

**LET'S BUILD A NONKILLING PHILIPPINES!**  
*Tungo sa Kalinaw at Walang Pagpatay!*



**By Jose V. Abueva**

**Movement for a Nonkilling Philippines;  
Institute for a Nonkilling Philippines,  
Kalayaan College**

**LET'S BUILD A NONKILLING PHILIPPINES!**  
*Tungo sa Kalinaw at Walang Pagpatay!*

**Movement for a Nonkilling Philippines; Institute  
for a Nonkilling Philippines, Kalayaan College; and  
Center for Global Nonkilling**

**By Jose V. Abueva**

**30 June 2011**

**Kalayaan College  
22 Manga Road, corner Aurora Blvd.,  
Quezon City**

**Acknowledgement of PAGCOR Support**

The printing of this Report by Kalayaan College is made possible by the generous support of the Philippine Amusement & Gaming Corporation (PAGCOR) to help reduce our nation's level of violence and killings in pursuit of the vision and measurable goal of "A Nonkilling Philippines in a Nonkilling World." This book is not to be sold.

Copyright © 2011 Kalayaan College,  
22 Manga Road, Quezon City  
Philippines

CATALOGING-IN-PUBLICATION DATA

Let's Build a Nonkilling Philippines  
*Tungo sa Kalinaw at Walang Pagpatay*

By Jose V. Abueva  
Kalayaan College, 2011  
75 pp.

ISBN 978-971-95182-0-4 paper bound

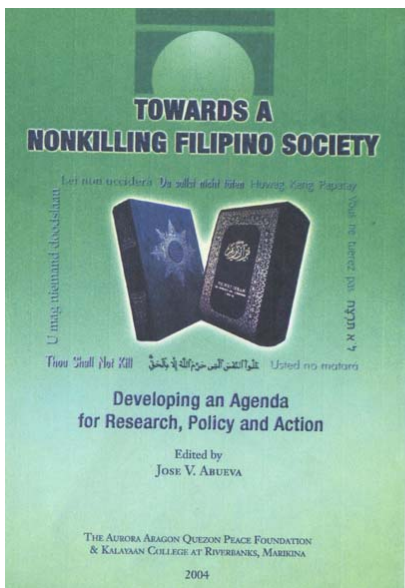
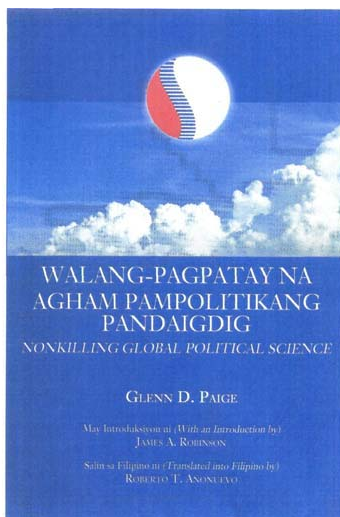
1. Nonkilling Philippines, World.
2. Peace, just and humane society, constitutional democracy
3. Movement for a Nonkilling Philippines
4. Center for Global Nonkilling
5. Philippines, Abueva, Jose Veloso.

Printed in the Philippines by Raintree Trading and  
Publishing, Inc.

# No more Killing!



Let's Build a Nonkilling Philippines !



**TOWARDS A NONKILLING  
FILIPINO SOCIETY:**  
*Developing an Agenda for  
Research, Policy and Action*

Glenn D. Paige  
Jose V. Abueva  
Randolf S. David  
Jose CJ. Magadia, SJ.  
Karen N. Tahada  
Howard Q. Dee  
Miriam C. Ferrer  
Teresita Q. Deles  
Reynaldo D. Pacheco  
Jovito R. Salonga  
Macapado A. Muslim  
Albert E. Alejo, SJ.  
Benjamin T. Tolosa  
Natalia M.L.M. Morales  
Ma. Oliva Z. Domingo  
Risa Hontiveros-Baraquel  
Loreta N. Castro  
Dennis M. Arroyo

Jose V. Abueva  
*Editor*

The Aurora Aragon Quezon Peace Foundation  
& Kalayaan College at Riverbanks Center, Marikina  
2004

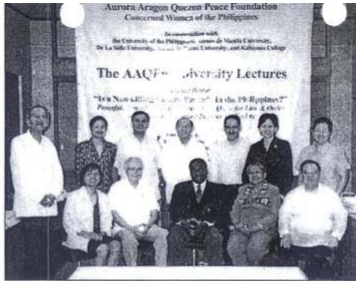
## TOWARDS A NONKILLING FILIPINO SOCIETY

The 2004 Lecture Series held at the University of the Philippines, the Ateneo de Manila University, Kalayaan College, and Ateneo de Davao University; under the auspices of the Aurora Quezon Peace Foundation and Kalayaan College. This led to the publication of the pioneering study: *Towards a Nonkilling Filipino Society: Developing an Agenda for Research, Policy and Action*.

**In 2009 the Lecturers and Co-authors of the study launched THE MOVEMENT FOR A NONKILLING PHILIPPINES in Manila on the occasion of the World Peace March.**



Jose V. Abueva and Glenn D. Paige



Seated, L-R: Miriam C. Ferrer, Glenn D. Paige, Max Paul, Teresita Q. Deles, Reynaldo D. Pacheco. Standing, L-R: Howard Q. Dee, Ma. Oliva Z. Domingo, Dennis M. Arroyo, Jose V. Abueva, Jose C.J. Magadia, S.J., Risa Hontiveros-Baraquel & Loreta N. Castro



Glenda Paige and Glenn D. Paige



Howard Q. Dee



Seated, L-R: Ma Teresa Feria Nieva, Zenaida Quezon Avanceña, Glenda Paige. Standing, L-R: Glenn D. Paige, Evelyn Kilayco, Florangel Rosario Braid, and Jose V. Abueva.



Jovito R. Salonga



Jose V. Abueva



Glenn D. Paige



Albert E. Alejo, S.J.



Dennis M. Arroyo



Loreta N. Castro



Howard Q. Dee



Randolf S. David



Teresita Quintos Deles





Ma. Oliva Z. Domingo



Miriam C. Ferrer



Risa Hontiveros-Baraquel



Jose C.J. Magadia, S.J.



Macapado A. Muslim



Reynaldo D. Pacheco



Jovito R. Salonga



Karen N. Tañada



Benjamin T. Tolosa



## Acknowledgement

Our initiative towards building a nonkilling Philippines was inspired by my long-time colleague and friend, **Dr. Glenn D. Paige**, Professor of Political Science at the University of Hawaii and author of the trailblazing study, ***Global Nonkilling Political Science (2002)***. Translated into 26 world languages and counting, his theory of a nonkilling world and his contributions to the scientific study of political leadership earned the author a lifetime achievement award from the American Political Science Association. His book launched the interdisciplinary and global movement for a nonkilling world. In retirement, Professor Emeritus Paige leads the international, nonprofit Center for Global Nonkilling based in Honolulu, Hawaii. [www.nonkilling.org](http://www.nonkilling.org)

With Dr. Paige's participation, 17 of us Filipino scholars and leaders, collaborated in a lecture series in 2004 that led to the publication of our pioneering study: ***Towards a Nonkilling Filipino Society: Developing an Agenda for Research, Policy and Action*** (Aurora Aragon Quezon Peace Foundation and Kalayaan College, 2004. 210 pp.). Our research led us to form and launch the Movement for a Nonkilling Philippines (MNKP) in 2009. We collaborate with the Center for Global Nonkilling and many associates around the world.

To pursue MNKP's program of research, training and education, and policy and action we sought and received the support and encouragement of the **Office of the Presidential Adviser on the Peace Process (OPAPP)** led by **Secretary Annabelle Abaya**, then by **Secretary Teresita Quintos Deles**. The **Philippine Amusement and Gaming Corporation (PAGCOR)** under **Chairman Ephraim Genuino** provided us the support for printing our learning materials and reports. We gladly acknowledge the invaluable contributions of OPAPP and PAGCOR.

The MNKP also acknowledges the valued contribution to our research and training of the following institutions and scholars and other participants in our meetings:

- (1) **Mindanao State University**, led by **President Macapado A. Muslim** who organized the Symposium on Peace and a Nonkilling Philippines on the occasion of his Investiture as MSU President, on 30 June 2010;
- (2) **The Center for Leadership, Citizenship and Democracy, U.P. National College of Public Administration and Governance**, co-host of our Focus Group Discussion on Building a Nonkilling Philippines: A Call to Action in Metro Manila on 22 September 2010;
- (3) **Notre Dame University in Cotabato City**, as co-host of our FGD on 6 December 2010, and **Professor Shiela M. Algabe**, Vice-President for Mission and Identity, and **Vice-President for Academic Affairs Dolores S. Daguino** for organizing and facilitating the meeting; and
- (4) **The Centrist Democracy Movement**, led by **Lito Monico Lorenzana**, some of whose members joined the Movement for a Nonkilling Philippines in 2011.

As this Report draws upon the work and inspiration of the cofounders of the Movement for a Nonkilling Philippines themselves, we acknowledge their invaluable contribution.

We thank Kalayaan College and its Institute for a Nonkilling Philippines for hosting this project and for the cooperation of its officers and staff.

**Philippine Human Development 2005: Peace, Human Security and Human Development In the Philippines.**

**“A common framework for peace, a legislated national peace policy, and a national constituency for peace are necessary for sustained peace-building.”**

**MOVEMENT FOR A NONKILLING  
PHILIPPINES**

**Founding Members and Convenors**

**Jose V. Abueva**

Kalayaan College & U.P.  
KC Inst. for a Nonkilling Philippines

**Albert E. Alejo, S.J.**

Ateneo de Davao University

**Dennis M. Arroyo**

National Economic Development Authority

**Loreta N. Castro**

Center for Peace Education  
Miriam College

**Randolf S. David**

University of the Philippines

**Ma. Oliva Z. Domingo**

University of the Philippines

**Howard Q. Dee**

Assisi Development Foundation

**Miriam C. Ferrer**

U.P. & Sulong CARHRIHL

**Risa Hontiveros-Baraquel**

House of Representatives

**Jose C.J. Magadia, S.J.**

Ateneo de Manila University

**Natalia M. Morales**

University of the Philippines

**Macapado A. Muslim**

Mindanao State University

**Reynaldo M. Pacheco**

Gunless Society/Kapatiran Party

**Teresita Quintos-Deles**

Pres. Adviser, Peace Process

**Jovito R. Salonga**

Former Senate President,  
Kilosbayan

**Karen Tañada**

GZO Peace Inst., Ateneo de  
Manila University

**Benjamin T. Tolosa**

Ateneo de Manila University

## Table of Contents

<b>1. What is meant by “a nonkilling Philippines?”</b> .....	1
As Ideal	
In Practice	
Dr. Paige’ vision and theory of “a nonkilling society”	2
A “nonkilling Philippines” explained	3
<b>2. What is the rationale/justification for “building a Nonkilling Philippines?”</b> .....	5
“A nonkilling Philippines” is a desirable vision and a measurable goal.”	
<b>3. What is the record of violence and killings in the Philippines</b> .....	7
Gross, sensational killings	
Crime Statistics	8
How does violence/peacefulness in the Philippines compare with other countries?	9
<b>4. What is the proposed Philippine Index of Killing/Nonkilling?</b> .....	10
Measuring, Monitoring, and Mapping Killings	
The Philippine Index of Killing/Nonkilling	
<b>5. What is the proposed Department of Peace?</b> .....	12
A Department to Promote Peace and a Nonkilling Philippines	
<b>6. What are some observed conditions and causes of violence and killing?</b> .....	13
Anatomy of Killing	14
The Philippine Scene	19
<b>7. Is a “nonkilling Philippines” possible?</b> .....	24
The evolving theory of a nonkilling Philippines	
<b>8. What conditions are conducive to building a peaceful, nonkilling Philippines?</b> .....	30
<b>8.1 General Factors associated with peaceful societies</b> .....	30
2010 Global Peace Index	
Drivers of Peace	
Structural and Attitudinal Drivers of Peace	

Building Communities of Nonkilling Hawaii	
Action Principles.....	34
Nonkilling Oath.....	35
<b>8.2 Factors in building a peaceful, nonkilling Philippines.....</b>	<b>36</b>
Other conditions needed in building a nonkilling Philippines.....	42
<b>9. What is the Movement for a Nonkilling Philippines (MNKP)?.....</b>	<b>49</b>
Initial Support for the Movement for a Nonkilling Philippines	
Enlisting other organizations for a Nonkilling Philippines.....	50
<b>10. Reflections on Nation-Building, Democracy, Peace,</b>	
<b>and Nonkilling.....</b>	<b>51</b>
Building Our Ideal Nation-State	
The Indivisible Peace We Seek.....	53
<b>11. Conclusion.....</b>	<b>54</b>
Summing Up.....	56
Our earnest appeal to our leaders.....	58
Inspired by the novel challenge of building a nonkilling Philippines....	60
“In Pursuit of a “Nonkilling World”.....	61
<b>12. For a Nonkilling World. Report of the First Global Nonkilling</b>	
<b>Leadership Forum, Honolulu, Hawaii, 4 November 2007.....</b>	<b>63</b>
<b>Bibliography.....</b>	<b>69</b>
<b>Initial List of Members, Movement for a Nonkilling Philippines.....</b>	<b>73</b>

## **Let's Build “a Nonkilling Philippines!” *Tungo sa Kalinaw at Walang Pagpatay!***

### **1. What is meant by “a nonkilling Philippines”?**

#### **As Ideal.**

A nonkilling or killing-free Philippines is an imagined and envisioned ideal Philippines marked by “the absence of killing, threats to kill, and conditions conducive to killing.” The ideal has inspired a new Movement for a Nonkilling Philippines, a national constituency “to help build a killing-free Philippines.”

The ideal of a nonkilling Philippines is inspired by the vision and theory of “Nonkilling” introduced by Dr. Glenn D. Paige in his seminal and influential book: [\*Nonkilling Global Political Science\*](#) (2002; 2009). He defined a “nonkilling society” as follows: “It is a human community, smallest to largest, local to global, characterized by no killing of humans and no threats to kill; no weapons designed to kill humans and no justifications for using them; and no conditions of society dependent upon threat or use of killing force for maintenance or change (Paige:1)

#### **In Practice.**

Empirically, the Movement for a Nonkilling Philippines seeks incremental, measurable, and sustainable change that will make Filipinos value, uplift and sustain life and create the conditions, structures and behavior that will drastically reduce violence and killing among them. Such change is consciously sought in the context of the vision and goals of the Republic of the Philippines as defined in the Preamble of our Constitution, namely:

**“to build a just and humane society and establish a Government that shall embody our ideals and aspirations, promote the common good, conserve and develop our patrimony, and secure to ourselves and our posterity the blessings of independence and democracy under the rule of law and a regime of truth, justice, freedom, love, equality and peace....”**

**Dr. Paige’ vision and theory of “a nonkilling society.”**

We need to understand Dr. Paige’ vision and theory further as explained mostly in his own words. “The main thesis behind nonkilling is that a killing-free society is possible. This ‘nonkilling society’ implies not only the exclusion of killing among humans, but moreover the absence of threats, weapons or justifications to kill—including the preservation or transformation of that society— and conditions conducive to killing. Lethality is therefore excluded as a structural element of human society, as no relations, including those of conflict, are dependent on killing, either actual or threatened, for their sustainability or alteration.”

“Nonkilling does not exclude such concepts as **peace** (absence of war and conditions conducive to war) or **nonviolence** (psychological, physical, and structural), and **ahimsa** (non-injury in thought, word and deed) but rather provides a new approach. **This nonkilling approach is characterized by the measurability of its goals and the open-ended nature of its realization.**

**“Thus, a normative and empirical shift from the killing imperative to the imperative not to kill must occur through a cumulative process of interacting ethical and empirical discoveries.** A normative ethical progression would move from ‘killing is imperative,’ to ‘killing is questionable,’ to ‘killing is unacceptable,’ to ‘nonkilling is imperative.’ In parallel, an empirical progression shifts from ‘nonkilling is impossible,’ to ‘nonkilling is problematic,’ to ‘nonkilling is explorable,’ to ‘nonkilling is possible’.” *Nonkilling Global Political Science* (2002; 2009).

**“In contrast to peace or nonviolence, “killing and nonkilling can be quantified and related to specific causes, following a clinical perspective (prevention, intervention and post-traumatic transformation toward the progressive eradication of killing).**

“The principal elements to be combined for nonkilling transformation are clear.



**Spirit (S<sub>1</sub>)**, profound commitments not to kill derived from each and all faiths and philosophies.

**Science (S<sub>2</sub>)**, knowledge from all the arts, sciences, and professions that bear upon the causes of killing and nonkilling transformation.

**Skills (S<sub>3</sub>)**, individual and group methods for expressing spirit and science in transformative action.

**Song (S<sub>4</sub>)**, the inspiration of music and all the arts, making the science and practice of nonkilling politics neither dismal nor deadly but a powerful celebration of life.

**“To combine, develop and amplify these four elements in effective service, democratic Leadership (L), Citizen Competence (C), implementing Institutions, (I) and supporting Resources (R) are necessary. (Emphasis added)**

“This combination of elements can be summarized as:

***“S<sup>d</sup> x L C I R = Nonkilling Global Transformation.”***  
(Paige: 2002: 149)

#### **“A Nonkilling Philippines” explained**

To reiterate, building a nonkilling Philippines is to be done in relation to the constitutional vision and mandate of building “a just and humane society” and “a democratic and republican State” whose government has defined characteristics and functions.

My understanding of the possibility of a nonkilling society in the Philippines is its attainability by Filipino citizens, leaders and institutions—their achieving over time a much higher degree of peacefulness, nonviolence, and nonkilling than the turbulence, killing and violence and threats of them that have marked our past and define our present.

In other words, we can imagine a continuum or a range of societal conditions and capabilities of “**Absolute NonKilling**” on one extreme and of “**Absolute Killing**” on the other.

This analytical continuum may be represented by a line with points marked by zero on the left pole and 10 on the right pole.

### The Nonkilling-Killing Continuum

<b>Absolute NonKilling</b>	<b>Mid-point</b>	<b>Absolute Killing</b>
0	1 2 3 4 5 6 7 8 9 10	10
<b>High nonkilling potential and experience</b>		<b>High killing potential and experience</b>

Analytically, one could say that Point 0 and Point 10 are hypothetical and imaginary and do not correspond to the real world. Hypothetically, subject to verification by gathering the evidence, Filipino communities (I prefer "communities" to "societies" in this regard) that correspond to Point 8 and Point 9 are probably very rare if they exist at all. Some communities corresponding to Points 2 and 1 may actually exist, and more so those at Points 3, 4, 5, and 6.

Again, Dr. Paige's concept of "society" "is a human community, smallest to largest, local to global." So we can think of many different villages, *barangays*, municipalities, cities, provinces, regions, and the country as a whole in visualizing and analyzing communities in the Philippines and assessing their degrees of "killing potential and experience" and of "non-killing potential and experience."

It is in this sense that I hypothesize that nonkilling or killing-free communities are possible and attainable, and some of them actually exist in the Philippines. Moreover, such nonkilling communities would become more possible and attainable when we know of their existence in particular places and how they became nonkilling, and we deliberately aim to promote and sustain their kind elsewhere in the country.

We can help other communities to become like them by enhancing their potential and capabilities for nonkilling peacefulness. We can help them to discourage and prevent killing for whatever purpose, and remove conditions that lead to killing. Unlike the concept of "peace" which is more complex, "killing" and "nonkilling" are phenomena that are relatively easier to define, observe and quantify. They may then be used as measures of degrees of peacefulness and progress in nation-building and development.

## **2. What is the rationale/justification for “building a Nonkilling Philippines?”**

**A nonkilling or killing-free Philippines is a desirable vision and a measurable goal.**

1. Many of us, Filipino citizens and leaders, are concerned about the high levels of violence, killings, forced disappearances, “internal refugees” displaced by armed conflict, and related violations of human rights.
2. In our Constitution we are committed to build “a just and humane society” and a democracy “under the rule of law and a regime of truth, justice, freedom, love, equality, and peace.” (Preamble)
3. We also avow in our Constitution that “The Philippines renounces war as a national policy and adopts the generally accepted principles of international law as part of the law of the land and adheres to the policy of peace, equality, justice, freedom, cooperation and amity with all nations.” (Article II, Section 2)
4. Christianity and Islam are religions of love and peace that command us believers not to kill.
5. We know that violence, torture, cruel and unusual punishment, and the disappearances, killing and displacements of human beings cause incalculable human loss and suffering, and are thus prohibited and punishable by law.

We should strive for a killing-free Philippines for the common good and in our national interest.

6. Principle 13 of the “Charter for a World Without Violence” adopted by the Nobel Peace Laureates in 2007 calls for “the right of everyone not to be killed and the responsibility not to kill others.”

7. Contrary to what may be conventional wisdom, the killing of human beings is not inherent in human nature. In fact most peoples, including Filipinos, never kill a human being in their whole lifetime.

8. The killing of human beings, likened to a disease by the World Health Organization, can be prevented, mitigated, reduced, or even stopped under certain conditions.

9. Killings can spread and worsen under other conditions, such as when killers are often not apprehended, tried, and punished, and when they enjoy virtual impunity for their crime.

10. *The Philippine Human Development Report 2005* “proposes...that a common framework for peace, a legislated national peace policy, and a national constituency for peace are necessary for sustained peace-building.” (p. ix) All three elements are specifically developed and recommended in this Report of the Movement for a Nonkilling Philippines

11. We need to shift our emphasis from “national security” or the “security of the State to “human security.” As stated in the *Philippine Human Development Report 2005*: “At a fundamental level ... what matters most is not the abstract security of a regime or a state but rather the *security of real people or human security*. For many reasons Filipinos have never been secure but rather live in vulnerable and precarious conditions. (Chapter 1. page 1.)

12. The Philippines is now one of an increasing number of countries around the world whose writers, artists, journalists, scholars, scientists, religious, and other citizens and leaders are engaged in building nonkilling societies and thereby also a nonkilling world. (Contact the Center for Global Nonkilling at <[www.nonkilling.org](http://www.nonkilling.org)>)

### **3. What is the record of violence and killings in the Philippines?**

A careful reading of the print media and viewing of the visual media would indicate the prevalent violence and killings in the country. Reports of sensational killings deepen the impression. The regularity of the crimes suggests an appalling breakdown of law and order and an apparent “culture of impunity” behind it. Monitoring of the situation by local and international advocates of human rights and press freedom keep concerned parties generally well informed.

#### **Gross, sensational killings**

On 23 November 2009, amid intensifying political rivalry between the ruling Ampatuan clan and the opposition Mangudadatu clan, 58 unarmed persons were killed in a massacre in Maguindanao Province in the Autonomous Region of Muslim Mindanao. These included several women and 32 journalists and media workers. The gruesome killings that implicated local government leaders, police and military forces evoked local and international condemnation. The trial of members of the Ampatuan group is a major public and media event, a crucial test of whether justice and the rule of law or the impunity of powerful leaders and institutions will prevail.

On 23 August 2010, in a tourist bus by the Luneta grandstand in Rizal Park, Manila, a dismissed police captain took several Chinese tourists and some Filipinos as hostages.

Early on some passengers were released but the crisis lasted 11 hours from morning till evening. In the course of visible bungling by the police, local and national authorities and the media, Captain Mendoza killed eight Chinese hostages and wounded others before he was shot down by the police.

The two murderous episodes were covered by the local and international media. As are other common killings in the country that give the Philippines an image of gross violence, disregard for human rights, political instability, and inept governance.

### **Crime statistics**

In 2009 the Philippine National Police (PNP) reported that 14,000 persons were killed, and 123,104 more sustained physical injuries. The figure for rape was 5,639. In the nine-year period from 2001 to 2009 the combined figures are 91,468 killed, 216,466 physically injured, and 27,321 cases of rape.

In September 2009 the Armed Forces of the Philippines reported that more than 3,000 died in the violence spawned by the CPP-NPA rebellion in the previous eight years from 2001. The figures included 1,072 soldiers and police, 1,476 rebels, and 559 civilians. [AFP, September 13, 2009]. It is estimated that “more than 120,000 combatants and civilians” have lost their lives in the 41-year old Maoist Communist rebellion, regarded as “one of the region’s longest and bloodiest...” [Philippine Daily Inquirer, December 16, 2010].

There are too many loose firearms, 1.2 million as of 2009, according to Philippine National Police statistics. From 2004 to 2008, in 97.7 percent of gun-related crimes loose firearms were used. The Philippines was the 10th in gun homicide rates worldwide; so unlike neighboring countries that strictly enforce their laws on the carrying of firearms in public: Japan, Singapore, Hongkong, Indonesia, Malaysia, and the Republic of Korea. (*Philippine Daily Inquirer*, editorial, October 12, 2010).

In 2008 alone it was estimated that 560,000 deaths resulted from abortions with 1,000 mothers as added fatalities. [As reported by the New York-based Center for Reproductive Rights working with Filipino groups in doing the field studies, cited in the *Philippine Star*, Editorial, August 9, 2010].

We know that violence and killings rise during the political campaign and elections despite the gun ban enforced, as reported by the Philippine National Police. From 16 December 2003 to 9 June 2004, 189 were reported killed and 279 wounded. From 14 January to 13 June 2007 the PNP reported 121 killed, 176 wounded, and 2 missing. In the 2010 national and local campaign and elections, from 10 January to 10 July 2010, 277 violent incidents included 54 killed, 76 wounded, and 4 missing [PNP Crime Statistics].

The record shows a progressive reduction of violence and killing related to the national and local elections in 2004, 2007, and 2010, but this positive trend is not well reported to be appreciated. Nevertheless, the incidence of violence and killing can be further reduced by more vigilance and stricter enforcement of the gun ban, and the campaign against local warlords and “private armies.”

The recording and reporting of killings, especially those related to domestic violence, abortion, forced disappearances, and suicide leave much to be desired. The Philippine National Police is continually trying to improve its crime reporting. But it cannot be left alone. The national leadership should lead in devising a modern, comprehensive, and reliable system of recording, mapping, and reporting of various crimes as a basis for remedial policy and action.

### **How does violence/peacefulness in the Philippines compare with other countries?**

How does the Philippines compare with other countries in peacefulness and violence? The Institute for Economics and Peace maintains a **Global Peace Index** that ranks some 140 countries from the most peaceful (ranking them 1,2,3 and so



on) to the least peaceful or the most violent (counting down to 149). For 2010 the Global Peace Index reports that the six most peaceful countries are: New Zealand (1), Iceland (2), Japan (3), Austria (4), Norway (5), and Ireland (6). On the other hand, the six least peaceful ones are: Iraq (149), Somalia (148), Afghanistan (147), Sudan (146), Pakistan (145), and Israel (144).

Also of interest to Filipinos are the peace rankings of the following rich countries, except for Egypt and Cuba: namely Canada (14), Germany (16), Australia (19), Spain (25), United Kingdom (31), France (32), Egypt (49), Cuba (72), U.S.A. (85).

**The Global Peace Index for 2010 ranks the Philippines very low in peacefulness, or close to the bottom among the 149 countries surveyed. In other words the Philippines is the 130<sup>th</sup> least peaceful country, or the 19<sup>th</sup> most violent in the world.**

In the Asia-Pacific the only countries that rank lower than the Philippines are Myanmar (132), Sri Lanka (133), North Korea (139), Pakistan (145), and Afghanistan (147).

In the Asia-Oceania there are 19 countries that rank higher than the Philippines in peacefulness. Among them are New Zealand (1), Japan (3), Malaysia (22), Singapore (30), Taiwan (35), Vietnam (38), South Korea (43), Indonesia (67), China (80), Bangladesh (87), Mongolia (92), Papua New Guinea (95), Cambodia (111), Thailand (124), and India (128).

#### **4. What is the proposed Philippine Index of Killing/Nonkilling?**

##### **Measuring, Monitoring, and Mapping Killings**

To build a nonkilling Philippines we need to know much more about the incidence and specific causes of the violence

and killings that happen. From year to year we really don't know the true incidence of different kinds of violence and killings in various parts of the country and in the entire country.

From our meetings and focus group discussions we learned that the recording, monitoring, and mapping of the killing of human beings in the Philippines leave much to be desired. We should also seek more reliable knowledge and information about their probable causes and underlying conditions.

Under the circumstances, and for many more reasons, serious efforts to prevent, discourage and reduce violence and various kinds of killings, and to punish their perpetrators, are hampered.

We therefore propose setting up **The Philippine Index of Killing/Nonkilling** that will measure, monitor, and map nationwide every two years the killing of human beings around the country. As we are able to determine the cause of the killings, we shall classify them into various forms: murder, homicide, abortion, infanticide, suicide, assassination, contract killing, death penalty, domestic killings, ethnic killings, and other forms of killing.

**The Philippine Index of Killing/Nonkilling** will indicate the incidence of killings by province, city and municipality and for the Philippines as a whole, so we will know the record of killing and nonkilling nationwide. We shall try to identify the kinds of persons who kill and those who are killed. We can then study the specific ways in which we can reduce killing and promote nonkilling communities and "a nonkilling Philippines." We should be able to recognize and reward the most peaceful and nonkilling communities as exemplars.

Nonkilling communities would become more possible and attainable when we know of their existence in particular areas in the Philippines and deliberately aim to promote their development elsewhere in the country. We can help other communities to enhance their potential and capabilities for

nonkilling peacefulness. We can help them to discourage and prevent killing for whatever purpose, and remove conditions that lead to killing.

### **5. What is the proposed Department of Peace?**

#### **A Department to Promote Peace and a Nonkilling Philippines**

In our proposed legislation to establish a Department of Peace we recommend that it shall be the policy of the Republic of the Philippines:

(1) To aim for a peaceful and nonkilling Philippines as a national goal to be promoted by the whole nation, led by the National Government, and with the active cooperation and support of the local governments and the citizens;

(2) To promote human security, peace-building, peace-making, and the nonviolent resolution of conflicts in the Philippines and the world at large;

(3) To develop and support suitable programs to encourage and assist research, education, training, advocacy, policy-making, and action to promote a life-sustaining, peaceful, and nonkilling Philippines;

(4) To set up, maintain and publish the Philippine Index of Killing and Nonkilling;

(5) To provide suitable incentives and rewards for those provinces and regions that excel in developing peaceful and nonkilling communities; and assist and encourage those communities that experience more violence and killings in order to alleviate and improve their condition; and

(6) To encourage and support collaboration among like-minded writers, artists, journalists, scholars, scientists,

religious, and other citizens and leaders, and local and international organizations and institutions that aim to build killing-free societies and a peaceful and nonkilling world.

Upon my request, Senator Manuel B. Villar introduced S.B. 2569 in the 14<sup>th</sup> Congress. This was based on the bill I drafted along the lines of a bill designed by peace scholars and activists in Canada, led by Dr. Balwant Bhaneja (National Co-Chair, Canadian Department of Peace Initiative).

In the 15<sup>th</sup> Congress Senator Villar reintroduced his bill as Senate Bill 2482. I have also asked Representative Rene L. Relampagos (1<sup>st</sup> District, Bohol), the Chairman of the House Committee on Human Rights, to co-sponsor the bill in the House, with the collaboration of Rep. Erico B. Aumentado (2<sup>nd</sup> District, Bohol), and Rep. Arthur Yap (3<sup>rd</sup> District, Bohol).

When I first thought of the legislation to set up a Department of Peace, I was not yet aware that *Human Development Report 2005* had proposed “that a common framework for peace, a legislated national peace policy, and a national peace constituency for peace are necessary ingredients for sustained peace-building....” In any event there were already many civil society organizations advocating peace and human rights in relation to development.

## **6. What are some observed conditions and causes of violence and killing?**

We are collecting statements on the underlying causes or conditions of violence and killings in our country. These are reported below under “The Philippine Scene.” We also avail ourselves of statements on underlying causes of killing reported in foreign and international sources.

### **Anatomy of Killing**

We gratefully acknowledge the “Anatomy of Killing” by Greg Bourne, co-director of the international Center for Global Nonkilling (CGNK). I learn a great deal from this Center and am honored to be a member of its Governing Council headed by Dr. Glenn D. Paige.

In the view of Greg Bourne: “To better develop strategies for reducing and eliminating killing, it is essential to be clear about the numerous underlying causes of killing. This analysis is intended to be considered in the context of both Glenn Paige’s ‘Funnel of Killing’ construct and **John Burton’s thesis that killing results from the deprivation or violation of basic human needs.** Some are played out at the individual level while others at the group, state and national levels. Many of these underlying causes can conceivably be understood in the context of structural economic conditions, the overarching importance of which requires further attention.

Here are extended excerpts from Bourne’s “In pursuit of a Killing-Free World.” (*Peace Review*. Vol. 23 Issue 2. April 2011.

“To end killing we must also understand the foundational causes of killing so we can apply as much human creativity as possible in deriving solutions. Mapping the genesis of violence and killing is a critical step to developing alternatives that lead to their prevention. To that end, the following seventeen primary underlying rationales or causes of killing are highlighted. Each is accompanied by links to research and action which are also keys to nonkilling change.

**1. “Despair**, the loss or lack of hope for the future, can result from lack of basic human needs, the inability to care for one’s family, mental disorders, or simply the sense that the future seems bleak. Regardless, it can lead to suicide, homicide, euthanasia and infanticide.

**2. “Deterrence** is often used as the rationale for capital punishment or for “preemptive” military action to discourage

broader scale killing. More research is needed to assess the broader impacts of a government killing its citizens, or the secondary killing that results from preemptive military action. Progress toward reducing deterrence-based killing is reflected in the number of countries which have now banned capital punishment (90 plus) and the increased global awareness of impacts from "preemptive" military interventions, such as triggering more killing.

3. **“Easy access to weapons** is directly correlated with increased homicide, gang-related killings, domestic violence killings and suicide. It also contributes to the initiation of trans-border incursions by non-government military forces. Research on the relationship between access to weapons (especially in concert with drugs or alcohol) and the increased incidence of killing exists, and effective programs have been established in several countries to address this lethal mix. Additional work is needed to undergird the political will to affect change.

4. **“Economic deprivation** can create conditions that lead to killing. Without jobs, resources and basic needs being met some resort to killing to survive. The concentration of poverty in specific areas exacerbates the problem. Numerous efforts are underway, however, to address the economic causes of killing and the progress from these efforts. But imagine what more could be done based on the estimate that just five percent of the worlds military spending could pull the one billion people living on less than one dollar per day out of abject poverty.

5. **“Greed** leads to killing from hoarding food, water or natural resources where they are limited, as well as deaths corporations willingly allow for economic reasons. Research on the impacts of societal norms and acceptability of greed leading to killing should be useful in developing strategies to change patterns of behavior. While progress is occurring in some countries (e.g., legal remedies or economic sanctions requiring safe working conditions) more can be done.

6. **“Identity issues, such as racism and tribalism**, remain a major cause of killing. This is manifested on a group scale in killing to eliminate another people group as well as the individual level in “random” killings resulting from an individual not feeling part of any family or community. Research on the sociological implications of processes of ‘otherization’ or demonizing others, as well as individuals not feeling part of any group or ‘pack’ are major contributions to addressing this. Progress can be seen in the development of forecasting tools, for example, intended to prevent identity-related violence and killing.

7. **“Imperialism**, the desire to expand control over other lands or peoples, has led some to set aside their basic ideals and values about the human rights of others, resulting in war, terrorism and genocide. It has often involved demonizing the group to be subjugated to make the task easier. Research on how ‘manufacturing’ enemies has been used to perpetrate killing has proven insightful. Progress can be seen in the nearly universal deploring of imperialism today, and efforts building on the inter-connectedness among nations to stimulate global problem-solving.

8. **“Jealousy in many forms** can lead to killing, including domestic violence-related killing, killing from jealous rage, and killing in an attempt to obtain envied power or possessions of others. Expanding neuroscience and sociological research on conditions or human characteristics which lead to violence from jealousy is useful, and as one example is being incorporated into domestic violence prevention programs which help address excessive jealousy.

9. **“Lust for power** has led to killing for centuries, found in the form of “war lords” who seek the benefits of power as well as those with an excessive desire to control people, territory and/or resources. Further research on the conditions which lead to the excessive desire for power, perhaps tied to neuroscience research on brain function and the willingness to kill, may help provide answers. Meanwhile, legal, diplomatic and economic strategies to isolate leaders who impose violence on other people groups are the primary weapons in the nonviolent arsenal.



**10. “Mental disorders** can lead to suicide, homicide, infanticide and mass/random killings. Advances in neuroscience research and the increased understanding of the relationship between the brain, killing and nonkilling are emerging, and can perhaps contribute to the development of tools for identifying and preventing mental and emotional triggers that lead to killing.

**11. “Pursuit of justice** is cited as another rationale for killing, contributing to justifications for capital punishment and “just war” initiatives. The full consideration of secondary implications from these actions, however, are often overlooked or not fully analyzed before action is taken. And what is just to some is unjust to others, which adds another layer of complexity. While more research is needed, much progress can be observed. One example is increasing police/military initiatives and policies which strive to minimize killing.

**12. “Religious extremism** can potentially result in honor killings, terrorism (use of terror and violence to intimidate/subjugate), war and genocide, all based on “promises” or principles not found in mainstream spiritual teachings. Research is being conducted on the conditions which make young people vulnerable to “religious” enticements to rationalize killing and efforts to counter these rationalizations. Progress can be seen in numerous spiritually-based nonkilling initiatives across faiths which model the life-affirming principles found in each major spiritual tradition.

**13. “Retribution and revenge** are used as the rationalization for terrorism, capital punishment, genocide, killing from feuds and pay-back killings. Research on the development, effectiveness and extent of programs which serve as alternatives, and their impact on reducing violence and killing is essential. The expansion and success of restorative justice programs in numerous cultures is one example of progress.

**14. “Ritual or cultural traditions** potentially lead to infanticide, honor killings, and gang “initiation” killings, as well as trial-by-fire and similar ritualistic killings. Research on understanding the source and power of rituals, their impacts on killing and efforts to change these practices will lead to progress. One indicator of progress is the numerous national efforts recently completed or underway to make honor killings illegal.

**15. “Self-defense** can also lead to killing, often associated with domestic violence, protection from perpetrators, interventions to protect the innocent and protecting needed natural resources. The problem often overlooked is the impact killing has even on the person acting in self-defense. The personal impacts of taking another’s life, as well as the broader implications to civil societies, requires our attention. Increased public attentiveness to these dynamics is a sign of progress.

**16. “Trauma,** whether stemming from child abuse and maltreatment, or regular exposure to violence, war and killing as either a soldier or civilian, can lead to post-traumatic stress disorder (PTSD), which can lead to more killing. Emerging neuroscience research on brain development and functioning associated with trauma of all kinds, and links to PTSD, is critical to understanding the problem and potential solutions. Progress is resulting from this research, which has led already to the emergence of effective treatment programs that reverse the impacts of trauma.

**17. “Undervaluing or not valuing one’s own life, or life generally, can result in any type of killing.** Research on the relationship between valuing one’s own life and killing is emerging, as is clarity on the primary causes of de-valuing life and de-sensitizing killing. As one example, the global impacts of excessively violent movies and video games shown to de-sensitize, especially youth, to killing and the value of life is noteworthy.

“More work is needed to translate these findings into action to counter their impact. Being able to identify and analyze the underlying causes of killing is essential to working toward nonkilling societies. Often, however, these characteristics do not lead to killing.

**“What then is the trigger? Killing mostly occurs due to dehumanization – when people consider themselves or others of little value.** When this occurs, taking one’s own life or that of another seemingly has little significance. Addressing this trigger is therefore a critical part of the equation to end killing. When we see value in ourselves, and value other human beings, with the same basic needs and challenges, and treat them as we wish to be treated (as commended in every major faith), killing is much less likely to occur.”

### **The Philippine Scene**

Addressing peace, human security and human development in the Philippines and the communist and Moro insurgency in particular, *The Philippine Human Development Report 2005* adopted the key concepts of “human security” first defined by the *1994 U.N. Human Development Report* in explaining how the resolution of insurgency and poverty in the country had been so elusive. “It proceeds from and with a human development frame, that is, an understanding that human security is not just freedom from fear, a defensive concept, but also freedom from *want* and *humiliation*; that the insecurity of one is the insecurity of all, and most important, that human security is a right in itself. “ (Foreword 3 by Arsenio M. Balisacan)

**I would summarize as follows the observed causes or conditions conducive to continuing violence and killings in the Philippines since we restored our independence in 1946.**

1. The lingering effects of the imposition of martial law in 1972 by President Ferdinand Marcos and his authoritarian rule until February 1986 that destroyed our fledgling democratic institutions, and made possible his plunder of the government and the economy, the massive abuse of human rights (including torture,

extrajudicial killings, and forced disappearances), and the politicization of the military—with impunity. From September 1972 to February 1986 the Philippines was a militarized State.

2. The judicial system has been very slow, ineffective, and frustrating in dispensing justice. Until now there has been no closure on Marcos' unprecedented abuse of power and offenses. Members of the military and the national police who tortured and killed those who opposed the Marcos regime have enjoyed impunity for their offenses. The only court judgments against Marcos for human rights violations took place in the United States. Much of his plundered wealth has not been recovered by the Presidential Commission on Good Government.
3. In varying degrees the pattern of judicial weakness and impunity of offenders has endured in successive political administrations. In the Impunity Index of the Committee to Protect Journalists in 2010 the Philippines is placed third after Iraq and Somalia. The National Union of Journalists in the Philippines reported that out of 143 murder cases of media workers since 1989 only seven convictions have been made (as reported in the Philippine Daily Inquirer, November 24, 2010.)
4. With some notable exceptions, political leaders and political institutions—from local to national and in the three branches of the Government—still fail to uphold the rule of law and democratic governance. Many killers literally “get away with murder” because of the leaders' preference for personal win-win political compromises and the protection of their followers, instead of using State power to apply the rule of law on the culprits whoever they may be.
5. Revenge or vengeance manifested in clan wars, as in the *rido* in Muslim Mindanao, and similar vengeful practices elsewhere.

6. Illegal trade in drugs and severe drug addiction.
7. Robbery and kidnapping for ransom that often lead to murder.
8. Intense, aggressive rivalry for governmental power among partisans as reflected in electoral campaigns and elections. Some political leaders are known as “warlords.” During every election the Commission on Elections, the military and the police identify certain places as “hot spots” prone to violence and killing.
9. Agrarian and land disputes, illegal logging and mining, smuggling, and labor-management conflicts.
10. Killings resulting from insurgency, rebellion, terrorism, and the government’s campaign to counter them, including civilian casualties in the crossfire as “collateral damage”<sup>1</sup>, or because of the mistaken identities of the victims. Rather than risk their lives, some rebels, soldiers, and policemen would shoot suspected enemies in self-defense.
11. “Red baiting” of militants by the authorities and the military or police.
12. Arming for defense or offense in the form of body-guards, private armies, semi-government militias (Civilian Armed Forces Geographic Units), civilian vigilantes, and the “lost commands” of rebel organizations.
13. The easy availability of guns and the perceived need for them in self-defense (“a passion for guns”) in conditions of insecurity, and threatened or actual violence. The “gun ban” during elections tends to reduce the incidence of violence and killings.

---

<sup>1</sup> In 2008 Philip Alston, the U.N. Special Rapporteur, classified the many **extrajudicial killings** in the Philippines into five categories: (1) killings of leftist activists; (2) killings related to the armed conflict in Mindanao; (3) killings related to agrarian reform disputes; (4) killings of journalists; and (5) killings by the so-called Davao “death squads” (553 victims were reported by Alston). Quoted from *Philippine Democracy Assessment: Rule of Law and Access to Justice*, edited by Edna A. Co, et al. 2010.

14. Abortion caused by unwanted pregnancies related to extramarital relations, rape, incest, abandonment, and poverty. The New York-based Center for Reproductive Rights, which works with Philippine groups that conduct field studies on the problem, estimated that in 2008 alone, 560,000 induced abortions took place in the Philippines with 1,000 fatalities (*Philippine Star*, Editorial, August 9, 2010).
15. Condoning or accepting violence in hazing military or police cadets or civilian students while initiating them into their organizations or fraternities. Their leaders tend to protect the members involved.
16. Drunken driving, reckless driving, and driving defective vehicles.
17. Car-jacking for profit that often leads to killing (162 murders and 443 car thefts were reported in the first quarter of 2011 by the Metro Manila Police (*Philippine Daily Inquirer*, 24 June 2011).
18. Weak personal conscience or lack of “social conscience” of right and wrong based on religion or secular ethics of the community reflecting a “culture of death” contesting a “culture of life.”
19. Personal despair leading to suicide, or to retaliation (*juramentado, kapit sa patalim; wa nay laing paagi, patyon na gyud*).
20. A social structure and culture of “exclusiveness” (others: *kaiba, kayo, kamo, sila, kalaban, kaaway*) where “otherness” in our weak sense of nation and community, and our weak rule of law, makes it easier to discriminate, harm, or even kill “the other.”

21. Our weak and fragmented nation and our “Soft State” dominated by traditional and conservative political elite who are prone to act as patrons and protectors to their protégés. Some of these loyal followers are willing to use violence on behalf of their patrons. On the other hand, there are also “killers for hire.”
22. Our unstable, unconsolidated and still reversible democracy, 24 years following the EDSA “people power” revolt that brought down the Marcos dictatorship and “restored our democracy” under the 1987 Constitution. Our kind of democracy is still at risk of reversal to authoritarianism if it fails to fulfill the constitutional promise “to build a just and humane society” and good democratic governance for “the common good.”
23. Against the constitutional principle of civilian supremacy over the military, some military officers and men have challenged the president and the government through coup attempts, armed uprisings in hope of fomenting a “people power revolt,” including a public call for a president’s resignation. Instead of being punished for their offense they have been rewarded with amnesty under President Fidel V. Ramos and now President Benigno S. Aquino III with the concurrence of Congress.

The election of military adventurers to the Senate or the House (as “folk heroes”?) may reflect the people’s hero worship of them and the people’s indifference to civilian supremacy in the context of ineffective governance and corruption in the government and the military. Some military adventurers justify their armed defiance of the government as an exercise of the constitutional role of the military as “the protector of the people.”

24. Our failure thus far to institute constitutional reforms to correct basic flaws in our political institutions that hinder government efficiency, effectiveness, transparency, honesty, accountability, and responsiveness in governance.

25. The weakness of presidents as chief executive and commander-in-chief of the armed forces and of the Government as a whole in the pursuit of peace with rebel groups and in curbing criminality.

### **7. Is a “nonkilling Philippines” possible?**

#### **The evolving theory of a nonkilling Philippines**

As stated, in 2004 I invited Dr. Glenn D. Paige and 16 Filipino scholars, peace activists, and leaders to address the common question: “Is a nonkilling society in the Philippines possible: If “Yes,” under what conditions would it be possible? If “No,” why not? Dr. Paige gave the introductory lecture. Mrs. Glenda Paige, a nonkilling advocate herself, attended the lectures, as did Dr. Max Paul of the Université Jean Price Mars in Haiti.

After the lectures at the University of the Philippines, the Ateneo de Manila University, Kalayaan College, and the Ateneo de Davao University, the papers were published in our book: *Towards a Nonkilling Filipino Society: Developing an Agenda for Research, Policy and Action* (2004. 210 pp.).

Applying Dr. Paige’s concept of “nonkilling society” to the Philippines “as a human community, from smallest to largest,” I explained that the ideal and goal of “a nonkilling society” can refer to a whole village or *barangay*, a whole municipality, city or province, and the whole country.”

Following is a digest of our lectures as the co-authors of *Towards a Nonkilling Filipino Society: Developing an Agenda for Research, Policy and Action*.



**Howard Dee. (Assisi Development Foundation).** “After reflection, I find Dr. Paige’s definition [of a nonkilling society] inadequate for the Philippines, as it represents only one face of human lethal behavior. **“A society, to qualify as a nonkilling society for us to emulate and aspire to attain, must be a benevolent life-sustaining society in all aspects of life, in all human activity and in all human relationships, internally amongst its own people and externally in dealing with the peoples of the world.”** [In *Global Nonkilling Political Science* Dr. Paige presents a broad and inclusive concept of a nonkilling society.]

**“At the end of the day, the question is not whether a nonkilling society is possible for us or not. The question is: do we have the desire and the will to make it happen and how long shall we wait to muster the courage to begin the task, even if all odds appear to be against us and when all evil forces are conspiring against us.”**

**Randolph David. (Department of Sociology, U.P. Diliman).** “I think words like ‘nonkilling’ can produce radical ‘gestalt switches.’ A “talent for speaking differently, rather for arguing well, says Rorty, “can be the chief instrument for social change.” We can only agree. By using words never used before, we may yet bring about “human beings of a sort that never before existed.” **A nonkilling society is possible [in the Philippines] in a future that we desire...one that has successfully rid itself of the need for coercion and violence in the quest for freedom and order... a society that has managed to substitute rational negotiation and normative commitment for coercion as the basis for compliance and cooperation among citizens.”**

**Jose C.J. Magadia. S.J. (Ateneo de Manila).** “Is a nonkilling Philippine society possible? The answer will have to be yes. But some very serious obstacles will first have to be overcome. xxx I will concentrate on three [: inequality, parochialism, apathy and isolationism], xxx If, therefore, a nonkilling society is to be established and fortified, institutional reform and transformation must be

accompanied by a tract that works towards reconfiguring personal value systems.”

**Karen N. Tañada.** (Gaston Z. Ortigas Peace Institute, Ateneo de Manila University). “[W]e usually speak of the possibility of peace, a just peace. And not just the absence of violence (negative peace) but the presence of conditions that sustain human dignity and well being (positive peace). So in this sense we have not imagined a fully nonkilling society, but worked on just ending the war, putting a stop to armed hostilities, as we also try to address the roots of the conflict, xxx **It is affirming to think that the peace movement is part of the answer—Yes—to the question ‘Is a nonkilling society possible?’ Yet there are several serious challenges and needs in fulfilling this possibility.**”

**Natalia M.L.M. Morales.** (Department of Political Science, U.P. Diliman). “Is a nonkilling society possible in the Philippines? Definitely, xxx A lethal policy is a curse on the strong and the proud who will succumb to the same sword it unsheathes or the bullet it fires. **It requires great determination and courage not to succumb to the pull of violence and war. But the will to live and love is greater than the will to destroy and hate, for in the end man is more triumphant in his spirit than in his body. Nonviolence is first and foremost an individual commitment, before it becomes a social covenant.**”

**Ma. Oliva Z. Domingo.** (National College of Public Administration & Governance, U.P. Diliman). “Indeed, because our killing society is deeply rooted, we must work together to make a nonkilling society possible, for I believe that society is not only possible but also attainable.”

**Miriam C. Ferrer.** (Department of Political Science, U.P. Diliman and Sulong CAHRIHL, or Implement the Comprehensive Agreement on Human Rights and International Humanitarian Law). “But can our history and

**norms as a people provide us with some foundations for a nonkilling society? Can our institutions be transformed? Are we capable of creating new ones? Are our political and economic elites capable of becoming law-abiding citizens? Is the ordinary Filipino citizen likewise able to rise above self-interest and think of the good of the whole? xxx Like Dr. Paige, I believe there are many precedents to say yes, it is possible. We can all get nearer that goal of a nonkilling society.”**

**Risa Hontiveros-Baraquel, (House of Representatives).**

“I fell in love with Gandhi and active nonviolence in high school and have tried to learn more about that way of life through the years. But I still don't have the answer to a situation in which one of my children would be threatened with physical attack, and I'm too far away to place myself between my child and that person, but somehow there was a gun or another weapon close by. What would be my alternative? xxx I still don't know how I would react in that situation. An illustration that **violence and peace begin in the hearts of men and women and radiate outwards so that we can recreate our ‘nonkilling society.’”**

**Teresita Quintos-Deles, (Office of the Presidential Adviser on the Peace Process).** “Dr. Paige's thesis [“A nonkilling society is possible.”] is a thoroughly convincing one, and extremely practical, especially for those like us who are charged with the shepherding of nonkilling institutions, xxx The Office of the Presidential Adviser on the Peace Process is premised on the possibilities of nonkilling; [it] operates within social realities steeped with lethal legacies, therefore **there is need to transform these legacies using our people's demonstrated capacities for nonkilling; ...these shifts will require institutional expressions.... “**

**Loreta N. Castro, (Center for Peace Education, Miriam College).** “A nonkilling society is possible, xxx **We need to help people understand that killing is not in our human nature and violence is the result of our social and cultural conditioning. Hence it is a conditioning that we need to reverse....”**

**Reynaldo D. Pacheco. (Gunless Society and Kapitaran Party).** “Anchored therefore on the presupposition of reverence for life and that we are stewards of God's creation, based on the teachings of Jesus Christ and our Christian faith, and in the face of the violence in our midst, there is indeed an urgency for every Filipino to start working for the realization of a nonkilling society in the Philippines, xxx **A nonkilling society shall be the effect of Christ's peace, of a gunless society, of active nonviolence, of justice, of reconciliation, and of progressive disarmament.**” [Pacheco is a staunch advocate of “a gunless society” at all times, not only during elections.]

**Dennis M. Arroyo. (Economist/Writer).** [How to build a nonkilling Philippines?] **“There are various weapons that fight crimes without killing the criminals. They can be deployed in what Dr. Paige calls “the killing zone.” They can defend without causing death or permanent injury.”**

**Jovito R. Salonga. (Statesman and Civic Leader).** “From the Christian standpoint, human beings have both a unique dignity as creatures made in God's image, and a unique depravity as sinners — which is a bewildering paradox, xxx. **Having read Professor Glenn Paige's book, I say we can no longer read the Sermon on the Mount of Jesus, particularly The Beatitudes, without realizing that Jesus was promoting, not only a nonviolent, but more than that, a nonkilling society.”**

**Macapado A. Muslim. (President, Mindanao State University).** “I believe the nation-wide advocacy of federalism... is a significant step...to make governance in the Philippines genuinely multi-culturalist, with high potential to address the twin goals of peace and development in Mindanao. **A genuinely multi-culturalist governance will make secession and armed struggle baseless and unnecessary, and transform Mindanao into fertile ground for a nonkilling society.”**

**Albert E. Alejo, S.J. (Ateneo de Davao University).**

**“A nonkilling society is empirically improbable, xxx Yes, a nonkilling society is possible because it is imaginable. It is imaginable because we have at least a chance and a capacity to go back to that nonkilling moment in a nonkilling relationship, that moment of the lullaby.”**

**Jose V. Abueva. (Kalayaan College and U.P.).**

**“For Filipinos to succeed in building ‘a nonkilling society,’ it appears that our quest for peace and development and the building of an authentic democracy towards our emerging Filipino vision of ‘the Good Society’ must go hand in hand. **Therefore, it is my thesis that all aspects of the Filipino vision of “a just and humane society” and “good democratic governance” embodied in the 1987 Constitution, plus the ideals and goals of ‘nonkilling’ and an ‘indivisible peace,’ should be developed and pursued continually as an interactive and interdependent whole. This requires a veritable social movement led and sustained by determined, transforming leaders at all levels of society. Only in this way can a nonkilling Filipino society be possible to bring about.**”**

### **8. What conditions are conducive to building a peaceful, nonkilling Philippines?**

We start anew by considering some general factors that peace scholars associate with peaceful societies, also called “drivers of peace.” Then we will present the conditions that would be conducive to building a nonkilling or killing-free Philippines.

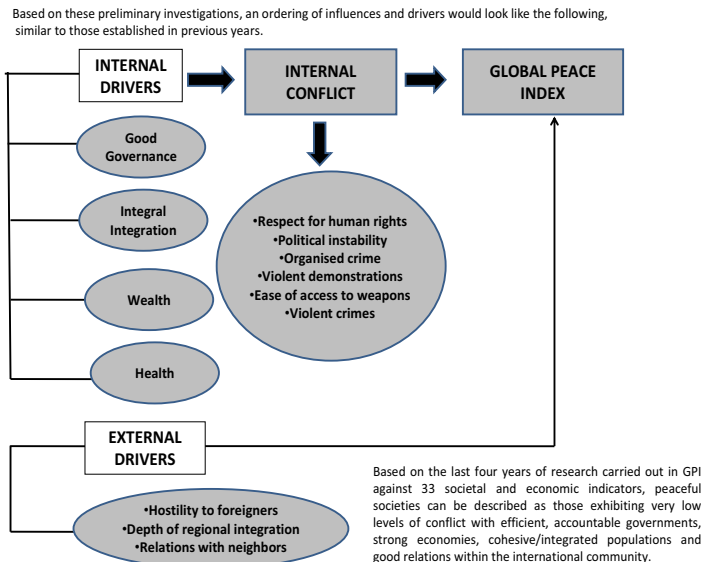
#### **8.1. General factors associated with peaceful societies**

##### **2010 Global Peace Index**

According to the 2010 Global Peace Index, “the most peaceful societies share the following social structures and attitudes: (1) Well-functioning government; (2) Sound business environment; (3) Respectful of human rights and tolerance;

(4) Good relations with neighboring countries; (5) High levels of freedom of information; (6) Acceptance of others; (7) High participation rates in primary and secondary education; (8) Low levels of corruption; and (9) Equitable sharing of resources.”

Below is a diagram from the Global Peace Index Report in 2010 indicating the various factors that are associated with peaceful societies.



[Needless to say, we, Filipinos are very far from having these ideal social structures and attitudes that would greatly help to make the Philippines and parts of it much less violent and more peaceful and killing-free. ]

### **Drivers of Peace**

In his paper, "Peace and Peace Economics in the Context of Nepal,"\* Hari Bansh Jha cites the fundamental drivers of peace, and the structural and attitudinal drivers of peace, that the Institute for Economics and Growth of Australia has suggested in its "Discussion Paper: Peace, Its Causes and Economic Value. 2009. \* Presented at the Seminar on "Multi-track Approaches to Peace-Building in Nepal, 18-19 November 2010.

The Institute for Economics and Growth in Sydney, Australia has come out with ten fundamental "Drivers of Peace," or basic factors that could drive a nation towards peace; and along with the "Structural and Attitudinal Drivers of Peace." These are reproduced below.

- **Functioning of government:** accorded supreme place among all the peace driving initiatives in a country.
- **Freedom of the press.**
- **Extent of regional integration:** Peaceful environment is created if a nation is integrated with other nations for the common good of the people in the region.
- **Life expectancy:** Higher level of life expectancy along with primary school enrollment ratio commonly drives the country towards peace. Presence
- **Primary school enrollment ratio.** Not merely the GDP growth rate but the inclusive growth with components of health and education meant for economic welfare of different communities might lead to peace.
- **Women in parliament:** Presence of women in sizeable number in parliament leads to peace. Furthermore, least of importance of religion in national life leads to peace.
- **Importance of religion in national life.**
- **GDP growth rate per capita.**
- **Hostility to foreigners,** or lack of hostility towards foreigners.
- **Electoral process:** free and fair elections in democracy, also lead to peace.

## **Structural and Attitudinal Drivers of Peace**

### **Structural Drivers of Peace**

- Good relations with neighboring states
- Low levels of corruption
- Well functioning government
- High levels of per capita income
- High enrolment rate in primary
- Low child mortality rates
- Freedom of the press
- High extent of regional integration.

### **Attitudinal Drivers of Peace**

- Respect for human rights
- Belief in free speech
- Welcome high levels of co-operation both within the nation and externally
  - Feel that it is not necessary to believe in God to be moral
  - Less likely to believe that their society is superior
  - Believe that they have control of their lives
  - Believe in the limited use of the military and only when internationally sanctioned
  - Friendliness or lack of hostility to foreigners.

### **Building Communities of Nonkilling in Hawaii**

Katherine Li, Project Development Team Leader at the Center for Global Nonkilling (CGNK) in Honolulu, Hawai'i made the following report on August 9, 2010.<[www.nonkilling.org](http://www.nonkilling.org)>

“Communities of Nonkilling’ is a new CGNK [Center for Global Nonkilling] initiative, which grows out of our experience with the Nonkilling Hawai'i project. We are asking leaders and organizations around the globe to assess and build the nonkilling capacity in their own communities by connecting and cultivating their spiritual, artistic, policy,



action, research, communications, as well as education and training resources.

“Through research and discovery a baseline can be determined. Through education and training, nonkilling knowledge can be passed onto the community. Through policy and action, nonkilling can become part of community leadership. By identifying monitoring ambassadors, new initiatives can be shared locally and globally by means of regular reporting.

“Once a community has reached the status of a killing-free community, a CGNK certification will be conferred. Your community will enjoy the prestige of recognition that has the potential to favorably impact quality of life, investments, and global recognition that this community would be a worthwhile place to visit.”

### **Action Principles**

The following “Action Principles” are quoted from the website of the Center for Global Nonkilling [www.nonkilling.org](http://www.nonkilling.org)

“In addition to seeking knowledge required by the logic of nonkilling analysis as related to the tasks of creating nonkilling alternatives in zones that converge on killing, a nonkilling paradigm shift requires perfection of principles to assist individual and social decisions from daily life to global politics. These can be advanced by an experimental validation approach that combines practical experience and exploratory simulations. Military human-computer and "virtual reality" combat simulations of this kind are already far advanced.

“Among nonkilling principles that have arisen in salient 20th century actions (as in the Gandhian and [Martin Luther] Kingian movements) that merit consideration are:

“Draw strength from life-respecting inspiration, whether religious or humanist.

“Respect your own life and lives of others.

“Seek the well-being of all. Killing divides; nonkilling unites.

“In conflict, from beginning to end seek reconciliation not humiliation, degradation, predation, or annihilation.

“Join in constructive service to remove conditions of suffering of those in need.

“Be creative. It has taken great creativity to reach present conditions of technological and structural violence. It will require greater creativity for nonkilling transformation.

“Adopt an experimental approach to change. Seek successive approximations of nonkilling societies, learning from successes and failures.

“Respect both individual and large-scale social action, from the influence of moral example to mass nonkilling people’s power.

“Be constructively courageous. Withdraw support from violence and commit it to strengthen nonkilling alternatives.

“Walk lightly upon the earth, reduce demands upon nature and fellow human beings that contribute to killing.

“Each person who participates in processes of nonkilling discovery and action can contribute to perfecting progressively more powerful principles and skills for nonkilling affirmation of global life that are appropriate for specific situations and contexts. See [\*Nonkilling Global Political Science\*](#) (2002; 2009).”

**NonKilling Oath.** This is adapted from the “Fivefold Nonkilling Oath” of the Nonkilling Satyagraha of Sri Lanka, 21 September 2007.

### **Nonkilling Oath**

I will not kill anyone.

I will not contribute, even  
in my thoughts, to  
the act of killing  
anyone.

I will not be a member of any  
organization or party that  
is supportive of ideas  
that justify killing.

I will commit myself to help  
eliminate the factors and  
structures of killing  
in our society.

I will work with others to  
transform the “culture of  
killing” in our country  
into “a culture of  
nonkilling.”

### **8.2. Factors in building a peaceful, nonkilling Philippines**

Here we first reiterate and underscore the main ideas of the authors of our pioneering study on building a nonkilling Philippines: *Towards a Nonkilling Filipino Society: Developing an Agenda for Research, Policy and Action* (2004).

**Howard Q. Dee.** We highlight Howard Q. Dee’s response to the question whether a nonkilling society is possible in the Philippines by quoting him at length as he interprets Glenn D. Paige’s concept of “a nonkilling society.” Actually, in his book, *Nonkilling Global Political Science* (2002/2009),

Dr. Paige's elaborates on his concept of a nonkilling society more fully than Ambassador Dee has noted.

Ambassador Dee's critical reflections on the implications and ramifications of the idea of a nonkilling Philippines are illuminating and challenging. He calls on all of us, fellow Filipinos, and especially our highest leaders, to build "a benevolent life-sustaining society" in its totality, NOW!

"A nonkilling society is..., in the mind of God, possible but it does not necessarily follow that it is possible in the Philippines. (Dee: 85-108)

After reflection, I find this definition [of a nonkilling society by Dr. Paige] inadequate for our application in the Philippines, as it represents only one face of human lethal behavior, xxx A society, to qualify as a nonkilling society for us to emulate and aspire to attain, must be a benevolent life-sustaining society in all aspects of life, in all human activity, and in all its human relationships, internally among its people and externally in dealing with the people's of the world, xxx

My first proposition: In the context of our aspirations for Philippine society, I propose that we expand the concept of a nonkilling society to include the attributes of a life-sustaining society, a society that does not kill but saves, gives and sustains me. xxx

My second proposition: The precept not to kill is a command of God. This ideal must be realized in a larger context of a loving, caring, life-giving society. Such a society cannot be formed by a people whose faith is without deeds, whose poor have no hope and whose leaders govern without love. A nonkilling, life-sustaining society must be founded on the bedrock of moral and traditional values because man cannot live by bread alone.

The goal of a nonkilling society is no less than to build a just society— to transform this nation into God's dominion, where people are free, where justice prevails, where there is peace and sharing, caring and loving.

The Philippines is a paradoxical society. We are by nature a loving people. But we are not a loving society. We are a caring people, known for our caring ways. But we are not a caring society. We are a peace-loving, nonkilling people. But we are not a peaceful, nonkilling society.

We are a people who loves life and values life. But we are not a life-giving, life-sustaining society, xxx

My third proposition: A nonkilling, life-sustaining society, to be able to endure, must respect human rights, protect human freedoms and promote an authentic total development of the human person, a development that is just and equitable, caring and healing, xxx

My fourth proposition: A nonkilling, life-giving society can be possible only under a reign of Justice governing all aspects of national life: cultural, social, economic and political life. Without a regime of just structures with just laws, justly and equally enforced on one and all, a nonkilling, life-sustaining society is not possible, xxx

My fifth proposition: We are living in prophetic and perilous times when a culture of death prevails over life-sustaining forces. To save our nation from this death trap and attain the society we aspire for, we need to make a moral about-face and redirect our freedoms from our sinful ways toward a new vision of life, so that we could survive the onslaught of evil, xxx

My sixth proposition: The root causes of our death-dealing society are so deep-rooted in our history of unjust structures that their eradication would require the whole of Philippine society to rise up from the present quagmire in a resurgence of patriotism and nationalism and love of fellowman, to cleanse and reform itself and thus, to bring about the total transformation of our society, xxx

My seventh and last proposition: The process of national transformation begins with a shift from state security to a Human Security paradigm (a) to govern and define human relationships with a new vision of life (b) to embody principles of commonweal, nationhood and good governance, rooted in moral and traditional values, and (c) to adopt a common platform of peace and human freedoms, human rights and human development to advance the cause of a life-giving, life-sustaining society. xxx.

So, what is my answer to the conference question: "Is a nonkilling society possible in the Philippines?" If I answer NO, I will be calling God a liar because the command not to kill is from God and a nonkilling society is His intended destiny for us. On the other hand, if I answer YES, in the context of today's grave realities, I will be lying to myself because I know in my heart that our society is moving away from the pathways of God, and without a moral about-face, this aspiration for our society is not possible to attain. Xxx

My conclusion, therefore, is that we are asking the wrong question. At the end of the day, the question is not whether a nonkilling society is possible for us or not. The question is: do we have the desire and the will to

make it happen, and how long shall we wait to muster the courage to begin this task, even if all odds appear to be against us and when all evil forces are conspiring against us.”

**Randolph David.** Build a future nonkilling society “that has successfully rid itself of the need for coercion and violence in the quest for freedom and order... a society that has managed to substitute rational negotiation and normative commitment for coercion as the basis for compliance and cooperation among citizens.”

**Jose C.J. Magadia. S.J.** “But some very serious obstacles will first have to be overcome...[inequality, parochialism, apathy, and isolationism], xxx If, therefore, a nonkilling society is to be established and fortified, institutional reform and transformation must be accompanied by a tract that works towards reconfiguring personal value systems.”

**Karen N. Tañada.** Work for “peace, a just peace. And not just the absence of violence (negative peace) but the presence of conditions that sustain human dignity and wellbeing (positive peace)... putting a stop to armed hostilities, as we also try to address the roots of the conflict, xxx. [T]he peace movement is part of the answer—Yes—to the question ‘Is a nonkilling society possible?’ Yet there are several serious challenges and needs in fulfilling this possibility.”

**Natalia M.L.M. Morales.** “It requires great determination and courage not to succumb to the pull of violence and war. But the will to live and love is greater than the will to destroy and hate, for in the end man is more triumphant in his spirit than in his body. Nonviolence [including nonkilling] is first and foremost an individual commitment, before it becomes a social covenant.”

**Ma. Oliva Z. Domingo.** “Indeed, because our killing society is deeply rooted, we must work together to make a nonkilling society possible, ... but also attainable.”

**Miriam C. Ferrer.** “But can our history and norms as a people provide us with some foundations for a nonkilling society? Can our institutions be transformed? Are we capable of creating new ones? Are our political and economic elites capable of becoming law-abiding citizens? Is the ordinary Filipino citizen likewise able to rise above self-interest and think of the good of the whole? xxx Like Dr. Paige, I believe there are many precedents to say yes, it is possible. We can all get nearer that goal of a nonkilling society.”

**Risa Hontiveros-Baraquel.** [V]iolence and peace begin in the hearts of men and women and radiate outwards so that we can recreate our ‘nonkilling society.’”

**Teresita Quintos-Deles.** The Office of the Presidential Adviser on the Peace Process is premised on the possibilities of nonkilling; [it] operates within social realities steeped with lethal legacies, therefore there is need to transform these legacies using our people's demonstrated capacities for nonkilling; ...these shifts will require institutional expressions.... “

**Loreta N. Castro.** ‘A nonkilling society is possible, xxx We need to help people understand that killing is not in our human nature and violence is the result of our social and cultural conditioning. Hence it is a conditioning that we need to reverse....’”

**Reynaldo D. Pacheco.** “Anchored therefore on the presupposition of reverence for life and that we are stewards of God's creation, based on the teachings of Jesus Christ and our Christian faith, and in the face of the violence in our midst, there is indeed an urgency for every Filipino to start working for the realization of a nonkilling society in the Philippines, xxx A nonkilling society shall be the effect of Christ's peace, of a gunless society, of active nonviolence, of justice, of reconciliation, and of progressive disarmament.” [Pacheco is a staunch advocate of “a gunless society” at all times, not only during elections.]

**Dennis M. Arroyo.** [How to help build a nonkilling Philippines?] “There are various weapons that fight crimes without killing the criminals. They can be deployed in what Dr. Paige calls “the killing zone.” They can defend without causing death or permanent injury.”

**Jovito R. Salonga.** “From the Christian standpoint, human beings have both a unique dignity as creatures made in God's image, and a unique depravity as sinners — which is a bewildering paradox, xxx. Having read Professor Glenn Paige's book, I say we can no longer read the Sermon on the Mount of us, particularly The Beatitudes, without realizing that Jesus was promoting, not only a nonviolent, but more than that, a nonkilling society.” [The challenge to a predominantly Christian Philippines is to observe and follow Jesus Christ's beatitudes.]

**Macapado A. Muslim.** “I believe the nation-wide advocacy of federalism... is a significant step...to make governance in the Philippines genuinely multi-culturalist, with high potential to address the twin goals of peace and development in Mindanao. A genuinely multi-culturalist governance will make secession and armed struggle baseless and unnecessary, and transform Mindanao into fertile ground for a nonkilling society.”

**Albert E. Alejo, S.J.** “A nonkilling society is empirically improbable, xxx Yes, a nonkilling society is possible because it is imaginable. It is imaginable because we have at least a chance and a capacity to go back to that nonkilling moment in a nonkilling relationship, that moment of the lullaby.”

**Jose V. Abueva.** “...all aspects of the Filipino vision of ‘a just and humane society’ and good ‘democratic governance’ partially embodied in the 1987 Constitution, plus the ideals and goals of ‘nonkilling’ and an ‘indivisible peace,’ should be developed and pursued continually as an interactive and interdependent whole. This requires a veritable social movement led and sustained by



determined, transforming leaders at all levels of society. Only in this way can a nonkilling Filipino society be possible to bring about.”

### **Other conditions needed in building a nonkilling Philippines**

We derive these conditions by revisiting our discussion of the causes and conditions that lead to violence and killings in the Philippines and those that contribute to peace and nonkilling.

1. Unite and strengthen our fragmented and weak nation and empower our citizens as the ultimate source of government authority in our legally democratic and republican State. Enlist our citizens and leaders in a national movement for a peaceful and nonkilling Philippines.
2. Convert our “Soft State” into an autonomous and forceful authority that will use the State’s power, the rule of law, and the people’s active participation to deal with the nation’s problems, achieve its goals, and promote the common good and the national interest.
3. Consolidate and stabilize our still “reversible democracy” under our 1987 Constitution: a democracy that is still at risk of reversal to authoritarianism if it fails to fulfill the constitutional vision and ideal of “a just and humane society,” and a functioning democracy committed to good governance for “the common good.”
4. Institute constitutional reforms to correct basic flaws in our political institutions that hinder government efficiency, effectiveness, transparency, honesty, accountability, and responsiveness in governance. Restructure political institutions so as to empower the people for effective participation in the political process and governance.

5. Establish truth commissions to effect a just and credible closure on the torture, killings, disappearances, and other human rights violations from the Marcos dictatorship to the present.
6. Fulfill the constitutional principle of civilian supremacy at all times over the military. Reformulate the constitutional provision on the military as “the protector of the people.” Prevent the recurrence of military adventurism and the hero worship of military rebels by all the peaceful means available.
7. Strengthen the institutions responsible for the timely prosecution, adjudication, and penal functions of the government. The aim is to end “the culture and practice of impunity” –that crime pays and criminals are immune to punishment. And to strengthen “the rule of law.”
8. Pursue more effectively the recovery of the money and other resources stolen or plundered by government officials, the military and the police, and the punishment of the offenders.
9. Ensure the exercise and protection of human rights, including freedom of expression and of the press, and the implementation of the International Humanitarian Law.
10. Ensure transparency in governance and the protection of journalists and whistle-blowers. Enact the Freedom of Information bill.
11. Practice and uphold the rule of law in its various aspects by applying State power on law violators whoever they are, minimizing their immunity from prosecution and punishment and their political protection. Prevent and minimize personal, win-win compromises that subvert the rule of law.
12. Encourage the peaceful and lawful resolution of interpersonal and clan conflicts.

13. Improve economic conditions to reduce poverty, create gainful employment, adequate incomes and better living conditions and security for many more people. This will reduce their dependence on politicians who would need more wealth to win the support of their poor constituents, and the pressure on politicians to resort to corruption, force or violence to enhance and perpetuate their hold on political power.
14. Prevent and punish corruption and fraud in government that increase the stakes in elections and the pressure to hold on to government office, creating a vicious cycle of corruption and violence to stay in power.
15. Deal forcefully with illegal possession and display of handguns and enforce the gun ban during the campaign and elections. Disarm the warlords and their private armies.
16. Maintain an adequate police force in relation to the population as the resources will permit and put the police under the direction and supervision of the responsible elected leaders.
17. Create the conditions that will enable the government and the people: to deal effectively with insurgency, rebellion, lawlessness, and agrarian and labor conflicts; to prevent the resort to armed bodyguards, semi-government militias, and vigilantes; to reduce the need for people to own handguns and high-powered weapons—to make “a gunless society” a realistic possibility.
18. Improve the conditions that will reduce the incidence of abortion and infanticide and of maternal and child mortality.
19. Prevent and punish violence in the initiation of the military, police, and students in their organizations.
20. Prevent and punish drunken driving, reckless driving, and the use of obsolete vehicles.

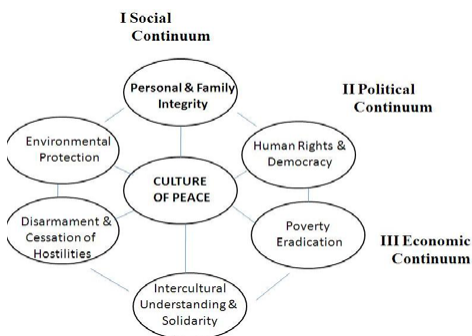
21. Strengthen the nation's "social conscience," the sense of right and wrong based on religion or secular ethics of the community that supports and promotes "a culture of life" and "a culture of nonkilling," and rejects "the culture of violence and death."
22. Prevent and assuage personal despair that may lead to suicide, or to violent retaliation (*juramentado, kapit sa patalim; wa nay laing paagi, patyon na gyud*).
23. Address the social structure and culture of "exclusiveness" (others: *kaiba, kayo, kamo, sila, kalaban, kaaway*) where "otherness" in our weak sense of nation and community, and our weak rule of law, make it easier to discriminate, harm, or even kill "the other."
24. Encourage and support individuals, organizations, and institutions engaged in peace-making, peace-building, and peacekeeping.
25. Build up the Movement for a Nonkilling Philippines as an active, inclusive, resourceful, and successful people's organization.
26. Cooperate with national and international movements for peace and nonkilling, and for disarmament.
27. Use the legitimacy and popularity of the President to wage peace and reconciliation with rebel and dissident groups and dismantle paramilitary groups and private armies.

Once more, as Ambassador Dee put the challenge: "At the end of the day, the question is not whether a nonkilling society is possible for us or not. The question is: do we have the desire and the will to make it happen and how long shall we wait to muster the courage to begin the task, even if all odds appear to be against us and when all evil forces are conspiring against us."

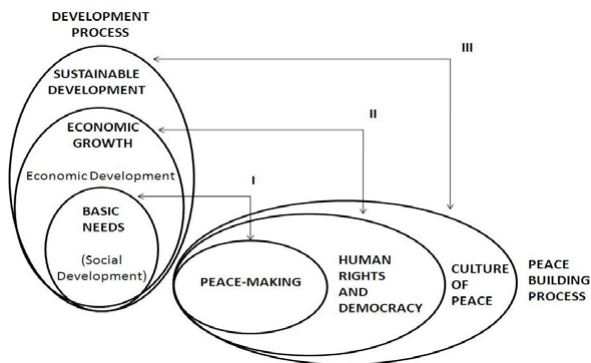
In discussing violence and peace in the Philippines, Archbishop Antonio J. Ledesma used these charts on "Promoting a Culture of Peace" and "Pastoral Horizons for Peace and Development" of the Catholic Church. [April 7, 2006, at San Jose Seminary in Mandaluyong.]

**Culture of Life**  
**Culture of Peace**  
**Culture of Human Rights**  
**Human Dignity**

**Towards a Culture of Life, a Culture of Human Rights,  
 and a Culture of Peace**



## Promoting a Culture of Peace (Six Dimensions and Operative Values) Pastoral Horizons for Peace and Development



### The Ten Commandments of God and The Eight Beatitudes of Jesus Christ

**“Observe the 10 Commandments - God's Revelation in the Old Testament. Found in the Bible's Old Testament at Exodus, Chapter 20. They were given directly by God to the people of Israel at Mount Sinai after He had delivered them from slavery in Egypt. The sixth Commandment is “Thou shall not murder.” Christ's Summation of the 10 Commandments in the New Testament.** About 1,400 years later, the 10 Commandments were summed up in the New Testament at Matthew 22, when Jesus was confronted by the religious "experts" of the day: *"Teacher, which is the greatest commandment in the Law?" Jesus replied: " 'Love the Lord your God with all your heart and with all your soul and with all your mind.' This is the first and greatest commandment. And the second is like it: 'Love your neighbor as yourself.' All the Law and the Prophets hang on these two commandments"* (Matthew 22:36-40).

“A reflective reading of Christ's teaching reveals that the first four commandments given to the children of Israel are contained in the statement: *"Love the Lord your God with all your heart and with all your soul and with all your mind."* It continues that the last six commandments are enclosed in the statement: *"Love your neighbor as yourself."*

**“The Eight Beatitudes.** Jesus Christ gave us the eight **Beatitudes in the Sermon on the Mount.** xxx **The Ten Commandments,** given to Moses on Mount Sinai in the Old Testament Book of Exodus, relates a series of "Thou shalt nots," evils one must avoid in daily life on earth. xxx **While the Beatitudes of Jesus provide a way of life that promises salvation, they also provide peace in the midst of our trials and tribulations on this earth.** xxx **Now the opposite of beatitude is misery. Misery means being afflicted unwillingly with painful sufferings."** (From the Internet.)

**"Blessed are the poor in spirit, for theirs is the kingdom of heaven.**

**Blessed are they who mourn, for they shall be comforted.**

**Blessed are the meek, for they shall inherit the earth.**

**Blessed are they who hunger and thirst for righteousness,  
for they shall be satisfied.**

**Blessed are the merciful, for they shall obtain mercy.**

**Blessed are the pure of heart, for they shall see God.**

**Blessed are the peacemakers,  
for they shall be called children of God.**

**Blessed are they who are persecuted  
for the sake of righteousness,  
for theirs is the kingdom of heaven."**

**Gospel of St. Matthew 5:3-10”**

## **9. What is the Movement for a Nonkilling Philippines (MNKP)?**

On 6 October 2009, on the occasion of the World March for Peace and Nonviolence, co-authors of our pioneering book, *Towards a Nonkilling Filipino Society*, launched the Movement for a Nonkilling Philippines in Manila.

The Movement has a four-point program: (1) Theory-Building in Pursuit of a Nonkilling Philippines; (2) Training, Education and Advocacy in Support of the Movement; (3) Measuring, Monitoring, and Mapping of Killing and Nonkilling in the Philippines; and (4) Continuing Applied Research, Policy and Action.

The MNKP is affiliated with the international, nonprofit Center for Global Nonkilling based in Honolulu, Hawaii. I am honored to be a member of its Governing Council.

### **Initial Support for the Movement for a Nonkilling Philippines.**

In response to appeals for support of our initiative for building a Nonkilling Philippines, two Philippine Government Agencies have responded positively, giving us much needed resources and encouragement. We are very grateful for this.

**OPAPP.** The Office of the Presidential Adviser on the Peace Process approved a research grant for “A Pilot Project for Building a Nonkilling Philippines” to be carried out by Kalayaan College that I submitted. The consultations and research were to be carried out in two regions: Metro Manila and the Autonomous Region of Muslim Mindanao, but I have gone beyond.

This project is: (1) Engaging some government officials, peace activists and scholars in discussions of violence and killing in relation to the concept and goal of a nonkilling Philippines; (2) Preparing a report on the quality of recording and reporting on violence and killings in Metro Manila or the



National Capital Region (the National Government) and in the Autonomous Region of Muslim Mindanao [ARRM).]; and (3) Preparing a draft education and training module on violence, killing and nonkilling.

**PAGCOR.** The Philippine Amusement and Gaming Corporation approved a grant to support the printing and reprinting of books and other learning materials for the continuing endeavor on Building a Nonkilling Philippines. These are to be used in various activities of the Institute for a Nonkilling Philippines at Kalayaan College, the Movement for a Nonkilling Philippines, and other institutions and organizations working for peace, nonviolence and nonkilling.

### **Enlisting Other Organizations for a Nonkilling Philippines**

We would like many more people to join and support the Movement for a Nonkilling Philippines.

Peace and Human Rights Scholars and Activists, Institutes and NGOs.

Governors, City Mayors, Municipal Mayors for a Nonkilling Philippines?

Youth for a Nonkilling Philippines?

Religious for a Nonkilling Philippines?

Media for a Nonkilling Philippines?

Women for a Nonkilling Philippines?

Teachers for a Nonkilling Philippines?

Students for a Nonkilling Philippines?

Labor for a Nonkilling Philippines?

Business for a Nonkilling Philippines?

The Military and the Police for a Nonkilling Philippines?

The President of the Philippines, the Vice-President,  
and Members of Congress for a Nonkilling Philippines?.

### **10. Reflections on Nation-Building, Democracy, Peace and Nonkilling**

In a humble effort to integrate this Report on Building a Nonkilling Philippines, let me share my reflections on “Building Our Ideal Nation-State” and “The Indivisible Peace We Seek.” They embody the vision and goals of “A Nonkilling Philippines,” and of “A Nonkilling World” as initiated by Dr. Glenn D. Paige.

#### **Building Our Ideal Nation-State**

United under God, we shall develop  
citizens and leaders who love our country,  
and trust and challenge one another to  
do our best to solve our problems.

In our quest for “the Good Life” we  
shall focus on the poor and powerless,  
the exploited and oppressed, the  
marginalized and excluded.

Upholding truth, honesty and  
excellence, we shall work together  
for the good of all Filipinos  
at home and abroad.

For we are a Global Filipino Nation  
committed to the security, advancement,  
and well-being of all our people—  
and humankind.

We shall build responsive, effective, and  
accountable institutions —our own families  
and all others through which we seek to  
satisfy our needs and fulfill our lives.

With creativity and dedication, we shall build the  
the “just and humane society” through good  
citizenship, leadership and governance  
under the rule of law.

A Filipino society united in its diversities,  
free, peaceful, nonkilling, egalitarian,  
prosperous, nationalistic,  
and global too.

A just, humane, and civil community  
in agreeable, sustainable environments.  
Contributing its share as well in building  
a just, humane, and nonkilling world.

In sum, a Global Filipino Nation  
that is God-centered—whose people  
love and care for one another  
near and far.

### **The Indivisible Peace We Seek**

In unity with our people and humankind  
we seek a just and enduring peace,  
law and order, and mutual tolerance  
at home and around the world.

We want an end to killing and maiming  
caused by greed or creed, class or tribe, where  
the poor are weak and the strong aren’t just,  
or for whatever reason or lack of it.

But the peace we seek is much more than  
the absence of lethal force and physical violence.  
It is “a nonkilling world” devoid of threats to kill  
torture, destroy, impoverish, and humiliate.

It is the tranquil fruit of freedom,  
social justice and human development  
"under the rule of law, truth and love" for  
one another, says our Constitution.

It is a state of society  
marked by respect and reverence for  
the life and rights of every human being,  
learning from all faiths and cultures.

It is the positive feeling people have about  
their security and wellbeing as individuals  
and as members of communities  
“local to global.”

It is the gratifying feeling of being in  
harmony with fellow men, women  
and children, with nature,  
and with God.

And the empowering feeling of  
solidarity and cooperation among  
nations and all humankind.

With God's grace, this is the peace we seek  
in our time and in the future, as the  
caring, sharing, and democratic nation  
and world we hope to become.

## 11. Conclusion.

**We need a critical mass of “transforming leaders” and a national social movement for our country to become a just and humane society, a democratic Nation-State, and a peaceful, non-killing Philippines.**

Blending Filipino and international ideals and standards, we understand “good governance” in our aspiring democracy and modernizing society as manifesting more of the following features.

(1) A deeper sense of nationhood and national unity, a stronger commitment to and practice of our spiritual values and secular morality, promoting the common good, and developing a modern outlook. We should respect our political differences in seeking consensus and peaceful solutions to problems. And we should value and nurture our cultural heritage as a multiethnic, multilingual and multicultural nation, resisting attempts to homogenize our diversity and impose unnecessary uniformity.

(2) Citizens’ participation in free and fair elections and in policy and decision-making made possible by an open, accessible and responsive government in a free society with a competent and responsible media. Citizens are empowered to participate as they are freed from poverty, ignorance, and dependency on the political and business elite, and join political parties committed to democracy and their program of governance.

(3) Government leaders who have the political will to do what is necessary and urgent in terms of policies and decisions and basic policy and institutional reforms; and are responsive to the needs and demands of more and more empowered citizens.

(4) Effective and accountable political, economic, and social institutions, including political parties that mediate between the citizens and the government, and can hold the ruling political party accountable for the quality of its governance.

(5) Transparency and accountability of government in response to the citizens' will and their right to know ("the truth" in governance) as the sovereign in a democracy.

(6) The rule of law, honesty and fidelity of public servants, and the certain punishment of those who are unresponsive, abusive and corrupt.

(7) Efficiency in the exercise of power and authority to make the best use of scarce resources, including time especially.

(6) Effectiveness in providing the needed public services, solving problems, and achieving goals for the common good.

(8) The protection and enhancement of human rights and the fulfillment of social justice.

(9) Achieving ecological integrity and sustainable development (See Ledivina V. Cariño. "The Concept of Governance." *From Government to Governance: Reflections on the 1999 World Conference on Governance*. EROPA, 2000. pp. 1-16).

(10) Realizing "*Pamathalaan*," the indigenous Filipino vision of governance: "dedicated to the enhancement of man's true spiritual and material worth"...through leadership by example, reasonable management, unity (*pagkakaisa*) between the governors and the governed, and social harmony based on love (*pagmamahalan*) and compassion (*pagdadamayan*). (Pablo S. Trillana III. *The Loves of Rizal*, 2000. p. 179.)

### **Summing Up.**

**Let us sum up the modest initiatives we have taken in the awesome and unending endeavor to build a killing-free Philippines.**

In 2004, with Dr. Paige giving the introductory lecture, 17 of us Filipino authors of the pioneering study, *Towards a Nonkilling Filipino Society: Developing an Agenda for Research, Policy and Action*, raised and sought answers to the vital question: “Is a nonkilling Filipino Society possible? Most of us were positive in our responses provided certain vital conditions could be brought about in the challenging, arduous, and unending process of building our Philippine Nation-State as envisioned in our Constitution.

In 2009 we took another initiative by founding the **Movement for a Nonkilling Philippines**. In 2010-2011 we engaged more leaders, scholars, and citizens in exploring and discussing the conditions that lead to violence and killings in our country, as in other countries, and the ways by which we might make progress in building a nonkilling Philippines. This Report is the outcome of that initiative.

**Again, we join Ambassador Dee in asking: “Do our leaders today, starting with our national leaders, “have the desire and the will” to bring about a nonkilling Philippines? “How long shall we wait to muster the courage to begin the task, even if all odds appear to be against us and when all evil forces are conspiring against us.”**

**We support Professor Miriam Ferrer in asking these nagging and challenging questions: “Can our institutions be transformed? Are we capable of creating new ones? Are our political and economic elites capable of becoming law-abiding citizens? Is the ordinary Filipino citizen likewise able to rise above self-interest and think of the good of the whole?”**

**As I concluded in our lecture series and book in 2004: “For Filipinos to succeed in building ‘a nonkilling society,’ it appears that our quest for peace and development and the building of an authentic democracy towards our emerging Filipino vision of ‘the Good Society’ (“a just and humane society”) must go**

**hand in hand.** Therefore, it is my thesis that all aspects of the Filipino vision of “the Good Society” (“the just and humane society”) and “good democratic governance” (“a democratic and republican State”) embodied in the 1987 Constitution, plus the ideals and goals of ‘nonkilling’ and an ‘indivisible peace,’ should be developed and pursued continually as an interactive and interdependent whole. **This requires a veritable social movement led and sustained by determined, transforming leaders at all levels of society. Only in this way can a nonkilling Filipino society be brought about.”**

It is clear to us that: (1) the building of a “just and humane society” and (2) the building of an effective “democracy” in which the people are sovereign, as envisioned and mandated in the 1987 Constitution; and (3) the building of a peaceful and nonkilling Philippines are so intimately interconnected as to be inseparable.

Progress in all three realms require transforming leaders at national, regional and local levels, public and private, who are focused on and committed to make progress in these intertwined goals and processes continually and indefinitely.

The pursuit of the “a nonkilling Philippines,” to be measured by the cumulative record of its component communities in reducing killings in their midst, will add a very desirable, visible, and encouraging indicator of progress in our nation-building, democratic governance, and socio-economic progress.

To repeat, finally, a nonkilling Philippines is a desirable vision and measurable goal that Filipinos in every community can aspire to and help make real by their own efforts. Every two years or so, through the proposed “Philippine Index of Killing/Nonkilling,” we can identify which of our many communities nationwide are making progress and which are not, and why? We would know whom to reward and enhance, and whom to help and encourage to do better.



**Our earnest appeal to our leaders.**

Through **Presidential Adviser on the Peace Process Teresita Quintos Deles**, our co-author and cofounder of the Movement for a Nonkilling Philippines, whose Office has provided us the indispensable and substantial funding for this Project, we invite **President Benigno S. Aquino III** to include the building of a Nonkilling Philippines among his goals and indicators of achievement and progress. We also respectfully urge the President to certify as urgent Senate Bill 2482 establishing a Department of Peace as sponsored by **Senator Manuel B. Villar** upon our request.

We have already written **Vice-President Jejomar Binay** to lend his leadership in this endeavor.

We have urged **Representative Georgina de Venecia** to unite the women legislators in the House of Representatives behind the Movement for a Nonkilling Philippines.

We are appealing to **Senate President Juan Ponce Enrile** and **Speaker Feliciano R. Belmonte**, as well as to every member of the Senate and of the House of Representatives, to do the same.

We thank **Senator Manuel B. Villar's** submission of Senate Bill 2482 in the present 15<sup>th</sup> Congress proposing the establishment of the Department of Peace. We have approached some members of the House of Representatives to co-sponsor the bill.

Likewise, we are appealing to the members of the **League of Provinces, the League of Cities**, and the **League of Municipalities** to lead the campaign for a nonkilling Philippines in their respective localities.

We are making similar appeals to leaders in business, academe, the professions, civil society, and the media.

Given the state of our nation and democracy today there is justifiable pessimism, even cynicism, in regard to the ideal of building a killing-free Philippines. The pessimism is well expressed by columnist, Antonio Abaya, in his reply to my email dated 2 November 2009.

“Pepe. After reading the material you sent me, I must comment that, with all due respect, your organization's goal of bringing about a non-killing Philippines is naive, effete and unattainable. To discern the elements of a non-killing society, one has only to look at existing societies with the lowest incidence of killing.... The answer is NO WAY. It would probably take 500 years, if ever....”

Undaunted, we persevere in our hopes and optimism when we bear in mind the inspiring vision and outstanding progress being achieved by *Gawad Kalinga* under Antonio Meloto and the scores of successful communities and local leaders who are continually recognized in the *Galing Pook Awards*. Our country's many peace and human rights and community organizations, our critical media, and our challenged youth nourish our positive outlook and perseverance.

With the cooperation and support of ever more Filipinos in our Global Filipino Nation we resolve, hope, and pray that we succeed in building a Nonkilling Philippines.

**Inspired by the novel challenge of building a nonkilling Philippines.**

We have no illusions how difficult and how long it will take us, Filipinos, to achieve our constitutional goals of “a just and humane society” and “a democratic and republican State” to an appreciable degree. We have studied and worked long for our development and democratization with very modest success.

And now we pose a challenge never made before: “Let’s build a nonkilling Philippines?” We assert that “a nonkilling Philippines” is a desirable vision and a measurable goal related to our two constitutional goals cited above. Asking the question gives us much hope.

For we are inspired by two great Indian leaders who said, as quoted by Dr. Paige:

The questions that a country puts are a measure of that country’s political development. Often the failure of that country is due to the fact that it has not put the right question to itself. **Jawaharlal Nehru**

We are daily witnessing the phenomenon of the impossible of yesterday becoming the possible of today. **Mohandas K. Gandhi**

We are also inspired by **Jose W. Diokno**, a great Filipino leader, who said:

But only yesterday in world time, it was thought impossible to land on the moon. And not too long ago, Aristotle, one of the wisest of men, justified slavery as natural and listed torture as a source of evidence. So standards thought too high today may well turn out to be too low tomorrow.

And also these words of encouragement.

"Do not go where the path may lead, go instead where there is no path and leave a trail." **Ralph Waldo Emerson.**

"There is one thing stronger than all the armies in the world; and that is, an idea whose time has come." **Victor Hugo**

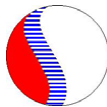
**“In Pursuit of a Killing-Free World.” By George Bourne**

We end this Report with the hopeful assessment of the global context of our formidable task of building a Killing-free Philippines, written by the Co-Director of the Center for Global Nonkilling. “In Pursuit of a Killing-Free World. (*Peace Review*, Vol. 23 Issue 2, April 2011.)

“We are reminded daily that achieving killing-free societies is a daunting task. Nonetheless, there are many reasons to be hopeful that progress can be made, as have been noted. Nonkilling progress – the “progressive eradication of killing” – is steadily occurring and can be measured for many of the causes identified, in various locations around the world. More communities, states and nations are trying to reduce killing by enacting nonkilling laws and policies, creating nonviolent “police” or peacekeeping forces, providing training on nonviolent ways to resolve conflict, encouraging more effective parenting, promoting life-affirming values, eliminating “offensive” military forces, eliminating the death penalty, among others.

“Furthermore, many leaders are coming to recognize that eliminating killing is necessary to creating truly civil societies. The vast majority of people believe on spiritual grounds alone that killing is wrong based on the fundamental tenets of all major faiths. And increasingly, many believe the very future of humankind on this planet depends on how we respond to the challenges associated with violence and killing, and the conditions which lead to them.

“This serves as a call to encourage and engage more and more people, and leaders in all spheres of influence, to become involved actively in addressing these issues, working toward the creation of killing-free societies. We must begin to unleash our creativity and influence, in a spirit of cooperation across the globe, to foster policies, laws, institutions, research, education, action, attitudes, and resources that provide the foundation for a nonkilling world.”



## **FOR A NONKILLING WORLD**

### **Report of the First Global Nonkilling Leadership Forum**

**Honolulu, Hawai'i  
November 1-4, 2007**

#### *Greetings to the Leaders and Peoples of the World.*

Amidst continuing global bloodshed in the seventh year of the UN International Decade of Peace and Nonviolence for the Children of the World (2001-2010), and in the first year of the Nobel Peace Laureates' Campaign for a Charter for a World without Violence, the First Global Nonkilling Leadership Forum convened in Honolulu, Hawai'i during November 1-4, 2007.

The Forum was organized by the nonprofit Center for Global Nonviolence and was co-sponsored by the Spark M. Matsunaga Institute for Peace, University of Hawai'i, and the Mu Ryang Sa Buddhist Temple of Hawai'i.

Forum Co-chairs were Nobel Peace Laureate Mairead Corrigan Maguire and Dr. Balwant (Bill) Bhaneja, Senior Research Fellow, Program for Research in Innovation Management and Economy (PRIME), School of Management, University of Ottawa.

Over 30 participants from 20 countries of Africa, Asia, Europe, Latin America, the Middle East, North America, and Pacific shared experiences. Among presentations were by

Prof. James MacGregor Burns, former President of the American Political Science Association; Dr. Abdel Salam Majali, President of the World Islamic Academy of Sciences; Prof. William Smirnov, Vice-President of the Russian Political Science Association; Prof. Baoxu Zhao, Honorary Director, Research Center on Contemporary China, Peking University; Provost A. M. Wokocho, Rivers State College of Education, Nigeria; Dr. A. T. Ariyaratne, Founder of the Sarvodaya Shramadana Movement of Sri Lanka; Dr. N. Radhakrishnan, Chairman of the Indian Council on Gandhian Studies, Dr. Jose V. Abueva, former President of the University of the Philippines; and Prof. Johan Galtung, Founder of TRANSCEND.

The Forum arose from reader responses to the book *Nonkilling Global Political Science* (Gandhi Media Centre, 2002; Xlibris 2002, 2007), which is being translated into 26 languages with 13 already published. The full English text is universally accessible at [www.globalnonviolence.org](http://www.globalnonviolence.org). The book advances the thesis that it is possible for humans to stop killing each other. This thesis is supported by the conclusion of the WHO, *World Report on Violence and Health* (2002) that human violence is a “preventable disease.”

The Purposes of the Forum were:

1. To convene and establish relationships among pioneering contributors to a nonkilling world.
2. To demonstrate spiritual, scientific, artistic, and practical grounds for confidence in human capabilities to realize a killing-free, open-ended world. That is, a world in which human beings do not kill each other and where social conditions are open to infinite human creativity.
3. To share translation, institution-building, and community awakening experiences in globalizing understanding of nonkilling human capabilities.

4. To review lessons from nonviolent, nonkilling leadership experiences to advise on creating a Global Nonkilling Leadership Academy.

5. To advise on creating a small endowed Center for Global Nonkilling to serve as facilitator to share advances in research, education-training, and service in cooperation with individuals, affiliates, and institutions worldwide.

6. To prepare a brief concluding statement to the global public on the significance of the Forum.

***After due deliberation we can now report to the leaders and peoples of the world the following:***

We reaffirmed the presence of the Global Nonkilling Spirit in religious and humanist faiths: Hawaiian, Buddhist, Christian, Hindu, Humanist, Islam, Jainism, and Judaism.

We reviewed and reaffirmed the thesis that, viewed globally, human beings can stop killing each other on at least seven grounds: spiritual, scientific, skill, institutional artistic, historical, and predecessor demonstration.

We shared affirmations of the global significance of the nonkilling thesis by participants from Bangladesh, Canada, China, Colombia, Democratic Republic of Congo, Galiza, Germany, Hawai‘i, India, Japan, Jordan, Korea, Nepal, Nigeria, Northern Ireland, Norway, Pakistan, Philippines, Russia, Sri Lanka, Thailand and the United States.

We shared experiences in globalizing understanding of the nonkilling thesis through translations into Arabic, Bengali, Chinese, Filipino, French, Galizan, Hindi, Japanese, Kiswahili, Korean, Malayalam, Portuguese, Russian, Sinhala, Spanish, Tamil, and Urdu.

We shared experiences in publishing English editions in India, Nigeria, and the Philippines, as well as in the United States.

We shared self-supporting efforts to found affiliates of the existing Center for Global Nonviolence in Haiti, Nigeria, and Great Lakes Africa (DR Congo, Burundi, Rwanda).

We shared reports of community-awakening educational experiences based on the nonkilling thesis among national, town, and village leaders and people in the DR Congo, Haiti, Nigeria, and the Philippines—as well as in universities, schools and a Martin Luther King kindergarten with 100 children in Kazimia village of the DR Congo.

We shared nonviolent leadership lessons from Tolstoy, Gandhi, Abdul Ghaffar Khan, Martin Luther King, Jr., Governor Guillermo Gaviria, Petra Karin Kelly, Ronald Stephen Mallone, and TKN Unnithan for guidance to educate and train future nonkilling leaders.

We shared advice on how to organize a short-term Global Nonkilling Leadership Academy that would enable young leaders to share experiences, benefit from newest nonkilling research findings, and empower them as mutually supportive transforming leaders for the future nonkilling world.

We then shared needs that could be served by a long-term Center for Global Nonkilling in which a core group of eight workers from a strongly endowed base can assist research, education-training, and nonkilling policy initiatives through worldwide cooperation toward a world without killing. Among the Center's principles, "No More Killing!" and "Everyone can be A Center for Global Nonkilling."

The Forum calls upon the UN General Assembly and educators to include the right not to be killed and the responsibility not to kill others in the world programme of Human Rights Education so that the right of every citizen to live in a violence-free society will be ensured.



Finally the Forum respectfully invites UN Secretary-General Ban Ki-moon, the UN General Assembly, leaders of all UN member states and agencies, civil society organizations, all world leaders, the public, the media, and all who learn of this report, to join in affirming the Global Nonkilling Spirit to guide and support nonkilling action toward the measurable goal of a killing-free world that is open to infinite human creativity for the well-being of all.



## BIBLIOGRAPHY

Henry Clarke Wright. *Man-Killing, By Individuals and Nations, Wrong-Dangerous In All Cases*. 1841. The Cornell University Library Digital Collection.

Teresita Quinto Deles. *Women, War, and Peacemaking in the Philippines: 1986-1993*. Pilipina/WAND and Gaston Z. Ortigas Peace Institute. Ateneo de Manila University, December, Quezon City. 1993. pp. 40.

Leonora C. Angeles. *The Quest for Justice: Obstacles to the Redress of Human Rights Violations in the Philippines*. Peace, Conflict Resolution and Human Rights Research Reports, 1994/No. 4. University of the Philippines Center for Integrative and Development Studies and the U.P. Press.

Glenn D. Paige. *Nonkilling Global Political Science*. Xlibris Corp. 2002. pp. 239.

Howard Q. Dee, et al. *Filipino Spiritual Culture, Social Transformation and Globalization*. Edited by Jose V. Abueva, Arnold Boehme, Ruben F. Balane. Discalced Carmelite Nuns, Monastery of St. Therese, Quezon City and Kalayaan College at Riverbanks Center, Marikina City, Philippines. 2003. pp. p84. In this book we call attention to the following papers: Howard Q. Dee. "Our Endangered Civilization and the Renewal of Our Society." Corazon C. Aquino. "Family, Spirituality and the Filipino Sense of Nationhood." Josefina R. Cortes. "Values and Role Expectations of Filipino Women." Fr. Narciso C. Reyes. "Youth and Saintliness." Francisco Nemenzo. "Nationalism in the Global Village." Jesse M. Robredo. "Participatory Governance: The Naga Experience." Fr. Eliseo R. Mercado, Jr. OMI. "Muslim and Christian Collaboration in the New Millennium." Michael O. Mastura. "Religion in Culture, Ethnicity, Politics, and Development." Francis Cardinal Arinze. "Promoting Harmony in a World of Religious Diversity."

Amina Rasul. *The Road to Peace and Reconciliation: Muslim Perspective on the Mindanao Conflict*. AIM Policy Center. Asian Institute of Management, Makati City, Philippines. 2003. pp. 272.

Jose V. Abueva et al. *Towards a Nonkilling Filipino Society: Developing an Agenda for Research, Policy and Action*. The Aurora Aragon Peace Foundation and Kalayaan College at Riverbanks, Marikina, Metro Manila. 2004. pp. 210.

Glenn D. Paige. *Walang-Pagpatay na Agham Pampolitikang Pandaigdig (Nonkilling Global Political Science)*. Translated into Filipino by Roberto T. Añonuevo). Center for Global Nonviolence, Honolulu, Hawaii and Kalayaan College, Riverbanks, Marikina City, Philippines. 2007. pp. 248.

Fr. Roberto P. Reyes. *Running Peace*. Claretian Publications. Quezon City. 2004, pp. 207.

Human Development Network (HDN) in cooperation with the U.N. Development Programme (UNDP) and the New Zealand Agency for International Development (NZAID). *Philippine Human Development Report 2005. Peace, Human Security, and Human Development in the Philippines*. pp. 151.

Balay Mindanao Foundation, Inc. *Panday Kalinaw: A Community Peace Builder's Practical Guide for Strategic Action and Advocacy*. 2005. pp. 154.

Thomas L. Friedman. *The World Is Flat: A Brief History of the Twenty-First Century*. Farrar, Strauss and Giroux, New York. 2005. pp. 488.

Office of the Presidential Adviser on the Peace Process. *Milestones. Policy Journal to Peace*. 2006. pp. 213.

Rodolfo C. Severino and Lorraine Carlos Salazar, Editors. *Whither the Philippines in the 21<sup>st</sup> Century?* Institute of Southeast Asian Studies, Singapore. 2007. pp. 370. In this book we call attention to the following papers: Joel Rocamora. "From Regime Change to System Change." Carolina Hernandez. "The Military in Philippine Politics." Grace Jamon and Mary Grace Mirandilla. "Religion and Politics." Arsenio M. Balisacan. "Why Does Poverty Persist in the Philippines.?" Patricio N. Abinales. "Sancho Panza in Buliok Complex." Alexander R. Magno. "The Insurgency That Would Not Go Away."

Douglas P. Fry. *Beyond War: The Human Potential for Peace*. Oxford University Press, 2007. pp. 331.

Amina Rasul. *Broken Peace? Assessing the 1969 GRP-MNLF Final Peace Agreement*. Philippine Council for Islam and Democracy. 2007. pp. 314.

Glenn D. Paige & Joam Evans Pim, editors. *Global Nonkilling Leadership' First Forum Proceedings*. Center for Global Nonviolence, Honolulu, Hawaii and Matsunaga Institute for Peace, University of Hawaii at Manoa. 1<sup>st</sup> edition. November 2008. pp. 231.

Max Lane. *Unfinished Nation: Indonesia Before and After Suharto*. Talisman Publishing, PTE LTD. 2008. pp. 312.

Rustam A. Sani. *Failed Nation: Concerns of a Malaysian Nationalist*. The Strategic Information and Research Development Center (SIRD), Petaling Jaya, Malaysia. 2008. pp. 179.

Francisco J. Lara and Phil Champaign. *Inclusive Peace in Muslim Mindanao: Revisiting the Dynamics of Conflict and Exclusion*. International Alert 2009. pp. 28.

Antonio Meloto. *Builder of Dreams*. Gawad Kalinga Community Development Foundation, Inc. Mandaluyong City, Philippines. 2009. pp. 450.

Institute for Economics and Growth. Sydney, Australia. "Discussion Paper: Peace, Its Causes and Economic Value." 2009.

"The Maguindanao Massacre and the Rise of Warlord Clans." Special Edition. **Autonomy and Peace Review**. January-March 2010.

Jasmin Naris-Galace. "An Action Plan for the Philippines." **Soka Gakkai International Quarterly**. January 2011. No. 63, pp. 10-11.

George Bourne. "In Pursuit of a Nonkilling World." *Peace Review*. Vol. 23. Issue 2. April 2011.

**PARTIAL DIRECTORY OF THE  
MOVEMENT FOR A NONKILLING  
PHILIPPINES**

**Focus Group Discussion- MSU, Marawi  
June 30, 2010**

Tombas A. Cader- GSA	Asnawil G. Ronsing- KPCIAAS
Moctar Matuan- IPDM-CSSH	Nida A. Ilupa- AGGIE
Sambitory A. Bazar- Eng'g. Tech.	Roger M. Bacani- OVPA
Carmenlita G. Hansel- MSRC/CNSM	Alibasa, Abulkhair- BSGN/Law
Felimon G. Romero, Ph.D.-MSU Tawi-tawi	Abdurizal A. Eldani-MSU Tawi-tawi
Jenefer H. Panagsagan- CFES	Nuarife S. Balang- CBAA
Aida S. Mame- MSU	Damiana D. Gabe- GSAA
Jeng Motus- CEVTN	Khuzaimah Maranda- CSSH
Zaalica P. Guro	Kyra R. Dusaran-CSPEAR
Zizzle Dawn M. Abcera- CSSH	Dipsy Maroctor- IPDM
Tornito U. Mamintay- CSSM	Rohawiza P. Sarangani- CSSH
Amairah S. Coli- MSU OP	Abner Z. Ravanera- MSU IREO
Norania M. Acmad- MSU OP	Cosan M. Derico- MSU Grad. School
Samuel E. Anonas- CSSH	Jaha D. Sarangani- AV Center
Evangeline S. Aunca- ISED	Jupiter Engracia- CPA
Pangarungan Hassan- Phil. Usrah	Sukarno Tanggol- CPA
Girlie B. Miguel- CPA	Ipad Tarmano- OPC
Marline H. Tarmaw- OPC	Cecile B. Mambuhay- CHARM
Tirmizy E. Abdullah- CSSH	Daryana P. Ali- MSU
Mohammad Jusoph L. Masdong- ISED	Emmanuel M. Lugaw- MSU OVPA
Dr. Abdullah R. Alonto- MSU	Norma A. Maruhom- CSSH
Taub A. Benito- KFCPAAS	Omar M. Benito- Phil. Osrah
Potre P. Riga- CBAA	Henry C. Daut- CSPEAR
Mawram M. Qiwon-OAVAF	Basher T. Macapado- OVCAF
Minombo B. Sulteo- MSLP	Rohaimah M. Assirong- MSLP
Dr. Pendililang B. Gunting- MSU	Abdulwarab M. Tamburami- MSU
Jiny S. Arjoma- MSU	Ancayna, Jumar- CBAA
Masbud A. Gaima II- KAI	Macapanton D. Tanggo- UBC
Jose G. Tan, Jr.- ISED	Dolores A. Obina- ISED
Hja Dhahara D.G. Batuampar- OVPPD	Vic P. Fulmon- JEMA
Guminto S. Acmad-CL	Sultan C. Abdelghani- MSU
Sais M. Makil- HRDO	Andy Naga-Lastimoso- CMO
Tiboron Hamodi Lao- JPIA	Rosima, Jaymon Daves- JPIA
Angelito Flores- MSU	Hadji Rocaya M. Naer- MSU
Abdullah Palindong- IMERGG	Andulracman M. Maruhom- IMERRG
Malawani Abdul Basit D.- PASS	Fahad Ismael- KABNAR
Junaifah Dimakuta- OVPPD	Hanifah Dipatuan- OVPPD
Nathalie Claire Paracuetes- CFES	Eddie M. Alih- MSU
Cherry B. Alih- MSU	Janus Mante
Boboy Lim- MMA	Nosara Bano- Kalimudan Foundation
Almaira Nur Hadeeya P. Macapodi-MSLP Youth	Maria Chariza P. Gesta- CPA
Nomar Aburacar- POA	Nick Karl M. Escobal- Student CPA

Azuisalam S. Magommang- PFRM	Normina M. Auro- MCNHS
Abdulcader M. Ayo- KFCIANS	Let Tailisan Macasundig- RDTO
Morad S. Vinpa- KFCIAAS	Violeta H. Engracia- CPA
Zenaida A. Ababa- OVCAA	Sobair H. Macabinta- DSS
Aslamee T. Macatanong- CSSH	Mohammad Hadi Macarampat- KFCIAAS
Maria Ninotchira M. Herrera-CSSH	Hendely A. Aolawan- SPEAR
Alma E. Berowa-CSSH	Lucyl C. Ramaya
Florencio D. Recoleta, Jr.- CNSM	Amer I. Comanug- OVCRE-VESC
Estelita D. Barataman- ISED	Mary Joyce Guinto-Sali- CFES
Linda Vicaya A. Ole- MSU	D.A. Sarangani- MSU
Soraidah B. Ali- CPA	Amekkhan G. Cabaro- CNSM
Nasser M. Andam- PMS	Eskak N. Balindong- OP
Danilo C. Mero- CFES	Melhaya D. Langco- CPA
Usddan X. Abdullah- Housing	Alookissalam Disomimu- Phil. Usrah
Abu Hussein Benito- CPASC	Mark Anthony Q. Rule- CFES
Dr. Amina Sarip- CSSH	Dir. Taha G. Sarip- MSU
Monaoansi S. Aquino- CSSH	Aquino Sanila- CPA
Minang D. Sharief- PUC	Muhamad-Ali R. Dimapalao- Eng'g.
Paladan A. Badron-KFCIAAS	

**Focus Group Discussion- U.P. Diliman**  
**September 22, 2010**

Dr. Jose V. Abueva- KC OMNKP	Ms. Fe Aing-Doromal- OPAPP
Comm. Jose Manuel S. Mamaug- CHR	Ms. Lydia Pascua- OPAPP
Mr. Dennis M. Arroyo	Mr. Wilson Requez- Sulong CARHRIHL
Dr. Loreta N. Castro- Center for Peace Education/ Miriam College	Ms. Karen Tañada- Gazton Z. Ortigas Peace Institute
Mr. Enrique Garcia- DILG Peace and Order	Chief Romulo Asis- NBI
Atty. Edmund Bayle- PNP DIDM	Mr. Nandy Pacheco- Gunless Society
Mr. Osby Santillan- World Without Wars	Dr. Gonzalo M. Jurado- Kalayaan College
Maj. Christopher Patindol- DND AFP	Mr. Greg C. Pelleren- PCID
Ms. Honey Leen N. Alfon- KC OMNKP	Ms. Erin Joan C. Yang- KC OMNKP



**Focus Group Discussion- N.D.U Cotabato City  
December 6, 2010**

Dr. Susana Salvador-Anayatin- DTI	Ms. Ma.Vera Luz P. Garcia- NDU
Mr. Joseph P. Fernandez- NDU	Mr. Vernie D. Simon- DXMS Cotabato
Ms. Ginambai Karon-Ibrahim- Bangsa Moro Women Sector/MNLF	Mr. Miguel A. Peñaloza- CHR XII
Dr. Norma T. Gomez- NDU Research	Mr. Ramie P. Toledo- Institute for Autonomy and Governance
Mr. Essex Gigueto- Peace Center NDU	Prof. Alfonso B. Gonzales, Jr.- NDU
Mr. Mujibur Rahman L. Alonto- ORG ARMM	Ms. Ma. Suzette N. Lao- Peace Center-NDU
Ms. Avelina P. Gratuico- NDU	Ms. Ma. Cecilia Matillano- IMO
Dr. Shiela M. Algabe- NDU	Dr. Dolores S. Daguino- NDU
Ms. Honey Leen N. Alfon- KC OMNKP	Dr. Jose V. Abueva- KC OMNKP

**Centrist Democracy Movement, 2011**

Some 150 members of the Centrist Democracy Movement joined The Movement for a Nonkilling Philippines. Meetings held in Naga, Camarines Sur, Sorsogon City, Metro Manila and Puerto Princesa, Palawan.

**Dr. Jose Veloso Abueva**

**Professor Emeritus of Political Science & Public Administration at the University of the Philippines (U.P.) where he served as the 16<sup>th</sup> U.P. President (1987-1993). President, Kalayaan College, Quezon City & Director of its Institute for a Nonkilling Philippines.**

**A.B. in Political Science (*cum laude*) at U.P.; Master of Public Administration (1954) & Ph.D. in Political Science (1959) at The University of Michigan.**

**Received the TOYM (Today's Outstanding Young Men) Award in Political Science in 1962; & the U.P. Distinguished Scholar Award in 1968 (with Professors Jose Encarnacion and Cesar A. Majul). Founding editor of the *Philippine Journal of Public Administration*. Initiated the Center for Leadership, Citizenship & Democracy at the U.P. National College of Public Administration and Governance.**

**Visiting Scholar. East-West Center, University of Hawaii (1965-66). Visiting Professor of Political Science at Brooklyn College of the City University of New York (1966-67) and at Yale University (1969-70). Worked with the Ford Foundation (1973-77), and with the United Nations University in Tokyo and New York (1977-87).**

**Author: *Focus on the Barrio; Ramon Magsaysay— A Political Biography; Charter Change for Good Governance: Towards a Federal Republic of the Philippines with a Parliamentary Government; Reinventing U.P. as the National University: Learning for Truth, Leadership, and Social Transformation.* Co-author of many more books and journal articles published here and abroad.**

**Government Service. Executive Director, Joint Legislative-Executive Local Government Reform Commission (1968-69); elected Secretary of the Constitutional Convention (1971-72); appointed by President Corazon C. Aquino as Consultant to the Government Peace Panel headed by Ambassador Emmanuel Pelaez, 1987, and as Chairman of the Legislative-Executive Military Bases Council (1989-90) that prepared the master plan for the conversion of Clark, Subic, Fort Bonifacio, and other military camps; elected Chairman of the 2005 Consultative Commission to propose the revision of the Philippine Constitution.**

**Civil Society: Ramon Magsaysay Award Foundation; Citizens' Movement for a Federal Philippines; Bantayog ng mga Bayani; Center for Media Freedom and Responsibility; Philippine Center for Investigative Journalism; Foundation for Worldwide People Power; Centrist Democracy Policy Council. Co-Founder, Movement for a Nonkilling Philippines; Member, Governing Council, Center for Global Nonkilling.**

## KALAYAAN COLLEGE

**Kalayaan College (KC) is a private, non-sectarian institution founded by U.P. professors committed to delivering UP-quality education.**

### *What They Say...*

#### **“How to get a virtual UP education”**

By Boo Chanco, The Philippine Star, May 28, 2010.

Together with similarly minded retired UP professors committed to quality higher education and who are determined to make their retirement years productive, Dr. Abueva founded Kalayaan College in 2000.” We want many more students to get a UP quality education even if they cannot study in UP,” Dr. Abueva explained.

Because the student population is still low, the ratio with the professors is simply great. There is more opportunity for students to interact with the professors than would be possible in larger universities and colleges.

While I have nothing to do with Kalayaan College, I thought such a worthwhile effort of some of the best educated Filipinos in our generation should be supported. They are doing something concrete about the need to provide a good education to our youth compared to most of us only talk about it.

I also think this well kept secret must be shared because what this college offers should be good for our young people and good for the future of this country. Kalayaan College offers a virtual UP education which could prove to be as good if not better than the original.

**Courses offered by Kalayaan College:** BS Accountancy, BS Business Administration, BS Computer Science, BS Hotel and Restaurant Management, BA Journalism, BA Literature, BA Psychology, BS Psychology, BA Public Administration, Bachelor in Early Childhood Care and Development, Bachelor in Elementary Education, Bachelor of Secondary Education (English), Bachelor of Fine Arts (Major/Minor in Painting/Graphic Design)

**Inspired by the novel challenge of “building a nonkilling Philippines.”**



**Jose V. Abueva**

We have no illusions how difficult and how long it will take us, Filipinos, to achieve our two constitutional goals: (1) building “a just and humane society” and (2) building “a democratic and republican State”.

We have studied and worked long for our development and democratization with very modest success.

And now we pose a challenge never made before: (3) “Let’s build a nonkilling Philippines?” We assert that this is a desirable vision and a measurable goal related to our two constitutional goals cited above. And that it is attainable under conditions we can help create.

Adding this mighty challenge gives us hope. For we are inspired by two great Indian leaders who said, as quoted by Dr. Paige:

“The questions that a country puts are a measure of that country’s political development. Often the failure of that country is due to the fact that it has not put the right question to itself.” **Jawaharlal Nehru**

“We are daily witnessing the phenomenon of the impossible of yesterday becoming the possible of today.” **Mohandas K. Gandhi**

We are also inspired by **Jose W. Diokno**, a great Filipino leader, who said:

But only yesterday in world time, it was thought impossible to land on the moon. And not too long ago, Aristotle, one of the wisest of men, justified slavery as natural and listed torture as a source of evidence. So standards thought too high today may well turn out to be too low tomorrow.

And also these words of encouragement.

"Do not go where the path may lead, go instead where there is no path and leave a trail." **Ralph Waldo Emerson.**

"There is one thing stronger than all the armies in the world; and that is, an idea whose time has come." **Victor Hugo**

"We may never see the end results, but that is the difference between the master builder and the worker. We are workers, not master builders, servant leaders not messiahs. We are prophets of a future not our own." **Archbishop Oscar Romero.**