

The Peacebuilders

"Keeping the ICF Circle informed; Connecting with Community of Interreligious Peacebuilders"

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of Asia and Pacific Alliance of YMCAs

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ICF held workshop on NVC and Peacebuilding in Jayapura

ICF held a thematic workshop on nonviolent communication and peacebuilding in Rumah Retret Savelberg, Waena, Jayapura on July 20-25, 2019. Rina Yanike Krebru headed the hosting team and made arrangements for the venue and community visit to Kreeom Regency. Rina Krebru is an SoP 2018 alumna and member of the ICF Planning Committee. Eleven (11) participants registered. One was a Muslim youth and the rest were Christians. ten participants finished the workshop. Five (5) were males, and six (6) were females.

These participants come from the neighboring islands of Java and Sulawesi, while most came from Papua.

Ms. Retha Andoea, the National General Secretary of Indonesia YMCA came not just to make the presence of YMCA felt, but also to assist in the translation from English to Bahasa.



Opening Rite

Credit:
Muriel OrevilloMontenegro

As matter of ICF's standard operating procedure, the workshop began with an opening ritual that reflected the culture of Papua. The orientation on the history and development of the YMCA, the work of APAY and the

work of ICF followed. An activity of filling out the KWHL chart followed. The participants shared their answers to the following: "What I already Know," "What I Want to find out," "How I can Learn More," and "What I Have Learned." The Program Officer, Baidido Saganding facilitated this activity. Since peacebuilding requires that the participant have knowledge about peace and conflicts, young people went through the process of identifying the peace and unpeace situations in their own local contexts. Then, they pro-



The participants of the ICF Thematic Workshop with Dr. Rufus, Papua YMCA general secretary, Ms. Retha Andoea and ICF staff.
Credit: ICF

ICF held workshop on NVC and Peacebuilding . . .

ceeded to a whole day workshop on Understanding Conflict and Conflict Analysis. The ICF coordinator, Muriel Ore-villo-Montenegro facilitated the said workshop.

On the third day, the ICF Coordinator introduced the principles of Nonviolent Communication. This was followed by the exercises on NVC. The learning process was fun, as the participants practiced the Giraffe and the Jackal language. They came to a realization that they—and most people—use Jackal language, rather than the language of the Giraffe that is rooted in the principle of giving from the heart.

In order to make a connection between what they have learned in three days, the participants, along with some church project staff, went to a village in the Keerom Regency. It was a two-and-a-half hours drive from Waena, Jayapura.



Group Work on Conflict Analysis and Conflict Mapping
Jayapura Thematic Workshop
Photo credit: ICF/Baidz M. Saganding

The village was in the middle of a large palm oil plantation that is no longer productive. On the way back to Jayapura, the group made a stop-over at the border security between Papua, Indonesia and Papua New Guinea.

During the debriefing, the young people shared what they saw: that the people in Kreerom have more problems not only with unemployment, but also in food production. They found out the people could no longer grow staple crops in the land near the palm plantation

because the palm plant depleted the minerals that are needed to support in growing crops.

The closing ceremony was graced by the presence of the General Secretary of Papua YMCA, Dr. Rufus, who assisted in the giving of certificates. NGS Retha served as the main translator because very few among the participants could speak English. The experience in Jayapura was both an enjoyable teaching-learning experience for all of us. 🙌 🙌 🙌

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Participants Farid and Cicilia
Credit: ICF/Baidz M. Saganding



The Workshop Participants in Kreerom Regency
Credit: ICF/Baidz M. Saganding

ICF held 2nd Peace Institute in Chiangmai and Chiangrai

The Interfaith Cooperation Forum, a project of Asia and Pacific Alliance of YMCA held its second Peace Institute on July 31 to August 11, 2019, in Chiangmai and Chiangrai. Eighteen (18) participants registered, among them were ten (10) females and eight (8) males. Eight of them were Buddhists including 4 monks, four were Muslims and six were Christians.

The Chiangmai YMCA president, Mr. Anuporn Indhabandhu and Associate General Secretaries Chularat Phongtodrisikul and Phanomwan Yooddee graced the opening and welcoming rites. The Institute curriculum included the following:

- A leveling off workshop on KWHL (what I Know, What I need to know, How I can learn, and what I Learned)



President of YMCA Chiangmai, Mr. Anuporn Indhabandhu giving the welcome address to the Peace Institute 2 participants.

Credit: Muriel Orevillo-Montenegro



Peace Institute 2 participants with NVC facilitators, Amina and Nathaniel Mambuay, Phanomwan Yooddee of Chiangmai YMCA, ICF Coordinator Muriel Orevillo-Montenegro, and ICF Program Officer, Baidido M. Saganding.

Photo credit: Muriel Orevillo-Montenegro

- Self-introduction through the River of Life workshop
- Orientation on the nature and work of YMCA, APAY, and ICF
- Nonviolent Communication
- Feminist Theory, Conflict Studies, and Peacebuilding Framework
- Resisting Violence against Women and Children: Sharing of Personal Journeys
- Teachings of Religions on Peace, specifically, Buddhist, Christian, Islam, and Sikhism
- Understanding the Roots of Terrorism

During the Peace Institute 2, Sirikanya "Kwang" Chaiwongkeaw, SoP 2018 alumna, came to share her learning and experience as a participant of the School of Peace held in Yogyakarta. The participants and ICF staff went to the Learning Center of the Masjid At-taqwah for the session on Islam.

They also went to the Sikh temple for the session on Sikhism. While the participants had a whole day session each on Theravada Buddhism and Christianity at the YMCA conference hall, they also went to visit Buddhist temples. The resource persons for the section in religions were Fr. Niphot Thienwihan, a Jesuit priest, Dr. Pramaha Boonchuay Doojai, a Buddhist monk; Dr. Kriya Langputeh, a Muslim professor from Pattani, and the Granthi of the Gurdwara, Charanjeet Singh, and Frank Sethi, the President or Jathedar of the Sikh community in Chiangmai.

In the last three days of the Institute, the participants visited the Sao Hin YMCA's Environment and Energy Learning Center and a non-government project initiated by a monk called Foundation for Education and Rural Development (FEDRA). In Sao Hin, Pacha-

ICF held 2nd Peace Institute in Chiangmai and Chiangrai



Group photo at the Attaqwah Learning Center with Dr. Kriya Lamputeh and some members of the Attaqwah Masjid community.
Credit: Muriel Orevillo-Montenegro

rin Avipan and her staff Cha gave inputs on environmental issues as a peace issue, while Khun Warunrat Charoensap introduced FEDRA's work especially with rural women.

The participants proceeded to Chiangrai to learn from the Development and Education Program for Daughters and Community Center in Mae Sai. This project provided education to the rescued trafficked children from the Mekong Region. The Director, Sompop Jantarka gave the rationale and the strategies of the project.

A project that focused on the protection of the Mekong River gave the participants the role of a river for the people to have peace. The Mekong

School on Local Knowledge, led by Nopparat Lamun provided the rationale for the efforts to protect the Mekong River. An elderly person, the key founder of the Niwat Roykaew narrated the story of the people's struggle against the attempt of the Chinese to control the river. The Chinese wanted to use the river as a conduit or channel for Chinese vessels to carry their goods downstream to the Mekong Delta in Vietnam onto the South China

Sea.

The facilitators, other than those mentioned above were Baidido M. Saganding for the leveling off and River of Life workshop, Amina and Nathaniel Mambuay for Nonviolent Communication, and Muriel Orevillo-Montenegro for Orientation on YMCA, APAY and ICF, as well as the subjects and workshops on Resisting Violence against Women and Children, Feminist Theory, Conflict Studies, and Peacebuilding Framework. Dr. Kriya Lamputeh also facilitated the session on Understanding the Roots of Terrorism.

To monitor, the participants were given KWHL charts to be filled out each day. The participants filled out the forms to indicate their plans on how to make use of what they learned during the Institute. Then they submitted their written evaluations. The Institute ended with debriefing and reflections and closing rites. ॐ ॐ ॐ



Group photo in one of the temples visited.

Credit: Muriel Orevillo-Montenegro

Please visit ICF's website @ interfaithforum.org

Reflection: A Papuan's Philosophy of Land

by Cicilia Jambuani



Note:

Cecilia Jambuani is a student from Jayapura. She first joined the thematic workshop in Jayapura, Indonesia. Later, she participated in the thematic workshop in Chiangmai.

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The land is a very important source of life for Papuan people. The land belongs to the Papuan nation's ethnic community. The land is also held dear by the Indigenous Peoples of Papua as a Mother who gives birth and a good life to the community.

Land for the Papuans is important because it is the legacy of Papuan ancestors and it is where their stories are passed on to the next generations. Today, the idea of ownership has influenced the modern, new Papuan's understanding of the land. However, traditionally, a Papuan belongs to the land

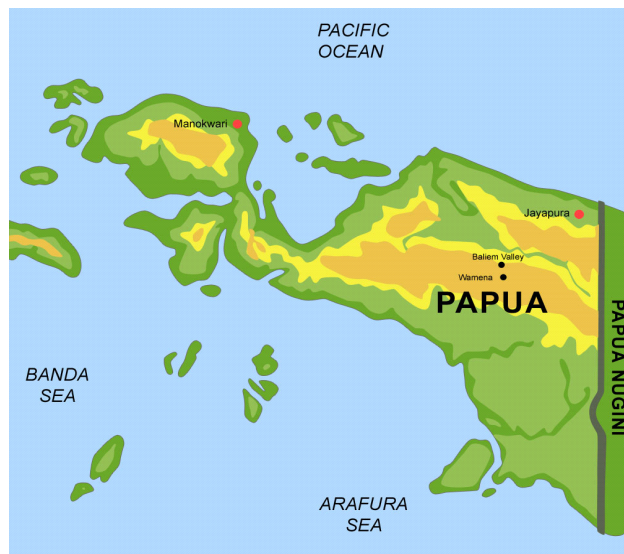
through the system of customary rights that are shared between and among the different tribes of Papua. The Papuan tribes lived in Papua land long, long time ago and respected each other by virtue of their customary rights. For the Papuans, the land is a genuine good Mother. As a mother, the land has provided all the needs of the people of Papua. The land, our Mother, has given birth to a whole lot of creatures in nature that support life. This is the special function of the land, the Earth Mother in the daily life of the people. Everyone, without exception, has been born, cared for, and have grown up in the land of Papua, following their customs.

Land as a Mother has a sacred meaning for Papuan life. Building true and good life in Papua land means the togetherness of Papuan people. The Papuans consider themselves as sacred creatures living within the sacred land of Earth Mother.

The presence of this Mother is central in the existence of Papuan nation, where good, truly holy life flourishes from the beginning, for the present and for the new life born in the future. This land that gave birth to us and gives resources for our life sustenance, has also given the Papuans their culture and social values.

The forest community, the

animals and everything in Papua land – they are all coming from Earth Mother. To be in the land that is Earth Mother is like heaven for the Papuans. It is like heaven and earth together, just only for the Papuans. Tribes from other lands do not have the right to take it away or steal from the Papuans. They do not have the right to carry away the treasures from our Earth Mother because Earth Mother is God's face and grace for us. The land of Papua is our earth and our heaven. Earth Mother gave this to Papuans so that we will not get hungry. She provides food and everything for us. The land is our identity, and like mother and children, we cannot be separated from our Earth Mother. The land, our Earth Mother, cradles the true Papuan people who want peace. This land, our Mother, gives us life and the food that overflows for her children, the native Papuan people, as long as these are not being taken away and destroyed by others. If only the people around Papua understand this; if only Indonesia understands the Papuan people, conflicts will end. ☸☸☸



Source: zonadamai.com

Believe in the inviolability of the human being

by Ain Art Atos, Philippines



Credit: Ain Art Atos

If we want to have peace in the world, people and nations must commit and embrace the affirmation to a nonviolent approach to conflicts. The greatest question about committing to peace is the means and ends. Many argued about the end justifies the means; that the means really are not important. They believe that the important thing is to get to the end.

But for us to achieve the real peaceful world, first, we must hold that the goodwill towards people is the affirmation of the holiness of all human life. Second, we should always remember that every person is a child of God, created in God's image. Therefore, human life is consecrated, sacred and should not to be taken on the ditches of the world. Lastly, we are all one in the eyes of God. With these affirmations, I believe that one day we can achieve peace, and when we truly believe in peace and inviolability of the human person, we can save people from the iron feet of oppression.

We must always remember that even though there may be political and ideological differences between us, the Thais, Filipinos, Indonesians, Cambodians, Laotians,

Chinese, and Burmese - we are all brothers and sisters. With this Interfaith Cooperation Forum Program, I am hoping that in the future we can sit down together again and talk about what we have done to our nations. 🙏🙏🙏



L-R: Tasneem, Nasser, Benardo, Ain Art and Muneeroh



L-R: Marina from Cambodia and Fred from the Philippines presenting their workshop output.

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Photo credit: ICF

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"Keeping the ICF Circle informed; Connecting with Community of Interreligious Peacebuilders"

The Interfaith Cooperation Forum is a program of Asia and Pacific Alliance of YMCAs. It values the significance of interreligious understanding and unity. Thus, it offers opportunities for study and appreciation of the different perspective of religions on peace, and discern the role of religion in peacebuilding. Yet, considering that unpeace is brought about by many factors, including the onslaught of neoliberal economic globalization, more people experience poverty, internally displaced people are increasing as communities are destroyed, native wisdom and values are overrun by Western and consumerist outlooks, patriarchy and racism persists, and climate change is now felt as the destruction of the Planet Earth seems unabated.

Peace is celebrated as a gift from the Divine, yet, we, the earthlings have the responsibility to make peace a reality. Although its contribution may just be like a drop of water into the lake, ICF seeks to equip young people of different religious traditions, especially from the marginalized communities of Asia and Pacific, to make waves of peacebuilding actions.

My Plans to Promote Peace after attending the Peace Institute 2 in Chiang Mai and Chiang Rai, Thailand
by Phra Somboon Sompong, Chiangmai Thailand



As a monk, I don't have an opportunity to learn other things especially when we talk about conflict and peace. I only studied Buddha teachings. That is why I am very thankful for this opportunity because I had the chance to learn other things not just the teaching of Buddha but other religions too.

I want to share my specific plans to promote peace with myself, my community, and my friends and in my society. I think it is a good start that I want to be selfless, not selfish. I plan to meditate every day, spread loving-kindness to all living beings. Follow Five Precepts of the Lord Buddha strictly.

Attend a Meditation or conflict resolution training.
Read books about peace and go to bed early because I always sleep late. And also, it is my first time to learn that we need to unplug our devices instead of just turning them off. So from now on, I will unplug my devices that are not being used.

With my family

Whenever I have the chance to visit my family, I will lead them to chant and meditate. I will arrange a meeting and tell them about NVC in everyday life. I respect my father and mother as an enlightened monk. I obey and listen to what they teach or tell me.

With my community of Faith

The quality of education in my community is very poor. Children do not have a chance to go to school. So I want to help in educating other children in my village. I am taking up a course in

Education. I will volunteer at the school in my community to teach. Get more involved with the religious rites and meeting. Send Dhamma books to my family and spread the word to others. Speak to everyone in my temple politely whether they are older or younger. Invite a peace speaker to give knowledge about peace in the community. Classify trash in the community and I will start this drive in my temple.

With my friends and society

I will write an article about promoting peace then share it on social media. Collect money to donate to a charity. Arrange a meeting at my university where I can come and talk about peace. Arrange a seminar on the topic of "Peace in Buddhism". Give knowledge and understanding about other religions to students. Make a video about peace, violence, conflict to upload in social media. ☸ ☸ ☸