

TOWARDS A CULTURE OF DIALOGUE IN THE PHILIPPINES

Muslim- Christian Intercultural Communication in Mindanao

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Introduction

The first historical "encounter" between Muslims and Christians in the Philippines goes back to the 16th century, when the Spanish colonizers arrived in the Archipelago which, later, they called the Philippines, in honour of King Philip II of Spain. The real and positive "encounter" between Muslims and Christians still remains a hope. Often this term has carried a negative connotation, from the beginning, to present times.

"Moro" was the name given to the Muslims by the Spanish colonizers. This name bears the disappointment and the scorn of the Spaniards towards the "Moro" people and their religion that for centuries had dominated their Christian country. The same term, "Moro", which was used earlier as derogatory labeling against the Muslims in the Archipelago, is now becoming a sign of identity for them, expressing their aspiration vis-à-vis present realities.

For almost three centuries the Muslims in the Philippines were the religious majority group, considering that the Islamization in the Archipelago started officially, according to the major historical source, in 1380, when the guru and Sufi missionary Karim Al-Makhdum arrived in Bwansa (Jolo) and constructed a mosque on the island of Simunul, Tawi-Tawi.

It is indeed a rather exceptional case in the history of Islamization for a Muslim majority group to become a minority, in any given country or situation. We know, in fact, that the majority of the Filipino people today are Christians (83% Catholics) of an estimated population of 70

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million. The Muslims are almost 5%, concentrated mainly in the southern part of the country, the tribal people 5% and 7% the Protestants (plus others).

The struggle of the Moro people, from the beginning of the Spanish colonization (1565) in the Archipelago, has always been a struggle for self-determination and, up to now, those who are still active in the struggle consider themselves unconquered people, although there is a growing effort on the part of the present Government to unite people of different cultures and religions in the country. This greatly affects the development of Muslim-Christian relation in the Philippines.

A. Muslim - Christian Relation in the Philippines

During the last thirty years the Christian - Muslim relation in the Philippines has been affected more by world events on political, social and religious planes. Among other events we can recall here the new spirit of dialogue of Vatican II for Christians and the increasing need for international collaboration among Muslim *umma* of political, social and religious cooperation.

This situation can be perceived as a new history of "Encounters", considering the term, as it is understood in the Philippines in both a negative and a positive way. For this reason I give here a short summary of negative and positive events of the last thirty years, with special emphasis on "encounters" affecting Christian - Muslim relation.

1. Moro Struggle

The history of Muslim struggle in the past is at the base of the new stage of conflict of the "Moro people" in the last thirty years. The first open move of the revolution was in 1968 in Mindanao, when the former governor of Cotabato province, Datu Uatog Matalam, publicly declared the formation of the Muslim Independence Movement (MIM) in order to "establish an Islamic state that shall embody their ideas and aspirations, conserve and develop their patrimony, their heritage under the blessing of the Islamic universal brotherhood".

The territories included in the Declaration were the four Provinces of Cotabato (South Cotabato, North Cotabato, Sultan Kudarat and Maguindanao), Davao del Sur, Zamboanga del Sur, Zamboanga de Norte, Basilan, Sulu, Tawi-Tawi and Palawan. It was a call to *jihād* that united different Muslim groups, especially young Muslim leaders interested in political discussions and analysis on "Moro" history and aspirations.

In 1971, Nur Misuari, a young professor of political science in the University of the Philippines in Manila, gathered a "Moro Assembly" in Zamboanga City and the Moro National Liberation Front (MNLF) was formed under his leadership.

The declaration of Martial Law by President Ferdinand Marcos, on September 21, 1972, was justified because of the Muslim-Christian conflict in the South and other tensions in the country, mostly planned by the military. The beginning of the Martial Law saw the Muslim aspiration on the rise with the organization of revolutionary movements. Foremost of these was the MNLF which later gained international recognition. The increasing violence and injustices against the people and the minorities at the time provoked alarm throughout the Muslim communities, soliciting great concern from Islamic world. What made the horror of the Martial Law regime completely frightening was the spontaneous mushrooming of fanatic groups on Muslim and Christian sides.

2 Government Efforts

2.1 Tripoli Agreement

After a series of meeting between former First Lady Imelda R. Marcos and Libyan President Muammar Ghaddafi, the Tripoli Agreement was discussed under the auspices of the Organization of the Islamic Conference (OIC) and signed on December 23, 1976, between the Philippines Government and the MNLF, through a special quadripartite Committee (composed of the Saudi Arabia, Libya, Somalia and Senegal extended later to Indonesia and Bangladesh.) The

Agreement outlines the general principles of a just and peaceful solution to the "Moro" problem in southern Philippines.

After the Tripoli Agreement the government made different steps to meet the expectation of the Muslims in the Philippines in fact:

- In February 1977, the Government presented a code, which reflects the Muslim law for the Muslims in the Philippines. The codification of the Islamic Shariah Law led to the establishment of the Shari'ah House Court with branches in strategic provinces in the region.
- In April 1977, the Government brought to completion the construction of the magnificent mosque in the center of the Manila (in the Quiapo area) as the symbol of the cultural and religious heritage of the Filipino people.
- In February 1978, the Government created the "Philippine Pilgrimage Authority", office for the purpose of regulation and promotion of pilgrimages to Mecca.
- In July 1978, the office of the "Commission for Islamic Affairs" was established.

These and many other advantages for the Muslim communities were given to the Muslims in the Philippines, but many of them didn't believe in the sincerity of the Government, but all these efforts have been useful to pave the path to Peace.

2.2. The EDSA Revolution

The removal of Marcos from power in the so-called EDSA revolution in 1986 was welcomed as sign of change and a new beginning in the aspiration of the people for a democratic life. The event, which resulted in the installation of Corazon C. Aquino as the new President of the Philippines, created a breathing space in the tension between Muslims and Christians in the country. President Aquino promised to end the insurgency including the armed resistance of the MNLF. Her statement: "I will do anything in the name of peace", became her guiding principle,

as well as her justification for going, all the way to Jolo (Sulu), for the historical meeting with Misuari, against the advice of ranking officials of the Philippines Government, as well as the military, who considered it "unpresidential".

The Aquino-Misuari meeting, Jeddah Accords, Manila Talks, Regional Consultative Council (RCC), the Organic Act on Autonomy and amnesty for the rebels are initiatives that were all too often perceived as "manipulative" bargaining on the part of the Christian-dominated Government. The relations between the Muslims and the Christians are becoming ever more difficult as the government, in so many ways, continues to be identified with a "Christian Government" in the eyes of the Muslims.

2.3 Autonomy, and Southern Philippines Council for Peace and Development (SPCPD)

In June 1989, the Congress Conference Committee submitted its report reconciling the Senate and the House Bill on Autonomy. Finally, on November 19, 1989, the electorate of Western, Southern and Central Mindanao voted on the plebiscite on the organic act on Autonomy for "Muslim Mindanao". Out of the 13 provinces where the plebiscite was held, only four provinces (Maguindanao and Lanao del Sur in Southern Mindanao, Sulu and Tawi-Tawi in Western Mindanao) voted in favour of the Autonomous Region in Muslim Mindanao (ARMM). It will be noted that all the four provinces are categorized as "Moro Ancestral Territory" by the historical commission. Basilan was the only province listed as such that voted against the Act by rather a slim majority.

As a result of the Plebiscite of November 19, 1989, the experience of the New Autonomous Region in Muslim Mindanao (ARMM) in the last few years has been considered a concrete step toward peace. Muslims and Christians have been able to see the negative and positive points of the ARMM and the need for a leadership more committed to the real needs of the people.

At this point of history, the Philippines Government is called to pave a new way for peace, after centuries of struggle between the Moro

people and the other portion of the Filipino people. It seems that this is the right time. International events and especially the initial Agreement of peace between Israel and PLO signed on September 13, 1993 is a new challenge for peace in the Philippines.

The new Government is working hard to reach a stage of peace in the country as the major condition for development and progress. Recently President Fidel Ramos launched "Philippines 2000", an economic programme that intends to industrialize the Philippines in five or seven years.

The effort of the Government for peace is concentrated mainly in regard to three different armed groups: the military (RAM-SFS), the Muslim rebels (MNLF) and the communist rebels (CPP-NPA). There is hope for peace with the new developments of peace talks between MNLF and the Government of the Republic of Philippines (GRP).

The GRP and MNLF panel of negotiators, with the participation of the Organization of Islamic Conference (OIC), met in Jakarta (Indonesia) from October 25 to November 7, 1993. Among the positive results of this negotiation they signed a formal agreement of cease-fire and initiated a formal Peace Talk: "focusing on the modalities for the full implementation of the Tripoli Agreement in letter and spirit".

After years of negotiation, the peace process in Mindanao reached the stage of an honourable accord signed on September 2, 1996 in Malacanang between the Government and Nur Musuari, the leader of the MNLF. This accord is called Southern Philippine Council for Peace and Development (SPCPD) that includes two phases:

In phase one SPCPD has to concentrate their effort of Peace and Development in the 14 provinces and nine cities included in the Tripoli Agreement in 1976 through a special Presidential authority.

After three years in the area included under the SPCPD will be held a plebiscite and the people have to decide if they wish to be part of the new autonomy government or no. We are still in the first phase of the SPCPD and we do not know yet what will be the future. There is hope

among some Muslims and Christians as well as fear among others. The future is not yet clear because this peace process can be used by the actual government and the MNLF for political strategy. Then, dialogue and any form of relations between Muslims and Christians today are very important for better relation between Muslims and Christians and eventually for a stage of Peace in Mindanao. This challenge, hopefully, will guide people to deepen the understanding of dialogue and a life commitment in dialogue.

3. Christians in Dialogue

The Vatican II Council and the documents of the Church are encouraging Catholics in the way of dialogue with people of different cultures and faiths. Protestant groups, too, are moving in the same direction through the World Council of Churches (WCC). These events are providential signs of new approaches of Christians in their relations with Muslims in the Philippines. We can say that the educational approach of Christians through private schools remains the major structural set up of Christians relations with Muslims in the Southern part of the Philippines but, after Vatican II and the WCC's stand for interreligious dialogue, different forms of dialogue are developing in the country.

It is almost impossible to list the many Christian efforts in Mindanao-Sulu in the last fifteen years for the improvement of the relations with Muslims. The new spirit of the Vatican II has greatly helped to give answers to the increasing poverty, oppression and violence inflicted on Muslims and Christians on different occasion by the military, the MNLF and other groups who use violence, political and social, and religious pressure in order to achieve their plans.

I list here some important areas and activities in favour of Muslim-Christian relations promoted in the spirit of dialogue that are helping Christians and Muslims towards the improvement of relations among people of these two faiths. One person who can be considered an inspiration for many in the commitment of dialogue in Mindanao-Sulu was Bishop Bienvenido Tudtud, who died in an air crash in 1986.

The main areas and experience of dialogue and intercultural communication in Mindanao in the last fifteen years are:

Marawi: The spirit of Bishop Tutud is still alive in the so-called "Islamic City of Marawi" and in the Prelature where there are four regular parishes, a subparish and a chaplaincy. Christians are a small minority, living among Muslim Maranao, one of the biggest Muslim groups in the Philippines. A community of Carmelite sisters in Marawi is an important sign of the spirit of dialogue in the Prelature. They live a simple life, in a beautiful place facing Marawi and Lake Lanao, without the high wall of contemplative Carmelites. They share their joy and dialogue experience, living also the tension of people around them. In 1987 they were kidnapped by a Maranao group seeking to use the news for political purposes. The long week of captivity was an experience that they accepted in solidarity with those who have the same experience of fear, frustration and oppression.

The Dansalan Research Center, run by Protestants has been a good example of Muslim-Christian dialogue in Marawi for almost twenty years, inspiring people for dialogue and helping other dialogue groups to grow. Unfortunately, now the Center is limited only to few projects.

Cotabato: Cotabato is a large area of Mindanao, traditionally inhabited by Maguindanao Muslims. In the process of emigration from the North, under the Americans, Christians came to occupy much of the Muslim land and now they have become the majority in some areas, as in Cotabato City. Among other missionaries who started evangelization in the area were the Oblates of Mary Immaculate (OMI). Since the beginning they gave consideration to the Muslims, creating good relationships and collaborating with them. They soon started an educational program, through a system of private schools called: "Notre Dame". In Cotabato City, at the Notre Dame University (NDU) is to be found the largest school activity where there are opportunities for establishing contacts between Muslims and Christians in terms of dialogue. In 1990 at NDU an Institute of Peace Education was formed; it is contributing considerably towards formation of peace.

Basilan: Basilan is a Province formed by many islands, near Zamboanga City. The natives of the islands are the Yakans; Christians in the province of Basilan are a majority in some areas and a minority in others. Christianity was brought to this territory by the Jesuits as early as 1600. In 1951 this province was entrusted to the Claretian missionaries. The work of the Claretians in Basilan is impressive, especially for their clear policy of solidarity with the poor and dialogue with Muslims.

Sulu: Christians are a minority in Sulu, many of whom are of Chinese origin, and others immigrants to Sulu, especially during the American time. The Jesuits arrived in the Sulu area with the Spaniards and they started the first parish in 1876. When the OMI missionary congregation took over 1939, they implemented the same school programme as in Cotabato, and through the Notre Dame schools in different islands they were able to reach out to the Christians and the Muslims.

Zamboanga City: Zamboanga City has rich and colorful history. As early as the 13th century it was the seat of barter trading among Chinese, Malays and the native Tausugs, Samals, Subanons and the Bagjaos. Christianity in Mindanao was introduced first and prospered in Zamboanga City.

Education

The response of Christians to build good relations with the Muslims in the last fifteen years has been promising. With the renewed spirit of Vatican II many Christian private schools have accepted the challenge of giving priority to dialogue; in particular the Ateneo de Zamboanga, run by the Jesuits, and the Pilar College, run by the RVM Sisters. Old people say that before the MNLF revolution of the seventies Zamboanga City was a peaceful city, but that is no longer so. The revolution brought to the city refugees from different parts of neighbouring islands and also the biggest military command of Mindanao. In spite of all these problems in Zamboanga City there is the hope that relations will improve between Muslims and Christians.

Silsilah

After many years of immersion and experience in building good relation and peace among Muslims and Christians in my mission, I decided to share this experience with Muslims and Christians in Zamboanga City and, in 1984 I started the Silsilah Dialogue Movement. From the start Silsilah was identified as "a Dialogue Movement promoting deeper and better relations between Muslims and Christians with particular emphasis on the spirituality of dialogue".

In its vision of dialogue, Silsilah is challenged by the continuous discovery, in terms of experience, that God is the Creator and creation is the expression of God's desire to enter into dialogue with humanity. Thus, God becomes the origin, the fountain and source of our experience of dialogue. Life in dialogue with God, oneself, people and creation is the Silsilah way to meet people of other faith experiences with the eyes of God's love that "has done everything well". With this spirit Muslims may become better Muslims and more committed to Islamic faith and Christians may become better Christians and more committed to Christian faith. This will create an atmosphere where peace can be the result of dialogue in solidarity and harmony.

B. Toward a Culture Of Dialogue in the Philippines

A new challenge to peace in the Philippines is the Culture of Dialogue. Basically, a culture is an experience of life and the Culture of Dialogue is an experience of life-in-dialogue to be rooted in different cultures.

1. Reality and Challenges

Muslim and Christian cultures and religions in the Philippines have been used as elements of division in different stages of history, especially during the Spanish colonization. In fact, one century ago, the society in the Philippines was divided between those who embraced Christianity, who were considered to be civilized and the others considered to be uncivilized.

Peter G. Gowing, writing about the MORO conflict in Mindanao in the seventies gathered several statements from Muslims and Christians. On the part of the Christians many expressed the feeling of uneasiness about Muslim religion and the cultures of the Muslim groups, which was expressed openly by an Ilaga commander (a fanatic Christian group). He stated that Muslims in the Philippines are poor because of their religious identity and culture. On the part of the Muslims, Ali Hasan, talking to a group of Moro National Liberation Front (MNLF) rebels in 1975, expressed the feeling that Muslims and Christians are two different peoples; they have different identities and cultures, educated and guided with different aspirations. The culture of Muslim is Islamic in nature, embodying principles and beliefs completely different from what is considered as the Christian oriented "Filipino culture".

These negative perceptions are still rooted in the mind of the Muslims and Christians in the Philippines. The challenge is to promote a culture of dialogue where all groups can present the positive elements of their cultures to other cultures and religions. This requires an internal transformation, starting from the leaders down to the grassroots and vice-versa. This transformation needs time and especially a spiritual attitude.

First, because any profound transformation start from the heart and mind.

Second, because cultures and religions have been used to divide people. Now the challenge is to go back to religions and cultures to unite them.

An additional reason to unite people who believe in the basic values of their cultures and religions is that today we have to build together a more "God centered society" against the "materialistic society". People need to start rediscovering the process of relationship between cultures and religions, rediscovering that we are not enemies. Rather, our common enemy is development and globalization without God and the basic principles of human rights. The inner aspiration of humanity nurtured in the plurality of cultures and religions has to become the guiding element for a sustainable development and peace.

Providentially in the world today religious leaders are becoming more confident to move together on international, national and local levels, sharing the wisdom and the teachings of their religions to become closer to other people and work together for peace. In the Philippines this phenomenon is becoming an encouraging reality. It is, commonly, identified as "dialogue". Although we know that the concept of dialogue is different for Muslims and Christians, it can be generally understood as a sincere relationship between people of different faiths.

Referring to the challenge of Muslim-Christian dialogue in the Philippines, Pope John Paul II expressed his special concern in meeting the Muslim leaders in Mindanao (Davao City) on February 1981:

I know that you and your Christian brothers and sisters are becoming even aware of the responsibility that rests upon generation. For a number of years now, you have felt the urgent need to sit down together and face your problems and to restore mutual esteem and trust. A fruitful dialogue has already begun.... Dear brothers, you must look at the past with long-suffering, forbearance in order to construct a better future. You have an obligation of building this future for your children, as well as a future for the entire nation.

The increasing number of Muslim and Christian leaders involved in dialogue is a sign of hope in the Philippines. This hope cannot ignore the reality of an increasing number of Muslim and Christian groups who are moving in the opposite direction, creating a bigger gap between Muslims and Christians. They can be identified as "fanatic" groups who used also physical, moral and psychological violence to achieve their plans.

Talking about example of DIALOGUE between Muslims and Christians in the Philippines, I'd like to mention the ULMA (Muslim religious leaders) - Bishops dialogue in Mindanao. It started in the new spirit of the Southern Philippine council for Peace and Development (SPCPD).

The SPCPD is an agreement signed on September 2, 1996 between the Government and Nur Misuari, MNLF leader, after more than twenty

years of revolution in the spirit of the Moro people (the Muslim in Mindanao) who claim part of Mindanao as their heritage and demand self-determination through a genuine autonomy. The SPCPD is a fruit of a long negotiation to open the door to a peace process through a sophisticated accord that aims at solving the conflict in both sides without losing face and maintain the national unity.

The first ULAMA-BISHOPS Dialogue started on November 29, 1996 in Cebu City and was attended by the majority of the Catholic Bishops of Mindanao and a good number of ULAMA. This historical event gave the confidence that it is possible and advisable to continue the dialogue and to face realities using their moral power to guide properly the Muslim and Christian communities. The second dialogue was held in Davao City on February 18, 1997. During this dialogue they went to more details in the planning and decided to invite also the protestant Bishops to be part of the Dialogue.

The third encounter was held in Marawi City on May 6, 1997. The City of Marawi is considered as the Islamic City of the Philippines.

On this occasion some relevant attempts at dialogue were made and on the following day the chairman of the Catholic Bishops Conference of the Philippines (CBCP) for the Episcopal Commission for Inter-Religious Dialogue (ECID) was invited by more than one thousand Muslim religious leaders to share with them the Church's vision of dialogue.

During the third dialogue it was agreed to invite also leaders of the indigenous people of Mindanao (LUMADS) and to form a permanent secretariat of the ULAMA-BISHOPS Dialogue to follow up and implement any decision of the dialogue.

Their general commitment to dialogue is to strengthen their relationship and use their religious and moral power for peace and harmony.

This experience and many other experiences in the national and local levels are good signs. There is hope that the next century will be an

“era of dialogue”. Religious leaders are called to take this challenge; if not the world of globalization will divide peoples into new groups and clans. We have to bring God to the center of people’s life.

In a special way Islam and Christianity which are the biggest religions in the world and claim to have a universal mission, have to strengthen inter-religious dialogue among themselves and with other people of living faiths moving together toward a common path of Peace.

The road to a sustainable culture of dialogue is already open. There are many signs of intra/inter cultural and religious dialogue. We need also to consider the courage of many genuine seekers of truth who were committed to this mission of dialogue and the martyrs of dialogue. There is a long list of martyrs of dialogue in the world today. The cause of martyrdom often is not directly religious in nature, but is coloured by religious motivations. In the last few years in the Philippines, there were quite a few pastors, radio announcers, priests and bishop who were victims of this form of violence. One of the victims is Fr. Salvatore Carzedda, PIME my closest friend and companion in the mission of inter-religious dialogue through the Silsilah Dialogue Movement. He was killed in Zamboanga City on May 20, 1992.

We started to work together in Italy in 1971 and in 1977 went together to the Philippines and we were assigned in Siocon, a difficult area in Zamboanga de Norte where the conflict between MNLF and the Government was still going on.

I started first my full time commitment in Muslim-Christian dialogue and he followed me. In 1990, after few years of study in the United States, Fr. Salvatore joined me in the Silsilah Dialogue Movement and he worked very hard and with great enthusiasm. On May 20, 1992, after a busy day of lectures and classes in a Summer Course for Muslim-Christian Dialogue, he was killed in Zamboanga City on his way home. The finding of this case are not yet clear, but it is clear that he was killed because of his commitment on Muslim-Christian dialogue.

The second case the martyrdom of Bishop Ben de Jesus, OMI in Jolo on February 4, 1997. He was a man of peace. Everybody knew him

in that area as a very good person and leader of the church. Even in this case we do not know yet the real reason of the murder, but it is clear that the mastermind of this plan used religious motivation to convince some people to kill him.

2. Concept

In the world where everyone talks about peace, including dictators and military, it is important to specify what is our concept of peace and how it can be sustained. Often we hear people saying that they are interested in peace, especially if it is related to culture and religion. In the promotion of a culture of dialogue we have to say the opposite: We work for peace, based on our culture and religion and moving together from monologue to dialogue and harmony.

Kenneth Cragg presents this point with the following beautiful messages:

Our first task in approaching another people, another culture, another religion; is to TAKE OFF OUR SHOES for the place we are approaching is HOLY else we may find ourselves treading over men's dream, more seriously still, we may forget that GOD was there before our arrival.

The tendency of the past was to divide people according to cultures and religions, while the challenge of the present is to harmonize people of different cultures and religions, building together a new world without barriers. This concept of CULTURE OF DIALOGUE is inspired by God's dialogue to humanity. He invites us to experience a life-in-dialogue in our journey of life, in which we discover the profound "language of love, forgiveness, compassion and silence with God, oneself, other and creation".

Thus, the spiritual elements presented by religions are the heart of culture and dialogue, and are an expression of God's presence in humanity. Without this orientation the CULTURE OF DIALOGUE cannot be sustained and along the way it might become an academic exercise of good will without any real hope.

Believing and living a life-in-dialogue based on each one's faith and tradition is a style of life, and it becomes "culture" when many who live it can nurture this seed in their cultures. The seed rooted in different cultures should grow and becomes a Culture of Dialogue.

The ten basic elements of a culture of dialogue can be described as follows:

The Culture of Dialogue:

1. is a HORIZON inspired by God's dialogue with humanity
2. is a MISSION for people of sincere heart;
3. is an EXPERIENCE of life-in-dialogue as a style of life;
4. is a COMMITMENT towards an intra/inter cultural and religious dialogue;
5. is a CHALLENGE rooted in the culture and faith of the people;
6. is a SEARCH for peace based on common ethics and values;
7. is JOURNEY of education and formation;
8. is a HABITAT to nurture the culture of peace;
9. is a PATHWAY to solidarity especially with the less privileged;
10. is a HOPE to bring God to the center of society.

The Vatican II Council through its document *Nostra Aetate*, which deals with the relation of Christians with people of other religions, very powerfully presents the aspiration of every human being and the effort of the different religions for healthy relations between religions. Thus, religions are in the plan of God mysterious ways to answer to the basic needs of human kind. And there is a need for a better understanding and appreciation of the different beliefs as the document of Vatican II says:

Men expect from the various religions, answers to the unsolved riddle of the human condition, which today, even as in former time, deeply stir hearts of men. What is man? What is the meaning, the aims of our life? What is moral good, what is sin? Whence suffering and what purpose does it serve? Which is the road to true

happiness? What are death, judgement and retributions after death? What, finally, is the ultimate inexpressible mystery, which encompasses our existence: Whence do we come, and where are we going? (NA)

The challenge of culture of dialogue is to work together, with a new heart and mind, for a new society where God's values and ethics printed in the inner lives of people, can be the guiding principles towards harmony, solidarity and peace.