

## **CORAZON COJUANGCO – AQUINO Administration (1988 – 1992)**

### **CHRONOLOGICAL NOTES AND HIGHLIGHTS**

**YES FOR PEACE - Bayanihan ng Bayan** campaign is a direct response to questions raised by pupils from Grade 4 to Grade 6 of the Banga Elementary School in Plaridel, Bulacan in September 1988, “*Bakit po mas malaki ang pondo na ginagamit ng gobyerno sa pakikipagpatayan kaysa sa pagpapaunlad ng kabuhayan ng mga mamamayan? Sino po ba ang kalaban natin?*”

Innocent and seemingly naïve as the questions might have been, the bottom-line question was actually mind-boggling and profound - “What can the Filipino people do to stop the armed conflicts of Filipinos against Filipinos waged in their name?”

To address these questions that literally came from the mouths of children, **DiYES FOR PEACE**, a non-government “People’s Referendum for Peace Based on Truth for Freedom eventually endorsed and supported by the government” campaign was conceptualized.

In 1987, the Defense budget stood at Php8,530 Billion or 6.41% of the total budget; Php7,086 Billion or 5.50% was allocated for Agriculture, Agrarian Reform and Natural Resources; and Php4,796 Billion or 3.39% was allotted for Health. Notably, Php35,276 Billion or a staggering 22.40% was earmarked for debt servicing.

The campaign was conceptualized as the **DiYES FOR PEACE – Bayanihan para sa Kapayapaan na Batay sa Katotohanan Tungo sa Kalayaan** campaign pursuant to Administrative Order No. 30 dated 11 August 1987 issued by President Corazon Cojuangco Aquino which states, “The successful realization of peace demands a holistic approach that will require the combined and integrated efforts of the civilian government, the military and the citizenry as a whole.”

To anchor whatever action or initiative that may be taken on existing legal parameters, the Project Organizer perused the United Nations’ Universal Declaration of Human Rights (1948); the 1987 Constitution of the Republic of the Philippines; and Administrative Order No. 30, s. 1987.

It was launched by Scholars of the People in the Diliman campus of the University of the Philippines System on 16 December 1988.

#### **Universal Declaration of Human Rights**

On December 10, 1948, the United Nations General Assembly adopted Resolution 217 A - Universal Declaration of Human Rights. It states;

Article 1. “All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood”. (*Underscoring ours*)

Article 7, “All are equal before the law and are entitled without any discrimination to equal protection of the law.” (*Underscoring ours*)

Article 18. “Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.” (*Underscoring ours*)

Article 19. “Everyone has the right to freedom of opinion and expression; this right includes freedom to hold opinions without interference and to seek, receive and impart information and ideas through any media and regardless of frontiers.” (*Underscoring ours*)

1. “Everyone has the right to take part in the government of his country, directly, directly or through freely chosen representatives.” (*Underscoring ours*)
2. “Everyone has the right of equal access to public service in his country.” (*Underscoring ours*)
3. “The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and suffrage and shall be held by secret vote or by equivalent free voting procedures.” (*Underscoring ours*)

### **1987 Constitution of the Republic of the Philippines**

The 1987 Constitution of the Republic of the Philippines was approved by the 1986 Constitutional Commission on October 12, 1986. It was presented to President Corazon C. Aquino on October 15, 1986 and was ratified on February 2, 1987 by a plebiscite. It was proclaimed in force on February 11, 1987.

It states:

#### **PREAMBLE**

“We, the sovereign Filipino people, imploring the aid of Almighty God, in order 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, do ordain and promulgate this Constitution.” (Underscoring ours)

## **ARTICLE II**

### **Declaration of Principles and State Policies**

#### **Principles**

“Section 1. “The Philippines is a democratic and republican State. Sovereignty resides in the people and all government authority emanates from them.” (Underscoring ours)

“Section 2. The Philippines renounces war as an instrument of national policy, 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.” (Underscoring ours)

“Section 3. Civilian authority is, at all times, supreme over the military. The Armed Forces of the Philippines is the protector of the people and the State. Its goal is to secure the sovereignty of the State and the integrity of the national territory.” (Underscoring ours)

“Section 4. The prime duty of the Government is to serve and protect the people. The Government may call upon the people to defend the State and, in the fulfillment thereof, all citizens may be required, under conditions provided by law, to render personal military or civil service.” (Underscoring ours)

#### **State Policies**

“Section 9. The State shall promote a just and dynamic social order that will ensure the prosperity and independence of the nation and free the people from poverty through policies that provide adequate social services, promote full employment, a rising standard of living, and an improved quality of life for all.” (Underscoring ours)

“Section 11. The State values the dignity of every human person and guarantees full respect for human rights.” (Underscoring ours)

“Section 13. The State recognizes the vital role of the youth in nation-building and shall promote and protect their physical, moral, spiritual, intellectual, and social well-being. It shall inculcate in the youth patriotism and nationalism, and encourage their involvement in public and civic affairs.” (Underscoring ours)

“Section 16. The State shall protect and advance the right of the people to a balanced and healthful ecology in accord with the rhythm and harmony of nature.” (*Underscoring ours*)

“Section 17. The State shall give priority to education, science and technology, arts, culture, and sports to foster patriotism and nationalism, accelerate social progress, and promote total human liberation and development.” (*Underscoring ours*)

“Section 22. The State recognizes and promotes the rights of indigenous cultural communities within the framework of national unity and development.” (*Underscoring ours*)

“Section 23. The State shall encourage non-governmental, community-based, or sectoral organizations that promote the welfare of the nation.” (*Underscoring ours*)

“Section 25. The State shall ensure the autonomy of local governments.” (*Underscoring ours*)

“Section 27. The State shall maintain honesty and integrity in the public service and take positive and effective measures against graft and corruption.” (*Underscoring ours*)

### **Administrative Order No. 30, s. 1987**

On 11 August 1987, President Corazon Cojuangco Aquino issued Administrative Order No. 30 , “**Defining the Systematic Approach and the Administrative Framework for the Government’s Peace Effort**” which states:

“The successful realization of peace demands a holistic approach that will require the combined and integrated efforts of the civilian government, the military and the citizenry as a whole.” (*Underscoring ours*)

Section 2 (d):

“Major Elements of the Peace Effort” as stated in , “Organized Support of Non-Government Groups. This will involve the realization of a systematic process for enlisting the cooperation and collaborative efforts of all groups in support of the pursuit of the Government’s peace initiatives. This shall be directed towards getting the commitment of ordinary citizens as well as groups and associations of citizens, such as the church, non-governmental organizations, and allied groups, to support the peace process. This would constitute a major means for developing and mobilizing a nationwide consensus for peace.” (*Underscoring ours*)

Section 3 (b-3):

“Enlist, coordinate with, organize and mobilize a network of pro-peace citizen-groups (e.g., the church and civic, social, youth, religious and other organizations) for active involvement in the peace process;” (*Underscoring ours*)

Section 3 (b-4) states:

“There shall be a Staff for Non-Government Organizations Liaison which shall perform the functions and responsibilities referred to in Section 2 (d) hereof, or to enlist the cooperation and collaborative efforts of all groups in support of the pursuit of the Government’s peace initiatives, directed towards getting the commitment of ordinary citizens and non-government groups and associations such as the church and similar groups to support the peace process.” (*Underscoring ours*)

### **The Project Proposed to the Office of the Peace Commissioner**

On August 18, 1989, the Organizer - inspired by and working within the parameters of the above quoted provisions embodied in the Universal Declaration on Human Rights; the 1987 Constitution; and Administrative Order No. 30 - proposed DI-YES FOR PEACE to the Office of the Peace Commissioner (OPC).

The campaign used the two faces of the ten (10) centavo coin in circulation at that time as its campaign logos and symbols. The symbolic meanings of each face of a 10-centavo coin are:

1. **Francisco Baltazar** (Figure No. 1)- Through his writings, he opened the eyes of Filipinos during his time on the injustices perpetuated upon them by the Spaniards through his writings particularly **“Florante at Laura”**. In fact, he inspired the likes of Jose Rizal, Andres Bonifacio, Marcelo del Pilar, Apolinario Mabini, Emilio Jacinto, et. al., to stand up and fight for the country’s freedom.



**Figure No. 1. Obverse side of 10 Centavo Coin**

2. **Pandaka Pygmaea** (Figure No. 2) – the smallest freshwater fish in the Philippines.



**Figure No.2. Reverse side of 10 Centavo Coin**

The primary reason for using it as the campaign symbol was, “Before our “Creator”, we are all equally small. Contributing a ten (10) centavo coin to the cause of peace shall be considered a tacit acceptance that we are all equally small. Also, while an individual Pandaka Pygmaea is unnoticeable to the naked eye, a school of this fish is quite impressive because of the sheer number of its constituents.”

The other reasons why the campaign was dubbed **DIYES FOR PEACE** are:

1. “The phrase - **DIYES FOR PEACE** - rhymes and can therefore be conveniently popularized because it appeals to easy memory recall;
2. “The questions were formulated to elicit **YES** as the answer - ‘DI (the) - **YES FOR PEACE**;
3. “Majority of the respondents are therefore expected to answer affirmatively to questions posed - ‘DI (the) - **YES FOR PEACE.**”
4. “The campaign shall involve Filipinos ten (10) years old - **DIYES años** - and above.”
5. “Ten (10) - **DIYES** - is generally accepted as the age of discernment, i.e., children are normally expected to have a sound sense of what is right and what is wrong at this age.”
6. “The current value of a ten (10) centavo coin is practically nil and can therefore be afforded by all Filipinos. Otherwise, volunteers can perhaps shoulder the corresponding ten (10) centavo coins for those whom they have asked to participate in the campaign.”

**Objective:**

The objective of the campaign was, “To establish **PEACE** based on **TRUTH** towards **FREEDOM** thru a people’s referendum involving all **FILIPINOS**, 10 years and above initiated by concerned citizens and eventually endorsed and supported by the government.” (Ref: 1987 Constitution - Preamble, Section 13)

## Suggested Steps

The suggested steps of the campaign presented to the OPC follows:

1. "Each respondent shall ask each respondent (preferably people normally encountered by the former in the course of his/her day-to-day activities, e.g., relatives, friends, business associates, professional colleagues, teachers, students, etc.) to:
  - a) "Answer the three (3) questions contained in *LIHAM NG SAMBAYANANG FILIPINO PARA SA KAPAYAPAAAN NA BATAY SA KATOTOHANAN TUNGO SA KALAYAAN*:

The obverse side of the sample questionnaire *LIHAM NG SAMBAYANANG FILIPINO PARA SA KAPAYAPAAAN NA BATAY SA KATOTOHANAN TUNGO SA KALAYAAN* is shown in Figure No. 3 below:

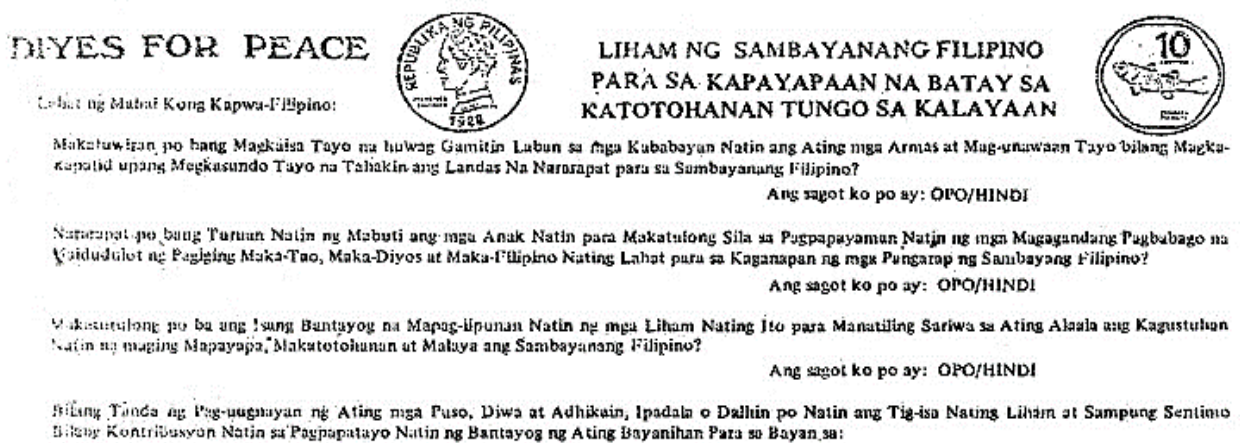


Figure No. 3: Obverse side of the *LIHAM NG SAMBAYANANG FILIPINO PARA SA KAPAYAPAAAN NA BATAY SA KATOTOHANAN TUNGO SA KALAYAAN*

The questions posed and its English translations as well as References are shown in Table No. 1 below:

**Table No. 1: Questions Posed, English Translations and References of Original Questionnaire Submitted to the Office of the Peace Commissioner.**

<b>Questions Posed</b>	<b>English</b>	<b>Reference</b>
1. "Makatuwiran po bang Magkaisa Tayo na huwag Gamitin Laban sa mga Kababayan Natin ang Ating mga Armas at Mag-unawaan Tayo bilang Magkakapatid upang Magkasundo Tayo na	"Is it reasonable for us to unite not to use our weapons against our countrymen and understand each other as Brothers and Sisters so that we can agree to take the path fit for the Filipino people?"	<u>Article 1, UN Resolution 217 A - Universal Declaration of Human Rights</u>  "All human beings are born free and equal in dignity and rights. They are endowed with

<b>Questions Posed</b>	<b>English</b>	<b>Reference</b>
<i>Tahakin ang Landas na Nararapat para sa Sambayanang Filipino?</i>		reason and conscience and should act towards one another in a spirit of brotherhood.”
2. <i>“Nararapat po bang Turuan Natin ng Mabuti ang mga Anak Natin para Makatulong Sila sa Pagpapayaman Natin ng mga Magagandang Pagbabago na Maidudulot ng Pagiging Maka-Tao, Maka-Diyos at Maka-Filipino Nating Lahat para sa Kaganapan ng mga Pangarap ng Sambayanang Filipino?”</i>	“Is it proper to teach our children well to enable them to help enrich the beautiful changes that would be brought about by all of us being Pro-People, Pro-God and Pro-Filipino towards the realization of the dreams of the Filipino people?”	<u>STATE POLICIES, Sec 13, 1987 Constitution</u>  “The State recognizes the vital role of the youth in nation-building and shall promote and protect their physical, moral, spiritual, intellectual, and social well-being. It shall inculcate in the youth patriotism and nationalism, and encourage their involvement in public and civic affairs.”
3. <i>“Makatutulong po ba ang isang Bantayog na Mapag-iiyapan Natin ng mga Liham Nating Ito para Manatiling Sariwa sa Ating Alaala ang Kagustuhan Natin na maging Mapayapa, Makatotohanan at Malaya ang Sambayanang Filipino?”</i>	“Would a monument where we can deposit this letter of ours to help keep fresh our memories on our desire for the Filipino people to be Peaceful, Truthful and Free?”	<u>Article II, Section 1987 Constitution</u> The Philippines renounces war as an instrument of national policy, 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,…”

Almost all of the randomly sampled participants/respondents answered OPO (YES) to all three (3) questions.

Table No. 2 shows the postscript in the *LIHAM NG SAMBAYANANG FILIPINO PARA SA KAPAYAPAAN NA BATAY SA KATOTOHANAN TUNGO SA KALAYAAN* and its English translation.

**Table No. 2: Postscript in the LIHAM NG SAMBAYANANG FILIPINO PARA SA KAPAYAPAAN NA BATAY SA KATOTOHANAN TUNGO SA KALAYAAN and its English translation**



Postscript (Filipino)	English Translation
<p><i>Bilang Tanda ng Pag-uugnayan ng Ating mga Puso, Diwa at Adhikain, Ipadala o Dalhin po Natin ang Tig-isa Nating Liham at Sampung Sentimo Bilang Kontribusyon Natin sa Pagtatayo Natin ng Bantayog ng Ating Bayanihan para sa Bayan sa:</i></p>	<p>As a token of the unification of our hearts, spirit and ideals, send or bring one letter and ten centavos each as our contribution in building the monument of our collective action for the country to:</p>

The addressee of the *LIHAM NG SAMBAYANANG FILIPINO PARA SA KAPAYAPAAN NA BATAY SA KATOTOHANAN TUNGO SA KALAYAAN* as shown in Figure No. 4:

**PEACE COMMISSION**  
Pambansang Pagamutan ng Ating mga Puso  
(Philippine Heart Center for Asia)  
East Avenue, Lungsod ng Quezon

**DIYES  
FOR  
PEACE**


**PEACE COMMISSION**  
Pambansang Pagamutan ng Ating mga Puso  
(Philippine Heart Center for Asia)  
East Avenue, Lungsod ng Quezon

Nagmamahal,

Pangalan : \_\_\_\_\_

Tahanan : \_\_\_\_\_

Edad : \_\_\_\_\_



Hablin: Kung OPO ang Kasugutan Natin sa Tatlong Katawagan Natin sa Ating at Mayroon Tayong Kakayahang Kopyahin o Magpakopya ng Liham Nating Ito Para Makapamalagi Tayo sa Ating mga Mahal na Kababayan, Naranang Po Kamang Gagawin Natin ang Marapat Nating Isagawa Para Malaprot Natin sa Lahat ng mga Filipino ang Kagustuhan Nating Gamutin na ang Lahat ng Sugat sa Puso ng Ating Inang Bayan – ang FILIPINAS NATING MAHAL

"HAVE A NICE DAY THINKING OF OUR FUTURE"

Isang Mamamayang Filipino na Ibig Makipag-uugnayan ng Puso, Diwa at Adhikain sa Sambayanang Filipino

**Figure No. 4: Reverse side of the *LIHAM NG SAMBAYANANG FILIPINO PARA SA KAPAYAPAAN NA BATAY SA KATOTOHANAN TUNGO SA KALAYAAN***

Notably, two (2) years after the issuance of AO No. 30, public knowledge of the “Peace Commission” (officially known as the Office of the Peace Commissioner) was apparently limited to Government Organized Non-government Organizations (GO-NGOs) and other organized groups active in the peace process or those that have been working or cooperating with said office pursuant to its function to, “Enlist, coordinate with, organize and mobilize a network of pro-peace citizen-groups (e.g. the church and civic, social, youth, religious and other organizations) for active involvement in the peace process.”

Thus, most respondents were curious about the address printed in the LIHAM (letter). Why send responses “*Pambansang Pagamutan ng Ating mga Puso*” or the “Philippine Heart Center for Asia”?

What message was its use trying to impart?

The DI-YES FOR PEACE campaign was conceptualized to “heal the wounded hearts of all Filipinos” as well as that of our Motherland - the Philippines. Incidentally, the Office of the Peace Commissioner was housed at the Philippine Heart Center. Its official address was:

**OFFICE OF THE PEACE COMMISSIONER**  
 8<sup>th</sup> Floor, Medical Arts Building  
 Philippine Heart Center, East Avenue  
 Quezon City

The respondent would then be asked to color with a color or colors of his/her choice using coloring pens or crayons the three hearts (in the upper right portion) with the words:

1. **“I LOVE OUR BROTHERS AND SISTERS...”**
2. **“AS I LOVE MYSELF...”**
3. **“I HOPE AND PRAY THAT WE ALL DO...”**

These three open-ended phrases were intended to impart and elicit a non-sectarian spiritual view from the respondent(s).

The respondent would be asked to read the *Habilin* in the *LIHAM NG SAMBAYANANG FILIPINO PARA SA KAPAYAPAAN NA BATAY SA KATOTOHANAN TUNGO SA KALAYAAN* and its English translation shown in Table No. 3.

**Table No. 3: *Habilin* in the LIHAM NG SAMBAYANANG FILIPINO PARA SA KAPAYAPAAN NA BATAY SA KATOTOHANAN TUNGO SA KALAYAAN and its English translation**

<b><i>Habilin</i></b>	<b>English Translation</b>
<p><i>Kung OPO ang Kasagutan Natin sa Tatlong Katanungan Natin sa Atin at Mayroon Tayong Kakayahang Kopyahin o Magpakopya ng Liham Nating Ito Para Makapamahagi Tayo sa Ating Mahal na Kababayan, Nananalig Po Kaming Gagawin Natin ang Marapat Nating Isagawa Para Maipaabot Natin sa Lahat ng mga Filipino ang Kagustuhan Nating Gamutin na ang Lahat ng Sugat sa Puso ng Ating Inang Bayan - ang PILIPINAS NATING MAHAL.</i></p>	<p>If our answer to our three questions is YES and we have the capability to copy or have this letter of ours so that we can share it with our beloved countrymen, we are confident that we will do what we ought to do so that we can inform all Filipinos of our desire to heal all the wounds in the heart of our Motherland - our beloved Philippines.</p>

A Campaign form with a Jar and hearts and the poem SAMBAYANANG FILIPINO as shown in Figure No. 5 below shall be presented to the respondent to:

- a) “Ponder upon the question ‘**Should We Love Our Brothers and Sisters As We Love Ourselves?**’ and write his/her answer in a

vacant heart of his/her choice. He/she shall be asked to shade it with his/her preferred color;

*Let Us All Join Hands...*

**DIYES FOR PEACE**

Sa Lahat ng Mahal Nating mga Kababayan:

Maligod po Namin Kayong Inaanyayahan na Makibahagi sa Isang Konstitusyonal, Moral at Etikal na Pangkalahatang Pagkibo at Pagkilos ng Sambayanang Filipino Para sa Isang Eholusyong Panlipunan na Pinangungunahan ng mga Kabataang -Pag-asa ng Bayan, Ulapang Makapagtatag Tayo ng Isang Bagong Sistema na Pinangangibabawon ng Panatiliing Mapayapa, Makatotohanan at Malaya ng Lahat ng mga Mamamayan at Talagang Naanalig sa mga Pamantayang Maka-Tao, Maka-Diyos at Maka-Filipino.

**MGA NAIS NATING MAPATUNAYAN SA ATIN:**  
Mayroong Mapayapang Pamamaraan Tungo sa Makatotohanang Paninindigan Para sa Malayang Pagkakasundo ng Sambayanang Filipino;

2. Ang Mapayapang Pagkibo ay Makapanghikayat ng Makatotohanang Pagkilos na Makapagdudulot ng Malayang Paghahanap ng mga Lunas sa mga Problema ng Sambayanang Filipino; at

3. Ang Parang ang Siya Miamong Bunga.

**MGA NAIS NATING MAKAMIT PARA SA ATIN:**

1. Maimulat ang Sambayanang Filipino sa Katotohanan na ang Katatagan ng Isang Tunay na Malayang Sistema ay Nakasalalay sa Pagkilala at Pagalang Natin sa Iba't-ibang Paniniwala Natin;
2. Matipon na Walang Makapigil sa Sambayanang Filipino sa Kagustuhan Nating Mapahayag ang Matagal na Nating Kinikimkim na mga Mithil na Mapa-unlad ang Atin Basa at Mapagpaganap ang Atin Kapaligiran sa Pamamagitan ng mga Magagandang Kaugalian na Likas sa Atin;
3. Maitugma ang Sistema ng Atin Edukasyon sa Tunay na Pangangailangan ng Sambayanang Filipino Para Mabitawan na Natin ang Hindi Kapakipakinabang na mga Baniyang Paniniwala na Napulot Natin Mula sa mga Mananakop na Dayuhan;
4. Mapalitan ng Sambayanang Filipino ang mga Patakaran na Patuloy na Pinababayaan Nating Umiral Kahit Alam na Nating Labat na ang mga Ito ay Pinagumaman sa ng Panahon at Hindi na Angkop sa Pagpapalatas Natin sa Lahat ng Sektor ng Atin Lipunan;
5. Mapalibay ng Sambayanang Filipino ang Kinatayuan ng Isang Reputadong Pamahalaan na Talagang Kinikilala at Iganagalang ang Pagkakatapatay-patay ng mga Karapatan ng Lahat ng mga Mamamayan;
6. Makapagbuo ang Sambayanang Filipino ng Isang Bagong Sistema ng Pagbibuklod ng mga Programa at Proyekto na Naglalayong Makapagbukas at Mapalawak ang mga Oportunidad para sa lahat ng mga Mamamayan; at
7. Maitatag na Dardamin at Kalipen ng Sambayanang Filipino ang Katotohanan na Walang Maidudulot na Kabutihan ang Galit at Karahasan Natin Laban sa Atin.

**MGA NAIS NATING MAIPAALALA SA ATIN.**

1. "Kung Hindi Tayo Kikibo..." - Wala pong Magpapahayag ng mga Mithil Natin Para sa Atin.
2. "Kung Hindi Tayo Kikilos..." - Wala pong Magasakatuparan ng mga Pangarap Natin Para sa Atin.
3. "Kung Hindi Tayo Nagsyon Kikibo at Kikilos..." - Wala pong Magaganap na Pagbat-ulo na Buong Karatagan Nating Malapamana sa Mahal Nating mga Anak.

Nagmamahal,

Isang Mamamayang Filipino na Tumutulong sa Pag-ugatyan ng mga-Puso, Diwa at-Adhikain ng Sambayanang Filipino

*To Build A New Tomorrow...*

SHOULD WE LOVE OUR BROTHERS AND SISTERS AS WE LOVE OURSELVES?

**SAMBAYANANG FILIPINO**

Sama-sama Nating mga Adhikain at Pagkakaisang...  
Mamahagi ng mga Dulot Na Biyaya ng Pagkamulat...  
Ang Tangi Nating Kailangan Para Yumabong at Mag-usbong na...  
Ating Matagal Nang Nauudlot Kaya Hindi Makasibol...  
Ating Malaon Nang Sisilip-silip at Nagtatago Kaya Hindi Natin Matamasa...  
Ginhawang Nakalaan Para sa Ating Lahat

Filipino Tayo na Pare-parehong Isinilang O Tinanggap Bilang mga Mamamayan Dito sa...  
Lupang Hinirang na Ipinagkaloob sa Atin Para Intindihin, Igabay at Imulat ang mga Kababayan Natin na...  
Naliligaw ng Landas Dahil Opo ng Opo Kahit na sa Mali...

Figure No. 5: Obverse side of the Campaign form with a Jar and hearts and the poem **SAMBAYANANG FILIPINO**

b) "Read the Poem - '**SAMBAYANANG FILIPINO**' and thereafter encouraged to share personal insights and observations on the Current national situation;

*Sama-sama Nating mga Adhikain at Pagkakaisang...  
Mamahagi ng mga Dulot Na Biyaya ng Pagkamulat...  
Ang Tangi Nating Kailangan Para Yumabong ay Mag-usbong na...  
Ating Matagal Nang Nauudlot Kaya Hindi Makasibol...  
Ating Malaon Nang Sisilip-silip at Nagtatago Kaya Hindi Natin Matamasa...  
Ginhawang Nakalaan Para sa Lahat.*

*Filipino Tayo na Pare-parehong Isinilang O Tinanggap Bilang mga Mamamayan Dito sa...  
Lupang Hinirang na Ipinagkaloob sa Atin...*

*Para Intindihin, Igabay at  
Imulat ang mga Kababayan Natin na...  
Naliligaw ng Landas Dahil  
Opo ng Opo Kahit na sa Mali...*

The poem was to intended to impress upon the respondent that agreeing, accepting, submitting or saying “OPO” (YES) to “wrong policies” could never be a basis for Peace.

It was quite amusing that after reading the poem, respondents reviewed their answers to the three (3) questions. Notably, no retractions were made.

The respondent would then be encouraged to share personal insights, observations and anecdotes on the current national situation. After sharing, the respondent shall be asked to:

- c) “Read and study the Filipino Text and its English translation inside the JAR as shown in Table No. 4:

**Table No. 4: Filipino Texts inside JAR and its English translation**

<b>Filipino Texts</b>	<b>English Translation</b>	<b>Reference</b>
<p><i>Sa Lahat ng Mahal Naming mga Kababayan:</i></p> <p><i>Malugod po Namin Kayong Inaanyayahan na Makibahagi sa Isang Konstitusyonal, Moral at Etikal na Pangkalahatang Pagkibo at Pagkilos ng Sambayanang Filipino Para sa Isang Ebolusyong Panlipunan na Pinangungunahan ng mga Kabataang “Pag-asa ng Bayan” Upang Makapagtatag Tayo ng Isang Bagong Sistema na Pinangingibabawan ng mga Pamantayang Maka-Tao, Maka-Diyos at Maka-Filipino.</i></p>	<p>To All Our Beloved Countrymen:</p> <p>We are cordially inviting you to join a Constitutional, Moral and Ethical national movement of the Filipino people for a societal evolution led by the Youth “Hope of the Nation” so that we can establish a New System were the core values of being <b>Pro-People, Pro-God</b> and <b>Pro-Filipino</b> prevail.</p>	<p><i>Preamble, 1987 Constitution</i></p> <p>“We, the sovereign Filipino people, imploring the aid of Almighty God, in order 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</p>

Filipino Texts	English Translation	Reference
		of truth, justice, freedom, love, equality, and peace, do ordain and promulgate this Constitution.”
<p>i. <b>“MGA NAIS NATING MAPATANUYAN SA ATIN;</b></p> <p>1. <i>“Mayroong Mapayapang Pamamaraan Tungo sa Makatotohanang Paninindigan Para sa Malayang Pagkakasundo ng Sambayanang Filipino;</i></p> <p>2. <i>“Ang Mapayapang Pagkiboy ay Makapanghihikayat ng Makatotohanang Pagkilos na Makapagdudulot ng Malayang Paghahanap ng Lunas sa mga Problema ng Sambayanang Filipino; at</i></p> <p>3. <i>“Ang Paraan ang Siya Mismong Bunga.</i></p>	<p><b>WHAT WE WANT TO PROVE TO OURSELVES:</b></p> <p>1. “There is a peaceful means towards an earnest commitment for emancipated unity of the Filipino people;</p> <p>2. “Peaceful assertion will encourage purposeful action that will lead to the sovereign search for solutions to the problems of the Filipino people; and</p> <p>3. “The means in itself is the end.”</p>	<p><i>Article II, Section 2, 1987 Constitution</i></p> <p>“The Philippines renounces war as an instrument of national policy, 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.</p> <p>- do -</p> <p>- do -</p>
<p>ii. <b>MGA NAIS NATING MAKAMIT PARA SA ATIN</b></p>	<p><b>WHAT WE WANT TO ATTAIN FOR OURSELVES</b></p>	

Filipino Texts	English Translation	Reference
<p>1. <i>Maimulat ang Sambayanang Filipino sa Katotohanan na ang Katatagan ng Isang Tunay na Malayang Sistema ay Nakasalalay sa Pagkilala at Paggalang Natin sa Iba't ibang Paniniwala Natin;</i></p>	<p>1. To enlighten the Filipino people to the truth that the stability of a truly emancipated system is grounded upon our understanding and respect for our different beliefs;</p>	<p><i>Article 18, UN Resolution 217 A - Universal Declaration of Human Rights</i></p> <p>“Everyone has the right to freedom of thought, conscience and religion; this right includes freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.”</p>
<p>2. <i>Maipakita na Walang Makakapigil sa Sambayanang Filipino sa Kagustuhan Nating Maipahayag ang Matagal na Nating Knikimkim na mga Mithiin Natin na Mapaulad ang Ating Bansa at Mapagayaman ang Ating Kapaligiran sa Pamamagitan ng mga Magagandang Kaugalian na Likas sa Atin;</i></p>	<p>2. To show that nothing can stop the Filipino people in our determination to declare our long held back aspiration to develop our country and enrich our environment through the good traits inherent in us;</p>	<p><i>Article II, Section 17, 1987 Constitution</i></p> <p>“The State shall give priority to education, science and technology, arts, culture, and sports to foster patriotism and nationalism, accelerate social progress, and promote total human liberation and development.”</p>
<p>3. <i>Maitugma ang Sistema ng Ating Edukasyon sa Tunay na Pangangilangan ng Sambayanang Filipino Para Mabitawan na Natin ang Hindi Kapakipakinabang</i></p>	<p>3. “To align our educational system to the true needs of the Filipino people so that we can discard the useless</p>	<p><i>Article 19-3, UN Resolution 217 A - Universal Declaration of Human Rights</i></p>

Filipino Texts	English Translation	Reference
<p><i>na mga Banyagang Paniniwala na Napulot natin Mula sa mga Mananakop na Dayuhan;</i></p> <p>4. <i>Mapalitan ng Sambayanang Filipino ang mga Patakaran na Patuloy na Pinababayaan Nating Umiral Kahit Alam na Nating Lahat na ito ay Pinaglumaan na ng Panahon at Hindi na Angkop sa Pagpapalakas ng Lahat ng Sektor ng Ating Lipunan;</i></p> <p>5. <i>Mapatibay ng Sambayanang Filipino ang Kinatatayuan ng Isang Repormadong Pamahalaan na Talagang Kinikilala at Iginagalang ang Pagkakapantay-pantay ng mga Karapatan ng Lahat ng mga Mamamayan;</i></p> <p>6. <i>Makapagbuo ang Sambayanang Filipino ng Isang Bagong Sistema ng Pagbubuklod ng mga Programa at Proyekto na</i></p>	<p>foreign beliefs that we have picked-up from foreign rulers;</p> <p>4. To let the Filipino people to change laws that we have long allowed to prevail even if we all know that these have already been outdated over time and are already irrelevant in empowering all sectors of our society;</p> <p>5. To empower the Filipino people to strengthen the foundations of a reformed government that genuinely recognizes and respects the equality of the rights of all citizens;</p> <p>6. To enable the Filipino people to establish a new</p>	<p>“The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and suffrage and shall be held by secret vote or by equivalent free voting procedures.”</p> <p><i>Article 7, UN Resolution 217 A - Universal Declaration of Human Rights</i></p> <p>“All are equal before the law and are entitled without any discrimination to equal protection of the law.”</p> <p><i>Article 2, Section 1, 1987 Constitution</i></p> <p>“The Philippines is a democratic and republican State. Sovereignty resides in the people and all government authority emanates from them.</p> <p>- do -</p>

Filipino Texts	English Translation	Reference
<p><i>Naglalayong Makapagbukas at Mapalawak ang mga Oportunidad para sa Lahat ng mga Mamamayan; at</i></p> <p>7. <i>Maitanim sa Damdamin at Kaisipan ng Sambayanang Filipino ang Katotohanan na Walang Maidudulot na Kabutihan ang Galit at Karahasan Natin Laban sa Atin.</i></p>	<p>system of integrating programs and projects that aim to open and expand opportunities for all citizens; and</p> <p>7. To inculcate into hearts and minds of the Filipino people the truth that nothing good can be gained from our hatred and violence against ourselves.</p>	<p><i>Article 1, UN Resolution 217 A - Universal Declaration of Human Rights</i></p> <p>“All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood”.</p>
<p>iii. <b>MGA NAIS NATING MAIPAALALA SA ATIN</b></p> <p>1. <i>Kung Hindi Tayo Kikibo...” - Wala pong Magpapahayag ng Mithiin natin para sa Atin.</i></p>	<p><b>WHAT WE WANT TO REMIND OURSELVES</b></p> <p>1. If we do not react... Nobody will declare our aspirations for us.</p>	<p><i>Preamble, 1987 Constitution;</i></p> <p>“We, the sovereign Filipino people, imploring the aid of Almighty God, in order 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</p>



Filipino Texts	English Translation	Reference
<p>2. <i>Kung Hindi Tayo Kikilos...</i> - <i>Wala pong Magsasakatuparan ng mga Pangarap Natin para sa Atin.</i></p> <p>3. <i>Kung Hindi Tayo Ngayon Kikibo at Kikilos...</i> <i>Wala pong Pagbabago na Buong Karangalan Nating Maipamamana sa Mahal Nating mga Anak.</i></p>	<p>2. If we do not act... Nobody will make our dreams come true for us.</p> <p>3. If we do not react and act now... No change that we can proudly pass on to our beloved children will ever happen.</p>	<p>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, do ordain and promulgate this Constitution.”</p> <p><i>Article 2, Section 1, 1987 Constitution</i></p> <p>“xxx Sovereignty resides in the people and all government authority emanates from them.”</p> <p>- do -</p> <p>- do -</p>

d) “Should the respondent find these consistent with his/her personal beliefs that these are aspirations common to Filipinos, he/she shall be requested to affix his/her signature within the Jar to signify his/her agreement to the general concepts stated therein. Note that the active participant’s signature appears above *‘Isang Mamamayang Filipino na Tumutulong sa Pag-uugnayan ng mga Puso, Diwa at Adhikain ng Sambayanang Filipino’*.”

- e) “Read text of ‘*Listahan Nating Ito*’ (Figure No. 6) and write his/her Name (Napagbigyan), Permanent Address (Tahanan) and Age (Edad). Likewise, respondent shall be asked to affix his/her signature to the list which will serve as the verifying document of the active participant’s endeavor to help the Filipino People to realize our objective of National Reconciliation.

LET US ALL JOIN HANDS TO MULTIPLY THE GIFTS OF GRACE THROUGH OUR HEARTFELT THANKSGIVING FOR PEACE BASED ON TRUTH FOR FREEDOM TO BUILD A NEW TOMORROW ...


THAT ALL OF US MAY ENJOY HOPING, ACTING AND PRAYING FOR LOVE, FAITH AND BELIEF...”

The respondent would then be asked if he/she can possibly help disseminate the campaign and mobilize support for it. To underscore the voluntary nature of the campaign, only those who are willing to help were given a set of the campaign forms. Those who were not capable to help further were thanked for their time and participation.


Nevertheless, the respondent would be able to help disseminate the campaign among friends and relatives, he/she would be asked to affix his/her signature to acknowledge being a “*Isang Mamamayang Filipino na Ibig Makipag-ugnayan ng Puso, Diwa at Adikain sa Sambayanang Filipino* (A Filipino Citizen who would want to unite my Heart, Spirit and Ideal with the Filipino people).

At the bottom left-hand portion is the phrase:

**“HAVE A NICE DAY THINKING OF OUR FUTURE”**



# DIYES FOR PEACE



LET US ALL JOIN HANDS TO  
 MULTIPLY THE GIFTS OF GRACE  
 THROUGH OUR HEARTFELT THANKSGIVING,  
 FOR PEACE-BASED ON TRUTH FOR FREEDOM  
 TO BUILD A NEW TOMORROW...  
 THAT ALL OF US MAY ENJOY  
 HOPING, ACTING AND PRAYING  
 FOR LOVE, FAITH  
 AND BELIEF...

Namatalaga : \_\_\_\_\_  
 Tahanan : \_\_\_\_\_  
 Edad : \_\_\_\_\_

Patswerde Po Ninyo Kami Tulad ng Pagkakatupad Namia

Napagbigyan	Tahanan	Edad	Pirma

Lahat Po ng Nais Tumulong

HAVE A NICE DAY THINKING OF OUR FUTURE

Kopyahin o Magpakopya po Tayo ng Listahan Nating Ito Upang Maipakita Natin sa Lahat ng Napagbigyan Natin na ang Tig-isang Liham at Diyes Sentimos Natin ay Naihatid Natin sa Pambansang Pagamutan ng Ating mga Puso.

Ito rin po ang Magasabing Personal sa Alala ng Partulong Natin sa Pag-uugayayay ng Ating mga Puso, Diwa at Adhikain Para sa Pagpapalaganap ng Tayo sa Pagpahalaga Natin ng Ilang Bagong Kinabukasan sa Buong Karangalim Nating Malasamang sa Mahal Nating mga Anak.

Maligayang Bati po sa Ating Lalat.

For  
Peace

Based  
On  
Truth

For  
Freedom

Naginamahal,

---

Ilang Mainamayang Filipino na  
Buong-Puso ang Naginamahal sa  
Ating Inang Bayan - ANG  
PILIPINAS NATING MAHAL

Figure No. 6: Listahan Nating Ito.

'Sa Lahat Po ng Nais Tumulong:

'Kopyahin o Magpakopya po Tayo ng Listahan Nating Ito Upang Maipakita Natin sa Lahat ng Napagbigyan Natin na ang Tig-Isang Liham at Diyes Sentimos Natin ay Naihatid Natin sa Pambansang Pagamutan ng Ating mga Puso.

*'Ito rin po ang Magsisilbing Personal na Alaala ng  
Pagtulong Natin sa Pag-uugnayan ng Ating mga Puso, Diwa at  
Adhikain Para Makapagsimula na Tayo sa Paghahanda Natin  
ng Isang Bagong Kinabukasan na Buong Karangalan Nating  
Maipamamana sa Mahal Nating mga Anak.*

*'Maligayang Bati po sa Ating Lahat.*

*'Nagmamahal,*

---

*'Isang Mamayang Filipino na  
Buong Puso ang Pagmamahal sa  
Ating Inang Bayan - Ang  
PILIPINAS NATING MAHAL'*

]“NOTES:

1. “The project idealistically aims to optimize direct and active participation of all concerned citizens who believe in taking a unified stand that peaceful alternatives toward strengthening our democratic are best for the national interest. The active participants are encouraged to request the respondent to likewise help solicit LIHAM NG SAMBAYANANG FILIPINO PARA SA KAPAYAPAAN NA BATAY SA KATOTOHANAN TUNGO SA KALAYAAN and corresponding DIYES FOR PEACE adopting the foregoing steps.
2. “Since none of us can perhaps rightfully claim a monopoly on wanting to realize our universal dream of achieving peace through our collective efforts and since our project is a practice in Participatory Democracy, reproduction and distribution of forms are left to our willingness and capability - as individuals, members of organizations representatives of institutions, etc., to help reinforce our Bayanihan spirit and therefore help us to spread out, to as many Filipinos as possible, the financial outlay/social investment needed to allow the greater majority of the Filipino people to openly express our desire for peace.
3. “Innovations/Developments at:
  - a) “Maximizing the participation of the Filipino people.
  - b) “Streamlining the distribution/solicitation system.
  - c) “Facilitating the systematic delivery of solicited letters and coins.
  - d) “Disseminating information consistent with our goals.
  - e) “Monitor the progress of the project.

- f) “Such other contributory initiatives are welcome so that all of us may participate as we heartfully feel our need to contribute our respective individual/group expertise to help ensure our success as a Nation finally united.”

“Hereunder are possible means of reproduction:

- a) “Photo-copying. This will enable students, young professionals and the like to reproduce the forms within their financial capabilities. It is suggested that clear copies be deposited in all photo-copying centers in the vicinity of schools, offices, churches, etc.
- b) “Photo stencil mimeographing. This is one of the most economical means of reproduction that can be used by student organizations, cause-oriented groups, church-based organizations, etc. With limited financial resources.
- c) Offset Printing. This is the most efficient means of mass-producing the forms available in practically all population centers of the country.
- d) Print Media. This is the most effective means of mass circulating the forms since practically all newspapers reach far-flung areas in the country.

It is worth reiterating at this point that the campaign will involve children, 10 years and older because generally accepted as the age of discernment, i.e., children are normally expected to have a sound sense of what is right and what is wrong at this age.

**Unanimous Adoption the International Convention on the Rights of Children by the UN General Assembly**

On November 20, 1989 - three (3) months after the YES FOR PEACE campaign was submitted to the Office of the Peace Commissioner on August 18, 1989 - the UN General Assembly unanimously adopted the International Convention on the Rights of Children. It was be entered into force in September 1990.

Article 13 states:

“The child shall have the right to freedom of expression; this right shall include freedom to seek, receive and impart information and ideas of all kinds, regardless of frontiers, either orally, in writing or in print, in the form of art, or through any other media of the child’s choice.” (*Underscoring ours*)

The foregoing article of the (UNCRC) reinforced the proposition that children - 10 years old and above - have the right to be involved in the DIYES FOR PEACE campaign.

### **Preserving the Purpose and Intent**

Sometime in November 1989, Ms. Ma. **Elisela M. Rio - Vitriolo**, a Sociology instructor in the College of Arts and Sciences of UP Manila and founding Adviser of the UP Inter-Fraternity Council (UP-IFC) suggested that the text of the initial campaign materials of *Diyes for Peace* be secured by filing copies with the Supreme Court of the Philippines (SC) to pre-empt the possibility of the campaign or its intent from being twisted for one reason or another.

While it is not normally done by legal practitioners, there was no law or any rule preventing a citizen from doing so although no practicing lawyer would ever do it.

When asked for her comment on the intent, Atty. **Haydee B. Yorac** then Commissioner on Elections expressed, “While there is no law barring you from doing it, the Supreme Court will find it queer. However, you may do so if you can risk being deemed queer by the members of the Supreme Court.”

Finding wisdom in Ms. Rio’s suggestion with due consideration and respect to Atty. Yorac’s counsel, the Organizer filed these with members of the Supreme Court of the Philippines on November 23, 1989. Staff of the Justices received copies of the DIYES FOR PEACE documents given to them.

No comment or reaction was requested from the members of the SC. The documents were submitted merely for information and future reference and documentary evidence on the purpose and intent of the DIYES FOR PEACE campaign primarily to avoid being tagged as anti-government.

### **Reply of the Office of the Peace Commissioner**

On December 7, 1989, **Ma. Lorenza B. Dalupan**, Executive Director of the Office of the Peace Commissioner wrote to **Ernesto Alcanzare**, Project Organizer, Diyes for Peace:

1. “The Office of the Peace Commissioner *cannot be the proponent of this project nor can it take a lead role in it.* This project, you informed us, shall be undertaken by “concerned citizens” and shall be made known to the President as a citizen’s project. (*Italics supplied*)
2. “Moreover, the OPC cannot be a depository for *Diyes for Peace* collections as it is against our policy to be involved in fund-raising activities. We are, therefore, returning them to you.
3. “While the project is commendable as it encourages and enhances awareness of the need for societal peace, we are making it clear that the OPC will only participate as a conduit to the President once *half*

*a million* signatures have been generated as has been agreed upon.  
(*Italics supplied*)

“Again, we would like to stress that the OPC will not take an active role in this project other than as a possible channel to the President when *Diyes for Peace* gains greater ground.”

Considering the overwhelming popularity of President Aquino at that time, the projected geometric progression of participants with twenty-seven (27) as multiplier as shown below could have easily been attained had the OPC pitched into the implementation of the campaign as shown below:

$$\begin{array}{rcl} 1 \times 27 & = & 27 \\ 27 \times 27 & = & 719 \\ 719 \times 27 & = & 19,683 \\ 19,683 \times 27 & = & 531,441 \end{array}$$

Moreover, Director Dalupan’s stand was contrary to the following sections of Administrative Order No. 30, s. 1987:

- 1) Section 2 (d): “Major Elements of the Peace Effort xxx This will involve the realization of a systematic process for enlisting the cooperation and collaborative efforts of all groups in support of the pursuit of the Government’s peace initiatives. This shall be directed towards getting the commitment of ordinary citizens as well as groups and associations of citizens, such as the church, non-governmental organizations, and allied groups, to support the peace process. This would constitute a major means for developing and mobilizing a nationwide consensus for peace.”
- 2) Section 3 (b-3), “Enlist, coordinate with, organize and mobilize a network of pro-peace citizen-groups (e.g., the church and civic, social, youth, religious and other organizations) for active involvement in the peace process;” and
- 3) Section 3 (b-4), “enlist the cooperation and collaborative efforts of all groups in support of the pursuit of the Government’s peace initiatives, directed towards getting the commitment of ordinary citizens and non-government groups and associations such as the church and similar groups to support the peace process.”

It is quite amazing that Director Dalupan considered the collection of a ten (10) centavo coin from each respondent as a fund-raising campaign. She glossed over the fact that the cost to be incurred by volunteers in soliciting for responses and counterpart ten centavos from each respondent. At that time, it was much more than ten centavos!

Notably, Director Dalupan’s letter was issued at the height of a coup d’etat being waged by the Rebolusyonyong Alyansang Makabayan - Soldiers of the

Filipino People - Young Officers' Union (RAM-SFP-YOU). Despite the fact that people's participation in finding solutions to the societal problems raised by the coup plotters were serious and need to seriously be addressed, Director Dalupan stood pat on her belief that the government cannot be the prime mover or even be an active for a people's movement contrary to the policy declaration stipulated in Administrative Order No. 30, s. 1987, "The successful realization of peace demands a holistic approach that will require the combined and integrated efforts of the civilian government, the military and the citizenry as a whole."

It was very clear at that point that in no way will the OPC would not be an empowering partner in the development of the DIYES FOR PEACE campaign.

Despite the fact that it was obviously not in consonance with the current government policy, the foregoing decision of Director Dalupan was not contested nor appealed to higher ranking government officials responsible for mobilizing people participation in the comprehensive peace process. It was accepted as it is and taken as a challenge. The campaign moved on without the OPC lifting a finger to assist or giving token support – in terms of constructive criticisms and suggestions for improvement - of the campaign.

### **Support of the UP Inter-Fraternity Council**

On February 5, 1990, the project organizer, following the guidance of Vice-Chancellor Evangelista, sought the support of the UP Inter-Fraternity Council composed of twenty-three (23) university and college fraternities based in UP Diliman -- Alpha Phi Beta; Alpha Phi Omega; Alpha Sigma; Artist's Circle; Beta Epsilon; Beta Kappa; Brotherhood of Filipinos 55; EMC<sup>2</sup> Fraternity; Epsilon Chi; Gamma Sigma Pi; Iuvenis Orbis; Kappa Epsilon; Latagaw Brotherhood; Pan Xenia; Pi Omicron; Pi Sigma; Scintilla Juris; Sigma Kappa Pi; Silak Brotherhood; Tau Alpha; Tau Gamma Phi; Tau Gamma MU; and Upsilon Sigma Phi -- through the UP-IFC Secretariat composed of **Jorge Cabral Solomon** of EMC<sup>2</sup> Fraternity; **Renato Barrientos Sionillo** of Alpha Phi Omega ; **Henry Garcia** of Pi Sigma and **Tanny Abiog** of Sigma Rho.

After seeking the concurrence of Heads and Representatives of the other member-fraternities, Mr. Solomon and Mr. Sionillo sought the support of **Olivia C. Caoili**, Vice Chancellor for Student Affairs of UP Diliman.

### **Letter of Gratitude to the Senior Peace Program Officer, Office of the Peace Commissioner**

On March 7, 1990, Ms. **Helen Ponio Magpantay**, Chairman of the Union of Journalists of the Philippines -- U.P. Local, thanked Mr. **Severo S. Catura**, Senior Peace Program Officer, Political Affairs of the Office of the Peace Commissioner (OPC):

"Please accept our deep gratitude for your invaluable assistance to the development of an initiative that may possibly help guide the Filipino



people towards genuine **National Reconciliation** and **Peace**. (*Highlighting supplied*)

“Specifically, we are referring to your selfless cooperation in the development of the project: ‘DI-YES FOR PEACE from its conceptualization to its random sampling stage during which period to assisted us in conducting our basic research.

Ms. Magpantay then went on to inform the OPC of the developments of the project:

“First, we have finished formulating a set of Questions and Statements which we feel may be the basis of our Unity as a Nation. Based on a random sampling conducted involving Filipinos whose ideological exposure range from the extreme left to the extreme right of the Religio-Political Spectrum and who come from the Masses to the Elite of the existing Socio-Economic Structure, these apparently express the aspirations common to the greater majority of the Filipino people. Thus, we are confident that if properly disseminated to all Filipinos, 10 years old and above, these may serve as the foundations of lasting Peace founded on a Progressive Social Justice System.”

After briefly discussing what have already been done and the documents attached to her letter, Ms. Magpantay daringly stated:

“... and for the earliest possible attainment of our objectives, we intend to seek the help of all government as well as non-government organizations actively engaged in the quest for Peace. Hopefully, we can collectively help develop and test a system of direct people’s participation in issues on National Concern which can easily be replicated throughout the Philippines.”

Ms. Magpantay concluded her letter”:

“The Project Organizer had no illusion that the DIYES FOR PEACE is “the” answer to the nation’s problems. It is just one of many steps toward the attainment of a just, comprehensive and lasting peace.”

### **Support of the Governor of the Province of Bulacan**

On May 14, 1990, Governor **Roberto M. Pagdanganan** of the Province of Bulacan wrote to the Project Organizer:

*“Nagagalak akong malaman na ang proyektong DIYES FOR PEACE ay kasalukuyan nang lumalaganap. Nawa ay maging daan ang katuparan ng mga layunin natin para sa makapagtatag tayo ng isang Bagong Sistema na magpapalawig ng progresibong katarungang panlipunan.*

*“Tulad ng sinabi ko sa iyo noong sagutin ko ang mga tanong na nakapaloob sa LIHAM NG SAMBAYANANG FILIPINO PARA SA KAPAYAPAAAN NA BATAY SA KATOTOHANAN TUNGO SA KALAYAAN ang mga nais makamit ng ating proyekto ay naayon sa mga kasalukuyang programa ng ating pamahalaang Panlalawigan...”*

Governor Pagdanganan then donated 1,000 sets of campaign forms (28 LIHAM ANG SAMBAYANANG FILIPINO PARA SA KAPAYAPAAAN NA BATAY SA KATOTOHANAN TUNGO SA KALAYAAN and one LISTAHAN) enough for 27,000 respondents, a total of sixteen (16) reams of paper. These were used during the initial stages of the campaign in UP Diliman.

### **Generating Student Awareness in UP Diliman**

To generate interest on the project among students of UP Diliman, the UP-IFC organized a “PEACE WEEK sa U.P.”

On July 6, 1990, UP President Abueva congratulated the UP-IFC in a letter to Mr. Solomon. He stated his belief that peace rested upon asserting the sovereignty of the Filipino people. He wrote:

*“Nalulugod akong mabatid na ang U.P. Inter-Fraternity Council ay aktibong kumikilos upang maisakaganapan ang mailap na Kapayapaan na matagal na nating minimithi hindi lamang dito sa loob ng Unibersidad kundu pati na rin sa ating bansa.*

*“Tulad ninyo, naniniwala akong ang katuparan ng atin pinapangarap na Kapayapaan ay nakasalalay sa pagsasabuhay natin ng Soberaniya ng Sambayanang Filipino at sa pangigingibabaw ng tunay na Katarungang Panlipunan.*

He then reiterated his call for the declaration of UP a “Zone of Peace” through the campaign:

*“... Umaasa akong ang inyong pagkibo at pagkilos ay magbibigay daan upang sama-sama nating maideklara bilang ‘Zone of Peace’ ang Unibersidad ng Pilipinas at nang magsilbing pamantayan ng ating pagkakaisa bilang Sambayanan ang mga nais nating mapalaganap sa pamamgitan ng nabanggit na proyekto.”*

### **Rejection by Chairman of UP Diliman Student Council**

On July 6, 1990, Mr. **Amante Jimenez**, Chair of the UP Diliman Student Council rejected the campaign in a letter to the Project Organizer:

*“... Hindi ‘kapayapaan’ ang panawagan ng ating panahon. ‘Kapayapaan’ ang hangad natin subalit ‘paglaban’ ang wastong panawagan sa lahat ng nagnanasa para sa isang payapang lipunan...”*

*“Upang epektibo nating nating makamit ang kapayapaan, mahalagang masuri natin kung ano ang pinagmulan ng sistematikong karahasan. Ito ang aking pagsusuri. Dahil sa pagnanasa na makitang matibay ang kanilang paghawak sa laksang pang-ekonomiyang ginagamit ng ‘economic elite’ (o ang tinatawag ng iba na ‘ruling class’) ang dahas ng mga instrumento ng gobyerno (kautlad ng militar) upang sistematikong supilin ang mga demokratikong kahilingan ng mamamayan. Ginagamit din ito upang linalangin ang mamamayan upang manaig ang ‘katahimikan’ at ‘kaayusan’...*

*“Gayon, ang kapayapaan ay hindi matatamo nang pananatiling kimi at walang kibo. Ang kapayapaan ay hindi makakamit ng matahimik na pagdulog sa konsensiya ng mga gumagawa ng karahasan. Hindi ito makakamit sa pagtanong kay Cory Aquino kung naniniwala siya sa kapayapaan. Ang kapayapaan ay matatamo lamang kung mamulat ang tao sa katotohanang ang karahasan at kawalang katarungan ay nagmumula sa kanilang mahirap na kalagayang bunga ng isang kaayusang panlipunan na nagsisilbi na malalaki at mayayaman...*

*“Kaya’t ang panawagan ng ating panahon ay paglaban. Dahil hindi natin mababago ang lipunan kung hindi tayo lalaban. Hindi natin mababago ang lipunan kung hindi tayo lalaban. Hindi natin natanggal ang diktadurang US-Marcos dahil tayo ay nanahimik; kundi dahil tayo ay nagbuo ng isang matibay na paninindigan na makibaka.”*

Mr. Jimenez seemed to have suffered from selective amnesia. He conveniently forgot that they - the political left - rejected the 1986 EDSA People Power Revolution as a victory of the Filipino people.

### **Setting Target for Declaration of UP as a Zone of Peace**

On July 27, 1990, U.P. President Abueva issued another statement. He wrote to Ms. Magpantay:

*“The earthquake that devastated parts of Central and Northern Luzon has once again shown that the Filipino people can band together and set aside ideological differences to help alleviate the sufferings of our countrymen. The National Democratic Front (NDF) declared a unilateral ceasefire in Metro Manila and other areas affected by the disaster. President Aquino welcomed this gesture even as she stood pat on her decision not to put a stop on government military operations against so-called communist insurgents.*

*“These recent events have further underscored the urgency of our call for non-violence in settling our socio-political differences...*

*“... I take this opportunity to inform the organizers of the said project that we shall officially present a resolution declaring UP in Diliman a “Zone*

of Peace once we have collectively amassed the support of 28,000 members of the faculty, students and the community

“With the help that you are extending to ensure the success of the project in terms of proper media exposure, the University can continue to perform its role as leader in promoting peace and social transformation...

### **Underscoring the Urgency of the Campaign**

On July 27, 1990 Vice Chancellor Caoili wrote to Ms. Magpantay:

“This is indeed a very laudable project considering that our country is reeling from the effects of several crises... it is all the more imperative that we should all set aside our differences and work for an end of the conflict and violence in our country in order that together we can work towards the socio-economic and political rehabilitation and national progress.

The national situation on the internal armed conflict was frustrating to say the least. While all forces involved were claiming to be working, fighting and protecting the rights of the Filipino people, their lack of common direction have had adverse effects on the interests of the Filipino people themselves.

### **Philippines’ Ratification of the UN Convention on the Rights of Children**

On August 21, 1990, the Philippines ratified the United Nations Convention on the Rights of the Child (UNCRC).

The **12 Rights of Filipino Children** include the following:

“**Every child has the right to good governance.** Children also have a right to be born under the presence of good governance that can inspire them to become a helpful and active citizen. This doesn’t necessarily mean they have to get involved with politics but rather have an interest in being involved in political discussions for the betterment of their country. (*Underscoring ours*)

“**Every child has the right to freedom and peace.** Last but not the least, every child is entitled to do whatever they want in their lives, so long as it contributes to the peace and betterment of the communities they are a part of. (*Underscoring ours*)

Notably, even before the UNCRC, the foregoing Rights of the Child were seriously taken into account and incorporated as a major component in the development of DI-YES FOR PEACE. At the outset in December 1988, all Filipinos – 10 years and older – were included.

### **Relevance to Resolutions of the National Peace Conference (NPC)**

On October 19-21, 1990, the campaign was introduced by the Organizer, representing the UP-IFC, to the National Peace Conference (NPC) through the Kabataan para sa Kapayapaan (KAPAYAPAAN) pursuant to the following resolutions it adopted in plenary:

1. “Peace is not only the absence of war but the creation of conditions that will enable the majority:
  - ✧ “ to enjoy improved living standards
  - ✧ “to take part in meaningful decision-making
  - ✧ “to re-assert human dignity
  
2. “The peace process is a national undertaking that involves all groups:
  - ✧ “ Dialogue between all contending groups
  - ✧ “Broad participation of people in the national and local levels
  
3. “Peace is a continuing process over time that is developed and enriched through:
  - ✧ “Convergence of all national initiatives related to peace (NPC, Multisectoral Peace Advocates, People’s Caucus, Green Forum)
  - ✧ A process with stages
  
- ✧ “Peace is a personal undertaking.”

Practically all the participants to the NPC responded to the campaign. Among them were former President **Diosdado Macapagal**, former Chief Justice **Cecilia Muñoz-Palma**, Prof. **Ed Garcia**, Ms. **Teresita Quintos-Deles**, Ms. **Risa Hontiveros**, Mr. **Severo S. Catura** and a host of other peace workers and advocates from different sectors of society.

On October 21, 1990, the National Peace Conference (NPC) declared, “Our quest for peace is one and the same as our striving towards a civilization of truth, justice and freedom where the Filipino is truly maka-tao, maka-bayan at maka-Diyos”

However, the proposed process was deemed to be tedious and complicated even among peace advocates. The campaign forms were also deemed too verbose.

Thus, while there was consensus on the objectives of the campaign, the practicality of the suggested process was constructively criticized. The attainability of the objectives through the suggested process was highly doubtful and it will be naive to continue with the campaign using the initially suggested forms and process.

***Statement of the Kabataan para sa Kapayapaan (KAPAYAPAAN)***

In November 1990, the Kabataan para sa Kapayapaan (KAPAYAPAAN), the youth sector of the NPC, issued a statement in line with the declaration of the NPC, to wit:

“PEACE ....

“A just and lasting one had always been the dream of the Filipino people.

“Unfortunately, it has remained an elusive dream.

“The Kabataan para sa Kapayapaan (KAPAYAPAAN) –the Youth Peace Movement organized as an offshoot of the National Youth and Students’ Peace Conference (NYSPC) held on 8-9 September 1990 at Miriam College believes that the youth must be given the highest priority in as much as it is the generation that will inherit the responsibilities of building a bright future for the Nation.

“Furthermore, it upholds that people empowerment can never be achieved merely thru legislation. For power to really emanate from the sovereign Filipino, efforts to assert this must come from them. Otherwise, people empowerment will remain a beautiful rhetoric.

“It is in this light that that KAPAYAPAAN – which now serves as the post-conference convenor of the Youth and Students’ sector of the National Peace Conference, links up with 57 youth and student’s organizations of varying political persuasions to spearhead the DIYES FOR PEACE campaign.

**Objectives:**

1. To mobilize a national consensus for **“Peace based on Truth for Freedom”**.
2. To encourage the participation of all Filipino citizens (10 years and older) in an openly verifiable documentation of our unity as a nation.
3. To deliver across a vision of nonviolent actions towards meaningful societal change to all armed revolutionary forces.
4. To call on leaders from both the private and governments sectors to sincerely work hand in hand with their constituents in a collective effort to uplift the plight of the masses.
5. To eventually declare the Philippines as a Zone of Peace, Freedom and Neutrality.

“Towards these ends, the KAPAYAPAAN shall participate in the solicitation of 500,000 duly accomplished LIHAM NG SAMBAYANANG FILIPINO PARA SA KAPAYAPAAN TUNGO SA KALAYAAN (Letter of the Filipino People for Peace based on Truth for Freedom) and an equal number of 10 centavo coins to be

delivered to President Corazon Cojuangco Aquino for her personal response and appropriate action as the Head of State of the Republic of the Philippines.”

### **Seed Fund from UNICEF**

Sometime in October 1990, upon the suggestion of **Ms. Annette O. Balaoing**, Over-all coordinator of KAPAYAPAAN, the Project Organizer sought the assistance of the United Nations Children’s Fund (UNICEF) in funding the campaign materials as well as activities of the project in UP Diliman in line with the “Universal Rights of Children”

The response of UNICEF was immediate.

On November 2, 1990. **Mr. Philippe Heffinck**, Officer-in-Charge of the Office of the Representative to the Philippines and the Pacific of the UNICEF wrote to **Mr. Ernesto Angeles Alcanzare**, Project Organizer, Di-Yes for Peace:

“... we are pleased to send you a Metrobank check amounting to P10,000.00 as UNICEF’s support to the youth/students’ initiatives for peace, specifically your ‘Di-Yes for Peace’ project...”

“We would like to encourage you to search for two more innovative ways of operationalizing the idea of ‘children as a zone of peace’ in the light of the recently ratified convention on the Rights of the Child.”

The campaign was conducted with the end view of declaring all campuses of the UP System as a Zone of Peace, Freedom and Neutrality (ZOPFAN) pursuant to the objective of the campaign, “To eventually declare the Philippines as a Zone of Peace, Freedom and Neutrality”. The support fund from UNICEF was channelled through and disbursed by the UP Inter-Fraternity Council (UP-IFC) for the purpose.

### **Endorsement of Youth Sector Representative**

On December 11, 1990, Congressman **Jose Luis Martin C. Gascon**, Youth Representative of the House of Representatives wrote to Mr. **Virgilio R. delos Reyes**, Chairman of the Presidential Council for Youth Affairs (PCYA), “The bearers of this letter, xxx, are seeking the help and assistance of the PCYA to promote and advance the “*Di-yes for Peace*” campaign. The objective of this peace initiative is to collect and solicit some 500,000 letters, signatures and coins to be delivered to the President for her response and action. Kindly attend to them for possible support and coordination with the PCYA for their campaign.”

### **Advise to Re-format Forms**

On January 15, 1991, PCYA Chairman delos Reyes wrote to **Ms. Annette Balaoing**, Chair of KAPAYAPAAN:

“We are pleased to inform you that basically, the project elicits the positive response of our colleagues. However, there is need to simplify the procedures to facilitate the earliest possible solicitation of 500,000 letters and signatures and ten centavo coins needed for the response and appropriate action of President Aquino.

“Therefore, we strongly suggest that the organizers re-format the forms to address the clamor of those who may be interested to help in the campaign. Of course, they must maintain its concept of being a ‘People’s Referendum for Peace Based on Truth for Freedom’ as well as its context.”

### **Reformulation of Questions**

Aside from the suggestion to simplify the procedures and campaign forms, there was a perceived need - expressed by Filipinos from the predominantly Visayan-speaking areas in the Visayas and Mindanao - to use English as the medium. Thus, the Project Organizer drafted a simplified form with the help of Ms. Balaoing, Ms. Magpantay and PCYA Commissioner **Mardi Mapa**.

Essentially, the ideal propositions of the campaign were summed-up in Ten (10) questions in English.

The procedures were thus simplified and the questions reformulated in cooperation with Ms. Mardi Mapa, PCYA Commissioner and Ms. Helen Magpantay, President of the UP-NUJP.

Respondents shall simply be asked to fill-up the campaign form which asks for the following personal information: Name, Age and Address and his/her answer to the ten questions.

### **Adoption and Implementation by UP College of Education Student Council (UPCESC)**

Dr. **Leticia Peñano - Ho**, then Secretary of the College of Education, UP Diliman sometime before the first semester of AY 1991-1992. introduced the Project Organizer to Ms. **Sarah B. Lumba**, Chairperson of the UP College of Education Student Council (UPCESC). The campaign was subsequently adopted by the UPCESC. Its members were Ms. **Gieselle Bayhon**, Mr. **Noel Quiba**, Mr. **Victor Villanueva**, Ms. **Len Cunanan** and Ms. **Venice Lusung**.

### **Going Back to Filipino as the Medium of Communication**

In a meeting in the first week of September 1991, members of the UPCESC pointed out that the plural pronouns “we”, “us” and “our/ours” are not specific and may cause confusion and therefore divide rather than unite the respondents because of the following:

1. “We” and “us” can mean “kami” (exclusive) or “tayo” (inclusive)



2. “Our/ours” can mean “amin” or “namin” (exclusive) or “atin” or “amin” (inclusive)

Thus, the question, “Do we need to agree never to use weapons against our countrymen and understand each other as brothers and sisters so that we may all join hands in trekking the path most appropriate for us?” can be translated/interpreted to be inclusive and mean:

1. “*Kailangan po ba **tayong** huwag gumamit ng mga armas laban sa **ating** mga kababayan at mag-unawaan **tayo** bilang magkakapatid upang magkasundo **tayong** landasin ang nararapat sa **atin**?*”

This is the true essence of the question.

However, it could also be interpreted as exclusive:

2. “*Kailangan po ba **kaming** huwag gumamit ng mga armas laban sa **aming** mga kababayan at mag-unawaan **kami** bilang magkakapatid upang magkasundo **kaming** landasin ang nararapat sa **amin**?*”


These sentences have entirely different meanings and can therefore lead to arguments and divisiveness.

With this observation, it was agreed among the representatives of the UP-IFC, the UP-NUJP, KAPAYAPAAN and the UPCESC that the English version cannot comprehensively express the intent of the project.

The issue of what language to use for the campaign was thus settled. A consensus was established that Filipino would be used.

Thus, the English version was very short-lived. Its use was nipped in the bud and was archived for reference.

To help ensure that the essence of the questions would be maintained in re-translating the questions from English back to Filipino, the Project Organizer requested Prof. **Ruby Gamboa Alcantara** of the *Sentro ng Departamento ng Filipino at Panitikan, Kolehiyo ng Arte at Sulat, Sistemang Unibersidad ng Pilipinas* to translate the questions to Filipino. Figure No. 7 and Figure No. 8 show the questions that were eventually filed with the Clerk of Court of the Supreme Court of the Philippines




**DIYES FOR PEACE**  
Bayanihan para sa Kapayapaan

TO MY DEAR FELLOW FILIPINOS:

1. Do we need to agree not to use our weapons against each other and understand one another as brothers and sisters so that we may all help pave the path most appropriate for us?  YES /  NO
2. Do we need to teach our children well to enable them to help us enrich the beautiful changes that will be brought about by our being Maka-Tao, Maka-Diyos and Maka-Filipino?  YES /  NO
3. Do we need to recognize and respect our different beliefs so that we may establish a system with genuine freedom?  YES /  NO
4. Do we need to develop our country and enrich our environment through the positive traits indigenous to our people?  YES /  NO
5. Do we need to align the educational system with the genuine needs of our nation so that we may discard the useless alien concepts we picked-up from foreign colonizers?  YES /  NO
6. Do we need to change outdated laws that continue to rule us despite the fact that these no longer suit our need to strengthen all sectors of our society?  YES /  NO
7. Do we need to strengthen the foundation of a genuinely reformed government that truly recognizes and respects the equality of rights of all Filipino citizens?  YES /  NO
8. Do we need to build a New System of integrating programs and projects to open and expand opportunities for all Filipino citizens?  YES /  NO
9. Do we need to inculcate into our hearts and minds the truth that our hatred and violence against each other can never be beneficial?  YES /  NO
10. Do we need to love each other as brothers and sisters?  YES /  NO

Figure No. 7: English Version of Questions



**DIYES FOR PEACE**  
Bayanihan para sa Kapayapaan

SA MGA MINAMAHAL KONG KAPWA FILIPINO:

1. Kailangan po bang magkasundo tayo na huwag gumamit ng mga armas laban sa isa't isa at mag-unawaan tayo bilang magkakapatid para makatulong tayong lahat sa paglalalatag ng landas na nararapat sa atin?  OPO /  HINDI
2. Kailangan po bang turuan nating mabuti ang ating mga anak para makatulong sila na pagyamanin ang magagandang pagbabagong maidudulot ng ating pagiging Maka-Tao, Maka-Diyos at Maka-Filipino?  OPO /  HINDI
3. Kailangan po bang kilalanin at igtalang ang iba't ibang paniniwala natin para makapagtatag tayo ng isang sistemang ganap ang kalayaan?  OPO /  HINDI
4. Kailangan po bang paunlarin ang ating bansa at pagyamanin ang ating kapaligiran sa pamamagitan ng mga positibong katangiang likas sa atin?  OPO /  HINDI
5. Kailangan po bang maitugma ang sistemang pang-edukasyon sa tunay na pangangailangan ng ating bansa para maiwaksi natin ang mga walang kabuluhang kaisipang banyaga na napulot natin mula sa mga dayuhang mananakop?  OPO /  HINDI
6. Kailangan po ba nating palitan ang mga batas na patuloy na pinairal sa atin kahit pinaglumaan na ng panahon at hindi angkop sa pangangailangan nating palakasin ang lahat ng sektor ng ating lipunan?  OPO /  HINDI
7. Kailangan po bang patibayin natin ang pundasyon ng isang tunay na repormadong gobyerno na kumikilala at gumagalang sa pagkakapantay-pantay ng mga karapatan ng lahat ng mga mamamayang Filipino?  OPO /  HINDI
8. Kailangan po bang bumuo tayo ng isang Bagong Sistema ng pagbubuklod ng mga programa at proyekto para makapagbukas at makapagpalawak ng mga oportunidad para sa lahat ng mamamayang Filipino?  OPO /  HINDI
9. Kailangan po bang itanim natin sa ating mga puso at isipan ang katotohanang walang maidudulot na kabutihan ang galit at karahasan natin sa isa't isa?  OPO /  HINDI
10. Kailangan po bang magmahalan tayo bilang mga magkakapatid?  OPO /  HINDI

Figure No. 8: Filipino Version of Questions

Table No. 5 shows the reformulated the English and Filipino DIYES FOR PEACE questions and references.

Table No. 5. Reformulated Filipino and English DIYES FOR PEACE Questions and References

FILIPINO	ENGLISH	REFERENCES
LIHAM NG SAMBAYANANG FILIPINO PARA SA KAPAYAPAAN NA BATAY SA KATOTOHANAN TUNGO SA KALAYAAN	LETTER OF THE FILIPINO PEOPLE FOR PEACE BASED TRUTH FOR FREEDOM	
1. <i>Kailangan po bang magkaisa tayo na</i>	Do we need to agree never to use our weapons	<i>Article 1, UN Resolution 217 A - Universal</i>

<b>FILIPINO</b>	<b>ENGLISH</b>	<b>REFERENCES</b>
<p><i>huwag gumamit ng mga armas laban sa isa't isa at mag-unawaan tayo bilang magkakapatid para makatulong tayong lahat sa paglalata ng landas na nararapat sa atin?</i></p>	<p>against our countrymen and understand one another as brothers and sisters so that we may all join hands in trekking the path most appropriate for us?</p>	<p><i>Declaration of Human Rights</i></p> <p>“All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood”.</p>
<p>2. <i>Kailangan po bang turuan natin ang ating mga anak na pagyamanin ang mahahalagang pagbabagong maidudulot pagiging Maka-Tao, Maka-Diyos at Maka-Filipino?</i></p>	<p>Do we need to teach our children well so that they may help us enrich the beautiful changes that will be brought about by our being Maka-Tao, Maka-Diyos and Maka-Filipino?</p>	<p><i>Article 19-1, UN Resolution 217 A - Universal Declaration of Human Rights</i></p> <p>“Everyone has the right to take part in the government of his country, directly, directly or through freely chosen representatives.”</p> <p><i>Article II, Section 13, 1987 Constitution</i></p> <p>“The State recognizes the vital role of the youth in nation-building and shall promote and protect their physical, moral, spiritual, intellectual, and social well-being. It shall inculcate in the youth patriotism and nationalism, and encourage their involvement in public and civic affairs.”</p>
<p>3. <i>Kailangan po bang kilalanin at igalang natin ang iba't ibang nating paniniwala upang makapagtatag tayo ng isang tunay na malayang sistema?</i></p>	<p>Do we need to recognize and respect our different beliefs so that we may establish a system of genuine freedom?</p>	<p><i>Article 18, UN Resolution 217 A - Universal Declaration of Human Rights</i></p> <p>“Everyone has the right to freedom of thought, conscience and religion; this right includes</p>

FILIPINO	ENGLISH	REFERENCES
		freedom to change his religion or belief, and freedom, either alone or in community with others and in public or private, to manifest his religion or belief in teaching, practice, worship and observance.”
<p>4. <i>Kailangan po bang paunlarin ang ating bansa at pagyamanin ang ating kapaligiran sa pamamagitan ng mga positibong katangiang likas sa atin?</i></p>	<p>Do we need to develop our country and enrich our environment through the positive traits indigenous to our people?</p>	<p><i>Article II, Section 16, 1987 Constitution</i></p> <p>“The State shall protect and advance the right of the people to a balanced and healthful ecology in accord with the rhythm and harmony of nature.”</p>
<p>5. <i>Kailangan po bang maitugma ang sistemang pang-edukasyon sa tunay na pangangailangan ng ating bansa para maiwaksi natin ang walang kabuluhang kaisipang dayuhan na napulot natin mula sa mga dayuhang mananakop?</i></p>	<p>Do we need to adjust our educational system to the genuine needs of our nation so that we may discard the useless concepts we picked-up from foreign colonizers?</p>	<p><i>Article II, Section 17, 1987 Constitution</i></p> <p>The State shall give priority to education, science and technology, arts, culture, and sports to foster patriotism and nationalism, accelerate social progress, and promote total human liberation and development.”</p>
<p>6. <i>Kailangan po ba nating palitan ang mga batas na patuloy na pinairal sa atin kahit pinaglumaan na ng panahon at hindi na angkop upang palakasin ang lahat ng sektor ng ating lipunan?</i></p>	<p>Do we need to change outdated laws that continue to rule us despite the fact that these no longer suit our need to strengthen all sectors of our society?</p>	<p><i>Article 19-3, UN Resolution 217 A - Universal Declaration of Human Rights</i></p> <p>“The will of the people shall be the basis of the authority of government; this will shall be expressed in periodic and genuine elections which shall be by universal and suffrage and shall be held by secret vote or by equivalent free voting procedures.”</p>

FILIPINO	ENGLISH	REFERENCES
		<p><i>Article II, Section 1, 1987 Constitution</i>            “The Philippines is a democratic and republican State. Sovereignty resides in the people and all government authority emanates from them.”</p>
<p>7. <i>Kailangan po bang patibayin ang pundasyon ng isang tunay na repormadong pamahalaan na kumikilala at gumagalang sa pagkakapantay-pantay ng lahat ng mga mamamayan?</i></p>	<p>Do we need to strengthen the foundations of a genuinely reformed government that truly recognizes and respects the equality of citizens?</p>	<p><i>Article 7, UN Resolution 217 A - Universal Declaration of Human Rights</i></p> <p>“<u>All are equal before the law</u> and are entitled without any discrimination to equal protection of the law.”</p>
<p>8. <i>Kailangan po bang bumuo tayo ng isang Bagong Sistema ng pagbubuklod ng mga programa at proyektong naglalayong magbukas at magpalawak ng mga oportunidad para sa lahat ng mamamayan?</i></p>	<p>Do we need to develop a New System of integrating programs and projects that aim to open and expand opportunities for all citizens?</p>	<p><i>Article II, Section 13, 1987 Constitution</i></p> <p>“The State recognizes the vital role of the youth in nation-building and shall promote and protect their physical, moral, spiritual, intellectual, and social well-being. It shall inculcate in the youth patriotism and nationalism, and encourage their involvement in public and civic affairs.”</p> <p><i>Article II, Section 16, 1987 Constitution</i></p> <p>“The State shall protect and advance the right of the people to a balanced and healthful ecology in accord with the rhythm and harmony of nature.”</p>

<b>FILIPINO</b>	<b>ENGLISH</b>	<b>REFERENCES</b>
9. <i>Kailangan po bang po bang itanim sa isip at damdamin natin ang katotohanang walang maidudulot na kabutihan ang galit at karahasan natin sa isa't isa?</i>	Do we need to inculcate into our hearts and minds the truth that our hatred and violence against each other can never be beneficial?	<i>Article 1, UN Resolution 217 A - Universal Declaration of Human Rights</i>  "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood".
10. <i>Kailangan po bang magmahalan tayo bilang mga magkakapatid?</i>	Do we need to love each other as brothers and sisters?	<i>Article 1, UN Resolution 217 A - Universal Declaration of Human Rights</i>  "All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood".

### **Simplification of Process**

The process was also simplified. Respondents shall simply be asked to fill-up the campaign form which asks for the following personal information: Name, Age and Address and his/her answer to the ten (10) questions.

Respondents were then asked to read a postscript in the campaign form.

*"P.S. Inaanyayahan po naming ang lahat na 10 taong gulang na sagutin at ipadala ang tig-isang liham nating ito at DIYES FOR PEACE para sa pagtatag natin ng "Bantayog ng Ating Bayanihan para sa Bayan" sa:*

#### **DIYES FOR PEACE CAMPAIGN**

*c/o BISE-TSANSELOR PARA SA USAPIN  
NG MGA MAG-AARAL  
Unibersidad of the Philippines  
Diliman, Quezon City"*

Just like before, respondents were requested to help reproduce the campaign forms:

*Paalala: "Ipakopya po natin an Liham ng Sambayanang Filipino para sa Kapayapaan na batay sa Katotohanan tunog sa Kalayaan para makatulong din ang lahat ng ating mga kamag-anak at kaibigan sa pagtahak natin ng landas tungo sa isang makatarungan at matagalang kapayapaan."*

Shown in Figure No. 9 is a sample questionnaire / letter used in the Diliman, Manila and Los Baños campuses of the University of the Philippines System.


<div style="text-align: center;">  <p><b>DIYES FOR PEACE</b></p> <p><b>LIHAM NG SAMBAYANANG FILIPINO PARA SA KAPAYAPAAN NA BATAY SA KATOTOHANAN TUNGO SA KALAYAAN</b></p> <p><b>Sa mga minamahal kong Kapwa-Filipino:</b></p> <ol style="list-style-type: none"> <li>Kailangan po bang magkaisa tayong huwag gumamit ng mga armas laban sa ating mga kababayan at mag-unawaan tayo bilang magkakapatid upang magkasundo ayong landasin ang nararapat sa atin ? OPO/HINDI, _____</li> <li>Kailangan po bang turuan natin ang ating mga anak na pagyamarin ang mahahalagang pagbabagong naidudulot ng pagiging Maka-Tao, Maka-Diyes at Maka-Filipino ? OPO/HINDI, _____</li> <li>Kailangan po bang kilalanin at igalang ng bwa't isa ang iba't iba nating paniniwala upang makapagtatag tayo ng isang tunay na maayang sistema ? OPO/HINDI, _____</li> <li>Kailangan po bang paunlarin ang ating bansa sa pamamagitan ng mga positibong katangiang likas sa atin ? OPO/HINDI, _____</li> <li>Kailangan po bang maitugma ang sistemang pang-edukasyon sa tunay na pangangailangan ng ating bansa upang maiwaksi natin ang walang kabuluhang mga kaistipang dayuhan na napulot natin mula sa mga dayuhang mananakop? OPO/HINDI, _____</li> <li>Kailangan po ba nating palitan ang mga batas na patuloy na pinatirala kahit pinagluaman na ng panahon at hindi na angkop upang palakasin ang lahat ng sektor ng lipunan? OPO/HINDI, _____</li> <li>Kailangan po bang patibayin natin ang mga pundasyon ng isang tunay na reormadong pamahalaan na kumikilala at gumagalang sa pagkakapantay-pantay ng lahat ng mga mamamayan? OPO/HINDI, _____</li> </ol> </div>	<ol style="list-style-type: none"> <li>Kailangan po bang bumuo tayo ng isang Bagong Sistemang magbuklod sa mga programa at proyektong naglalayong magbukas at magpalawak ng mga oportunidad para sa lahat ng mga mamamayan? OPO/HINDI, _____</li> <li>Kailangan po bang itanim sa isip at damdamin natin ang katotohanang walang maldudulot na kabutihan ang galiit at dahas natin sa isa't isa? OPO/HINDI, _____</li> <li>Kailangan po bang magmahalan tayo bilang magkakapatid? OPO/HINDI, _____</li> </ol> <p>Pirma _____ Pangalan _____ Tahanan _____ Edad _____</p> <p>P.S. Inuanyayahan po namin ang lahat ng mga Filipino na 10 taong gulang patanda na sagutin at ipadala ang tugisang liham nating ito at <b>DIYES FOR PEACE</b> para sa pagtatag natin ng "Bantayog ng Ating Bayanihan para sa Bayan" sa:</p> <div style="border: 1px solid black; padding: 5px; text-align: center;"> <p><b>DIYES FOR PEACE CAMPAIGN</b></p> <p>c/o BISE-TSANSELOK PARA SA USAPIN NG MGA MAG-AARAL Unibersidad ng Pilipinas Diliman, Lungsod ng Quezon</p> </div> <p>Paalala: Ipakopya po natin itong Liham ng Sambayanang Filipino para sa Kapayapaan na batay sa Katotohanan tunog sa Kalayaan para makatulong din ang lahat ng ating mga kamag-anak at kaibigan sa pagtahak natin ng landas tungo sa isang makatarungan at matagalang kapayapaan.</p>
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Figure No. 9: Sample Questionnaire / Letter

**Statement of Support of U.P. Student Regent**

On September 5, 1991, U.P. Student Regent Henry Bernabe A. Grajeda wrote to the Student Council, College of Education, University of the Philippines, "Greetings of National Liberation!

"As we come to a crux in history where our people are presented with the opportunity to unburden themselves from the presence of the US Military Bases, it is indeed fulfilling to note that the UP Studentry comes forth with as agenda for Peace, Freedom and Neutrality.

“Indeed, PEACE is a goal of all our People at this time when they have become fatigued of the violence of the Government, ever so evident through its mere neglect of our children dying of hunger and disease.

“Indeed, FREEDOM becomes imperative as we come to realize our own capacities and potentials to grow and develop as individuals, as a People, as a Nation.

“Indeed, NEUTRALITY as a nation must be insisted at this time when the concept of the New World Order under the leadership of the United States is coercing small, developing states to sacrifice their political sovereignty and economies in exchange for continued patronage. On the other hand, neutrality cannot be our policy while the government continues to violate our democratic rights, continues to deny education to many of our youth. We cannot be silent as our workers and peasants continue to be denied the fruits of their labor. Right outside the university, at Katipunan avenue, can we be neutral while agents of the State demolish our countrymen’s stalls, their only source of livelihood? We cannot remain neutral while our efforts for peace, justice and freedom are unheeded, if not suppressed.

“I cannot but give you my support for your cause is well-intentioned, and I am heartened by your enthusiasm. How true are the words of the late UP student leader, Lead Alejandro: “The next best thing to being free is the struggle to be free.” Together, let us build the foundations of peace based on freedom and justice. For in the end, the success of our quest for peace, truth and freedom does not rely on the Aquino government, or on any government for that matter, but on the relentless and collective pursuit of these aspirations.

### **Solidarity Statement of Chancellor of U.P. Diliman**

On September 11, 1991, Professor **Emerlinda R. Roman**, Chancellor of U.P. Diliman wrote to Ms. Lumba, “*Ikinagagalak ko at ipinagmamalaki ang pakikilahok ng mga mag-aaral ng U.P. sa kampanyang “Diyes for Peace.”*”

*Binasa ko ang kopya na Liham ng Sambayanang Filipino Para sa Kapayapaan... na inyong ipinadala at aking naisip na tila napakaraming prerequisites o mga kinakailangang gawin upang matamo ang Kapayapaan: pag-iwas sa paggamit ng mga sandatang nakakapinsala sa kapwa; tamang paghubog sa katauhan ng ating mga anak; pagkilala at pagrespeto sa paniniwala ng iba; pagpapahalaga sa katutubong kaugalian ng mga Filipino; pagsuri at pagpapabuti sa ating sistemang edukasyon; pagrepaso sa mga lumang batas na wala nang saysay; at iba pa.*

*“Ang nakatutuwa, marami sa nabanggit ay pinagtuunan na ng kritikal na pagsususri ng ating mga guro at mag-aaral. May mga nagsasabi ngang tayong mga taga U.P. ay lubhang mapagpuna, mareklamo at radikal. Samakatuwid, sa aking palagay, ang kampanyang “Diyes for Peace” ay isang magandang pagkakataon na maipakita sa publiko na ang pagiging kritikal ay isang makabuluhan at positibong, na ang tanging hangad natin sa ganitong paulit-ulit*



*na pagpuna sa mga nangyayari sa ating kapaligiran, sa pamahalaan at sa Lipunan ay Kapayapaan lamang.*

*“Hangad ko ang tagumpay ng kampanyang ito, at sa College of Education Student Council: nawa’y ipagpatuloy Ninyo ang suportang nasimulan na para sa maligaya at payapang Sambayanang Filipino.”*

**Media Advocacy and Values Informal Education (Education for All - Philippine Plan of Action)**

On October 16, 1991 DIYES FOR PEACE was incorporated as one of the components of Media Advocacy and Values Informal Education (MAVIE) group of the Education for All – Philippine Plan of Action (EFA-PPA) 1991 - 2000 as proposed by the Project Organizer and Ms. in line with the EFA vision:

“The whole spectrum of the learning process shall insure the provision of quality education. Such quality education shall be instrumental in the pursuit of the common good, peace and unification, environmental security, and sustained growth and development...” and “to operationalize the idea of children as zones of peace” in the light of the United Nations Convention on the Rights of Children which was given the force of International Law on 02 September 1990. (Underscoring ours)

The primary social objective of the DI-YES FOR PEACE was to raise awareness, knowledge, belief, attitude and orientation of the Filipino people regarding peace and unity. It was hoped that it would result to desired behavioral and attitudinal change represented by:

1. The individual accomplishment of the “people’s open referendum” questionnaire;
2. The openly verifiable documentation of the whole process;
3. The collective adherence of respondents to the general principles of their documented responses to the campaign; and
4. Its acceptance by all contending violent armed forces as the fundamental basis of the national agenda for a just, comprehensive and lasting peace.

**Memorandum 141, s. 1991: Declaring the EFA-PPA a Priority Social Sector Program of the Government**

On December 4, 1991, President Aquino issued Memorandum 141, s. 1991 declaring the EFA-PPA a priority social sector program of the government. It states:

“WHEREAS, the National Committee on Education for All created under Proclamation No. 480, dated October 16, 1989, has formulated the Philippine Plan of Action for Education for All (EFA) for 1991 to 2000; xxx

NOW, THEREFORE, I, CORAZON C. AQUINO, President of the Philippines, by virtue of the power vested in me by law, do hereby order as follows:

“The Plan document “Education for All: A Philippine Plan of Action, 1991-2000”, formulated by the EFA National Committee created under Proclamation No. 480, dated October 16, 1989, is hereby adopted as a major social development policy and program document of the Philippine Government, and its subsequent use as the basis for future planning, program development and implementation is hereby directed; (Underscoring ours)

“For the purpose of pursuing a single vision and direction of basic education and synchronization of monitoring and social mobilization activities, the concerned government agencies and non-governmental organizations are hereby enjoined to base their development plans and programs for the decade on the EFA Philippine Plan of Action, particularly in the areas of educational philosophy and objectives, curricular reforms, delivery systems, staff development and teacher training, resource allocation and other aspects of educational innovations. (Underscoring ours)

### **Contribution to the World Declaration on Education for All**

The DIYES FOR PEACE campaign hopes to contribute to the realization, albeit only in the national level, of Section 10, Article 4 of the **World Declaration on Education for All**, to wit:

“All nations must also work together to resolve conflicts and strife, to end military occupations and to settle displaced populations, or to facilitate their return to their countries of origin and ensure that their basic learning needs are met. Only a stable and peaceful environment can create the conditions in which every human being, child and adult alike, may benefit from the goals of this Declaration.”

### **Statements from Members of 8<sup>th</sup> Congress**

The Project Organizer with the assistance of members of the UP-Inter Fraternity Council and the Union of Journalists of the Philippines, UP Local, solicited Messages from members of the 8<sup>th</sup> Congress.

Following are excerpts of Messages that served as inspirations and challenges in nurturing and developing the campaign.

1. Senator **Jovito R. Salonga**, Liberal Party:

“While respecting each other’s beliefs and convictions, we must settle whatever we have through peaceful, non-violent means, ever

mindful of the right of our people to render their sovereign verdict in elections that are honest, peaceful and orderly.”

2. Senator **Freddie N. Webb**, Liberal Party:

“One of the greatest problems of mankind is the attainment of Peace, and how to make it last. Peace has been an elusive dream for most peoples, and peace has been the most sought after. Thus, the quest for a genuine and lasting peace assume great urgency in our nation’s agenda.”

3. Congressman **Rodolfo B. Albano**, National People’s Coalition: “Some youth and students organizations are spearheading the unification of the Filipino People to unite for Peace based on Truth for Freedom...”

“... I join them in calling every Filipino to unite just for one purpose, ‘To achieve Peace based on Truth for Freedom’ for this is the only way now that our nation can become great again.”

4. Congressman **Roque R. Ablan**, Kilusang Bagong Lipunan:

“We are happy that you have initiated this ‘Di-Yes for Peace’ campaign which really served the people to realize the truth that bind us for unity among others.”

5. Congresswoman **Socorro O. Acosta**:

“I join all my fellow Filipinos in their search for a genuine and lasting peace in our country based on justice, freedom, democracy and true national reconciliation.”

6. Congressman **Gregorio A. Andolana**:

“The Di-Yes for Peace Campaign is a welcomed addition to the growing number of people’s initiatives for meaningful peace.

“What makes it more significant is its aim to bring the youth into the fold of the peace cause, thereby boosting it with the participation of the largest sector of the society, in whose name and future violence is often invoked by those at war.

“I hope that this campaign, by the force of its idea and by the sheer number of people behind it, would unleash a powerful message to the government to work now for the principled settlement of the armed conflict and eradicate the social causes that nurture it.”

7. Congressman **Ramon S. Bagatsing, Jr.**:

“Any peaceful call for peace for the sake of peace is not only valid but highly desirable. The media is in place in the objective coverage of any and all campaigns toward this end. This is the role of a high socio-political order, as on it depends, to a great extent, our society’s assessment of its own position and perceptions of what its members espouse.”

8. Congressman **Salvador H. Escudero III**, National People’s Coalition:

“Like anybody else who opted for the peaceful path, I truly believe that it is only through peace where we could transcend our pettiness and could smoothly strive for National Reconciliation.”

9. Congressman **Orlando B. Fua**, Laban ng Demokratikong Pilipino:

“Like personal glories, peace is a very elusive and hard to attain. But if we could join our hands and work together as a nation, sooner or later, lasting peace would be around the four corners of our beloved Philippines.”

10. Congressman **Bonifacio H. Gillego**, Lakas -NUCD:

“I believe that people empowerment is a basic requirement of genuine democracy.

“I contend that for the people to be truly sovereign, they must learn to assert their basic right.

“It is in this light that I support the DI-YES FOR PEACE campaign. With the commitment of those who have initiated the move as early as 1988, I trust that they can pull through with the project until their objective of reconciling the interests of the ruling class with those of the people.

“I hope that the DI-YES FOR PEACE campaign will serve as a stepping stone towards redressing the grievances of the people and truly addressing the roots of the insurgency problem.”

11. Congressman **Edcel C. Lagman**, Lakas ng Demokratikong Pilipino:

“Shalom.

“It is in times of crisis that the need for peace advocates to heighten people’s consciousness of the importance of peace in realizing common goals become more compelling.

“The Union of Journalists of the Philippines ‘Di-yes for Peace’ campaign will not only conscientize the people but it will also blunt

their crisis-driven tendencies to be individualistic and conflict-prone.

“May your campaign for ‘peace based on truth for freedom’ succeed in truly liberating our people from social and economic injustices and political inequities which hinder the attainment of lasting peace.”

12. Congresswoman **Hortensia L. Starke**, Lakas - NUCD:

“Any project or movement that seeks to establish and maintain peace among different societies is a laudable one and should be supported and endorsed. I therefore endorse the movement ‘Diyes for Peace’. Let it be a ripple that could expand into a wave of nationwide understanding, tolerance and friendship.”

13. Congressman **Egmidio S. Tanjuatco**, Lakas ng Demokratikong Pilipino:

“My warmest greetings to the organizers of the DI-YES FOR PEACE campaign.

“I am very to note that this campaign was initiated by student organizations, It is heartwarming to see young people actively working for peace.

“Our present difficulties give us the opportunity to get together and show our ability to overcome...”

“Together, let us show the world what Filipinos can do.”

14. Congressman **Gary B. Teves**, Lakas ng Demokratikong Pilipino:

“I welcome the initiative of the youth and student sector in promoting a general consensus for peace, truth and freedom.

“I believe that these ideas are necessary in order for our country to move forward faster in our quest for economic development...”

“In this regard, I wish to express my support for this endeavor.”

15. Congressman **Oscar S. Rodriguez**:

“Peace has always been the elusive dream of peoples and nations all over the world...”

“Now, more than ever, peoples regardless of race, religion, and political persuasion should join hands in making peace the center of all socio-political agenda.

“I, therefore, congratulate the organizers and members of the ‘Diyes for Peace’ Movement as the struggle for the attainment of peace is a most relevant and pressing issue.”

16. Congressman **Venancio T. Garduce**:

“I am firmly supportive of the ‘Di-Yes for Peace’ campaign...

“I laud the UJP-UP chapter for mounting this campaign. I am confident that through this campaign, you will contribute to a better, deeper and truer understanding by thousands more of our people of what it means - and what it entails - to fight, to **struggle**, for peace.”

**Draft Definition of a ZOPFAN**

The address the need to define a “Zone of Peace, Freedom and Neutrality (ZOPFAN)”, a workshop - facilitated by **Mr. Angelo N. “Jijil” N. Jimenez**, UP Student Regent, **Ms. Sarah Lumba**, President of the UP College of Education Student Council and the Project Organizer - was held to draft a working definition on the second week of June 1992.

As an input, the workshop participants first reviewed the initial DI-YES FOR PEACE campaign forms and the Peace Zones Primer published by the Gaston Z. Ortigas Peace Institute (GZOPI) which defines the Basic Concept of a Peace Zone, to wit:

“Peace zones are geographical areas, ranging in size from the area covered by a *purok* or neighborhood block to a province, which community residents themselves declare to be off-limits to war and any other forms of armed hostility.

“The area becomes a Zone of Peace by the people’s unilateral declaration that it is such. Recognition of the Zone by the armed parties is an objective to be won and not the basis of its existence.

“Peace Zones are maintained and reinforced by the community’s sustained and creative expressions of commitment to peacebuilding managed through community-based implementing structures.”

The resultant definition that was later to be used in drafting a UP Board of Regents Resolution “Declaring All U.P. Campuses a Zone of Peace, Freedom and Neutrality follows:

A society whose constituents have agreed to:

1. “Develop harmonious internal and external working relations with each other and their environment;

2. “Respect and uphold each other’s right regardless of religious, political and cultural beliefs in the spirit of openness;
3. “Create and provide opportunities for satisfying the needs of all regardless of their respective socio-economic status; and
4. “Serve as mediating parties and offer a venue for the immediate resolution of conflicts among antagonists who have opted to use violence in the pursuit of their respective causes.”

The workshop group then formulated guide questions that can further enhance the concept of a ZOPFAN:

1. “Can a ZOPFAN function as a sanctuary for non-combatants / civilians displaced by man-made disasters and natural calamities?
2. “Is a ZOPFAN nuclear-free and free from foreign military forces?
3. “How will a ZOPFAN prepare and defend itself against the use of force and violence and/or forcible entry of an armed group?”