and actors, including politicians, diplomats and policymakers upon whose decisions the hope for stability, a crucial ingredient in a peacebuilding process, often rests.³

While this overview accurately describes Catholic peacebuilding in Mindanao and forms a background as to what is to follow in this report, this research went on the ground to uncover what Catholic peacebuilders, in the midst of their work, are thinking about Catholic peacebuilding. The following answers offer a microcosm of how Catholic peacebuilding is being conceptualized right now, on the ground. Additionally, it should be remembered that the Catholic peacebuilders interviewed mostly work on IRD issues, so their answers may tend towards a focus on dialogue. Answers to the interview questions about Catholic peacebuilding may be different when interviewing Catholics involved in political negotiations, for example.

When asked to define Catholic peacebuilding, many interviewees had to sit back and think for a moment. Many, after these initial few moments of thought, especially the religious, or those who had studied in seminary, came up with informative answers. It was clear the term "Catholic peacebuilding" is not a frequently used term in the Mindanao context, but that interviewees did have some frame of reference to pull from to create a definition. One respondent did not even answer the question, but instead continually spoke of peacebuilding in general (Capalla). While respondent from Notre Dame University says that she hears this term used quite often, even though it is new (Gutierrez). Even if a clear definition of Catholic peacebuilding was not given by a respondent, the answers to later questions still referenced the Catholic faith, thus giving the impression that there was some understanding of what Catholic peacebuilding is all about.

Often Catholic peacebuilding was described as having a foundation in the Catholic faith (Recaña) and in the "good news" of the Gospel. When interviewees were asked to describe Catholic peacebuilding, many passages from the Bible were quoted, such as the Beatitudes. Apud quoted Jesus in the Gospel of John when he said, "salvation is not only for the Jews." To Apud this is an invitation to dialogue with "the other," in other words, to do peacebuilding. Additionally, the values that Catholics are taught through

³ R. Scott Appleby, "Catholic Peacebuilding," *America* 189, no. 6, September 8, 2003.

the Gospel, such as hope, generosity, love, justice, mercy, love, truth, reconciliation and sacrifice, are the values that interviewees said they draw on to promote peacebuilding (Pedregoza and Giguiento).

Canonizado explained that with Jesus there are no chosen people, all are chosen. Jesus calls all to care for the least of these, which in the Mindanao context can be applied to evacuees from the war. Canonizado also explained that Catholics must believe all are children of God, thus “we insult God’s fatherhood by fighting with each other.” Apud also echoed this sentiment when he stated that Muslims are his brothers and sisters, and the Catholic faith teaches that one cannot let a sister or brother suffer. Jesus also teaches his followers to be servants. Thus, in NGO work, even if Catholic peacebuilders are paid little or work tirelessly, they do so because they have been taught by Jesus to be servants (Gamboa).

Peacebuilding is also part of the mission of the Catholic Church (Gamboa). Through baptism each Catholic has been given the mission to bring about the good news by promoting peace (Recaña and Apud). Catholics are baptized into Christ, who is Prince of Peace, thus making each Catholic a bearer or agent of peace, whether a Catholic is aware of it or not. By receiving the body and blood of Jesus in communion Catholics are challenged to live a certain way (Argate).

Furthermore, Apud and Pedregoza cited the church’s mission to bring about the kingdom of heaven on earth. To them, peacebuilding is a fundamental activity in the work of building this kingdom. As leaders in the church, priests, bishops, and religious have an even greater need to respond to the needs of the times and be God’s instrument for peace by building this kingdom on earth (Pedregoza). Many activities of the church may be implementing peacebuilding without even knowing it, such as pro-life activities. Peacebuilding is, whether we are aware or not, integrated into the evangelizing mission of the church (Gamboa).

In terms of resources used, many of the fundamentals of the Catholic faith are tapped as tools for peacebuilding, such as documents from Vatican II, notably *Nostra Aetate* and *Redemptoris Missio*, from the Plenary Council of the Philippines, and Papal encyclicals (Mercado, Sabud and Recaña).⁴ Catholics can recall prayers for peace taught to them in their parish or can remember being taught in church to forgive others and live harmoniously (BEC Focus Group). Celebrating mass, praying, ritualizing special events, and discussing the Gospel are all tools interviewees said they use to continue their work (Giguiento). Catholic social teaching is frequently cited as a tool for peacebuilding, as well (Argate).

In short, Catholic peacebuilding is living the Catholic faith. The Catholic faith has all the pieces necessary to carry out faith-based peacebuilding (Apat). If Catholics follow the Lord’s Prayer, if they do what the Gospels challenge them to, if they follow Jesus’s example of reconciliation, if they take to heart Catholic social teaching, if they witness to the life, death, and resurrection of Jesus, then Catholics will have no choice but to become peacebuilders. If Catholics believe the teaching that each person is good at

⁴ Cf. Edmund Chia, FSC, ed., *Dialogue? Resource Manual for Catholics in Asia* (Bangkok: FABC-OEIA, 2001). This book provides copious resources on Catholic church documents, both global and Asian, on interreligious dialogue. The book also includes articles that can be used in workshops and trainings on dialogue. These may be useful in creating parish level IRD workshops in Mindanao, a topic to be explored later.

their core, and that no sin or crime can erase this goodness, then Catholics would be required to be in dialogue with others (Capalla). Catholic peacebuilding is putting doctrine into action (Argate).

It is clear that Catholic Peacebuilding is understood in Mindanao similar as to how Schreiter describes reconciliation and peacebuilding in the Catholic tradition. Schreiter explains that “God is the author of reconciliation and we participate in God’s work.”⁵ By quoting Scripture and citing Christian values, Catholic peacebuilders clearly identify the call of God to do the work of peace. Moreover, it is notable that some of the interviewees explained that peacebuilding is a part of the Catholic mission of building the kingdom of God on earth. This is a clear understanding of the fact that peace is a hoped for event that will happen in the future, when the kingdom of God fully arrives, but that peacebuilders must participate in the work of God in bringing this kingdom about.

Within Mindanao, interviewees usually identified the Oblates of Notre Dame (OND), the Sisters of our Lady of the Missions (RNDM), the Oblates of Mary Immaculate (OMI), Catholic Relief Services (CRS), Silsilah Dialogue Movement, the Bishops-Ulama Conference (BUC), the Mindanao-Sulu Conference, including their Youth Secretariat, and local priests, seminarians, BECs, and bishops as Catholic peacebuilding actors. Catholic universities with peace centers, such as Xavier University, Ateneo de Zamboanga, and Notre Dame University are also Catholic peacebuilding actors. One interviewee noted Fr. Bert Layson and Bishop Quevedo as exemplars of Catholic peacebuilding in Mindanao (Recaña), while another noted that Archbishop Capalla is an icon of peacebuilding (Apud). BECs, lay people, and catechists also have the potential to become more heavily involved in peacebuilding.

In general, those Catholics working in NGOs for peacebuilding in Mindanao, are not what one would describe as conservative Catholics. Most of the Catholic peacebuilders interviewed generally described the Catholic Church as not having the whole truth and stated the need to enhance their own faith through dialogue with those from other religions (Sabud). Some also state the need to try not to appear as if they are promoting Catholicism or preaching conversion during their peacebuilding work (Giguiento).

While Catholics have an edge in peacebuilding, in that they have been doing it longer than most in Mindanao (Giguiento), many challenges to Catholic peacebuilding were described as well. In Pikit, some of the parishioners of the Immaculate Conception church felt as though Muslims, not Catholics, were responsible for the violence, so their involvement in peacebuilding was not absolutely necessary.⁶ It is clear that it is still quite difficult for some Catholics to overcome their biases (Ledesma and Apud). Almost all of the interviewees cited the lack of involvement in peacebuilding on the part of the religious leaders of the Church. Often priests feel as though peacebuilding is an optional addition to their incredibly busy schedule, they may still want to convert Muslims or Lumads, or they may see funds for IRD could be useful if used in other ways (Apat). Additionally, the institutional nature of the Church, while it allows for greater organization among the religious leader (Apud), can also mean that there are greater restrictions in the work that Catholic peacebuilders are officially allowed to do (Apat). Lastly, while

⁵ Fr. Robert Schreiter, “The Distinctive Characteristics of Christian Reconciliation,” handout for CRS-CPN workshop, *Catholic Peace and Reconciliation*, Mindanao, August 2010, 3-4.

⁶ This is contrary to Ledesma’s comment that Catholics have a greater responsibility to be Catholic peacebuilders because of their majority status.

there are many Catholics engaged in peacebuilding, they are often in the secular realm and unaware of the meaning of their faith with regards to peace (Apat). Catholic peacebuilding is clearly evolving, but perhaps quite slowly (Canonizado). Argate rated the state of Catholic peacebuilding a five on a scale of one to ten and Mercado said Catholic peacebuilding is at a low point right now.

V. Understanding Interreligious Dialogue in the Mindanao Context

In Mindanao IRD is one of the many peacebuilding tools available to break down prejudice among the tri-people and build a positive relationship among Muslims, Christians, and Lumads. Leguro gives us a general background to IRD in Mindanao:

Among the myriad of peace initiatives that are being undertaken, interreligious dialogue plays a key role in relation to addressing the emergence of religious identity as a marker of conflict. Local interreligious dialogue efforts among Muslims, Christians, and indigenous peoples are built to harness religion and faith as a resource to:

a.) forge solidarity and collective vision thereby strengthening ownership of a shared future, b.) nurture values of understanding [and] concern for the other, enabling various parties to move towards appreciation and recognition of various perspectives of the narrative of the Mindanao conflict, c.) create openings for healing of mutual wounds as a result of violence experienced and committed; d.) establish concrete initiatives that address conflict at various levels involving the different groups.⁷

The interviewees described the use of IRD as a peacebuilding tool in Mindanao in a similar way. Through dialogue participants are able to “grow in trust confidence, and mutual understanding (Recaña).” Dialogue allows participants to find what they have in common (Capalla) or what their common concerns are (Sabud). They are able to ask questions about each other’s faith, things that are usually misunderstood, or misinterpreted, thus helping develop cultural sensitivity among the tri-people (Giguinto). A frequent comment made is that through IRD participants realize they have one God, even if they call that God different names (Pedregoza).

IRD, through these realizations and understandings, allow friendships to develop among the tri-people. Creating friendships are an incredibly important result of IRD for two reasons. First, once someone has a personal encounter with the other, it is easier to overcome one’s prejudice (Giguinto). Second, when a friendship is established, “you can disagree without being disagreeable (Capalla).” In short, developing friendships helps friends discuss differences and issues with respect and understanding, keeping someone from making negative assumptions about “the other.” The participants can actually share in a discussion about war, peace, and their personal situation amidst it all (Canonizado). With IRD “the other” disappears and becomes “the friend.” One of the specific outputs Canonizado has seen in his time at Pikit parish is that IRD helps Muslims feel that the Church is not an adversary. Muslims know that if they must flee their homes, that they will be safe at Immaculate Conception parish. “IRD is a venue for teaching people to love each other (Pedregoza).”

⁷ Myla Leguro, “Pursuing Just Peace: The Journey of Faith-Based Actors in Mindanao,” Pursuing Just Peace Book Launching, October 2008.

Along with developing understanding, respect and friendship among the tri-people, IRD has been cited as helping pacify the idea of Christian-Muslim animosity (Pedregoza). With this relationship of trust and respect developed, IRD has helped to prevent further escalation of conflict (Apud). For example, Apud has noted that with the influence of Salaam, youth will at least think before they join the military, the NPA, or the MILF.

Interreligious dialogue in Mindanao can take various forms, from solidarity activities, to implementing social action programming, to peace education involving the tri-people. The Mindanao Week of Peace is almost universally acknowledged as one of the main IRD events in Mindanao. Many IRD activities are explicit, that is, the point of the activity is to have the tri-people discuss their faith together and grow towards understanding of one another. But many activities are implicitly IRD, such as Muslims and Christians working together to be election monitors in Pikit or integrating IRD into peace education. IRD is usually carried out in areas with mixed communities, where the need for dialogue is more strongly felt. For example, there is little IRD in Cagayan de Oro, where the population is predominately Catholic (Ledesma).

Of the four types of IRD – dialogue of theological exchange, dialogue of life, dialogue of social action, and dialogue of religious experience – the last one, dialogue of religious experience is practiced most often in Mindanao.⁸ This form of dialogue is experienced in every culture of peace workshop or Mindanao Week of Peace event where a tri-people prayer is shared. In addition, the dialogue of life is evident in communities working to live in peace with one another, as the parishioners at Immaculate Conception Parish in Pikit attempt to do. Dialogue of social action is present in Mindanao as well. Canonizado's explanation of Muslims and Christians joining together to be election monitors is a prime example. However, as will be shown later, some interviewees called for an increase in dialogue of social action in their responses. These interviewees saw the need for IRD to deal more concretely with issues facing communities affected by the conflict. Nevertheless, Phan states that the dialogue of religious experience may be "the most challenging and yet the most transformative" of the four types.⁹

In terms of process, Capalla notes the three elements of dialogue: presence, listening and friendship. Presence is not just physical presence, but an interested, respectful presence. Listening is not only listening to the words, but also to the meaning behind the words, and the person behind that meaning. This echoes Phan's idea that interreligious dialogue is greatly enhanced by the practice of "deep listening," that is, "the empathetic presence to others with the intention to affirm and honor their well-being."¹⁰ Lastly, dialogue fosters friendship. Pedregoza highlights what is needed for a successful dialogue as well. He notes the need to create a comfortable and friendly atmosphere. The moment someone feels threatened, they will put walls up between them and "the other." During IRD the participants must express humility in order to gain each others' sympathy and trust. IRD is not an intellectual activity. In IRD you use your feeling and your heart. IRD is basic human experience (Pedregoza).

⁸ Peter Phan, "Peacebuilding and Reconciliation: Interreligious Dialogue and Catholic Spirituality," in *Peacebuilding: Catholic Theology, Ethics, and Praxis*, edited by Robert R. Schreiter, R. Scott Appleby, Gerard F. Powers (Orbis, 2010).

⁹ Ibid.

¹⁰ Ibid.

IRD must also operate on the basis that no religion has the whole truth. One cannot come to IRD with an idea that they will promote their faith to others; this would be disrespectful to the other participants. With this openness, engagement with other faith traditions can help one to completed what is lacking in one's own faith. Often one can become complacent in their faith or take it for granted. When one engages with other faiths, one comes to the realization of what is beautiful in their own faith and also what may be missing. IRD can help participants to complement their own faith ideas and traditions from other faiths (Sabud).

Most of the participants, described IRD as a horizontal, grassroots process, rather than vertical. Mercado even insisted that IRD should stay in the grassroots. He argued that IRD should not be a part of track one political negotiations; it must remain as a track two activity. IRD makes what happens at track one sustainable.

Interreligious dialogue, while generally viewed as effective and meaningful to peacebuilding in Mindanao, currently needs improvement. IRD can be slow and difficult in general. Almost all the interviewees noted the difficulty in getting people, both those in the grassroots, and religious, to overcome their biases and prejudices to be involved in IRD in the first place. Sabud felt as though there must be only a small percentage of people involved in peacebuilding doing IRD. There were stories of local communities, who were interested in IRD, but priests who did not support it, or priests who felt passionately about IRD but faced a congregation that blocked his efforts. Those who are currently involved in dialogue are almost always the group of Catholics who are already convinced of the impact of dialogue (Ledesma). More people must be convinced to join the work of IRD.

Similar to Catholic peacebuilding, in almost every interview the interviewee cited the need for enhanced religious leadership in IRD and/or an increase in resources. There is a clear lack of priests, bishops and religious leaders involved in IRD (Pedregosa). Apud explained that even though ACEID has taught numerous seminarians about peace issues, only a few have continued to promote peace as parish priests. Apud echoed that sentiment when he stated that even in Capalla's diocese, a diocese run by an "icon of peacebuilding," only a few priests see the importance of IRD.

Concerns were also raised as to whether IRD was really reaching the grassroots. The IRD movement may be slowly growing, but it is still just the work of pockets of peacebuilders (Sabud). For example, while the work of the BUC is laudable, the question must be raised as to whether their work is reaching the grassroots. Silsilah, on the other hand, may be a dialogue organization more suited to grassroots work (Sabud).

While IRD will always be a slow and difficult process, many interviewees felt as though it was at a particularly low point right now. Indeed, interreligious dialogue as a peacebuilding tool has struggled to reassert its effectiveness since the 2008 MOA-AD debacle.¹¹ Mercado said that the way IRD is used now, that is for the sake of dialogue only, should be completely reframed. IRD does nothing unless it deals with the political issues of the conflict. Many of the BEC focus group participants agreed, we can have dialogue and get along in our communities, but there is still the issue of autonomy to deal with. IRD cannot answer all of the issues of the people. When working with youth, for example, some cannot come to the seminars because they have to work to provide

¹¹ Myla Leguro, "Pursuing Just Peace."

for themselves that day (Apud). IRD cannot respond to these socio-economic issues. Nevertheless, this does not mean that IRD should be dismissed. Rather, IRD must be expanded to be used for the purpose it is suited for and placed within the whole of the strategic peacebuilding process.

VI. Ways Forward: “Planting the Seed”

a. Improving Interreligious Dialogue

When discerning how IRD could be improved as a peacebuilding tool in Mindanao it is important to keep in mind, as many of the interviewees did, that IRD is a peacebuilding tool that, when used, may not lead to immediate results. IRD often “plants the seeds” of peace in each person. While we may not be able to see immediate results from IRD, we must be patient and understand that results could come many years, or even decades down the road. Nevertheless, the interviewees listed several ways IRD could be improved as a tool for peacebuilding in Mindanao.

One main theme that emerged among the interviews was that to improve IRD, Catholic peacebuilders must focus first on intra-religious dialogue. One cannot participate in interreligious dialogue until they are comfortable and confident in their own religion (Argate). Furthermore, one cannot explain their faith to another, if they do not know it themselves. Lastly, the large majority of the interviewees felt as though their faith calls them to be peaceful, and other religions, such as Islam, also call their faithful to be peaceful. If religious people truly understood their faith they would be working towards a peaceful society (Recaña and Apat).

Another main theme that emerged was the need for leadership. Most interviewees noted the need for religious leadership on IRD initiatives. Some explained, for example, that while organizations like BUC do good work, they do not have the support or involvement of all religious leaders in Mindanao.¹² In order for IRD to be successful, it needs more religious leaders involved. Argate noted that current peacebuilders have a responsibility to invite community and religious leaders to join IRD. Government and military leaders too, must be on board with IRD. Engaging key actors in a community and getting them to participate in an IRD program lends much needed support to IRD programming (Pedregoza). Nevertheless, the call for bishops and priests to lead the way in improving IRD was nearly unanimous.

While strengthening leadership is important, it is also necessary to continually empower the people at the grassroots to lead IRD initiatives as well. During the focus group discussion in the Pikit parish the participants said they do not know how to improve IRD in Mindanao and tried to point to each other as the person who should be in charge of strengthening IRD in the BECs. But these lay people are trained in IRD, and a few did voice ideas they had in increasing IRD initiatives in their communities. The persistent call to get religious leaders on board with IRD can also be an excuse for lay, grassroots people to avoid taking the initiative themselves. As noted already, priests can find it difficult to fit in IRD and peace work among all of their other commitments. Courageous and creative lay people can take this “burden” off of the shoulders of religious.

¹² Steven Rood, “Civil Society and Conflict Management: The Dynamics and Management of Internal Conflicts in Asia,” paper presented at the Third Study Group Meeting, February 27 - March 3, 2004, Washington, D.C., 16.

IRD could also be improved by making it more practical. Catholic peacebuilders need to help Catholics understand the importance of IRD to their faith. And this theoretical and theological discussion regarding the place of IRD in the Catholic faith must be supplemented by practical IRD experience. For example, many seminarians are taught IRD, but few are given chances to practice these IRD skills in the field. The theoretical must be supplemented with the practical (Pedregoza).

Lastly, most people stated the need to continue and expand IRD. Pedregoza stated that “the whole [global, Catholic] church needs to emphasize IRD more.” Canonizado gave the very concrete suggestion that the plan to integrate IRD into the BECs should actually be implemented. What is often on paper is not what actually happens in reality. IRD could be further expanded to the youth as well. IRD could be increased in areas that may not have active conflict, but still see strong prejudice among the tri-people, such as in Davao or single-identity communities (Apud).

Another suggestion to expand IRD was to have a structure in which people come together in dialogue regularly, similar to the work of Silsilah (Argate). Or at the very least, the groups involved in IRD should decrease the extent to which they compete amongst each other, and increase their collaboration (Apat). CRS staff, Cecil Isubal, during the focus group discussion, suggested using existing initiatives or programs as entry points for IRD. For example, if parents are struggling with their children in school, a community forum in a mixed community could be held to discuss this issue. Indeed, this is similar to the work of Sr. Argate, as she uses discussion around education issues to create moments of IRD for parents. This initial “IRD” can plant the seed for similar work in the future.

Lastly, another way to expand IRD is to hold dialogues that focus more on issue-based dialogues – dialogue that is specifically undertaken for the purpose of forming creative solutions to problems faced in creating peace in Mindanao. Mercado insisted that IRD must deal with issues otherwise it just alienates people who attend a dialogue, but still return to the conflict setting with no improvement. Still others may feel as though dialogue for dialogue’s sake is valid as well. While there is a need to move IRD to the next step of using it to form more creative solutions to the conflict in Mindanao, this move must always be held in balance with dialogues that seek to solely promote communication and friendship. Both have a place in the improvement of IRD in Mindanao.

b. Improving Catholic Peacebuilding

In terms of Catholic peacebuilding overall, improvements echo much of what needs to be improved in terms of IRD. Indeed, strengthening Catholic peacebuilding will inevitably also strengthen interreligious dialogue, as the two processes often go hand in hand (Argate).

First, many noted the need to get religious leaders involved in peacebuilding. All bishops should be involved in peacebuilding, and they must use their authority to continue the formation of priests in peacebuilding as well (Gamboa, Recaña). Bishops need to read and reflect on the numerous document of the church on IRD and ecumenism. Bishops must understand that peacebuilding is a part of pastoral work, and is not an addition (Apud). Furthermore, if peace is put as a priority in each diocese and

parish, peace lenses and initiatives can be integrated into the activities of that diocese or parish (Canonizado). Since a complaint of many priests is that peacebuilding is an additional (but optional) burden, educating priests as to how to integrate peace into their already implemented activities (and how some believe it is *not* an optional component of the Catholic faith) may help to increase the participation of priests in peacebuilding. Essentially, peacebuilding needs to be institutionalized into the structures of the Catholic Church (Apat).

Catholic “verticality” is often noted as one of the strengths of Catholic peacebuilding. Catholic verticality can be described as:

...[T]he Catholic Church’s pervasive worldwide presence and its hierarchical structure ensures that the practitioner of peacebuilding will find potential Catholic allies across the globe, in one conflict zone after another, embedded at each level of society. Cardinals, archbishops and wealthy or influential lay Catholics are found among the elites of society; Catholic intellectuals and cultural leaders, influential priests and religious, and Catholic NGO’s operate in crucial mid-level leadership positions; and priests, religious and laity ministering to and teaching in the towns, villages and parishes constitute important elements of the grass roots. These potential partners are natural allies because they are committed in principle both to social justice and to peacemaking.¹³

In Mindanao, one can find potential Catholic allies across the region. Rather, than be embedded at each level, however, Catholic peacebuilders can be found only in small pockets at the grassroots, middle, and top level (Sabud). More people need to be developed into Catholic peacebuilders. Furthermore, based on the strength of Catholic verticality for peacebuilding, it is incredibly valid that the top recommendation from the interviewees is to have more religious leaders involved in the peacebuilding process; the interviewees are aware of the vast potential Catholic verticality holds for strengthening Catholic peacebuilding in the region.

Additionally, just as Apat suggested that organizations working on IRD need to improve their collaboration, so do Catholic peacebuilders. As the number of Catholic peacebuilders expands, there is a need to maintain coherence and communication in their work.¹⁴ Apud suggested the creation of one organization to focus solely on fostering Catholic peacebuilding. Indeed, BUC, CRS, or ECID, could serve as this organization. If one organization is designated as the coordinator of Mindanao Catholic peacebuilding it may help to foster this coherence among Catholic peacebuilding activities as they expand.

Indeed, a question raised in most of the interviews is, who could lead the improvement of Catholic peacebuilding and Catholic-initiated IRD? BUC may be the natural answer because of its reach and experience. However, the BUC has recently lost its funding from OPAPP and may also be at a low point in terms of its dialogue activity. Those who are still prejudiced against Muslims may also question the motives of the BUC and not understand their work with Muslims. While others, particularly non-Catholics question the impartiality of the BUC because of its funding from the government and Catholic

¹³ Appleby, “Catholic Peacebuilding.”

¹⁴ Appleby, “Catholic Peacebuilding.”

sources.¹⁵ While the BUC should be involved in efforts to improve IRD and Catholic peacebuilding, the improvements may be more effective if organizations like ECID, ACEID or the Mindanao-Sulu pastoral conference take the lead. Catholic who are skeptical about peacebuilding and dialogue will need to hear from other Catholics, particularly Catholic religious leaders, that peacebuilding is required of them in terms of their faith. This researcher believes ECID may be the best option, because it focuses on enhancing Catholic peacebuilding already (ECID is chosen instead of ACEID because its reach is mostly limited to Davao, and instead of the Mindanao-Sulu pastoral conference because it works on many issues in addition to peacebuilding). However, for ECID to take on this role, its work must be expanded, it must be given many more resources, and it may need to be moved to a more central area affected by the conflict, rather than Cagayan de Oro, in order to have a legitimate voice on the conflict.

The Basic Ecclesial Communities are a possible entry point for improving Catholic peacebuilding, as well, just as they are for improving Catholic-initiated IRD. However, some BECs are disorganized and do not do much, while others are moving towards fundamentalism. These orthodox BECs are focusing on prayer and doctrine alone, while neglecting social action (Argate). As the church continues to envision the place of BECs in Catholicism in Mindanao, it must take into account the possibilities and challenges the BECs present for improving IRD and Catholic peacebuilding.

Fostering intra-religious dialogue was also cited as a way to improve Catholic peacebuilding. Since the Catholic faith requires one to be a peacebuilder, if Catholics truly understand their faith, then they will work for peace (Apat, Argate, and Ledesma). Capalla suggested the need for more resource persons to be developed who could speak on the place of faith and culture in peacebuilding from the perspective of each faith. Additionally, there is a need to publish a module or guideline for a half day or one day training on Catholic peacebuilding, incorporating ideas on reconciliation, healing and transforming rituals, Catholic teachings and documents on peace, and the Catholic social imaginary.¹⁶ While the CRS-CPN workshops are seeking to address this need, a three day workshop for church leaders is too much of a time commitment for a module that can be spread quickly through to the parishioners. A condensed, shorter module would create an easy way for Catholic peacebuilding to trickle down to the grassroots (Apud).

An entry point for this faith education into the lives of Catholics is to connect such peace education with personal devotions and spiritualities. Each Catholic has a particular way of expressing or connecting to their faith, whether through prayer, scripture, social action, etc. If priests could find ways to link the importance of peacebuilding with each person's own interest in their faith, they have created a deeply personal entry point for each person to be a part of peacebuilding (Pedregoza). This way of convincing Catholics to join peacebuilding efforts echoes Appleby's call to "wed spirituality to social transformation."¹⁷ If peacebuilding and reconciliation can be deeply linked to Catholics' personal expressions of their faith and spirituality their commitment to peace will surely be strengthened.

¹⁵ Rood, 16.

¹⁶ Fr. Robert Schreiter and R. Scott Appleby, discussion from the for CRS-CPN workshop, *Catholic Peace and Reconciliation*, Mindanao, August 2010.

¹⁷ Appleby, "Catholic Peacebuilding."

In general, the interviewees called for a continuation and expansion of Catholic peacebuilding. While this expansion may suggest the development of concrete structures, activities, and formation, as already described, it also calls for the continued development of a theology of Mindanaoan Catholic peacebuilding. There were some key concepts found in the current academic discourse of Catholic peacebuilding and reconciliation that were not touched on in the interviews. These are mentioned here as possible places for development in a Catholic theology of peacebuilding in Mindanao. First, most peacebuilders only spoke of horizontal reconciliation, that is, reconciliation with one another.¹⁸ The need for vertical reconciliation, one's reconciliation with God, was only touched on. However, comments that intra-religious dialogue, as well as formation on the place of peace within the Catholic faith, should be improved were hints at the desire on the part of Catholic peacebuilders in Mindanao to strengthen vertical reconciliation. The more Catholics are at peace internally, the more they can work for peace externally.

Similarly, while identification with Christ as the Prince of Peace was referenced as a source of inspiration for Catholic peacebuilders, Christ as a suffering and reconciling example, was not. The comments of some parishioners in Pikit were eye opening. They saw the blame for the conflict fall completely on the shoulders of the Muslims and were still paralyzed by their own suffering from the violence.¹⁹ Additionally, they wanted to forgive, but they would never forget – one participant mentioned that Christians would not let there be peace if Muslims are given autonomy. It is clear that some of the interviewees in Pikit wanted to do peacebuilding, but they struggled with reconciling with Muslims. Schreiter notes the need for learning how to forgive and let go of revenge, without forgetting what transpired, the need to transform suffering, just as Christ did, into something positive, and the need to form the harmed community into a new creation of peace.²⁰ These are reconciling concepts that if strengthened and taught in parishes, would greatly contribute to the internal and external peace of local Catholics struggling with the personal trauma they have experienced as a result of the conflict. In short, theological concepts of reconciliation could be strengthened within Mindanao and trickled to the grassroots in order to improve Catholic peacebuilding activities as a whole. As already stated above, the more lay parishioners, local priests and nuns, and the church hierarchy understand the place of reconciliation and peace as a part of their Catholic faith, the more they will commit to this work in Mindanao.

VII. Conclusion

Several themes emerge from this report. Catholic peacebuilding and interreligious dialogue are interrelated, and many improvements to Catholic peacebuilding will improve IRD and vice versa. The need for enhanced leadership, improved faith education and an increase in participation were all recommendations for development. All interviewees saw peacebuilding and the work of dialogue integral to their faith life and commitment to the teachings of the Catholic Church. This sentiment needs to spread to many more Catholics. The most hopeful part of this research is that, while the work of IRD and

¹⁸ Schreiter, "The Distinctive Characteristics," 1-3.

¹⁹ Capalla noted the need for a significant increase in trauma healing activities in Mindanao. While a discussion of trauma healing is outside of the scope of this report, seeing focus group participants draw on feelings and experiences from decades ago and still vividly hold on to the emotions of the experience and corresponding prejudice against Muslims, supports Capalla's call for expanded trauma healing in Mindanao.

²⁰ Schreiter, "The Distinctive Characteristics."

Catholic peacebuilding may be at a low point, no one wants it to end. Everyone identifies the effectiveness of this work (even though it might need to be reframed or tweaked) and have stories to prove its power. There are clearly many years of a positive future for interreligious dialogue and Catholic peacebuilding in Mindanao.

There is one question not answered by this research that will need to be thought about as Catholic peacebuilding develops and expands in Mindanao. Mainly, what is the relationship between Catholic peacebuilders and other peacebuilders, particularly Lumads and Muslims? Who are peacebuilders who are not Catholic by faith, but still fall into the character of a Catholic peacebuilder? As Catholic peacebuilding develops there is a need to maintain a keen awareness of the relationship between Catholic peacebuilders and Muslims and Lumads. As Appleby notes, "The Catholic presence and "clout," which varies widely from society to society and region to region, determines the resources and options available to the Church for peacebuilding activities and operations."²¹ One could easily assume that the strength of the Catholic Church in Mindanao allows for a robust form of Catholic peacebuilding. However, robust Catholic peacebuilding in Mindanao has the danger of seeming overbearing and dominant. This is exactly the type of image Catholics should avoid projecting to Muslims and Lumads in the Mindanao context. Catholic peacebuilding, must at all times practice partnership with Muslims and Lumads.²² Future research on Catholic peacebuilding will need to incorporate the views of all tri-people with regards to the work of Catholic peacebuilding.

²¹ R. Scott Appleby, "Peacebuilding and Catholicism: Affinities, Convergences, Possibilities," in *Peacebuilding: Catholic Theology, Ethics, and Praxis*, edited by Robert R. Schreiter, R. Scott Appleby, Gerard F. Powers (Orbis, 2010).

²² Cf. Myla Leguro, "The Many Dimensions of Catholic Peacebuilding," presentation, April 14, 2008, <http://cpn.nd.edu/conflicts-and-the-role-of-the-church/the-philippines/the-churchs-role-in-peacebuilding-in-the-philippines/the-many-dimensions-of-catholic-peacebuilding-mindanao-experience/>, accessed December 14, 2010 and Appleby, "Peacebuilding and Catholicism."

Appendix I: Directory of Interviewees

Archdiocesan Center for Ecumenical and Interreligious Dialogue San Pedro Cathedral Offices, Davao

Antonio (Tony) Apat
Program Officer
082 227 4037

Bishops-Ulama Conference Karpentrade Building, MacArthur Blvd Matina, Davao City

Archbishop Fernando R. Capalla
Catholic Convener

Sr. Lou Solijon
Executive Director
091-771-83978
lqs@buc.org.ph

Baylan, Ustadz, Priests, Pastors, Imam's Forum (BUPPIF) Kabacan, North Cotabato No Office

Fr. Ed Pedregoza
Catholic Convener
639217957535

Episcopal Commission for Interreligious Dialogue (ECID) Archbishop's Residence, Cagayan de Oro

Archbishop Antonio Ledesma
Myrna Siose

Immaculate Conception Parish Pikit, North Cotabato

Fr. Joel Canonizado
Parish Priest

Institute for Autonomy and Governance (IAG) Alumni House, Notre Dame University Cotabato City

Fr. Jun Mercado
Director
09283934743

Notre Dame University Peace Center Notre Dame University, Cotabato City

Essex Giguiento
Head of Office
essex_g124@yahoo.com

Oblates of Mary Immaculate-Interreligious Dialogue (OMI-IRD)
Pikit, North Cotabato

Sr. Schola Mutua, RNDM
Project Coordinator
09184812863

Gerardo (Toto) Gamboa
Alfredo (Bebot) Recaña
Program Staff

Connie Arce
Cashier

Oblates of Notre Dame Peace Education
Student Center at the OND Convent
Cotabato City

Sr. Telma Argate
Director
thelmaargate@yahoo.com

Salaam Mindanao
Operates out of the President's House

Oliver Apud
President of Salaam Mindanao
Project Officer at ACEID
639204394822
o_apud@yahoo.com

Silsilah Dialogue Forum Davao
Caritas Building, Third Floor
CM Recto Avenue, Davao

Fr. Larry
Christian Coordinator
Contact via Nor Asiah, Muslim Coordinator
639391157147
nashiad@yahoo.com

**Interviewees from the Youth Peace Camp
November**

Jonalib (Tata) D. Obal
Colombio, Sultan Kudarat

Gender: F Age: 16

Ruby A. Perez
Cotabato City
Age: 19

Charity (Char) Gutierrez
Youth peace camp facilitator
Cotabato City
Age: 21

Vilma V. Halasan
Volunteer with the Oblates of Notre Dame in Cotabato City
Chaperone at the Youth Peace Camp

Gerard (GeePee) Patrick T. Jocson
Cotabato City
Youth Peace Camp Faciliator
Age 28

Appendix II: Revised Data Gathering Tools

*Note: these two tools may be used together, or specific questions may be used from both as necessary.

a. Data Gathering Tool I

Introduction to the Project

The purpose of this research is to descriptively map Catholic peacebuilding actors in the region of Mindanao in the Philippines. Furthermore, this research is being carried out so that the mapping can be analyzed in order to enrich the theology and understanding of Catholic peacebuilding in Mindanao. This research will seek to identify convergence points, gaps and overlap in Catholic peacebuilding in Mindanao, as well as recommendations to improve Catholic peacebuilding in the future. This research and analysis will be a tool for Catholic peacebuilding actors to enhance their work.

Introduction to this Tool

This tool is to be used to guide the interviewer in gathering research for this mapping project. The tool is to be used to gather information such as the basic demography of a Catholic peacebuilding organization, its peacebuilding work, and its Catholic identity and use of the Catholic tradition in its work. It is suggested that this form be administered by the interviewer through a key informant interview (KII) with a high ranking staff person of the organization or someone who has a working knowledge of all that occurs in the organization. This tool can also be administered through a focus group discussion (FGD) with staff members of the Catholic peacebuilding organization. In some cases both a KII and an FGD may be appropriate.

General Instruction

This tool is composed of three sections. Try to ask all questions during the KII or FGD. While it may help the flow of the interview to follow the listing of the questions here, it is not absolutely necessary, the interviewer can skip around if necessary.

During the interview please fill in the answers to each question. The 3rd column shall be filled with data or information based on the specific inquiry asked in the 2nd column. If the interviewee is unsure of an answer, make a note of this and ask where the information can be found out. The 4th column notes the source of the data/info. Most of this column should be filled in with either “KII” or “FGD.” If the information is discovered somewhere other than the KII or FGD, mark the source of the data/info in the 4th column as well. The source for each data/info shall also be specified in the 4th column. For secondary data, write the name/title of the document/report. The interviewee can also collect, review, and record secondary data to supplement the information/data acquired through the KII and/or FGD. This data could include the organization’s website, annual report, and/or other publications.

Since many of these questions are open-ended bring extra paper to record answers, rather than trying to fit it all in the boxes.

Identifying Information

Date of Interview:

Interviewee’s Name:

Name of Affiliated Organization/Church/School/Diocese:

Year Established:

Address/Location:

Interviewee’s Designation:

Interviewee’s Email Address:

Interviewee’s Mobile/Tel Number:

A. Basic Demography

Item	Specific Inquiry	Data/Information	Source of Data/Info
A1	What is your organization’s stated mission?		
A2	Total number of paid staff (doing regular work for the organization, etc; receiving salary)		

A3	Total number of volunteers (doing regular work for the organization, etc.; not receiving salary)		
A4	Number of priest, deacons, and nuns involved in the organization		
A5	What is your organization's level of operation and geographical scope? (example, barangays being covered, presence of tri-people, horizontal or vertical peace process?)		
A6	What are your funding sources?		

B. Peace-building Related Efforts (This may be specific to IRD, Peace Education, Peace formation, etc.)

B1	Describe one or two practical examples of your peacebuilding work. Or describe the peacebuilding work of your organization		
B2	Who are the beneficiaries of your peacebuilding work?		

B3	What were the results and impacts of these peacebuilding activities?		
B4	What is your organization's theory of change? Or how do your organization's activities bring about peace in your beneficiaries' communities?		
B5	How does the work of your organization contribute to peacebuilding in Mindanao overall?		
B6	What are your organization's strengths in peacebuilding?		
B7	What are your organization's weaknesses in peacebuilding?		
B8	What are lessons learned from your work?		
B9	How did you personally get involved in peacebuilding?		
B10	What is the state of your peacebuilding work in Mindanao overall? (For example, what is the state of IRD, peace education, peace formation, etc.)		

B11	How can we improve peacebuilding work in Mindanao overall? (For example, how can we improve IRD, peace education, peace formation, etc.)		
B12	Who could be tapped to lead this improvement? (For example, who could lead improving IRD, peace education, peace formation, etc.)		

C. Catholic Identity and Nature

C1	How would you define Catholic Peacebuilding?		
C2	How would you describe the Catholic nature of your organization? Or what makes your organization Catholic?		
C3	What resources or tools from the Catholic faith do you use in your work, i.e. do you incorporate Catholic social		

	teaching into your planning, do you use papal encyclicals on peace to guide your work, does your staff participate in Catholic retreats or prayer as an As o organization event?		
C4	What other Catholic peacebuilders do you partner with in your work?		
C5	What is the state of Catholic peacebuilding in the region in general?		
C6	How can we improve Catholic peacebuilding in Mindanao?		
C7	Who could lead this improvement?		

b. Data Gathering Tool II

Introduction to the Project

The purpose of this research is to descriptively map Catholic peacebuilding actors in the region of Mindanao in the Philippines. Furthermore, this research is being carried out so that the mapping can be analyzed in order to enrich the theology and understanding of Catholic peacebuilding in Mindanao. This research will seek to identify convergence points, gaps and overlap in Catholic peacebuilding in Mindanao, as well as recommendations to improve Catholic peacebuilding in the future. This research and analysis will be a tool for Catholic peacebuilding actors to enhance their work.

Introduction to this Tool

This tool is to be used to guide the interviewer in gathering research for this mapping project. The tool is to be administered by the interviewer for key informant interviews (KII). This tool is purposefully for interviewing those Catholic peacebuilders or organizations who serve as anchor points for other Catholic peacebuilders and organizations. For the purpose of this research project Catholic peacebuilders are grouped topically by interreligious dialogue, peace education and formation, etc. Research on each topic will begin with a KII using this tool to help the researcher first gain an overall understanding of the Catholic peacebuilding work on each specific topic.

General Instruction

Try to ask all questions during the KII. While it may help the flow of the interview to follow the listing of the questions here, it is not absolutely necessary; the interviewer can skip around as needed.

During the interview please fill in the answers to each question. The 3rd column shall be filled with data or information based on the specific inquiry asked in the 2nd column. The 4th column notes the source of the data/info. Most of this column should be filled in with "KII." If the interviewee refers to secondary data to support his/her answers, write this in this column as well, and consult the document at a later time.

Additionally, many of the key informants will be chosen because of their expertise in one area of Catholic peacebuilding, such as interreligious dialogue or peace education. The questions listed below ask about Catholic peacebuilding in general. You may ask the key informant these general questions, but you may also want to substitute "Catholic peacebuilding" with "Catholic-led IRD initiatives" or "Catholic peace education" depending on your key informant. You can ask the key informant both the general and specific question. Please mark clearly in the third section, however, which question the KII is responding to.

Since many of these questions are open-ended bring extra paper to record answers, rather than trying to fit it all in the boxes.

Identifying Information

Date of Interview:

Interviewee's Name:

Name of Affiliated Organization/Church/School/Diocese:

Year Established:

Address/Location:

Interviewee's Designation:

Interviewee's Email Address:

Interviewee's Mobile/Tel Number:

Item	Specific Inquiry	Data/Information	Source of Data/Info
1	How would you define Catholic peacebuilding?		
2	What does Catholic peacebuilding look like in Mindanao? Or, what is the nature of Catholic peacebuilding in Mindanao?		
3	What forms does Catholic peacebuilding take in Mindanao (i.e. interreligious dialogue, formation, peace education, etc.?)		
4	How does Catholic peacebuilding contribute to the overall work for peace in Mindanao?		
4a	How does interreligious dialogue, peace education, or formation (depending on who the key informant is) contribute to overall Catholic peacebuilding efforts?		
6	How can we improve Catholic peacebuilding in Mindanao?		
7	Who could lead this improvement?		
8	Who are the main or important Catholic		

	peacebuilding actors in Mindanao, those who are supportive to other Catholic peacebuilding actors or connect many of the actors together?		
9			
10			