

THE KADTABANGA FOUNDATION FOR PEACE AND DEVELOPMENT ADVOCATES INCORPORATED (KFPDAI): A PEACE- BUILDING EXEMPLAR

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ABSTRACT: *The purpose of this study is to find out whether or not the programs and activities employed by the Kadtabanga Foundation for Peace and Development Incorporated (KFPDAI) is a peace-building exemplar. The study may provide valuable information to the Philippine Government and the United Nations Development Program on the specific programs and projects that have been implemented in the conflict affected communities so as to realize one of the provisions of the 1996 GRP-MNLF (Government of the Republic of Philippines – Moro National Liberation Front) Final Peace Agreement which is on the “extensive peace and development efforts in Southern Philippines”. The study may make them aware that the processes and means of Non-Governmental Organizations are rigid and they could assure success. Furthermore, there is still a dearth of materials regarding interventions for the purpose of rebuilding communities affected by armed conflict, especially in the Philippines. This study is hoped to contribute something. Whereas based on the major findings, the researcher concluded that the KFPDAI is a peace-building exemplar. However, there are still challenges, but challenge does not mean they have failed to be a model. When the challenges are known, that is where enhancement begins.*

KEY WORDS: *Kadtabanga foundation, development, Philippine government, Bangsamoro, peace-building, and organizational exemplar.*

INTRODUCTION

Peace-building activities have been going on around the world. The main purpose is to rebuild communities hit by wars and strengthen them which could help prevent recurrences of armed conflicts. Many communities have slowly healed the injuries and had been popularized, while others were remained untold. It is a process made-up of activities which include strategies or interventions that contribute to the constructive sustainable transformation from conflict situations to peaceful restructured relationships. Its process also entails the coordinated efforts of many agencies and civil society groups. One of these is the *Kadtabanga* Foundation for Peace and Development Advocates Incorporated (KFPDAI).

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Peace-building practices vary according to context. Modeling, therefore, is important not only for the successes but also the failures. In this study, the processes of the KFPDAI in their peace-building work in three Peace and Development Communities (PDCs) were assessed. It also decided the results of the peace-building activities and interventions of the KFPDAI as a peace-building exemplar.

Peace-building exemplar, an experience in the field of community peace-building that, is worth emulating because it follows all the prescriptions of peaceful processes and means. Development aimed at enabling the people to restore the economic conditions they enjoyed before the armed encounters and gain capacities for livelihood whenever there was none. Lasting peace and sustainable development is the aim of KFPDAI. Its peace advocacy is to provide educational campaign to Internally Displaced Persons (IDPs) and research on traditional peacemaking practices in the community and conduct training on Culture of Peace (COP). The study employed a method. It described KFPDAI as a peace-building exemplar.

The respondents of the study came from different sectors of the PDCs, namely: Mapayag of Datu Anggal, Kauran of Ampatuan, and Tuka of Sultan Mastura municipalities. Purposive sampling technique was used in the selection of the respondents. FGD (Focus Group Discussion) and key informant interviews also used in gathering data. The survey instrument was administered to the respondents either individually or as a group.

The survey questionnaire was used. It was intended to verify the information gathered through the survey and the interviews. They were supported by narrative or qualitative descriptions to give further explanations and substantial details.

Specifically, this study sought answers to the following questions: (1) What is the profile of the communities in terms of population areas in: hectares, annual income, and year the community became PDC?; (2) What are the peace-building programs and activities conducted by KFPDAI in the communities?; (3) How did these contribute to the development of the communities; (4) What peace-building model can be drawn from the KFPDAI experiences?; and (5) What are the success stories and what are the issues and challenges encountered by the PDAs and how they addressed them?

LITERATURE REVIEW

It all started from the armed struggle in which the *Bangsamoro* people asserted for their right to self-determination. The only way they think that they could do this is through an armed struggle, because the national government did not seem to listen to their complaints regarding injustices committed to the Moro people (Buat, 2007).

G. Alim (2005) related the history of the struggle by giving a brief account of the Islamic era which began in the year 1310 AD (Anno Domini) through the efforts of Arab traders, travelers, *Sufis* (saintly Muslims), and Muslim missionaries. In the 15th century and early 16th century, the Sultanate of Sulu and Maguindanao came into being. Each Sultanate was independent, had sovereign power, and had

diplomatic and trade relations with other countries in the region.

C. Cerezo (2009) related how the Mindanao Independence Movement (MIM) was organized by Datu Udtog Matalam, former Governor of the Province of Maguindanao. E. Cantallopez (2010) presents two different accounts of the immediate causes of the widespread fighting in the early 1970's. She cited how the *Ilonggo* Avenue Guerilla Activity (ILAGA) or an armed group composed of *Ilonggos* (people from Iloilo) came into the picture. Allegedly, they were formed to avenge the series of atrocities committed by the two armed Moro groups: the Black shirts and the Barracudas of Cotabato and Lanao provinces respectively. She also mentioned P. Pigkaulan (2009) who cited sources mentioning allegations of the Moro groups only avenging the atrocities done to the Moro people.

C. Cerezo (2009), E. Cantallopez (2010), M. Mua (2010), and N. Macapantar (2010) have described historical events that led to massive confrontations between the two Moro secessionist forces, the Moro National Liberation Front (MNLF) and the Moro Islamic Liberation Front (MILF) against the Armed Forces of the Philippines (AFP). Peace negotiations between the panels representing the Government of the Philippines (GOP) and the Moro National Liberation Front (MNLF) started in 1975 and this resulted to the signing of the Tripoli Agreement in 1976 or the 1996 GRP-MNLF (Government of the Republic of Philippines – Moro National Liberation Front) Final Peace Agreement (Kadil, 2002). This has also to do with self-empowerment, wherein the people themselves are enabled to solve their own problems. They implement their own programs, with financial and technical support from the United Nations Development Program (Rodil, 2006).

As part of the implementation of the 1996 GOP-MNLF Final Peace Agreement, a group of MNLF “demobilized combatants” organized themselves into a non-government organization named Helping Foundation for Peace and Development Advocates of the Philippines Incorporated (HFPDAPI). They were among those who were given extensive training on peace-building by the Government of the Philippines – United Nations Multi-Donor Program (GOP-UNMDP) incapacitated. They have been facilitating the peace and development activities in the province of Maguindanao, including the Iranun municipalities of Barira, Buldon, and Matanog. The Peace and Development Advocates (PDAs) worked under the auspices of the GOP-UNMDP, in different phases. In phases I and III, the programs were mostly on developing capacities among the PDAs. They were trained how to work with communities towards peace and development, employing peaceful processes. In phase 4 of the program, KFPDAPI has evolved into a partner in peace and development work (Linga, 2009).

The Moro National Liberation Front (MNLF) and the Tripoli Agreement. It all started with the Mindanao Independence Movement (MIM) that was organized by Datu Udtog Matalam calling for the independence of Mindanao and Sulu from the Philippine Republic. When it appeared, the Moro people that the MIM did not gain popularity among the people, the immediate trigger was the Jabidah massacre, a massacre of 200 Filipino Muslim military trainees on March 18, 1968

in Corregidor. An outraged group of Muslims proclaimed the armed movement in 1972 (Pike, 2008).

In the beginning, the rebellion was a series of isolated uprisings that rapidly spread in the whole Mindanao. The MNLF managed to bring many partisan Moro forces to join the MNLF which, at that time, was still loosely organized. The MNLF was conceptualized and organized by Abul Khayr Alonto and Jallaludin Santos who were at that time active with the *Bangsamoro* movement. With Muslim congressmen and leaders as advisers, they recruited young Muslims from different tribes (Pike, 2008).

The events in the early 1970s were a crucial point in the history of Mindanao. The government was pressured by both the people in the country and outside the country to stop the costly war. The war has become known in Muslim countries, especially the OIC (Organization of Islamic Conference). It was in 1972, when the OIC learned of the plight of the Muslims in the Philippines. They learned about what happened in Mindanao through the reports rendered by then Malaysian Prime Minister, Tunku Abdul Rahman. The OIC appealed to the top officials of the Philippine government to give special attention to the Muslims, especially those in Mindanao (Iribani, 2006).

After securing an initial agreement, President Ferdinand Marcos went ahead and held a referendum, which seemed to indicate opposition to the inclusion of certain provinces, opposition to the degree of autonomy presumably wanted by the MNLF and support for Marcos' plan for two autonomous regions with 10 provinces under central control (Kadil, 2002). Finally in 1996, a compromise was finally reached by then MNLF and the government. This gave autonomy to the areas with Muslim majorities. The area is currently called the Autonomous Region of Muslim Mindanao (Alim, 2005).

P. Diaz (2003) clarifies that the Muslim problem is just a part of the Mindanao problem. He defines the Muslim problem as socio-cultural and describes the Mindanao problem as economic and political in nature. He explains also that the Muslim problem is caused by internal factors such as social structure, culture, tradition, and social inequity.

The Philippine Peace Process, the Mindanao Peace Process, and the Final Peace Agreement. The usual expectation when a rebel group or a secessionist group enters into an agreement with the government, the former would surrender their arms to the latter. Surprisingly, the case of the MNLF (Moro National Liberation Front) leaders and field combatants does not follow this (Ermita, 2002). H. Burgess (2009) proposes a transformational approach that would still respect an armed group fighting against a legitimate armed force. He considers that conflict is an inevitable element in life.

The principles set were the following: (1) a comprehensive peace process should be community-based, reflecting the sentiments, values, and principles important to all Filipinos; (2) it should aim at forging a new social compact for a just, equitable, humane, and pluralistic society; and (3) a comprehensive peace process seeks a

principled and peaceful resolution of the internal armed conflicts with neither blame nor surrender, but with dignity for all concerned (Ipulan-Bautista, 2009).

Miriam Coronel-Ferrer (2002) describes the comprehensive peace process in terms of the “Six Paths to Peace” as follows: (1) the pursuit of social, economic, and political reforms; (2) consensus building and empowerment; (3) negotiations with the rebel groups; (4) implementation of measures for reconciliation, reintegration into the mainstream society, and conflict management; (5) protection of civilians caught in the armed conflicts; and (6) the building, nurturing, and enhancing a positive climate for peace.

Fr. Eliseo Mercado, Oblates of Mary Immaculate (OMI), former President of Notre Dame University gives a separate discussion of the Mindano peace process. He said that one of the major agreements forged between the panels to implement the 1996 Final Peace Agreement is the creation of the SPCPD or the Southern Philippines Council for Peace and Development (Mercado, 2006 and 2007).

The 1996 GRP-MNLF (Government of the Republic of Philippines – Moro National Liberation Front) Final Peace Agreement was signed in September 2, 1996. It is the main product of the Philippine comprehensive peace process. The United Nations Development Program was hopeful that although it is not absolutely demobilization that was aimed by the national government, it provides among others that the MNLF combatants should fully abandon the armed struggle against the government (Bacani & Ambolodto, 2002). The integration of 7,500 qualified MNLF fighters into the Armed Forces of the Philippines and the Philippine National Police is another provision. Also, the incorporation of autonomy-related provisions that were missed in Republic Act (RA) 6734 and the delivery of intensive peace and development efforts in the Southern Philippines Council for Peace and Development (SPCOPAD) areas is another (Bacani & Ambolodto, 2002).

K. Askandar and A. Abubakar (2005) question the Final Peace Agreement by saying it manifests that the MNLF treats the Tripoli Agreement as an international agreement “above the competence of domestic law that the MNLF has historically rejected”. They said that among the 13 provinces mentioned in the Tripoli Agreement. The Final Peace Agreement was legislated into RA 6734 but was finally amended by RA 9054 (Bacani & Ambolodto, 2002).

THE KADTABANGA FOUNDATION FOR PEACE AND DEVELOPMENT OF THE PHILIPPINES INC.

The opening statement in the literature says that from the ruins, people have sown the seeds of transformation in PDCs (Peace and Development Communities) being the MNLF (Moro National Liberation Front) territories that have evolved from war zones to realms of peace and development. This guarantees a certain degree of sincerity, the communities being their own communities. The literature on KFPDAI (*Kadtabanga* Foundation for Peace and Development Incorporated) further says the following: “The communities referred here are the PDCs which are

MNLF territories” (UNAFP, 2009). They are the areas where *Kadtabanga* PDAs do peace-building.

A PDC is characterized by the following: (1) a basic social unit which the whole peace and development framework of the Government of the Philippines, Government of the Philippines – United Nations Multi-Donor Program incapacitated is funded; (2) a marginalized conflict-affected or conflict vulnerable community; (3) a *barangay* with strategic advantage, and one with multi-cultural presence of tri-people constituency, and an Local Government Unit recognized with commitment of support and complementation or it is an area of convergence with other donor organizations (GOP-UNMDP, 2005).

There are 33 PDAs who are members of KFPDAI and who are working in 20 PDCs in Maguindanao and 5 in Cotabato City. They work in PDCs in the municipalities of Parang, Sultan Mastura, South Upi, Datu Odin Sinsuat, Talitay, Datu Unsay, Buluan, Datu Paglas, Datu Saudi Ampatuan, Matanog, and Ampatuan. There are members of the organization who fought hard during the war years.

The Executive Director herself spent years in the battlefields, nursing gunshot wounds, and counseling war survivors. Another official, Khannapi “Sonny” Ayao, is a former MNLF Battalion Commander but who finished college in 1989. He is now a holder of the degree M.A. – Peace and Development Studies which he earned from Mindanao State University, Maguindanao.

N. Macapantar (2010) described how the Non-Government Organizations implemented programs to rebuild the communities directly hit by the massive armed confrontations in the All Out War in 2000, in the three Iranun municipalities namely Barira, Buldon, and Matanog. K. Ayao (2010) conducted a study on the role of KFDAPAI in managing development programs for the MNLF beneficiaries.

Peace-building using the Culture of Peace (COP) may be tedious but the results could be long lasting. Peace-building is a comprehensive process. J.P. Lederach (1997) defines it as a series of interventions to transform all forms of conflict and violence in different stages in conflict affected communities. Peace-building always refer to the transition from emergency disaster response to relief operations and to rehabilitation, reconstruction, and development (Lederach, 1997).

E. Biton (2009) conducted a study on the peace-building activities done in the communities developed from IDPs coming from Jolo, Basilan, and from the different conflict affected areas of Zamboanga del Sur who were hard hit by the armed conflicts during the Martial Law years. The first phase of the interventions, as described by E. Biton, consisted of social preparations which began with enabling the people to assess their own situations. E. Biton cited the peace-building framework of John Paul Lederach (1997) borrowed the Nested Paradigm framework of Marie Ducan, although he said there were variations being introduced to suit the research problem (Biton, 2009).

S. Toh and Floresca-Cawagas (1990) identify six major peace themes or peace issues. They define peace and un-peace comprehensively: structural violence, militarization, human rights, environmental care, intercultural solidarity, and

personal or inner peace. Structured violence exists when the unequal life chances are built into the society's structure. There is militarization when there are much more resources spent for the military than for the social services. Human rights are rights of the people that they deserve because they are humans. Environmental care is about preserving the environmental resources not only because humans depend on them but also because they are creatures of God and as such they should have their space on earth. Intercultural solidarity is about respect for other cultures. It is when all of these peaceful realities are experienced that there could be authentic or lasting peace.

The Rights-Based Approach (RBA) to development is another framework. This focuses on rights, rather than needs. A clear example to this is the difference between the needs-based and the rights-based approach to nutrition. In the former, the "beneficiaries" have no active claim to ensure that their needs be met, and there is no binding obligation or duty by anybody to meet these needs. At a higher level, development and rights become different but inseparable aspects of the same process of social change. All processes of change are rights-based and economically grounded. Here, the condition of deprivation is about much more than lack of income. It is characterized by social inferiority, isolation, physical weakness, vulnerability, powerlessness, and humiliation. RBA are legal entitlements, claims guarantees. Peace-building using the RBA framework should empower the rights holders (Uvin, 2004).

The Culture of Peace (COP) is both a goal and a process of peace-building. Generally, it consists of values, attitudes, behaviors, and ways of life based on non-violence, respect for human rights, intercultural understanding, tolerance and solidarity, sharing and free flow of information, and full participation and empowerment of women (Fiesta, 2004).

The six elements comprising COP are: (1) compassion and social justice; (2) dismantling of the culture of war; (3) promotion and protection of human rights; (4) living in harmony with the earth; (5) building cultural respect, reconciliation and solidarity; and (6) nurturing inner peace. It is the cultivation of values, attitudes, understanding, action, and practices for building individuals, families, communities, societies, nations, and the whole world (Toh, 2003).

The COP Programme is a program developed by UNESCO (United Nations for Educational, Scientific, and Cultural Organization), the UN agency tasked to oversee and monitor a worldwide peace education programme. In practice, COP is the transformation of violent competition for shared goals. It requires that conflicting parties work together in the development process. COP was conceived to consist of values, attitudes, behaviors, and ways of life based on non-violence, respect for human rights, intercultural understanding, tolerance and solidarity, sharing and free flow of information, and the full participation and empowerment of women. Non-violence as COP strategy is an active struggle for justice, harnessing anger, courage and strength against injustice, and enlisting all members of communities (Adams ed., 1995).

The conflict transformation framework focuses on three dimensions: personal, relational, and structural. The personal dimension of peace-building centers on desired personal changes. The change goes with the process of healing. If personal change cannot be made to take place, there will be broader social, political, and economic repercussions. The relational dimension focuses on reducing the effects of war-related hostility through the repair and transformation of damaged relationships. This center on reconciliation, forgiveness and trust building, and future imagining. It seeks to minimize poorly functioning communication and maximize mutual understanding. The structural dimension of peace-building focuses on the social conditions that foster violent conflicts. Stable peace must be built on social, economic, and political foundations that serve the needs of the populace (Lederach, 1997).

Conflict transformation, in other words, refers to outcome, process, and the structure-oriented long-term peace-building efforts, which aim to truly overcome revealed forms of direct, psychological, and structural violence. It involves the development of “horizontal” relationships i.e. dialogue and cooperation of actors or conflicting parties of relatively equal status, as well as “vertical” relationships through dialogue and cooperation between actors of unequal status (Lederach, 1997).

Most peace practitioners feel strongly that the means employed in peace practice (or conflict transformation) is as important as the outcomes. Ethical standards that define peace practice, either in personal relationships or programming choices, are important ingredients derived from values of honesty, reliability, and respect (of differences) as well as commitment to justice. Peace programs should not offer solutions from outside. A core value and strategy of peace programming is enabling and supporting people in building their own peace (Anderson & Olson, 2003; and Gardiola, 2003).

The conflict transformation requires that local government units become key partners in peace-building. Effective local government have six distinct characteristics, namely: (1) legitimate leadership; (2) ability to touch the daily lives of citizens through improved delivery of services; (3) close working relationship with communities and community organizations; (4) participatory transparent governance; (5) strengthening public participation for peace-building; and (6) focal point for facilitation and coordination of service delivery and decision-making (Bush & Fromojvic, 2004).

The do no harm gives special attention to timeliness, explains J.P. Lederach (1997) as cited also by N. Macapantar (2010). It hopes to prevent further harm to conflict-affected communities while doing peace-building work in the conflict affected communities. The framework asserts that providing aid in conflict setting should relieve communities instead of causing further conflict. One of the goals is to help local people prevent the recurrence of violence that surrounds them. It aims at enabling the people address their problems without resorting to further violence. Analysis of conflict, then, is crucial. The first thing to be done is identifying who

the key players are, what the sources of tensions are, and how and why conflicts develop. The framework also aims to ensure that the interventions do not create dividers. Instead, it will create more connectors.

R. Linao (2001) cites the peace-building of Swee-Hin Toh (2004). He advises community peace-builders to take extra precaution so that violence is prevented and not promoted. He identifies the first consideration and which should be meaningful participation by the community people. He classifies participation as passive, active, increasing involvement, and empowerment.

Based on the teachings of Swee-Hin Toh and Floresca-Cawagas (1990), R. Linao (2001) defines also passive participation as the situation where people participate in a project because they know the whole community will eventually benefit from it; active participation is where people assume the responsibility in the initiative and do collective decision in every step along the way of development. While it is true that there are employment opportunities, the very poor cannot be employed because they cannot qualify for positions and yet the environment that has been destroyed is also their environment (Toh & Floresca-Cawagas, 1990).

Critical consciousness has something to do with praxis which is reflection-action-reflection. This means that before doing an action, there should be a reflection to think critically the appropriate actions to be taken (Toh & Floresca-Cawagas, 1990). H. Buhaenko *et al.* (2004) said that this is the part of the peace-building process that is often overlooked. But this is very important because in this stage, the project implementers and stakeholders reflect on the whole process.

PEACE-BUILDING EXEMPLAR AND SUCCESS STORIES

It is the researcher that identified the peace-building exemplars and the success stories with the confirmation of the Peace and Development Advocates (PDAs), the Executive Director, and the former technical assistant of Act for Peace. The identification was done after the survey, interviews, and FGDs (Focus Group Discussions) were done. The first success story is the transformation of the former combatants to being peace and development workers. C. Cerezo (2009) talked of this in his paper, mentioning this as a process involving former combatants. In the case of the three PDCs, this does not refer to the PDAs only. This includes former combatants who have not joined the Government of the Philippines – United Nations Multi-Donor Program (GOP-UNMDP) incapacitated-I, II, and III and Act for Peace Programs and who are now cooperating with the Peace and Development Advocates (PDAs) in the three Peace and Development Communities (PDCs) in their role of transforming the communities.

Another success story is the raising of the level of consciousness of the people in the three PDCs. This was done through seminars/trainings, convergences, meetings, and ordinary exchange between and among the PDAs and the community leaders, the PDAs and the community people themselves, the *Kadtanga* officials, the PDAs, and the community leaders and between and among the PDAs, leaders,

and sectors of the three PDCs. There is a convergence of the Leagues of PDCs known as the Peace and Development Advocates League (PDAL), which also hold activities and which also help increase the knowledge of the people. Because of this conscientization, people have come to understand that the armed struggle is not the only way to regain economic and political power.

PDC Tuka Success Story. The name *Tuka* was deliberately given because the *barangay* is a delta created by the constant flooding and it looks like a beak of bird. The former *barangay* chairperson, a PDA, told the story of how the community was destroyed by heavy air bombing.

This *barangay* was the target of air bombing because it was the former site of the biggest MNLF (Moro National Liberation Front) camp in Mindanao known as Camp Ali. Before 1971, Tuka was a flourishing community as described by a PDA. However, after the war the *barangay* was in disarray. The residents were forced to abandon their houses and farms. After five years, the residents came back and started to rebuild the community.

The PDA assigned in Tuka told her own story. She said she was still a child when she became a combatant. She added that she was forced to hold a gun and participate in the war because they needed numbers to deter military attacks. When bombs would drop, their tendency was also to drop and their bodies would shake while their hearts seemed to stop beating. All that she thought was to take revenge but everything changed when she joined *Kadtabanga*. She said that because of *Kadtabanga*, people of the *barangay* have reasons for gathering together. She added that people come to the meeting place earlier than the schedule. "Before the meetings, we the people would talk among ourselves. I find it very enjoyable, thanks to *Kadtabanga*", she said.

Another success story as narrated by a key informant how the *Kadtabanga* helped in rebuilding their community. She described it in the following paragraphs:

The war experiences were very harsh. There were days when we did not eat because we could not cook. The smoke would enable the soldiers to trace us. It took months for some of the residents to go back to Tuka. Many did not return anymore, especially those who were orphaned by both parents. When we came back, we had to start from scratch. When *Kadtabanga* entered the community, several seminars were conducted (in all of these, GOP-UNMDP/Act for Peace was behind). One of these was the *Barangay* Participatory Rapid Appraisal. It made us realize that we had abundant resources and that we could restore them by ourselves. It made us see that that chemical farming will eventually destroy our farms (OPAAP, 2005).

Other achievements which could be considered part of the success story are the establishment of the cooperative. At first, ordinary goods were sold. Later, with the encouragement of Act for Peace, the people established a salted fish factory and the products were sold in the cooperative store. Much later, the cooperative delivered the goods, including rice to other places. To add to this, *Kadtabanga*, with support from Act for Peace, was able to negotiate with the Department of Health for the establishment of a health center. This has been a very big help, especially that the place is far from where the nearest hospital is.

Another endeavour was the production of chemical-free rice. At first, it was not successful. The people were so discouraged when they found out that the certified seeds given by Phil-Rice did not grow. They just persevered with the encouragement of *Kadtabanga*. Another set of seeds were delivered. This time they grew but when they are in the fruiting stage, the rice-fields were attacked by the pests called “Tungro”.

The PDAs kept their cool. Another set of seeds were asked. It was the third try that production became successful. But what is sad to say, the rice is sold in high amount. What is consoling is that the farmers have tasted once again, chemical free rice, and they said that it is tasty. A Cebuano farmer said, “*Lami gyud kaayo, di ka makapangagda ug silingan*” or “It is so tasty you would forget to invite your neighbour” (OPAAP, 2005).

PDC Mapayag Success Story. The PDAs (Peace and Development Advocates) and some elders told the story of *Mapayag*. They said it is one of the communities affected by the armed confrontations between the AFP (Armed Forces of the Philippines) and the MNLF (Moro National Liberation Front) in the 1970s and 1980s and it has also been bothered by a series of armed encounters between the combined forces of the AFP and that of a big politician, and the Moro Islamic Liberation Front. These recent ones are classified as “rido” related conflicts, but they have caused so much disruptions in the lives of the people. This is the reason why the *barangay* was organized into a PDC (Peace and Development Community) by *Kadtabanga*.

When the *barangay* became a PDC, many things changed. The first sets of activities were seminars and trainings such as Culture of Peace, Intercultural Dialogues, *Barangay* Rapid Appraisal, Peace and Conflict Mapping, and others. One respondent, also a former MNLF combatant but who did not become PDA, said:

We learned so much. After a series of seminars sponsored by *Kadtabanga*, I could now feel dignified. Before, I just stayed at home and in the farm. Now, I come to love to associate with others. I now buy “ukay” clothes to wear during meetings. I could feel that my family and my relatives have become proud of me. Some *Kadtabanga* people are my relatives. “I am also proud of them”, one elder said that one of the serious problems that bothered *Mapayag* for a long while was the lack of potable water supply. He shared that there were already two children who were hit by vehicles while crossing the street to fetch water. There were also outbreaks of illnesses caused by unsafe water supply. For lack of funds, the local government cannot do anything (OPAAP, 2005).

Kadtabanga helped the people such that a proposal was later designed to ask for funding from Peace and Equity Foundation based in Davao City. It took months for the project to be realized, especially that the funder imposed strict handling of funds. The process made the people realize that to avail of funding is very difficult but *Kadtabanga* was too patient to assist the people.

Now, a functional water system which has been bringing water to most of the homes without much expense by the people is its success story. This has solved the

problem of children's lives being put to danger because they had to walk far and cross street to fetch water. For the establishment of the water system, the people cooperated in putting up a big water tank and in installing the pipes from the main source to the houses. The funding by *Kadtabanga* was distributed to the PDCs in need of potable water, so it had been spread thin. But the unity and collaboration of the people made the project possible. Success story by an IDP (Internally Displaced Person) is as follows:

I am an IDP coming from Datu Piang. In 2008, my family was among those who were allowed to settle in one area in *Mapayag*. The area consists of several hectares. It was the Early Recovery Program of Act for Peace facilitated by *Kadtabanga* that brought the IDPs in *Mapayag*. "*Makalat kami ged sa ginawa sa kabamagayas name na daladen nagtanggit name kanu mga languntaman name gasasangpan I kapedimbaka, migkadalempan I pulangi na daladen gapagedan*" or "Our condition was pathetic. We were not able to bring anything because we were in a hurry. There was firing and the river was rising".

Make shift shelter materials were provided by *Kadtabanga* so were able to live a life, feeling so grateful to the host neighbors. In addition, the *Kadtabanga* PDAs coordinated with the NGO FAITH (Food Always in the House) so that we could avail of relief goods such as sleeping materials, kitchen utensils, food items, medicine, and others. We could attribute this to *Kadtabanga* because they were so quick in their actions and it seemed to me that they have befriended other NGO workers that it was easy for them to ask these groups to help the IDPs in the PDCs. Now, the people who own the land where we settle told us that we could stay as long as we want.

Kadtabanga had made our life easy despite of the sad experiences. Through the program they call "Livelihood Sharing", the PDAs lent the IDPs working animals, seeds, and capital so we could farm, still using the lands of the host land owners with whom we give share of the harvest (Gomez, 2009).

PDC Kauran Success Stories. The success stories that Kauran is proud of the tri-people dialogues and the animal fattening and animal dispersal projects. The Maguindanaoans, Teduray, Ilonggos, and Cebuanos are now co-existing with harmony and cooperating towards peace and development. As an evidence, the President of Kauran as Peace and Development Council (PDC) is an Ilongga. This woman shared that they had come to live in Kauran when the *barangay* was abandoned by the residents due to the wars in the 1970s. They came from the nearby Esperanza municipality. When some Maguindanaoan residents came back, a series of conflicts occurred until *Kadtabanga* intervened.

A series of seminars/trainings were conducted, most of which were held outside the community. One Teduray, respondent from the PDC, said that the seminars developed in her some social skills. Before, she was hesitant to mingle with others. She avoided attending meetings and celebrations such as birthdays, *kanduli*, and even those sponsored by *Kadtabanga*. But one time, a friend of hers brought her to a tri-people gathering called by *Kadtabanga*. She was amazed at how the young PDAs regarded the Teduray women. They were considered special visitors. Now, she said, she could face them without inhibitions (OPAAP, 2005).

There were also cultural celebrations participated in by the Teduray, Maguindanaoans, and the Ilonggo and Cebuano. *Kadtabanga* then was closely

supervised by United Nation Multi-Donor Program (UNMDP) III and later, Act for Peace. Now, many of the respondents from the *barangay* say that there is harmony between and among the people, thanks to *Kadtabanga*.

The animal fattening and dispersal project is also a success to cite. In the animal fattening, the beneficiary-participants were given small cows and *carabaos* to take care, and when they became adults and they could be sold, thereby increasing the income of the participant-beneficiary. The beneficiary-participants had already sold many fattened cows and *carabaos*. In the animal dispersal project, the participant-beneficiaries were two hundred cows, in each PDC, but one cow only for each beneficiary. They had to enable the animals to produce young before passing them to other participant-beneficiaries. Hundreds of cows and *carabaos* had already been dispersed, since five years ago.

There is another scheme, this time for *carabaos*. *Carabaos* had been distributed to farmers on loan basis but they did not pay money in return. When there is harvest, the farmer gives a share to the cooperative. The sharing should be so that the farmer retains enough for food of the family until the next harvest. After one harvest, the *carabao* is lent to another farmer and the cycle goes on. Witnessing story of a PDA in Kauran is as follows:

Manggihuy-on man gid ako sang una. Gusto ko lang mag-obra sa balay. Kag nahadlukan ako magsagol sa ibang mga tribu. Budlay, siling ko. Pero sang ang mga PDA na gid naghango nga ma atin ako sang miting. Ginsulayan ko [I was really shy before, I preferred to stay and work at home, it's difficulty, I said, I tried]. May mga seminars/trainings gin hold, kadamuay sa iban lugal [A series of seminars/trainings were conducted, most of which were held outside the community] (OPAPP, 2012).

This Ilongga President of the Peace and Development Council (PDC) said that the seminars strengthened her as a woman. She knows that she has many capabilities but she avoided others for fear that trouble with others would arise out of this. Before, she was hesitant to mingle with others, especially the Maguindanaoans and the Tedurays. Now, she said, she could face them without inhibitions and that she is proud to have been elected President even if she is an Ilongga and her community is predominated by Maguindanaoans. The President of Kauran PDC manages the cooperative which runs the “*Botica sa Barangay*” and the grocery store. Both have survived many problems.

This story shows how a person changed from being very shy and homebody to being a person who manages a big cooperative. What is amazing is that she is an Ilongga and the community is Maguindanaon predominated. Being such, it should have been a Maguindanaon, and a man, who should be in her position. An elder was interviewed about this and he said that indeed, in a Maguindanaoan society, the women do not hold top leadership positions (Raines, 2004).

There may be some women who hold top positions in the government and in non-government institutions but they are very few. She further said that this cooperative President has been observed to be honest in her dealings and very transparent in handling the finances so she earned the respect of the community but

most part should be attributed to *Kadtabanga* who had brought her many trainings, including bookkeeping.

FINDINGS

The profile characteristics gathered were on the area in hectares, population, annual income, and year the community was organized as Peace and Development Council (PDC). Among the three communities, *Tuka* is the largest in terms of area, the smallest is *Mapayag*. In terms of population, *Kauran* has the biggest but in annual income, it has the least. This *barangay* was organized into a PDC ahead of the two others.

The programs and activities conducted were: (1) Consciousness raising through the seminars/trainings and community consultations, intercultural dialogues, strengthening of local governance through the *Barangay* Development Rapid Resource Appraisal; (2) Sustainable livelihood activities such as the sustainable farming, mega gardening and herbal gardening, cooperatives development which helped the people increase their income and helped them regain their dignity, tree planting activities, the sustainable farming practice, establishment of the fermented fish factory the grocery cooperatives, and the *Botica Sa Barangay* in the three PDCs: the water systems in *Mapayag* and *Kauran*, and the animal dispersal and animal fattening in *Kauran*.

People were allowed to participate in the project planning, proposal development, and they were themselves participant-beneficiaries. The people are asked to participate in the discussion about a possible project to conceive/respond to ascertain problem identified by the people. There was also equitability since the Peace and Development Advocates (PDAs) and KFPDAI (*Kadtabanga* Foundation for Peace and Development Advocates Incorporated) were not selective as to who would participate. In fact, the programs and activities were for the tri-people and for the sectoral groups.

The peace-building exemplar and success stories are the following: (1) the transformation of the *Kadtabanga* PDAs from being combatants to being PDAs is the model. With these transformations, they also enable to put the PDCs in the track towards transformation from being conflict affected areas to becoming reconstructed and rehabilitated and the people starting their development process; (2) the PDAs becoming local government officials is noteworthy. This is an indicator of KFPDAI being an enabling and empowering organization. Also, there was economic, political, and gender empowerment in the three PDCs; and (3) the sustainable farming project and the “*bagoong*” factory of *Tuka*, the successful water systems in PDC *Kauran*, and the animal fattening and animal dispersal projects were also success stories.

The issues identified by the people are: (1) Some projects are not sustainable because they are fund-based; and (2) People suspect that foreign funders grant funding because they are interested in the resources of Mindanao

The challenges identified are: (1) How to put up a bigger capital without external funding; (2) How to make the regional and the national government become responsive to the needs of the people; and (3) How to sustain the interest of the people to participate in community activities.

External funding is indispensable. Although there are projects that have already become sustainable, there will always be a need for external funding and although there is a problem of funders no preferring GOP-MNLF (Government of the Philippines – Moro National Liberation Front) conflict affected communities, there are still funders who do not choose. These are only for emergency interventions but it cannot be denied that the sustainable programs of KFPDAI will go a long, long way and probably, these will be the facility with which the organization and the people could manage without external funding, in the long run.

CONCLUSION

Based on the findings, the researcher concludes that the *Kadtabanga* Foundation for Peace and Development of the Philippines Incorporated is a peace-building exemplar in their programs and activities implemented. There is a certain level of economic, political, and gender empowerment attained by the people in the three Peace and Development Communities (PDCs) as a result of the peace-building work of KFPDAI (*Kadtabanga* Foundation for Peace and Development Advocates Incorporated). Empowerment is the end goal of any peace-building work.

However, since there are still challenges, the PDAs are glad because they will not become “irrelevant” yet. When they are already irrelevant, they are supposed to leave. The existence of the challenges does not mean that they have failed to be the model. No organization could be perfect. When the challenges are made known or are known, that is where enhancement begins.

The researcher recommends the following: (1) for *Kadtabanga* to closely supervise the replication of the projects with success stories in the rest of the PDCs of Maguindanao. This would need that *Kadtabanga* assist the people to put up a bigger capital by themselves or without external funding; (2) for the Government agencies and the Non-Governmental Organizations to consider the peace-building processes employed by KFPDAI. There are success stories that should be popularized; (3) for *Kadtabanga* to popularize its exemplary works and advocate this to the regional and national officials to make them as responsive to the needs of the people; and (4) for the other combatants who are not PDAs, to consider working with the government in rebuilding the conflict affected communities.

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(Source: www.google.com, 6/1/2013)

Peace-building practices vary according to context. Modeling, therefore, is important not only for the successes but also the failures. In this study, the processes of the KFPDAI (*Katabanga* Foundation for Peace and Development Advocates Incorporated) in their peace-building work in three PDCs (Peace and Development Communities) were assessed.