Transformed Together

A Journey with Local Capacities for Peace
Acknowledgements

This journey of learning has been enriched by many colleagues. The interfaith leaders in Area Development Programs Sarangani, Zamboanga City, Agusan del Sur and South Cotabato have experienced together with us the transformation that comes through Local Capacities for Peace.

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Chapter 1: About this Booklet

“My life and my work in my church have become more effective because of LCP.”
(Evangelical Pastor, Tagabawa, Manobo male, Davao)

“I request for LCP to cover not only places in Mindanao, but the whole Philippines.”
(Islamic Religious Leader / Imam, Boholano male, Sarangani)

“One tool that the Spirit of God is using is LCP.”
(Evangelical Pastor, Cebuano female, Davao)

Welcome friends, in the name of Almighty God / Allah! We greet you on behalf of the Davao Ministerial Interfaith, Inc., a group of Roman Catholic, Evangelical and Muslim leaders collaborating to serve our community in Davao City, Mindanao. Our members come from a variety of ethnic groups among the Settlers, Bangsamoro and Lumads.¹ We would like to share with you the transformation we have experienced using a tool called Local Capacities for Peace. We hope this booklet will be useful to you and to fellow religious leaders of all faiths in Mindanao and around the Philippines, together with their partners in other sectors such as NGOs, academe, and local government units.

What is Local Capacities for Peace?
You will find this booklet most useful if you have already started to learn about Local Capacities for Peace (LCP), perhaps after attending an introductory seminar. Even so,

¹ Group names in Mindanao are complex and sensitive. We use the terms that are most broadly accepted among our fellow Mindanaoans. For explanations, please see Chapter 2.
you might need a refresher, so we provide here a summary of what LCP is all about.

LCP is an analysis tool that helps us to better understand the social context of the communities where we work, and to consider how our religious projects and services interact with the relationships between social groups. In Mindanao this applies especially to the different ethnic, religious and socio-economic groups. Inter-group tensions exist in many communities even where the peace and order situation is stable. Our religious activities can affect inter-group relationships in ways that we sometimes do not expect. For example, the services we offer through our mosque (masjid) or church can affect the local relationships among the Tri-people of Mindanao, the Lumads, Bangsamoro and Settlers. How does this happen?

Inter-group relationships are complex but they always include both *connectors* (factors that bring unity), and *dividers* (factors that cause tension). Our religious projects and services impact those connectors and dividers in either positive ways that promote peace or in negative ways that worsen inter-group tensions. Our *transfers of resources* (for example, donations to the poor) can affect the dynamics between social groups. The *implicit ethical messages* we communicate through our words and actions can influence how people treat others who are different from themselves. These effects often arise from the small details of our daily work, and we can identify options for change to improve our impact on inter-group relationships. LCP helps us to identify these issues so that we can consider how to provide our services in ways that avoid worsening social tensions, and instead help to promote peaceful inter-group relationships.
Here is a simple set of questions to help you consider LCP in your context.²

### Simple Steps for Considering LCP³

1. **Identify which groups** are in tension with each other in this community. Try to focus on two groups. If there are many groups, then select the two that appear most likely to engage in socially destructive behavior or violence.

2. **What connectors** (things that bring unity) exist between the two groups? You can consider things like: systems & institutions, attitudes & actions, common values & interests, shared experiences, or symbols & occasions.

3. **What dividers** (sources of tension or conflicts) exist between the two groups? Again, you can consider things like: systems & institutions, attitudes & actions, different values & interests, different experiences, or symbols & occasions.

4. **Describe your religious project or service in detail.** Use the following questions to guide you: What is the nature of the service you are providing? Why do you do it? Where are you doing it? When are you doing it? By whom, for whom, and in partnership with whom is the service being done? And very important, how are you doing it - what is the detailed process?

5. For each action or decision that you take, **consider the impact** through resource transfers and the implicit ethical messages:
   - Positive impact: In what ways does your project strengthen connectors or weaken dividers between the two groups? (Congratulations on this positive impact.)
   - Negative impact: In what ways does your project strengthen dividers or weaken connectors between the two groups? This negative impact is usually unintentional, but it’s important for community harmony that you find a way to improve it.

6. For each identified impact, develop project options, or alternative ways of doing your work, in order to decrease the negative impacts and increase the positive impacts.

7. Repeat the process as needed to reflect ongoing changes in the context of your community.

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² These steps can also be pictured in a graphical framework (Annex A).
³ Adapted from training materials by CDA Collaborative Learning Projects.
Where did LCP come from?
LCP was developed by an international network of humanitarian aid agencies through a process facilitated by Mary B. Anderson of CDA Collaborative Learning Projects.\textsuperscript{4} *Local Capacities for Peace* is also called *Do No Harm* – but we use the term *Local Capacities for Peace* in this booklet, because it is more familiar to our colleagues in the Philippines.

Interestingly, LCP was not created for religious leaders at all. It was created for humanitarian and development aid agencies, through a collaborative learning process that drew on the field experiences of aid workers in fourteen countries around the world. Some aid agencies partner with religious leaders, so in this way the religious sector has been exposed to LCP. The effort has blossomed in Davao, where World Vision Development Foundation has provided consistent LCP training and mentoring to the Davao Ministerial Interfaith, Inc. since 2003. We saw quickly that LCP was very useful for transforming our mindsets and our relationships, and we developed a passion for sharing LCP with others.

\textsuperscript{4} CDA’ stands for Collaborative for Development Action, based in Cambridge, Massachusetts, USA (Annex E).
Our LCP action research

In 2007, we in DMI decided to partner with Michelle Garred, who was researching LCP for religious leaders during her Ph.D. studies. We launched together an action research project, gathering information during our normal daily work, in order to learn how we could share our LCP experience with other religious leaders and organizations. We wanted to understand LCP’s strengths and limitations in the religious sector, and then consider whether LCP might need adaptations to better meet the needs of the new religious audience.

We started by evaluating the use of LCP inside our organization, and then later widened the scope to include our sister interfaith groups in Sarangani, South Cotabato, Zamboanga, and Agusan del Sur, plus external partner agencies in Davao City. In total, we have conducted over 25 interviews and 100 surveys, while collecting 150 examples of how religious activities impact on the relationships between different ethnic and religious groups. Over 150 religious leaders and workers have contributed to the learnings found in this booklet, and we hope they will find our outputs useful.

5 For more details on the action research process, see Annex B.
6 For a list of action research participants, see Annex D.
The learning on LCP in the religious sector is ongoing, but we can already see some clear and important patterns emerging from our research, so it is time to discuss them with other religious leaders. We also encourage the possibility of future research to extend the learning.

**Booklet overview**

We suggest that you read **Chapters 1 and 2** first to have background on the origins of this booklet and the Mindanao context in which our story takes place. After that, Chapters 3, 4 and 5 can be read in any order.

**Chapter 3,** ‘Our Transformation,’ tells how LCP has influenced the lives of DMI members and the development of DMI from a mainly Evangelical to an interfaith group. We have become aware of the key role of religious leaders in shaping the relationships between different religious and ethnic groups in Mindanao. We have discovered that we can experience
positive interfaith relationships and work together for the community’s common good without sacrificing our beliefs and practices. Indeed, we see that the promotion of just and peaceful relationships is deeply rooted in both the Qur’anic and Biblical scriptures. This energizing vision is the engine that drives our learning – without personal transformation, our booklet would not exist.

• “Depart from evil and do good; seek peace and pursue it.” (Holy Bible, Psalm 34:4, NKJV)
• “Do not make mischief in the land.” (Holy Qur’an Surah II:11)

Chapter 4, ‘Our Influence,’ describes more deeply how religious projects and services can impact inter-group relationships, through resource transfers, implicit ethical messages and magnifier effects. In Mindanao, many of the unintended negative impacts result from excluding people of
Chapter 1: About this Booklet

certain ethnic or religious groups from our services. However, positive impacts can result when we welcome and serve all people, regardless of which group they belong. Also, some of the impact patterns are different in religious work than in humanitarian aid work because of our emphasis on the spiritual, and the unique role of the religious leader in a faith-oriented community.

Chapter 5, ‘Our Challenges,’ talks about how we develop ourselves as users of LCP. The LCP core concepts are very simple. Putting them into practice can lead to quick improvements in our service to the community. At the same time, the work of integrating LCP more deeply into our mindsets and organizational planning is an ongoing process, with new aspects continually unfolding. It requires both time
and courage to face up to the deeper causes of division in Mindanao, or to face up to the possibility that our services, though highly successful, might also unintentionally deepen the divisions. This is why we commit to walking together with fellow religious leaders of all faiths, to expand the roots of peace that are growing in our communities in Mindanao.

**Contact us.** We in the Davao Ministerial Interfaith, Inc. would love to hear about your experiences with LCP or your feedback after reading our booklet. Please contact us at: dmi_lcp@yahoo.com
Chapter 2: The Story of Mindanao

“But those who believe and work righteousness will be admitted to the Garden beneath which rivers flow, to dwell therein forever with the leave of their God. Their greetings therein shall be ‘Peace.’"

*(Holy Qur’an Surah XIV:23)*

“Then justice will dwell in the wilderness, and righteousness remain in the fruitful field. The work of righteousness will be peace, and the effect of righteousness, quietness and assurance forever. My people will dwell in a peaceful habitation, in secure dwellings, and in quiet resting places.”

*(Holy Bible, Isaiah 32:16-18, NKJV)*

All examples in this booklet take place in Mindanao, so it is important to know something about our history. We as Mindanaoans are not always aware of some aspects of our island’s past. For Filipinos living in other areas, Mindanao’s story is also relevant because it reflects the history of the

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7 Sections 1-4 are adapted from the Culture of Peace, a training module developed by Catholic Relief Services, which is a broadly accepted source on the history of Mindanao (Annex E). DMI takes responsibility for any errors.
Philippines. The history that follows is condensed; please consult *Culture of Peace* (see Annex E) for more details.

**The Tri-People of Mindanao.** There are three large groups of people in Mindanao: the Lumads (indigenous peoples), the Bangsamoro (mainly Islamized indigenous peoples), and Settlers\(^8\) (who are mainly Christian, both Roman Catholic and Evangelical\(^9\)). Some Lumads have been Christianized, so they are often considered as linked to the Settlers. Each group also includes many ethnic sub-groups. Until the 14\(^{th}\) Century, the Lumads thrived as Mindanao’s

<table>
<thead>
<tr>
<th>The Lumad (mainly indigenous beliefs, Catholics &amp; Evangelicals)</th>
<th>The Bangsamoro (mainly Muslims)</th>
<th>The Settlers (mainly Christians, both Catholics &amp; Evangelicals)</th>
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<tbody>
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<td>1. Manobo</td>
<td>1. Maguindanao</td>
<td>1. Tagalog</td>
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<tr>
<td>2. Subanen</td>
<td>2. Maranao</td>
<td>2. Ilonggo</td>
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<tr>
<td>10. Bukidnon</td>
<td>10. Iranun</td>
<td>10. Other migrant groups</td>
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<td>11. Banwaon</td>
<td>11. Kagan(^{10})</td>
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<td>12. Dibabawon</td>
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<td>18. Kalagan</td>
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</table>

\(^8\) ‘Settlers’ refer to families who have migrated to Mindanao from Luzon or Visayas. Though some of these families have lived in Mindanao for several generations, the term ‘settler’ is still frequently used to distinguish migrants from longer-term inhabitants.

\(^9\) Most Protestant Christians in Mindanao choose to call themselves ‘Evangelicals.’ This term can also be helpful in moving us beyond the historical conflict of ‘protest’ against the Roman Catholic Church, towards a more neutral and open relationship.

\(^{10}\) The spelling of this group name is now recognized as Kagan, adopted during the recent Kagan Convention in ComVal Province, as confirmed by the Office of Muslim Affairs Region XI.
main inhabitants, ethnically related to people in other parts of the Malay Archipelago. They worked at agriculture and fishing so they lived in the lowlands and watersides. The local political unit was the barangay, and governance was centered around the datus (rulers). Most Lumad religions were animist, believing in spirits called diwata, and a supreme god called Magbabaya. By the 11th Century, some parts of Mindanao were linked to regional trade centered on China.

During the 14th Century, Islam arrived in Mindanao through traveling Arab-Muslim traders and Sufi Muslim preachers who scattered due to the fall of Baghdad. The expansion of Islam in our region was nonviolent, and many Lumads chose to convert to Islam. Powerful Sultanates arose, including the Sultanate of Sulu, the Sultanate of Maguindanao, Rajah Buayan and Pat a Pangampong ko Ranao. Jolo was for a time the most important settlement in the Philippines, but Muslim communities also thrived in parts of Visayas and Luzon, including Manila.

The Colonial Era. The Spaniards arrived in the 16th Century, first in Cebu; then they established their capital in Manila. In addition to gaining economic and political control, Spain aimed to Christianize the population through Roman Catholicism. Muslim communities resisted, and Spain interacted with the Sultanates through both treaties and attacks. The Spaniards had previously fought a long struggle with the Arabs for control of Spain so they brought an anti-Muslim mindset to the Philippines. They called local Muslims by the Spanish name Moros, which was later adopted by the Muslims themselves. The Spaniards mobilized the Christianized inhabitants of

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11'Moros' is derived from the word Moors, referring to the North African Muslims who ruled Spain for over 700 years. The term 'Bangsamoro' (Moro Nation) has been adopted by Mindanaoan Muslims to express their opposition to colonization of their traditional homeland.
Luzon and the Visayas to fight the Moros. Moros reacted by raiding Christian communities. The Spanish-Moro wars lasted until 1898, but parts of southern Mindanao and Sulu were never fully conquered.

“We have wasted our wealth and even given our lives in the Spaniards’ defense, we have fought our compatriots who would not willingly submit to their yoke.” (Andrés Bonifacio, leader of the Filipinos’ 1896 Katipunan Revolt)

In 1898, Spain ceded the Philippines to the United States at the end of the Spanish-American War, despite the Philippines’ recent declaration of independence. After suppressing opposition in Luzon and Visayas, the Americans turned their attention to Mindanao, in some cases breaking previous treaties with the sultanates. In the 1920s, the US introduced a resettlement scheme to move settlers from Luzon and Visayas into resource-rich Mindanao, which eventually made the Settlers the most numerous group, marginalizing the Bangsamoro and Lumads. The US presence also opened a new wave of Christianization by Evangelicals, which was met with concern by Roman Catholics and non-Christian groups. During preparations for Philippine independence, there were several proposals to make Mindanao a separate US colony, or a separate independent country.

The Republic of the Philippines. In 1946, Mindanao was included as part of the newly independent Philippines, despite the objections of the Moros. Ferdinand Marcos was elected President of the Philippines in 1965. At the same time, the Republic Land Acts continued the colonial resettlement scheme, replacing the traditional concept of communal property with the western concept of titled land ownership. The

12 Treaty of Paris, 1898
educated Settlers and Moros benefited, but ordinary Moros and Lumads were pushed from their homes into remote and infertile mountain areas. Multi-national corporations were also granted government permission to use large areas of desirable land. The resulting land conflict lasts to this day, because the ancestral rights are claimed by the Lumads and Moros, while the legal proprietary rights are claimed by the Settlers.

Following the 1968 Jabidah Massacre of Muslim military trainees, the Moro National Liberation Front (MNLF) began to form under Nur Misuari. Local politicians encouraged the growth of citizen militias such as the 'Ilaga' among Christian communities in Cotabato, and the ‘Blackshirts’ and ‘Barracudas’ among the Moros. This situation escalated into all out warfare from 1971-1976, corresponding to Marcos’ declaration of Martial Law. Following peace talks between the government and MNLF, the 1976 Tripoli Agreement initially required autonomy for 13 provinces and 9 cities, which by 1997 became the reduced Autonomous Region of Muslim Mindanao (ARMM). The ARMM is currently comprised of Maguindanao, Lanao del Sur, Sulu, Tawi-Tawi, Basilan and the Islamic City of Marawi. In the 1980s, some MNLF members who were dissatisfied with the Tripoli Agreement launched a new movement which later became the Moro Islamic Liberation Front (MILF).

Currently, sporadic military encounters continue between the government and the MILF. This is complicated by the activities of other armed groups, including the New People’s Army and Abu-Sayyaf. Peace efforts between the MILF and government began with a ceasefire in 1997. The violence peaked between 2000 and 2003, stabilized following a 2003 ceasefire, and then
flared up again in 2008, displacing thousands of civilians in areas like Maguindanao and Cotabato. As of this writing, the peace talks are stalled over issues of ancestral domain, such as the geographic areas to be granted autonomy, and the mechanisms of self-government (Memorandum of Agreement on Ancestral Domain). In the meantime, the government recently requested the Bishops-Ulama Conference to facilitate a series of community consultations regarding peace in Mindanao. Meanwhile, Mindanao includes some of the poorest regions of the Philippines, where people suffer from low income, and lack of health care and education.

(This will be) their cry therein; ‘Glory to Thee, O Lord!’ and ‘Peace’ will be their greeting therein! And the close of their cry will be: ‘Praise be to God, The Cherisher and Sustainer of the World.’” (Holy Qur’an Surah X: 10)

Religion in Today’s Mindanao. An impressive 24% of the Philippines’ 76.5 million citizens live in the Mindanao region. The demographics of our region reflect decades of active migration which is significant for the country. In Mindanao today, 60.9% of the population is Roman Catholic (mainly Settlers and Lumads), 20.4% is Muslim (mainly Bangsamoro), and 5.3% is Evangelical (mainly Settlers and Lumads). Other large groups include the Aglipayan

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13 In addition to the Bangsamoro, Muslim statistics also include a small but significant number of followers from other ethnic backgrounds, referred to as ‘Balik Islam.’

Church, the Iglesia ni Cristo, and the Seventh Day Adventist Church.

The root causes of conflict in Mindanao are the historical land and governance disputes. However, each of the main social groups is linked to its religion, so the conflict takes on a religious element in public opinion. Biases and mistrust run deep, originating in colonial history and handed down from generation to generation. Muslims may perceive Christians as land-grabbers and proselytizers. Christians, on the other hand, tend to perceive Muslims as treacherous and violent. Between the Christian groups, Roman Catholics often feel uncomfortable about Evangelical expansion, which they consider cultic, while Evangelicals imply that Catholics do not accurately follow Biblical teachings. The Lumads who are still practicing indigenous faiths remain isolated in mountainous areas, so the other groups know little about their traditions. All of these factors contribute to an atmosphere of religious separatism and exclusion.

At the same time, religious leaders and organizations have made a major contribution to development and peace at both national and local levels. All of the major religious groups have outreaches in the form of emergency relief or community development. Key interfaith groups such as the island-wide Bishops-Ulama Conference and the local Aimmah,¹⁵ Priests, Pastors Forum have modeled cooperation and influenced the peace process. We at DMI aim to contribute in that same spirit as we share our story in the next chapter.

¹⁵ ‘Aimmah’ is the Arabic plural of ‘imam.’
Chapter 3: Our Transformation:
How LCP has helped religious leaders to grow

“LCP transformed my mind . . . and changed my perspective.”

(Evangelical Pastor, Bicolano male, Davao)

The Davao Ministerial Interfaith (DMI) aims to bring religious leaders together in serving the community’s common good, while overcoming religious separatism and exclusion. Local Capacities for Peace (LCP) has played a major role in our growth process, both as individuals and as an organization. This is our story, and the story of our members.

The story of DMI. DMI sprung from a Mindanao-wide religious leaders’ network originally launched by World Vision Development Foundation, an NGO with a historical linkage to Evangelical Christianity. During the 1990s, this network expanded from Evangelical membership to include Roman Catholic and Muslim representatives. A number of Lumads were included among the Evangelicals and Catholics. We began meeting locally in Davao in 2002, and DMI formally organized itself in 2003. We have sister interfaith groups in Zamboanga, Sarangani, South Cotabato and Agusan del Sur. Our vision is: “Ang tanang pamilya sa katilingban magpuyo nga mahigugmaon sa Diyos, adunay panaghiusa, kalinaw, kaangayan ug kalambuan” We aim to enhance the relationships between Muslim, Evangelical and Catholic

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16 Parts of section 3.2 are adapted from the case study “Who are we partnering with?” by Herminegilda Presbitero-Carrillo, Peacebuilding Specialist, World Vision Development Foundation, 2004.

17 “All families in the community living in the love of Almighty God / Allah, with peace, unity, justice and development.”
leaders, and partner with Hugpong sa Kalambuan - Dabaw Inc.\textsuperscript{18} and World Vision Development Foundation in values formation for children and families involved in community development projects. We also offer parenthood seminars and facilitate Purok Inter-Generational Care Groups. Our approach to interfaith engagement is to focus on the value of relationships, and collaborate across religious lines to meet common needs in the community.

We in DMI began our LCP training in 2003, and LCP has had a big influence in our development. Though we began with a majority Evangelical membership, LCP analysis of our multi-faith context continually challenges us to seek out more Catholic and Muslim members. Our activities must not create tension and exclusivity so we apply LCP to our DMI activities in many ways:

- We build relationships upon the things that connect us, such as our faith in Almighty God / Allah, service for the common good of all people, desire for justice and peace, and the joy of sharing meals together.

- We respect each other’s doctrine, so we do not debate about doctrinal issues in order to avoid divisive perceptions of proselytism and exclusivity. At the same time, we are willing to share information about our beliefs for mutual learning.

- Each member contributes according to his/her beliefs. For example, if a Catholic leads prayer, s/he leads it in a Catholic way. All DMI members accept this, knowing that a different religious group will have opportunity to lead prayer the next time.

\textsuperscript{18} Unity for Progress – Davao.
• We try to be sensitive in choosing songs and text during spiritual reflections. Some Christians do not appreciate fast, active worship songs, and some Muslims do not use music at all, so we respect each other’s preferences.
• When we eat together, the choices of food being served must be acceptable to all, not including any pork because it is forbidden for Muslims.
• We try to select meeting venues that are neutral because they are common to the public, not affiliated with any particular religious group.
• When we teach seminars, the content is reviewed to ensure that it is appropriate for interfaith audiences. The seminars are co-led by mixed teams of Catholics, Evangelicals and/or Muslims.
• Incoming DMI members must undergo both LCP and Culture of Peace training to help them prepare their minds and hearts for interfaith fellowship.
• “Do not be conformed to this world, but be transformed by the renewing of your mind.” (The Holy Bible, Romans 12:2, NKJV)

Today DMI works in twelve barangays19 around Davao. Our Officers include Evangelicals, Catholics and Muslims. We have over forty members, approximately 60% Evangelical, 35% Catholic and 5% Muslim. Among the Christian members (both Catholic and Evangelical), 20% are Lumads. Fellowship meetings and workshops are larger, with more Muslim participants. Also, a larger proportion of Muslim members are found in our sister interfaith groups in other provinces of Mindanao, where Muslims are more numerous. In DMI, our original Evangelical membership has been significantly

19 Barangays Marapangi, Lizada, Lubogan, Crossing Bayabas, Daliao, Dumoy, Matina Aplaya, Matina Pangi, Calinan Población, Ilhang, Tibungco, and Bunawan.
transformed, and we continue to work towards a membership that reflects the full diversity of our region.

**LCP and the Purok Inter-Generational Care Group.** The Purok Inter-Generational Care Group was launched to provide spiritual nurture to people in communities assisted by Hugpong sa Kalambuan - Dabaw Inc. community development programs. Members meet as a group once a week for mutual learning and sharing. This meeting is facilitated by local Movers, with the support of temporary external Movers from DMI, to assist group launch and formation. The PIGCGs have weekly gatherings, home visitations, and a ‘bayanihan’ focus on serving the practical needs of the community. They have strong links to the Barangay Councils for the Protection of Children (Republic Act 9344).

The development of PIGCGs has been deeply influenced by LCP. In the visioning stage, the idea of local groupings was derived from the Evangelical practice of conducting home cell groups. However, using LCP concepts, DMI Chair Pastor Ereberto Gopo (Evangelical) realized that the cell group idea was perceived as exclusive to Evangelicals, but DMI wanted their efforts to benefit the whole community. Thus PIGCG...
was formed as an alternative concept, a group that would include people of all religions and ages, supporting them to deepen their own faith, without fear of changing their religious affiliation.

PIGCGs have made much progress in bridging the gap between Catholics and Evangelicals. The first external Movers from DMI were mainly Evangelicals, yet the majority of PIGCG members and many of the local Movers are now Catholic. One example\(^\text{20}\) of this learning is our increased flexibility in formats for spiritual reflection. When PIGCG Marapangi was first launched, it featured a time of singing and personal testimonies called “worship.” The Movers from DMI were Evangelical so “worship” was naturally an Evangelical term. However, the group recognized that differing worship terminologies and practices were a divider in this context, and the term “worship” did not fully reflect the relational nature of the activity. The PIGCG members talked together to find an alternative term that was mutually acceptable. They decided that this activity should be called “group session,” and the Catholic members began to feel more comfortable in participating. PIGCG Marapangi is now over 80% Catholic. Though PIGCGs have been successful in bridging the Catholic/Evangelical divide, we are still working to develop shared PIGCG participation with our Muslim brethren. We understand through LCP that the dividers in our context include not only mutual fears of proselytism and violence, but also the settlement patterns that keep Muslims and Christians living in separate puroks. We have identified two Muslim puroks in which we hope to start PIGCGs, and we continue to adapt ourselves so that we can achieve greater unity. In the words of the Chinese philosopher Lao Tzu: “The journey of a thousand miles begins with a single step.”

\(^{20}\) For more PIGCG examples of LCP learning, see Chapter 4.
DMI Members & Individual Transformation. In a survey of DMI members, a full 100% said that they have observed significant changes since they began using LCP. These changes are not due to LCP alone, they also reflect our learning from Culture of Peace training and our experience as interfaith members. All those factors work together to transform us and help us grow in our faith. LCP often becomes a mindset or a way of life.

In this section, our fellow religious leaders describe key aspects of the change process.

Becoming aware of context. LCP makes us more aware of the presence of different ethnic, religious and socio-economic groups in our communities, and of the connectors and dividers that exist between them. We are very conscious of the impact of our behavior and actions, so we personally seek to lessen tensions and promote good relationships.

- “You should know the impact of your religious activities to your constituents.” (Islamic Religious Leader / Ustadz, Maranao male, Davao)
- “I am more careful in the community. Careful in my actions, not to be causing more divisions, on the contrary, to promote peace for the better condition of the community.” (Evangelical Pastor, Cebuano male, Davao)
- “In giving something I make sure it will not contribute to more conflict.” (Seventh Day Adventist Pastor, Ilonggo male, Agusan del Sur)
- “I am now sensitive to the relationships of people in the community. I’m also trying to assess my initiative from time to time on how it has impacted the relationships of people” (Roman Catholic Nun, Cebuano female, Davao)
**Forming interfaith relationships.** In the past, we believed that our faith required us to stay apart from others who have different beliefs. After learning LCP, we have come to believe that religious separatism creates an unnecessary divider in our communities. We have begun taking action to form nonexclusive friendships with religious leaders from other faiths. We focus on the value of relationships and shared service to the community.

- “My denomination is a very separatist religion. I did not mingle. But after LCP, I began making friends with new people, including Pentecostals, Evangelicals, Seventh Day Adventists...” (Evangelical Pastor, Subanen & Cebuano male, Sarangani)
- “Before, I did not fellowship with other faiths. I was not equal in my dealings with people . . . Now I have an equal approach to people and above all, see to it that connectors will prevail.” (Islamic Religious Leader / Ustadz, Maguindanoan male, Agusan del Sur)
- “We give importance to our commonalities, to what is common in our beliefs & practice.” (Evangelical Pastor, Cebuano male, Davao)
- “One of our church young people invited a group of Muslim ladies and we welcomed them. The barrier was broken between our church and the mosque through LCP.” (Evangelical Pastor, female, Davao)

**Better followers of our faiths.** We have discovered that peace has deep roots in both the Qur’an and the Bible. Our love toward Almighty God / Allah compels us to love our neighbor. Through loving our neighbor, we grow spiritually and we model that growth for others.

- “My denomination is separatist, but based on the Bible I see Matthew 5:9, ‘Blessed are the peacemakers.’ After attending the LCP and fellowshipping with other religious groups, it opened my mind. I found that religion is not to
debate but to share.” (Evangelical Pastor, Ilonggo male, Davao)

- “Before, I was so critical and many times did not want to be in the presence of other religious leaders. LCP had given me a perspective on how to have fellowship and work with other religious leaders without compromising my personal faith to my God.” (Evangelical Pastor, Ilonggo male, Davao)
- “I am now open to different religions. I am now a better Christian because of LCP.” (Roman Catholic Nun, Cebuano female, Davao)

Accepting those who are different. Through LCP, we have come to recognize that people of other groups may have different beliefs and values, resulting to different practices. People have a right to their own opinions, and this need not create divisions in the community. Instead, we seek to understand others, and even adjust our approaches for the sake of better relationships.

- “Each church has different ways of worship and adoration and doctrine; for conflict not to happen,
respect, understanding and goodwill should prevail in the community.” (Evangelical Pastor, Ilocano male, South Cotabato)

• “LCP has made me understand the importance of understanding other people outside my culture. That makes me able to work with them for common development.” (Evangelical Pastor, Tausug male, Zamboanga City).

• “Thru cooperation, understanding, and respect . . . There should be understanding, sharing, and no debate.” (Islamic Religious Leader / Ustadz, Maguindanoan male, Agusan del Sur)

• “Emotionally I can now accept different opinions, ideas, status, etc.” (Evangelical Pastor, male, Davao)

**Extending equal respect to all people.** Through LCP, we learned that bias and discrimination against different ethnic, religious and socio-economic groups is a painful divider in our communities. We seek to overcome this by respecting the dignity and human rights of all people, and by treating them equally.

• “I respect them for who they are, every human being has dignity and honor.” (Evangelical Pastor, Cebuano male, Davao)

• “I have a good friend, a Muslim brother . . . We show respect, share ways of worship, prayer and beliefs; we avoid criticizing each other.” (Evangelical Pastor, Ilocano male, South Cotabato)

• “If there are people who ask for help, strangers or not, relatives or not, we help. If in need, poor or rich, we use the same approach.” (Islamic Religious Leader / Ustadz, Maguindanoan male, Agusan Sur)

• “I should not be favored only toward Catholic members, but for all, like Jesus.” (Roman Catholic Nun, Cebuano female, Davao)
“God is not threatened by differences. It’s we who are.” (Richard Rohr, OFM, Roman Catholic Priest)

- “I now have relief from judgmental attitudes toward ... Muslims and Lumads.” (Evangelical Pastor, Bicolano male, Davao City)

**Personal character development.** Our awareness of connectors and dividers has made us more conscious of our personal behavior. We want our actions to contribute to harmonious relationships so we are working to improve our character.

- “I know now how to be humble, how to understand and to let others understand. And the people I work with see this in me.” (Roman Catholic, Pangulo sa Kristohanong Banay, Boholano female, Davao)
- “I was able to show to my family the changes I have made; their trust in me was established. I showed to them that it is possible to approach me.” (Islamic Religious Leader / Imam and LGU official, Boholano/ Maguindanoan male, Sarangani)
- “Before, over just petty things, we yelled. But with the advent of LCP, there is a chance to listen.” (Evangelical Pastor, B’laan male, South Cotabato)
- “I look for ways that I do not become a divider to others. I have controlled myself, unlike before when I easily got angry. If there is a rumor that I hear, I don’t entertain it.” (Roman Catholic Pangulo sa Alagad, Boholano female, Davao)

Our transformation as LCP users is an ongoing process, yet we see that it has already benefited our followers, and also the broader community.

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21 Leader of the Christian Community.
“Before, the way I managed the mosque, we did not build good rapport. Now we have a better relationship.” (Islamic Religious Leader / Imam and LGU official, Boholano/ Maguindanoan male, Sarangani)

“I use LCP inside my church, through taking care of them with full understanding of their attitudes, and to solve their problems - the conflicting parties - not [in a] biased [way] but [in ways that reconcile] them.” (Evangelical Pastor, Boholano male, Davao)

“Local Capacities for Peace widened my understanding about conflict. It is empowering, paradigm shifting, and now I see the important role of religious leaders in promoting peace in the community.” (Roman Catholic Nun, Cebuano female, Davao)

“As religious leaders, we need to open our minds, even a little, to enhance our relationships with other religious leaders, because this earth belongs to all of us.” (Evangelical Pastor, male, Davao)
Chapter 4 - Our Influence: How Religious Work affects Inter-Group Relationships

“Let there be a community among you inviting to all that is good, enjoining what is right, and forbidding what is wrong, these are indeed the successful.”

(Holy Qur’an Surah III:104)

“Let your light so shine before men, that they may see your good works and glorify your Father in heaven.”

(Holy Bible, Matthew 5:16, NKJV)

As religious leaders, we understand well how our efforts affect the spiritual well-being of individuals and communities. However, we do not often think about the social context and about how our efforts might unintentionally affect the delicate relationships between ethnic, religious or socio-economic groups in the community. DMI members have become more aware of the impacts of their actions through LCP.

“Previously, the social context was not our priority. LCP showed us that we need to be aware of our social context.”

(Evangelical Pastor, Cebuano female, Davao)

LCP shows us that our religious projects and services influence inter-group relationships in two ways: resource transfers and implicit ethical messages. These impacts may be either positive (increasing peace) or negative (increasing conflict). Further, the impacts of our resource transfers and implicit ethical messages are consistently increased by certain key aspects of implementation which we call magnifier effects.

This part of our learning is still ongoing, but it is already possible to identify some important patterns. In Mindanao, many of the unintended negative impacts result from excluding people of certain ethnic or religious groups from our services. However, very positive impacts can result when we welcome and serve all people, regardless of which group they belong.

Some of the impact types and patterns are different in religious work than humanitarian aid work, because of our emphasis on the spiritual, and the unique role of the religious leader in a faith-oriented community. In this chapter, impact types and patterns that are the same as the original LCP framework are marked with a footnote. Other impact types and patterns have been observed in the religious sector in Mindanao.
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Resource Transfers

Our religious services provide a resource for our followers and for the community. Some of these resources are material (such as donations of money and materials), and non-material (such as education and spiritual guidance).

What kinds of services affect inter-group relationships?

- Donations of money, food, clothing or other essential items to the poor
- Financial contributions to ministry budgets
- Community services, such as counseling
- Spiritual services, such as teaching or prayer
- Invitations to celebration or collaboration events
- Others

These resources represent power and even wealth. Where social groups are in tension, our religious resources can become part of the existing disharmony. It is easy to see how the transfer (or giving) of resources can lead to jealousy among those who do not receive them. Groups in tension may even try to control the resources in order to strengthen themselves and weaken their rivals. On the other hand, if resources are given wisely, this can help to promote collaboration between different groups. We need to think very carefully about what resources we give, to whom we give them, and how we define the process of decision-making and distribution. Here are the most important patterns of resource transfers in our LCP action research:

22 Resource Transfers are found in the original LCP framework (Mary B. Anderson), as described in Chapter 1, Annex A, and Annex E.
**Distribution Effects.** Distribution Effects\(^{23}\) happen when our projects benefit some social groups more than others. In Mindanao, we have found that when religious groups serve the community, we often give the benefits to people that we perceive are similar to ourselves. We give more often to people who are from our ethnic group, religious group or denominations, and we give less often to those who are different. These uneven services can affect inter-group relationships.

If social groups are already in tension, then our uneven support can increase tension. On the other hand, when benefits are distributed in a way that is perceived as fair to everyone, this can promote positive inter-group relations.

For example, an Islamic religious teacher who serves as a chaplain to Muslim city jail inmates recently had the opportunity to organize a medical mission inside the jail. The jail authorities asked him: “Since you, a Muslim, are organizing this event, would you like us to prioritize the Muslims for medical help?” The Islamic chaplain declined this offer, insisting that medical help should not be given exclusively to Muslim inmates, because that would increase the existing tensions between religious groups inside the jail. Instead, he felt that medical help should be offered equally to inmates from all religious groups. The Islamic chaplain ensured that inmates of other religions felt welcome by placing the medical clinic inside a Catholic chapel and staffing it with Christian doctors. Muslim and Christian inmates went into the Chapel together for their medical checkups. This improved interfaith relationships, so when a Christian former inmate saw the Islamic chaplain on the street soon after his release, he rushed to embrace him and thanked him for the medical help that he received while in jail.

\(^{23}\) Distribution Effects are found in the original LCP framework (Mary B. Anderson), as described in Chapter 1, Annex A and Annex E.
In addition to the non-exclusive selection of beneficiaries, the interaction of participants during an event can also make a difference in inter-group relationships. When we give our services in ways that keep social groups physically and relationally separate from each other, then we may miss an opportunity to promote harmony. However, if we can encourage groups to meet each other and form good relationships, then we can promote peace in the community.

For example, a T’boli (Lumad) Evangelical pastor and barangay kagawad in Sarangani has experienced the unifying power of bayanihan. He lives in a community where there are significant tensions due to perceived economic inequality between the laborers and the middle class. Laborers receive very low salaries so they are sometimes reluctant to volunteer extra services to the community. However when floods threatened the local rice fields, the pastor/kagawad worked with local community leaders who are respected by all to bring the entire community together for bayanihan. Laborers and middle class alike volunteered their labor to control the flood. Cooperating and working side by side has not only saved the rice fields, but also improved relationships between the laborers and the middle class.

A note of caution: Avoiding exclusion by welcoming people of all backgrounds will help to promote peace, but this does not mean that all of your activities need to benefit everyone. It depends on the context and the nature of the activity. In certain circumstances, it may be appropriate for all participants of a particular activity to come from the same social group. You can use your LCP knowledge to consider the context of your community, by asking yourself questions such as: Are there any groups in the community that will feel jealous or left out from this particular activity? And, outside of this particular activity, am I taking other opportunities to reach out to people who are different in this community?
For example, one of our Roman Catholic colleagues leads a Gagmayng Kristohanong Katilingban (GKK)\(^{24}\) in a barangay in South Cotabato. The GKKs are small, local groupings of Catholic communities. This particular barangay has experienced high levels of tension and competition between Evangelical Christian groups. One church had split into two, leading to public disputes between the two churches over their geographic territories. The GKK leader observed the high level of religious exclusion in his community, and he was concerned that maintaining his GKK as exclusive only to Catholics might reinforce existing inter-denominational tensions. After LCP reflection, he decided that trying to invite other denominations to join the GKK was not the best option, since it was widely understood that the GKK was intended to support Catholic parishioners. Instead, the GKK leader developed a separate inter-church Bible study which would meet in a neutral public venue. This inter-church Bible study gave all Catholic and Protestant Christians an opportunity to meet together, focusing on the shared Scriptures that connected them.

**Legitimization Effects.**\(^{25}\) We as religious leaders often work in partnership with others. We collaborate with government officials, social service workers or other religious leaders, and we support certain community-wide celebrations. When we choose to partner with someone, we increase that person’s status in the community. The public interprets this as an endorsement of that person’s work, character or position in the community. Our partnership is a ‘resource’, and our partnership decisions can impact the dividers or connectors between social groups. If we partner with a person who uses his or her influence to promote peace, then our partnership also endorses peace. However, if we partner with a person

\(^{24}\) Basic Ecclesial Community

\(^{25}\) Legitimization Effects are found in the original LCP framework.
who uses his or her influence to promote discrimination or disharmony, then our partnership could accidentally endorse conflict in the community.

For example, an Evangelical community development agency using LCP discovered Legitimization Effects in their work in an ethnically mixed Lumad community at the remote edge of Davao City. This community has experienced tensions between Evangelicals and Seventh Day Adventists because the sitio leader is aligned with the Seventh Day Adventists, while the sitio council members are aligned with the Evangelicals. Their tensions included political conflicts over policies governing church activities. In the past, the visiting Evangelical development workers partnered exclusively with the local Evangelical pastor because they enjoyed a smooth relationship with him. The Evangelical development workers bypassed the home of the sitio leader (Adventist), and delivered their material donations to the home of the Evangelical pastor, while also staying overnight in the Evangelical pastor’s home.

Through using LCP, the workers realized that this approach had publicly legitimized the Evangelical sitio council and de-legitimized the Adventist sitio leader. As a result, the religious and political conflict that already existed in the community worsened. To improve the program’s impact, the Evangelical development workers decided to work towards a better relationship with the Adventist local leader by visiting his home as a courtesy whenever they entered the community.

Implicit Ethical Messages

As religious leaders, it is our role to educate people about the values (or ethics) of our faith. We give a lot of attention

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26 Implicit Ethical Messages are found in the original LCP framework
to the values that we teach explicitly, meaning those values that we choose to promote and speak about openly. However, we do not often recognize the power of the values that we communicate implicitly - values that we may be unaware of yet other people can clearly see through our actions. Many followers in our mosques and churches will not only see these values, but they will also put them into practice in their own lives.

The values that we communicate implicitly can impact inter-group relations either positively or negatively. The negative implicit values may surprise us if we do not realize that we hold unfavorable perceptions about people from other religious, ethnic or socio-economic groups. We have grown up with certain biases that are prevalent in our communities. Yet, in order to promote harmonious relationships in the community, we do not want to keep those biases alive. Instead, we want to leave our biases and negativity behind, and show others how to do the same.

For reflection and consideration, here are the most important patterns of implicit ethical messages in our LCP action research.

**Disrespect, Mistrust and Competition.** In Mindanao, we have found that it is rare for religious groups to cooperate with each other. Instead, we sometimes treat each other with disrespect and mistrust, competing instead of collaborating. This separatist attitude unintentionally communicates that if you do not agree with someone’s religious beliefs or practices, then it is not necessary to respect that person. This reflects and reinforces the common idea that: “It’s hard for groups with different beliefs to work together.” In our action research, we see that each religious group is prone to different fears and

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27 ‘Disrespect, Mistrust and Competition’ is found in the original LCP framework.
attitudes which prevent it from cooperating with others.

However, when religious groups cooperate across the lines of different beliefs, then this can promote positive inter-group relations. For example, a Roman Catholic nun working in hospital ministry in Davao City describes how LCP influenced her to change her approach. She previously prayed for and counseled only Catholic patients, but now she offers prayer and counseling to any patient who wants it, including Evangelical and Muslim patients. As an important demonstration of respect and cooperation toward Islam, she actively provides referrals for any patient who would like to receive spiritual support from a Muslim chaplain.

**Different Perspectives on Material Aid.** This IEM happens when religious leaders are involved in distributing donations of material aid to the poor. Sometimes the religious leader
and recipient have different views on the purpose of the donation itself. For the religious leader, the focus might be on promoting spiritual transformation, with material aid as a small but important part of a broader transformational agenda. Thus the religious leader may not give much attention to the details of how the aid donation is carried out. However, for the recipient, the focus might be on the immediate physical needs rather than on any spiritual goals. The religious leader might be unaware of the issues that are most important to the recipients. The unintentional message to the community is that we do not value their needs, views or feelings. This can result in misunderstandings that damage relationships between religious service groups and the community, and between social groups within the community itself.

In cases where the religious leader is not attentive to the details of the donation, a frequent result is that there are not enough gifts available for everyone who wants them. The recipients who are left out may feel disappointed and frustrated. Also, if the recipients do not appear happy or grateful, then you as the giver might also feel unappreciated, leading to ‘compassion fatigue.’ Most seriously, there might be jealousies or disputes between recipients and non-recipients in the community. In certain cases where there are already a lot of pre-existing tensions between groups in the community, problems in distribution could even lead to violence.

For example, one Evangelical church team conducted a medical mission in a Lumad community in Bukidnon. The team walked 3-4 hours into the mountains to reach the community, set up their medical equipment inside the local church, and conducted as many checkups as possible before evening. When nightfall approached, the team stopped accepting people for medical checkups to ensure them enough time to walk down safely from the mountains. The following Sunday, when the pastor of the local church that hosted the medical
mission tried to open the church building, he found that all doors were padlocked. Why? An influential person in a neighboring community had wanted a medical checkup but was unable to avail of it because the team ran out of time to serve him. He felt angry and used his influence to rally people against the church, thus damaging relationships within the community. Next time, to help make the medical checkups accessible to everyone, the Evangelical team plans to contact local barangay and Catholic leaders to help spread clear information in advance throughout the community. The team is also considering the possibility of offering future medical checkups in a neutral public venue, rather than inside the church building.

In a similar way, in cases where the religious leader comes from a different cultural background, misunderstandings can result. For example, one Christian (mixed Evangelical and Catholic) group providing emergency help to a B’laan community in Sarangani found themselves wondering why only the women of the village would line up to receive aid items. They later learned that receiving aid in this way was perceived by the community members as a form of begging, which caused a feeling of shame, particularly among the men. This resulted in an unintentional insult to the people’s dignity. This situation shows us the importance of understanding the local culture, particularly the people’s perceptions relating to aid distribution. The good news is that a bit of advance planning can help avoid many of these unintentional problems.
Some Options\textsuperscript{28} for Developing a Shared Understanding about Aid

- Before you begin the process, understand the local culture. Ask advice from people who know the culture well and do some background reading.
- Take time to clearly define the intended beneficiaries. Count how many beneficiaries there are, and compare this number to the amount of your available aid.
- If the aid is not enough, you might wish to:
  - Redefine your criteria for selecting beneficiaries, in order to focus on a smaller group
  - Divide the aid differently. For example – if it’s a gift hamper, you could separate the items to ensure that there is enough for everyone.
  - Let the local people decide how to distribute the aid - either through the Barangay or through an official body representing the recipients. This strategy does not necessarily avoid all problems, because it depends on the decision-making dynamics within the local body. However it empowers the community and makes the distribution decisions more legitimate in their eyes.
- Before you begin, you should clearly explain your intentions in extending AID to the beneficiaries. You should also tell the recipients and the leaders of the surrounding community about the process of distribution.
- You might also want to include some gentle teaching about how people can seek God first for provision of their material needs.

Do you have any ideas?

\textsuperscript{28} Options are alternative ideas for how to do your work in different ways, in order to improve your impact on inter-group relationships.
Using Material Aid for Purposes of Persuasion. This IEM relates closely to the previous IEM, because it happens when religious leaders are involved in distributing material donations, particularly to people from other religious groups. While we as religious leaders often prioritize spiritual things, we also care about the practical needs of the community because we minister to the whole person, materially, physically and, above all, spiritually. However, in certain occasions we may also have an unspoken expectation that the recipients will respond in a particular way. We might use the donations to establish a relationship, and then persuade people to do something that we want them to do. In some cases, we might want them to listen to our teachings, or to consider changing their religious affiliation. The unintentional message understood by the community is that material help is exclusive to members of a particular religious group.

If we use aid in this way in the context of Mindanao, we quickly encounter a very sensitive divider. Throughout our colonial history, material donations have been used by the powerful in a process of coerced conversions - first to Roman Catholic Christianity, and later to Evangelical Christianity. Because of this painful history, though our intentions may be good, the recipients’ feelings might be hurt or they might feel manipulated. The resulting distrust can make people reluctant to accept your services, and it can also increase the existing tensions between the religious groups in the community.

For example, an Evangelical church from Davao City encountered this problem when visiting a Kalagan (Lumad) village in Davao del Sur to donate goods, in partnership with a local Evangelical church. In the words of the visiting pastor:
“It was our intention really to convert, and we were just using the tools, the *ukay-ukay*\(^{29}\) and the medicine, in order for those people, the Lumads who did not know us, to come to receive us because of those things.” The visiting Evangelical church was aware of the past history of people being ‘bribed’ to change their religious affiliation, so they did not impose any obligations on the villagers who received the goods.

Even so, the situation remained complex and sensitive, as the visiting pastor explains: “Through the good work that we are presenting to the people, we are trying to tell them that we are Christian. That way, indirectly, they will search: ‘What is Christianity?’ So, maybe we will come again and have a teaching or a seminar.” Many of the Kalagan villagers were not pleased with this approach. The visiting church team discovered that there had already been previous tensions between their partners in the local Evangelical church and the other village residents because of differences in faith and practice between Christianity and Lumad indigenous beliefs. The visiting church team was unaware of this *local divider* so their donation visit accidentally increased the tensions and widened the gap between Evangelicals and followers of indigenous beliefs in the village.

\(^{29}\) Used clothing
Because of the historical dividers in our context, it helps if the religious leader takes time to reflect carefully on his/her motivations before offering material donations.

**Are you giving material donations to people of other religious groups? Some ideas to think about....**

- Is the purpose of this activity purely physical, or does it also have a spiritual component?

- If the activity has a spiritual component, how would you describe it?

- If you are hoping for spiritual growth within the recipients' own faith tradition...
  This type of spiritual component can be easily integrated with physical assistance. You can focus on issues that are common to most religious groups, such as relationship to God Almighty/Allah, relationship to other people, and personal character and values, etc. You can skip the doctrinal issues that highlight the contrasting beliefs of different religious groups and denominations.

- If you are hoping that the recipient will change his/her religious affiliation...
  Consider carefully the context. The historical dividers in southern Mindanao can make this a very sensitive issue. It is sometimes better to separate the material gift from the spiritual message, so that recipients do not feel pressured.

  Here are some possible options on how to separate the material gift from the spiritual message:
  - State in writing and in spoken words that the gift has no expectation of church (or mosque) attendance
  - Communicate this policy to the recipients, community leaders, and donors
  - Use a venue that is not linked to any particular religious group, such as a community hall or a school
  - Partner with community groups from a wide variety of religious and non-religious affiliations, so that community members can see you are working collaboratively for the good of all.

  *Reflection Question: Do you have any additional ideas for separating the material gift from the spiritual message?*

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**Be sure that what you say to the community reflects your own motivations, honestly and accurately!**
Spiritual Transformation. We as religious leaders believe in spiritual transformation, which can make a real change in people’s lives, as a gift from Almighty God / Allah. This IEM happens when religious leaders are facilitating spiritual activities, such as preaching, teaching, prayer, or promoting good values. With time and patience, these spiritual activities can impact individuals in ways that transform their relationships to other people and social groups.

Promoting values. Both Islam and Christianity teach values that promote positive human relationships, emphasizing that our relationship to Almighty God / Allah is linked to the nature of our relationships to other people. Such values can be promoted by implicit example, and also by direct, explicit teaching. For example, one of DMI’s Purok Inter-Generational Care Groups (PIGCGs) meets in a coastal barangay in Davao City, where there are significant land rights conflicts between the rich and the poor. In this barangay, part of the PIGCG strategy is to educate people about good values.

The ‘fit’ of the Spiritual Transformation IEM within the LCP framework depends on what one believes about spiritual transformation. Some people may feel that it is a Resource Transfer rather than an Implicit Ethical Message, while others may feel that it does not belong in the LCP framework at all. Our research indicates that many people in Mindanao believe deeply in spiritual transformation, and they try to practice it. This influences their behavior, making the issue of spiritual transformation a significant one for LCP in our context.
such as humility, patience, and justice, through Bible sharing and group prayer. After meeting for several years, PIGCG members affirm that “the weekly gathering has decreased discrimination against the poor in the area.”

However, we also need to be aware that our words and actions - whether intentional or unintentional, explicit or implicit - could accidentally promote values that damage inter-group relationships. In the words of one Evangelical DMI member: “Before [LCP], I taught [my followers that] it is not possible to mingle with other religion.” Many DMI members have come to feel that such separatist teachings are often unnecessary and damaging to relationships that are valued by Almighty God / Allah.

Facilitating prayer / contact with the divine. As religious leaders, we also encourage people to interact directly with Almighty God / Allah through prayer. In this case, it is not
we who are working but Almighty God / Allah. When people interact with Almighty God / Allah and their faith is increased, this can lead over time to positive transformation in their personal character and in their relationships to other people and groups. One Davao City Islamic leader states that spiritual activities such as Friday prayers, Eid-al-Adha and Eid-al-Fitr celebrations can enhance unity among Muslims: “Because of the spiritual sanctity of the activity, no matter what the conflicts are, we can still unite because of that activity.”

Further, the Purok Inter-Generational Care Group in the Marapangi area of Davao City has found that Bible reading and praying together strengthens the connectors between their Catholic and Evangelical members. Bible reading emphasizes shared beliefs in spite of denominational differences so that members say: “Oh, we have the same Christ; why not join together?” (PIGCG Mover, DMI Member and Roman Catholic).

They pray together for such things as the survival of a young boy who met with an accident, or a family that lacks funds for medical treatment, and they experience exciting positive results. “Praying together has more power. Praying in unity - if you have a broom, and you want to get rid of dirt, you can drive it out” (PIGCG Mover and Roman Catholic Pangulo sa Liturhiya).

A note of caution: Spiritual transformation is a lifelong process. PIGCG members caution us not to assume that individual change will always occur quickly, or that it will automatically solve the community’s problems. Such transformation requires key people to be reached and transformed over a period of time in ways that influence their behavior. In the Davao City coastal barangay, there is one particularly influential rich person with whom the PIGCG wants to share the message of

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31 The Pangulo sa Liturhiya is a type of lay leader in the Roman Catholic Church.
fairness and unity, but this person has not yet been receptive. PIGCG members’ state: “He cannot be reached, like a cell phone without a signal.” In this case, other strategies may be needed to solve community problems.

**Blaming the Other Group.** Due to the presence of open conflict in Mindanao, we often talk together about the peace and order situation. ‘Blaming the Other Group’ happens when religious workers say or imply that the conflict in Mindanao is caused by ‘the other group,’ and our people are not responsible. For example, we might imply that the other group needs to learn about peace, implying also that our group is already peaceful. Or, we might say that the other group is characteristically violent because we think that violence is rooted in their cultural or religious beliefs. Often these comments are not directly related to an activity at any given time, but are simply communicated in passing, such as in casual storytelling during a coffee break.

“**And why do you look at the speck in your brother’s eye, but do not perceive the plank in your own eye? Or how can you say to your brother, ‘Brother, let me remove the speck that is in your eye,’ when you yourself do not see the plank that is in your own eye?’**” (The Holy Bible, Luke 6:41-42, NKJV)

In this way, we reinforce a warlike mindset in the minds of other religious leaders and followers. This mindset directly undermines the effort to find peace, since peace requires all sides to acknowledge responsibility for their part in creating the conflict, and then take action to change the situation. Among people of goodwill, this warlike mindset often arises mainly from a lack of accurate information in media and education. The media are a great resource, yet it is natural that media efforts are shaped by human perceptions, so media information often reflects and reinforces bias. We can
overcome this problem by seeking out true knowledge about other groups, to help us develop a more balanced mindset.

**Balanced Information, Balanced Mindsets**

Seek out information about other people groups and religions in order to challenge common misperceptions.

- Ethnicity and religion influence each other, but they are not the same. For example, did you know that some Ilonggos are Muslims and there are Christians among the Kalagans?
- Both Islam and Christianity have many sub-groups with strong differences of opinion and practice amongst themselves. For example, do you know that different Christian theological traditions encourage different approaches to the accumulation of land and material possessions?
- A violent act committed by someone who professes a particular religion does not necessarily reflect the essence of that religion. For example, did you know that most Islamic scholars agree that there is no place for terrorism in Islam?

Study the ‘big picture’ history of your social context, including the ways in which this history is perceived by members of opposing or less powerful groups. For example, did you know that there are often major differences in how the Lumads, Bangsamoro and settlers view the history of Mindanao? It is a positive step to acknowledge and take responsibility for any hurtful actions done by your group.

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32 For every Filipino from Luzon, Visayas, and Mindanao, a recommended resource for learning about this ‘big picture history’ is the ‘Culture of Peace’ (Annex E).
Magnifier Effects

In our LCP action research, we have discovered several key aspects of project implementation that are particularly important in Mindanao. These aspects include the clarity of our intentions, the use of our authority as religious leaders, and the way in which we take responsibility for the social impacts of our actions. These aspects increase the impacts of our resource transfers and implicit ethical messages, making our positive impacts even more positive, and our negative impacts, even more negative. This is like broadcasting our actions through an amplifier, so we call it “magnifier effects.” In Mindanao, if we can make progress in these three areas, it will consistently help to improve our social impacts.
Chapter 4: Our Influence

Magnifier Effects make social impacts ‘louder’ and ‘larger.’

Clarity of Intentions. Due to history of religious separatism and proselytism in Mindanao, community members may perceive that your services are meant exclusively for your religious group, even if exclusion is not your intention. Or, if your services do reach people of other religious groups, then community members might assume that your motivation is to change the religious affiliation of the participants. The clarity (or un-clarity) of your intentions can magnify the other project impacts - making a positive program impact even more positive, or a negative program impact, even more negative. So it is often necessary to clarify your intentions to the participants and the broader community.

“Gardens of eternity, those which Allah most gracious has promised to his servants in the unseen: for his promise must come to pass. They will not there hear any vain discourse, but only salutations of peace.” (Holy Qur’an Surah XIX: 61, 62)
For example, one Evangelical church in Davao City has developed a program of long-term support for poor children near the church. The program aims to promote holistic well-being so it includes a spiritual nurture aspect, but it is open to children and families of all faith backgrounds. The church knows that due to the history of aid being used for persuasion, the public will probably assume that accepting this donation requires membership in the church. In order to make their intentions very clear, the church has stated both in conversation and in the written project agreement that there is no obligation of church membership. “Whether he’s a Christian or not, whether he’s a member of our church or not, as long as he will receive the assistance, he can avail of the benefits” (Evangelical Pastor, Cebuano female, Davao City). Such clear communication of intentions, if repeated and consistently followed, can help to minimize divisive misunderstandings.

Some Questions to Consider when Clarifying your Intentions

- What aspects of your activity might be misinterpreted by the public? This may include the purpose of the activity, the identity (ethnicity/religion/etc) of the intended participants, the requirements to be selected as a participant, etc.
- To whom do you need to clarify your intentions? This may include the participants of the activity, local barangay and religious leaders, your members, your donors, etc.
- What is the best way to communicate your intentions directly? This may include observing formal protocols, face-to-face meetings, written letters, casual chatting, etc.
- What do your symbols communicate indirectly? For example, you may wish to consider the venue – a church or mosque venue may communicate exclusion, while a public building may communicate openness to all.
A Religious Leader Has Authority. In our Mindanao context, religious institutions are very influential, so the identity of the religious leader has a significant effect on how religious services impact inter-group relationships. When a religious leader serves people from his or her religious group, the leader’s position magnifies impact because followers tend to see their religious leaders as credible, trustworthy and influential. Further, followers also tend to view the religious leader as having divine authority or as a representative of God. Respect toward religious leaders is appropriate, and when religious leaders promote peace this has a powerful influence on public opinion. This reality is seen clearly in Mindanao through the involvement of the Bishops-Ulama Conference in the peace process, and the influence of the Aimmah, Priests, Pastors Forum.

However, whenever a religious leader takes actions that increase the divisions between social groups, this negative impact can also be magnified because of the leader’s authority within the community. When a religious leader tells or shows the followers of his religion how s/he views people of other faiths, the followers will likely take up the same views, whether positive or negative.

“As a religious leader, I am not too prejudiced to other religious leaders. As a consequence, members of my church are not prejudiced. I am advocating this ‘freedom’ to my church members.” (Evangelical Pastor, Ilonggo male, Davao)

When a religious leader tries to serve people outside his/her religious group, those people may have perceptions that make them reluctant to receive the services being offered. People may suspect or fear that they will be pressured to change their religious affiliation. Also, Christian communities (both Catholic and Evangelical) approached by a Muslim

33 ‘Aimmah’ is the Arabic plural of ‘imam’
religious leader may fear becoming victims of violence. Muslim communities approached by a Christian religious leader may fear being exploited for resource or material gain. This not only makes it difficult for the religious leader to complete his/her intended activities, but it can also disrupt relationships and increase tensions between the religious groups living in the local community.

This issue was very important in the early days of PIGCG Marapangi, because the Movers from DMI were Evangelical pastors, but most of the community members were Catholics. The role of the Evangelical pastors was a powerful symbol, and the Catholics feared that the pastors might pressure them to change their religious affiliation. A key first step was to respect local protocol by providing PIGCG orientation to the local parish priest, which clarified the PIGCG’s intention to respect and uphold the different faith backgrounds of all its members. The PIGCG Movers also coordinated their activities with the parish priest and the Council of Elders. The endorsement of these Catholic leaders opened the door for Catholic community members to join the PIGCG.

Shared leadership has also been crucial to the development of PIGCG Marapangi. At first, many Catholic neighbors were reluctant to attend, because they perceived that the presence of Evangelical pastors might imply proselytism. When a Roman Catholic Pangulo sa Liturhiya (PSL) joined the Evangelical pastors to conduct community visitation together, this very unusual leadership team drew the community’s attention. Catholics began to feel much more comfortable to attend the PIGCG. “They changed their paradigm . . . If even the Pastors and the PSL are for peace and are going together, how much more for them. So the Catholic neighbors joined, and they all pray together.” (Member, PIGCG Marapangi, Roman Catholic)
Options for Using Your Authority to Promote Peace

If your project or service has any unintended negative impacts due to resource transfers or implicit ethical messages, be sure to improve this because your authority as a religious leader will further magnify the problem.

When serving members of your religious group:

- Be aware of the risks of absolute power or authority. Try to find another leader to guide or oversee you in a manner appropriate in your faith tradition.
- Model humility. In whatever way is appropriate to your faith tradition, correct the perception among your followers that a religious leader has all the answers and cannot be wrong.
- Build relationships with leaders of other sub-groups within your faith. Coordinate with them if you are working with their followers in order to avoid accidentally bypassing or undermining their leadership.
- Also, build relationships with leaders of other faiths. This will help to clarify your thinking, and it also models peaceful living to those who are following you.

When serving members of other religious groups:

- Coordinate your presence with a religious leader from the group you are serving. For example, Christians entering a Muslim community could coordinate with a Muslim leader. This will help keep relationships smooth, and also increase your access to the community you hope to serve. If the local religious leader is not available, coordinating with a community leader can also help.
- Be aware of the fears and suspicions that community members may have about you, and find an appropriate way to address these fears through your words or actions.
- Be sure that what you say to the community truly reflects your intentions, honestly and accurately.
‘Washing my Hands’ of Social Impact. As religious leaders, our emphasis is usually on submitting to Almighty God / Allah and following His call to service. Sometimes we do not give much consideration to the social context in which we are working, or to the unique resources and problems of each community. If we do not notice the existence and interaction of different social groups, then we might not realize that our activities could strain their relationships.

Surprisingly, if we misinterpret our theology, it can actually cause us to ‘wash our hands’ of responsibility to the community. Sometimes we believe that if we have good intentions, God will prevent or fix any unintended negative impacts that might result from our efforts. We often say “I have done my best, so God will do the rest,” or “I cannot influence the events that are beyond my control.” These beliefs are good and true but, if we take such ideas to the extreme, they may lead us to avoid taking responsibility for the ways in which our actions impact on inter-group relationships.

We as religious leaders want to be responsible for the effects of our actions on others, so we remind ourselves that “failing to plan means planning to fail.” Almighty God / Allah also urges us to be responsible in planning:

“For which of you, intending to build a tower, does not sit down first and count the cost, whether he has enough to finish it?” (Holy Bible, Luke 14:28, NKJV)

‘Washing my Hands’ appears similar to Powerlessness, which is an Implicit Ethical Message found in the original LCP framework. However, the motivation is different. Religious leaders ‘Wash their Hands’ of social impact because they believe that Almighty God / Allah will prevent or fix any unintended negative impacts. Project implementers may adopt an attitude of ‘Powerlessness’ because they believe that their organizational superiors may not give them the freedom needed to fix their unintended negative impacts. Both beliefs should be re-evaluated, to help us take responsibility for the social impacts of our actions.
**Contact Us**

DMI’s action research on LCP has identified many key patterns in how the religious sector influences inter-group relations in certain provinces of Mindanao. However, the learning has only just begun. As you become more aware of your social context and the ways in which your work impacts your social context, we would like to hear from you. If you identify additional resource transfers, implicit ethical messages or magnifier effects, please let us know.

You can contact us at: **dmi_lcp@yahoo.com**
Chapter 5 - Our Challenges: Continuing to Develop as LCP Users

*Education is not a destination, but a journey.*

This booklet is filled with stories of positive transformation through LCP. However, this does not mean that using LCP is always easy. It is important to be honest about the challenges we face, so that we can overcome them together. Throughout our LCP action research we have asked:

*What are the most important challenges that we as religious leaders face in using LCP? How can we address these challenges?*
This chapter shares what we have learned, in an interactive format that you can use for personal or group reflection.

**Appreciating the Full Purpose of LCP**

LCP can be used for many purposes, including developing non-exclusive mindsets, transforming our individual character, and inspiring relationships with people who are different from us. All of these are good purposes, and they should be maximized.

At the same time, based on our action research, we see that it is easy to lose sight of the original core purpose of LCP. The original core purpose is to consider the impact of our religious projects and services on the relationships between social groups. This means using LCP to influence the way we plan and carry out our work as individuals and as organizations. It also means paying attention to the impact of our existing activities, even before we develop new ideas for promoting peace in the future. If we lose sight of this original core purpose, then we lose something valuable.

The different aspects of LCP usage can be seen in the diagram below.
Thinking, Being and Doing LCP are all essential, and they reinforce each other.

In learning LCP, most of us start with Thinking (LCP mindset) or Being (individual transformation through LCP). At first, we may find it difficult to ‘Do LCP’ in our daily work.

“At first, I used the LCP mindset for my individual transformation only, not really in planning. I didn’t find out what were the impacts of my actions. It’s good to use LCP for our personal transformation, but we shouldn’t stop there. We should analyze our impact.” (DMI LCP Core Team Member)

We at DMI have found that this challenge is completely normal. At the same time, we encourage you to keep learning, and keep growing, so that you may consider how to ‘Do LCP’ in your leadership role and in your organization.

**Reflection Questions:**
**Appreciating the Full Purpose of LCP**

- Which aspect of LCP usage did you first experience: Thinking, Being, or Doing?
- How can you develop the other aspects?
- What would it mean to ‘Do LCP’ in the way you plan and carry out your work?

**Recognizing Unintended Negative Impact**

To ‘do no harm’ means to identify and avoid negative impact on the relationships between social groups. We do not want our activities to weaken connectors or strengthen dividers. Negative impact is usually unintentional. It does not mean that our religious services are unsuccessful. Rather, it means that our efforts sometimes have unforeseen side-effects which, if
recognized, can be adjusted and made right.

Good intentions may do as much harm as malevolence if they lack understanding. (Albert Camus, Philosopher)

The idea of unintended negative impact is very common in the world of humanitarian aid, which is where LCP originated. However, for us religious leaders, unintended negative impact may be a new idea. The negative impacts are often difficult, or even painful, for us to see. Yet we must recognize the unintended negative impacts in order to change them for the common good of the community.

For example, an Evangelical church group in Davao City recently conducted a Christmas caroling activity - singing holiday songs and giving gifts to the less fortunate in their barangay. The poor appreciated this ministry. However, through using LCP, the pastor noted that there were also a group of middle class residents in the community, and that the caroling group had bypassed them entirely. He became aware that indifference already existed as a divider between the two socio-economic classes. He recognized that caroling exclusively for the poor might have the unintended negative impact of making the middle class feel even more indifferent towards their less fortunate neighbors. Once he acknowledged this problem, it was easy to fix. He simply decided to invite the middle class to join in the caroling, so that the event might increase the unity between class groups in the community.35

35 For many more examples of recognizing unintended negative impacts, please see Chapter 4.
Chapter 5: Our Challenges

Reflection Questions:
Recognizing Unintended Negative Impact

There are many reasons why we as religious leaders might find it difficult to recognize unintended negative impact. We in the religious sector naturally tend to:

- Focus on the positive.
- Focus on spiritual realities, rather than on the social, political and economic context of the community we are serving.
- Judge our work based on our motives and intentions, rather than on outcomes.
- Give our very best, investing our heart and soul in all that we do, making it painful to acknowledge any negative impact.
- Believe that our relationship to Almighty God / Allah, or our role as religious leaders, prevents us from making serious mistakes.

How do you assess your situation? Would any of these factors make it difficult for you to recognize if your activities have an unintended negative impact on inter-group relationships? How might you ask Almighty God / Allah to help you in this matter?

Deepening our Context Analysis

Sometimes growth through LCP can be a demanding process. When our identity is part of one of the social groups in our community, and when the dividers and tensions touch us personally, we need an extra measure of personal courage to apply LCP.
In sensitive situations, our identification of dividers often focuses on outward behaviors which are easy for all to see. For example, we notice that communication between religious groups is lacking, so we take action to reach out, establish relationships, and even include others in certain aspects of our work. This is truly a positive and transformative step.

However, in time, our understanding of the context might need to go deeper. We may need to consider also those dividers that are less visible and more painful. The diagram below shows the deep, hidden dividers that relate to personal feelings and attitudes, and even to structures, systems and history. In Mindanao, many of the deeper dividers are related to the long history of colonialism and its after-effects on the social structures and systems that Lumads, Bangsamoro and Settlers live in today.

**Iceberg Model**

*For Considering Deeper Dividers*

![Iceberg Diagram](image-url)
In DMI’s experience, we have found it helpful to seek to understand how the history of Mindanao and the Philippines is perceived by our brothers and sisters in other ethnic and religious groups, because their perspectives are often different from our own. We recognize that this is a long process, a journey of transformation over time. We seek to go further together, supporting each other and holding each other accountable.

Reflection Questions: Deepening our Context Analysis

- Look again at the “iceberg model” for considering deeper dividers. What do you think are the deeper, invisible dividers in your context?
- Have you ever asked a person from a different ethnic or religious group what is his/her perception of the deeper, invisible dividers in your context?
- If yes, what did s/he say? How did you feel about it?
- If no, is there a trusted person from a different ethnic or religious group with whom you could discuss this in the future? What do you think would be the outcome?

Integrating LCP in Religious Organizations

As an individual, you can begin right now to apply LCP within your area of influence. Even if you are the only one who knows about LCP, don’t be discouraged. Your influence is probably greater than you think it is.

Nonetheless, many of us also wish to share LCP with others, and to integrate the tool into our organizations in order to broaden LCP’s effects. It will require some commitment and
planning to actively integrate LCP in your organization. We in DMI have noticed several success factors.

First, to integrate LCP in an organization, a significant number of people must be trained in LCP. It is important to train leaders who can support LCP in high-level decision making, and also to train workers who can apply LCP in day-to-day activities that reach the community. The more people trained in LCP, the better.

Also, LCP training needs to be ongoing. Those who are trained will need refreshers and hands-on practice to develop as LCP users. The people trained in LCP may change roles in the future, so others would be needed to replace them. Therefore your organization will need access to qualified LCP trainers, and you may also need a budget for LCP training and mentoring.

“I have been trained three times. The first two times my mind did not understand. The third time . . . my mind already opened.”  (Evangelical Pastor, Ilocano male, South Cotabato)

The LCP mindset needs to be promoted throughout the organization, even to members who have not been formally trained in LCP. For many organizations in Mindanao, this means making it a priority to welcome and value people of all ethnic and religious groups without fear of changing their religious affiliation, and without fear of violence.

In terms of planning, you can integrate LCP in the key systems that your organization already uses for planning. For example,
in DMI we regularly prepare written activity plans for our partners in Hugpong sa Kalambuan - Dabaw Inc. before we begin to carry out activities such as parenthood seminars. It is natural for us to use LCP when making those activity plans, and we are committed to doing so.

Finally, your organization will also need a clear way of making decisions, and a leadership culture that models openness to change. When a member wants to suggest a change based on their LCP analysis, to whom do they submit their suggestion, and what is the process for deciding? How will you ensure that the decision is unbiased? Who will be responsible for follow-up to ensure that the desired change actually takes place?

Reflection Questions:
Integrating LCP in Religious Organizations

- What strengths or capacities does your organization have which could help it to actively integrate LCP?
- What limitations does your organization have which could make it difficult to actively integrate LCP?
- What action could you take to overcome these limitations?

Contact us. May Almighty God/Allah bless and guide you to use LCP in ways that transform your service to the community. We in the Davao Ministerial Interfaith, Inc. would love to hear about your experiences, or your feedback upon reading our booklet. Please contact us at: dmi_lcp@yahoo.com

“Trust in the LORD with all your heart, And lean not on your own understanding; In all your ways acknowledge Him, And He shall direct your paths.” (Holy Bible, Proverbs 3:5-6, NKJV)

36 Unity for Progress - Davao
Framework for Considering the Impact of Aid on Conflict

Context of Conflict

<table>
<thead>
<tr>
<th>Options</th>
<th>Tensions/Dividers/Capacities for War</th>
<th>AID</th>
<th>Connectors/Local Capacities for Peace</th>
<th>Options</th>
</tr>
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</table>

Mary B. Anderson, 1999
Annex B: Action Research Process

In late 2007, DMI began our action research project, together with our partner Michelle Garred, with the goal of learning how best to share our LCP experiences with other religious leaders and organizations. We developed ways of collecting information during our normal daily work, and we analyzed it together, through several cyclical phases. Our process is summarized in the chart below.

The key phases were as follows:

- **First, to prepare ourselves, we held an LCP Training of Trainers**, equipping 12 of our DMI members to provide LCP training to other religious leaders. We also formed an LCP Action Research Core Team, to lead the action research on behalf of DMI. (November – December 2007).

- **During Phase One, we evaluated the use of LCP inside our organization**, in order to understand LCP’s strengths and limitations as a tool for religious leaders. We interviewed 14 DMI members and held 41 surveys among them. We also facilitated a participatory LCP assessment of our Purok Inter-Generational Care Group project, together with group leaders in the Davao City barangays of Bunawan, Marapangi, etc.
Matina Aplaya, Pag-ibig/Dumoy, Ilang and Daliao. (Most Phase 1 activities were held between December 2007 and April 2008).

- **A key learning from Phase One:** When we shift LCP from the humanitarian aid sector to the religious sector, the most important change is in the resource transfers and implicit ethical messages. The activities of religious organizations are different from those of aid organizations, so their impact on inter-group relationships is naturally different, too. This became the focus of the next phase of our action research.

- **In Phase Two we wanted to learn:** How do religious projects and services impact inter-group conflict, both negatively and positively, through resource transfers and implicit ethical messages? We widened the research beyond our organization to include our sister organizations in the Southern Mindanao Interfaith, and several partner agencies in Davao City. Through LCP workshops\(^{37}\) we collected over 150 examples of how religious activities impact on inter-group relationships from 50 different project analyses. We also followed up with an additional 72 surveys and 11 interviews. (Most Phase 2 activities were held between May – October 2008).

- **Throughout the project, we conducted more than 8 collaborative LCP workshops.** Our learnings were drawn from the contributions of over 150 religious leaders (37% from DMI, 40% from the Southern Mindanao Interfaith, and 23% from external agencies).\(^{38}\) Unfortunately, the military encounters of 2008 in North Cotabato, Lanao and Sarangani

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\(^{37}\) In addition to 3 similar workshops conducted during Phase 1

\(^{38}\) For a breakdown of participants’ religious affiliations, see Section 1.4. For a list of participants’ names, see Annex D.
limited our ability to collect examples from external agencies. Thus learning is ongoing and we can already identify some clear and important patterns, as described in Chapter 4.

Throughout the project, we have sought win-win outcomes that benefit all partners. We have worked in a variety of languages, mixing local dialects with Tagalog and English. The roles of each partner are described below.

<table>
<thead>
<tr>
<th>Project Partners &amp; Roles</th>
</tr>
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<tbody>
<tr>
<td><strong>Davao Ministerial Interfaith Board of Trustees</strong> (Pastor Ereberto P. Gopo, Chair, &amp; Senior Advisor for LCP Action Research)</td>
</tr>
<tr>
<td><strong>DMI Action Research Core Team:</strong>&lt;br&gt;• Ustadz Ahmad Guinar Ampuan Al-Hadj (LCP-Trainer)&lt;br&gt;• Pastor Rueland Badoy&lt;br&gt;• Sister Joan D. Castro (Team Leader, LCP Trainer)&lt;br&gt;• Pastor Shirley E. Papio (LCP Trainer)&lt;br&gt;• Pastor Alan Richa&lt;br&gt;• Brother Salvador O. Veloso, Jr.</td>
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Annexes

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| **Michelle G. Garred** (Action Research Facilitator, LCP Trainer) | • Design and facilitation of action research process (information gathering, analysis, writing)  
• Capacity building of LCP trainers and users  
• Fundraising support |
| --- | --- |
| **Hugpong sa Kalambuan - Dabaw Inc.** (Unity for Progress - Davao)  
(Cecilia F. Magallanes, Chair) | • Collaboration in applying LCP to Purok Inter-Generational Care Group  
• Financial assistance  
• Accounting support |
| **World Vision Development Foundation:**  
• Herminegilda Presbitero-Carrillo, Peacebuilding Specialist  
• Rosendo Estevez, Jr. & J. Paul Relacion, Program Officers  
• Ruel M. Fegarido, ABK Coordinator  
• Yheleen Veso, Empowering Children as Peace-builders Coordinator | • Capacity building of LCP trainers and users  
• Financial assistance  
• Organizational development support |
Annex C: Core Team Biographies
LCP Action Research Project

Ustadz Ahmad Guinar Ampuan Al-Hadj (LCP Trainer, and Vice-Chair of Davao Ministerial Interfaith, Inc.). Ustadz Ampuan is the Regional and National Press Relations Officer of the Ulama League of the Philippines and a member of the Bishops-Ulama Conference. He serves as a Muslim Chaplain of the Davao Medical Center and the Davao City Jail where he received a 2008 certificate of appreciation for promoting good harmonious relationships between Muslim and non-Muslim inmates. Ustadz Ampuan is also a member of the Davao Muslim Christian Council for Peace and Development and a member of the anti-smoking campaign. An active educator, Ustadz Ampuan is a BEED graduate in Islamic Studies from the University of the Southeastern Philippines, Obrero, Davao City.

Reverend Rueland D. Badoy. Pastor Rueland serves as the Pastor of Maa Community Christian Church in Davao City. He grew up in Cotabato City and studied Bachelor of Theology at Ebenezer Bible College and Seminary in Zamboanga City. He was married to the late Aida Marie Collado and they were blessed with one son, Immanuel Joshua Rophe. Pastor Rueland has served on the ministerial staff of PEACE Int’l Apostolic Ministries in Quezon City, Metro Manila. As an active member of DMI, Pastor Rueland serves as a trainer for the Culture of Peace seminars. His LCP experience has paved a better understanding of how to effectively bring the message of God’s love and peace to communities.
Sister Joan D. Castro (LCP Action Research Project Core Team Leader, LCP Trainer, and Secretary of Davao Ministerial Interfaith Inc.). Sister Joan is a Roman Catholic Sister from the Pious Union of the Little Sisters of the Divine Mercy. She is also affiliated with the Davao Medical Center Chaplaincy and the Catholic Renewal Movement of local Santo Rosario Parish. Sister Joan has seven years of experience in community development and advocacy, serving as a trainer of Culture of Peace and Effective Parenthood seminars, and an affiliate of the Mindanao Week of Peace Celebration.

Michelle G. Garred (LCP Action Research Project Facilitator, LCP Trainer). Sister Michelle is a PhD Candidate in Peace Studies at Lancaster University, researching the use of LCP by religious organizations. Our shared action research partnership has informed both DMI’s ministry goals and Michelle’s academic dissertation. Michelle previously served on the staff of World Vision for ten years as a peace building advisor in the United States, Kosovo, Asia-Pacific and Asia Tsunami Response offices. She has also served as a lay leader for Protestant churches in the USA and México. After six years in Manila and Singapore, Michelle recently relocated to Seattle, USA.

Pastor Shirley E. Papio (LCP Trainer). Pastor Shirley is a minister of the Assemblies of God currently pastoring the Communal Worship Center in Buhangin, Davao City with her husband, Bonie Papio. She is also the Chaplaincy Coordinator for Agdao District in Davao City, and an after-care program implementer of the Department of Health’s program for Recovering Drug Dependents. Both Pastor Shirley and Pastor Bonie are actively involved with DMI. An active LCP trainer and advocate, Pastor Shirley feels LCP helps her to decrease community tensions in all of the services and programs that she implements.
Pastor Alan Richa. Pastor Alan is the host pastor of Dumoy Family Christian Church & Learning Center in Davao City. He also serves as the Vice President and an instructor for the Faith & Light Mission Ministry in Mindanao Philippines Inc. In addition to DMI, Pastor Alan is also a member of the Davao City Chaplaincy Service Office, the Moral & Spiritual Corps of Ministries, and the Davao Pentecostal Fellowship of Ministers. He has served many years in the Philippine Coast Guard Auxiliary.

Brother Salvador O. “Buddy” Veloso, Jr. Brother Buddy has long served as a Roman Catholic Officer of Lectors and Commentators of the Mass in Santo Rosario Parish, Toril, Davao City. He was one of the original incorporators of the DMI Board of Trustees and served as the 2008 Chair of the Board. Brother Buddy is also a trainer of Effective Parenthood seminars for DMI. He feels that LCP has changed his outlook in life, helping him to be a better peace advocate in his family, work place and community.

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18 E. Vergara Street, South Luzon, Philippines
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### Annex D: Action Research Participants

<p>| 1. | Abdul Maula P. Darindigon                        | 35. | Cristy C. Gallano                      |
| 2. | Abdul Wahab M. Hossien                          | 36. | Daniel L. Pantoja                      |
| 3. | Abdullah Joe M. Manan                           | 37. | Danilo M. Muñoz                        |
| 5. | Abdurrahman Solaiman                            | 39. | Domingo D. Famulag                     |
| 6. | Abea Agsao                                      | 40. | Edna Tion                               |
| 7. | Agnes C. Liston                                 | 41. | Elinda Gorzalen                        |
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| 12. | Alicia T. Altamarino                            | 46. | Ephraim A. Antala                      |
| 13. | Allan Gumarao                                   | 47. | Ereberto P. Gopo                      |
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| 21. | Ariel Antiporda                                 | 55. | Fred Pandian                           |
| 22. | Arnel B. Cabanigan                              | 56. | Gerry Boniao                           |
| 23. | Arnold N. Repoponio                             | 57. | Gilda Liego                            |
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| 31. | Cecilia Magallanes                              | 65. | Ismael Usman                           |
| 32. | Cecil Tampos                                    | 66. | Jaafar Kimpa                           |
| 34. | Christopher P. Samosino                         | 68. | Janet Baring                          |</p>
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Ten of our colleagues have chosen to remain anonymous.
Annex E: Resources for Further Learning

- Marcelo, Cherry S. *Strengthening Bridges, Transforming Communities: Experiences and Learnings on ‘Local Capacities for Peace’ in Area Development Program*. World Vision Development Foundation, Philippines: 2005

**Contact us**

You can contact the Davao Ministerial Interfaith at [dmi_lcp@yahoo.com](mailto:dmi_lcp@yahoo.com) for any feedback or assistance in your learning.