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Asia Pacific: Heal History – Build Peace, Trust And Hope For The Future (Could Pancasila Be Applied Regionally?)

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Abstract

This paper respectfully and humbly attempts to describe a perspective on peacebuilding in the Asia Pacific region. It will emphasize the significant connection between personal and global change, one that seems to be overlooked to our detriment in overly systems-focused approaches to creating peace. It was once, pertinently or impertinently, commented by UK journalist, Peter Howard, that the problems sitting around the table at international conferences, or even the UN, are always more pressing than the problems sitting on the table. It will draw from real-life stories of those who have experienced change of heart leading to personal, family, community and sometimes national and international change. There will be a focus on Indonesia and Australia, healing history with Japan, Muslim-Christian relations, colonial history, including some evidential experience from Papua New Guinea, the Solomon Islands and other Pacific Island countries. References to the experience of countries outside the Asia-Pacific region will be made where the principles support the position that some big changes, national and international, have come about significantly through moral and spiritual change in individuals. It will attempt to respond to the question of whether our region with its extensive diversity, can model for the world the Pancasila, the peace, trust, hope and healing for which it longs.

Keywords: Healing, Peace, Trust, Hope, Pancasila.

Abstrak

Tulisan ini dengan hormat dan rendah hati mencoba perspektif tentang pembangunan perdamaian di kawasan Asia Pasifik. Ini akan menekankan hubungan yang signifikan antara perubahan pribadi dan global, yang tampaknya diabaikan sehingga merugikan kita dalam pendekatan sistem kita untuk menciptakan perdamaian. Ini akan diambil dari kisah kehidupan nyata dari mereka yang telah mengalami perubahan hati yang mengarah pada perubahan pribadi, keluarga, komunitas dan terkadang nasional dan internasional. Akan ada fokus pada Indonesia dan Australia, sejarah penyembuhan dengan Jepang dan hubungan Muslim-Kristen, sejarah kolonial, beberapa pengalaman pembuktian dari Kepulauan Solomon dan negara-negara

Kepulauan Pasifik lainnya. Referensi ke pengalaman negara-negara di luar kawasan Asia-Pasifik akan dibuat di mana prinsip-prinsip mendukung posisi bahwa beberapa perubahan besar, nasional dan internasional, telah terjadi melalui perubahan moral dan spiritual pada individu. Ini akan mencoba untuk menanggapi pertanyaan apakah wilayah kita dengan keragamannya yang luas, dapat mencontoh bagi dunia pancasila, perdamaian, kepercayaan, harapan dan penyembuhan yang dirindukannya

Kata Kunci: Menyembuhkan, Damai, Percaya, Harapan, Pancasila

Introduction

Experience, observation, reflection, information, research including interviews: they all tell us that peace, trust and hope are all values people seek. Where they flourish, where democracy flourishes, the people flourish which impacts their social and national life including economies as well as international relationships. The challenges of creating peace in today's world are complex. A systems solution is sought, and this is necessary. The question is: Does this address the whole situation? Does this address hate, anger, fear, revenge-seeking, empire-building, the underlying human motives for the destructive reactions which lead to war and conflict.

Problem identification

The problem is identified through the very practical lense of evaluating outcomes that have come about through effective, individual initiatives which have led to sustainable peace. The **literature review** will commence with a look at the analysis of Professor Robert Rucigliano in

his article, "A Systems Approach to Peacebuilding" published in Accord 22; and the "Positive Peace Report 2022" by the Institute of Economic and Peace, analysing the factors that build, predict and sustain peace. These studies identify the needs to be addressed in peacebuilding in a holistic and realistic way. The bibliography and reference list attached includes literary sources of peacebuilding experience and stories of individuals who have been effective and proactive in this regard, associated mainly with the Initiatives of Change movement. Additionally, there will be reference to the Trustbuilding program of Initiatives of Change International¹, which was awarded the United Nations Alliance of Civilizations and BMW's highly competitive Intercultural Innovation Award last year. Indonesia and Australia are two of the 12 countries currently participating, instigating and generating their own Trust building programs.

Research objectives are to discover and discern strengthening holistic approaches to sustainable peacebuilding; to gather evidence through case studies,

beginning with significant, historical reconciliations after World War II. They are worthy of examination because, along with the work of other groups, have made a much greater impact than is assessable on the comparative peace the world has enjoyed since 1945 until now. The suffering was so great in World War II, that it created a fear-driven, ubiquitous desire to end all wars. Indeed, this was the reason for establishing the United Nations.

Benefits of Research results will be to learn from approaches to peacebuilding and experiences which are effective and sustainable; and which could be considered models for what is needed in the current global context. Contexts change over time and geography. It is a choice to learn the lessons of history so that we can usher in an era of peacebuilding by people who have learnt and practised the principle of self-reflection and personal change.

Purpose of this study: The gap identified and being addressed through this study is the engagement of the whole person and their capacity for individual inspiration and initiative to create sustainable societal and national peace. **Systems thinking analysis** has been undertaken briefly starting with a look at the analysis of Professor Robert Ricigliano in his article, “A Systems Approach to Peacebuilding” published in Accord 22. Professor

Ricigliano compares systems thinking with the ‘reductionist’ approach which prioritises national or political boundaries. He considers a holistic perspective of systems thinking based on complex social systems defined without regard to national borders. Fundamental premises include: interconnectedness of events and social phenomena which do not exist in a vacuum; dynamic causality because causality does not flow in only one direction; and holism because seeing the whole expands on understanding all the parts that make up the whole. Professor Ricigliano concludes that peacebuilders need to explore the key factors of big systems change: structural or basic systems and institutions, attitudinal, that is, widely held group attitudes and beliefs, and transactional or how key people work together to deal with conflict; the explanations for social systems being the way they are; then to focus on the necessary building blocks for sustainable peaceful change.² The Institute for Economics and Peace’s (IEP) research outcomes are found in their “Positive Peace Report 2022 - Analysing the factors that build, predict and sustain peace”. The findings indicate that the same factors that create lasting peace also lead to many other positive outcomes to which societies aspire. For example, more resilient societies; robust and thriving economies; better performance on ecological measures; higher levels of

wellbeing and happiness; social cohesion; greater satisfaction with living standards and more. Such societies are less encumbered by the costs and wastage of violence or political instability, are not heavily weighed down by corruption or ineffective governance. Above all, they provide an optimal environment for human potential to flourish. The Report admits that “social systems are complex, multi-faceted and fluid structures, which makes it difficult for analysts, and for international organisations and even national statistical offices to produce data capturing their complexity and dynamism accurately.”³

This paper provides examples of the complementary approach to ‘systems thinking’ of individuals who have decided to change themselves first, to make different attitudinal choices, a key to initiating real and sustainable peace. An inspirational international leader who was willing to turn the searchlight inwards and seek inner direction was Dag Hammarskjöld, Secretary-General to the UN 1953-61. He put it this way: “The best and most wonderful thing that can happen to you in life is that you should be silent and let God work and speak.”⁴ Archie MacKenzie followed in his footsteps. He was Britain’s spokesman when the UN’s charter was first drawn up, holding various positions until he became the British representative on the UN’s Economic and

Social Council (ECOSOC). In his opening speech, he addressed the need to “cross the philosophical bridge of change”. Later, the Yugoslav delegate to ECOSOC, representing the non-aligned countries, made a moving tribute to Mackenzie: “With him arrived a new spirit and a new attitude of his country towards ECOSOC and the solving of international economic problems.”

Mackenzie wrote in his memoir “If we are often not conscious of God’s communications, may this not be due to the fact that we do not give enough time to letting him speak? I do not claim any gifts as a seer, nor do I hear voices in any literal sense: but what I know is that by following this practice, I have repeatedly found that there is, after all, a way out of an impasse; that when I seemed to be alone, I found an ally standing with me; that when I seemed to be facing a solid stone wall, a door would appear.”⁵

Healing History after World War II – Case Studies from Europe and Japan

Franco-German Reconciliation: In 1945, at the end of World War II, when there was the risk of obliteration of Germany’s identity, the healing and reconciliation journey between enemies commenced. The hatred between France and Germany in fact spanned three

generations from the 1870 Franco-Prussian War.⁶ Madame Irène Laure, was a French socialist and MP, and member of the French Resistance who, in the rubble of post-war Europe, discovered forgiveness to be a force stronger than hatred. 'I longed for the total destruction of Germany,' she recalls, 'that it would no longer exist... [but] hatred, whatever the reason for it, is always a factor in causing a new war.' She was confronted by this need in herself at a conference at the MRA centre in Caux, Switzerland. After wrestling with her need to forgive, she met Germans for the first time after the war. One was the widow of one of the group who had attempted to assassinate Hitler. She asked forgiveness for her hatred there and then and also from the conference platform, later travelling to Germany to speak of her experience of forgiveness to thousands of people. This was consolidated in Berlin one evening when the women were finishing their day's work, feet and hands covered in blood and there was no longer any expression on their faces. "I knew on that day the degree of degradation into which hate causes humanity to fall". She was decorated by both the French and German governments for her contribution to the reconciliation of their countries.

Madame Laure spoke of learning to have times of silence in which a searching of conscience takes place: "You see yourself as

you are - your motives, and also what you could become if you changed." She said, "It is through these times of silence and in obeying what was deepest in myself that I have been able to accomplish things that would otherwise seem humanly impossible to do, like apologizing to my children when I am wrong."⁷ Reconciliation with Japan: In 1949 Shinzo Hamai, mayor of Hiroshima, expressing gratitude for the sympathy and assistance his people had received since the bomb was dropped on August 6, 1945, said they had to do away with all hatred in their hearts and rebuild Hiroshima as a "city of true peace" for the future. Instead of bowing to pressure to have the inscription on the memorial in the heart of the city be one of blame toward the United States, they chose something different: "Rest in peace; we will never make the same mistake again."

In 1986, Prime Minister Yasuhiro Nakasone who was one of a 1950 delegation representing the major sectors of Japanese life, sent a message to the MRA conference centre acknowledging MRA's influence in bringing Japan back into the family of nations, underlining the need for a moral foundation and hearts attuned to conscience as the "only adequate basis for working together to meet the needs of our time".⁸ Several Japanese Prime Ministers have apologised for the atrocities of World War II, the first being in 1957 when Prime

Minister Kishi, accepted through the suggestion of inspired friends that he needed to put the feelings of people before purely economic considerations. In spite of protests from deeply shocked civil servants at the suggestions of a premier apologising for anything, Prime Minister Kishi began a journey which described in this way, "I have myself experienced the power of honest apology in healing the hurts of the past. We need the statesmanship of the humble heart to bring sanity and peace in the affairs of men." He apologised to the countries that had suffered at the hands of Japan during World War II throughout South-East Asia, Australia and New Zealand. In 1985, Prime Minister Yasuhiro Nakasone, said in a speech to the United Nations on October 23, "Since the end of the war, Japan has profoundly regretted the unleashing of rampant ultra-nationalism and militarism and the war that brought great devastation to the people of many countries around the world and to our country as well".⁹

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together to meet the needs of our time".¹⁰ Japan followed a way which combined the best of her traditional culture with a realistic response to the problems of the times. And it proved to be a road (at the time), not only to economic recovery but to a renaissance in many areas of national life.

Indonesia - Relevant History and Developments: Trustbuilding program

Healing history in the Asia Pacific region requires addressing colonialism, indeed a world-wide need, with its inherent and profound racism. In 1995, Queen Beatrix of the Netherlands expressed her "profound sadness" at Indonesia's suffering under Dutch colonial rule. Then on March 10 2020, her successor, King Willem Alexander expressed his apology to President Jokowi, "I would like to express my regret and apologize for excessive violence on the part of the Dutch in those years," the King said in his official speech at the Bogor Presidential Palace. President Jokowi smiled broadly and nodded his head, but did not make any statement in response. The King referred to the atrocities committed during the revolutionary war in 1945-1949 and not to the 350 years of disasters caused by Dutch colonialism.¹¹

Much has been written about the success of Indonesia's comparatively peaceful rise of democracy and economy

simultaneously. The Arab Spring and subsequent collapse is in stark contrast to Indonesia's peaceful transitioning to democracy from military dictatorships. "Having passed through similar stages earlier, Indonesia has a democratic regime that still balances with success the dynamics of Islam, secularism and democracy."¹²

Since the beginning, Indonesian leaders and government have promoted peace and tolerance as the basis of inter-groups relationship. With its 400 ethnic groups and 300 local languages, and five officially recognized religions, i.e., Islam, Christianity (Protestantism and Roman Catholic), Hinduism, Buddhism and Confucianism, the founding fathers formulated a motto "Bhinneka Tunggal Ika" (Unity in Diversity) to account for this situation.¹³ In 1945, while preparing Indonesia for independence from colonial powers, the founding fathers had a very serious debate on Shariah Law, secular law or on other fundamental (nationalism, humanism, secular democracy, etc.) Fortunately and eventually they chose the basis of Pancasila (the Five Pillars).¹⁴

The government took the position that only the Pancasilaization (unity in diversity in particular) of society could ensure stability and development and it could disband any organization that did not accept Pancasila.¹⁵ Conflicts and violence in

Indonesia such as in Ambon, Aceh, Papua and other places, especially interfaith conflicts rarely occurred for religious reasons. Religiously motivated violence is generally not purely caused by religious factors, but rather by economic, political, and social factors.¹⁶

The focus for this paper is on the social factors. Attached at Appendix A¹⁷ are the stories of how two young Indonesians, now married, to each other, Miftahul Huda and Nenden Vinna Mutiara Ulfa. They made decisions which transformed their lives as students, and committed themselves to build bridges of trust and friendship across the diversity of Indonesia. Huda is currently Trustbuilding Program Manager for IofC Indonesia which is tackling the "increased intolerance Indonesia is facing and divides among people of different religions and ethnicities, with the threat of violent extremism. The aim of IofC's trustbuilding work in Indonesia is to inspire mutual trust and understanding to increase social cohesion and avoid radicalization".¹⁸ ¹⁹ The reports in the links below demonstrate the readiness for personal change in participants.

Indonesia and Australia have engaged in various ways in building bridges of trust. A number of important Indonesian delegations have come to Australia.²⁰ At the Asia Pacific Youth Conference 2011 | IofC

Australia, there were important reconciliations between the Indonesian delegation and a young Chinese-Indonesian-Australian, and with Timor-Leste delegates. Australia and Timor-Leste also had challenges over maritime boundaries at that time which required Australians to apologise. Likewise, the traffic has flown the other way with Australians participating in Indonesian IofC programs such Asia Pacific Youth Conferences in 2006 and 2016.²¹ Another example of reconciliation occurred at the Creators of Peace Conference in Sydney in 2009. A feature of Creators of Peace²² has been bringing together women from the vast diversity of ethnicities into friendships that have literally lasted a lifetime.

A vision expressed in the preparation was that the Conference might provide the right environment to contribute towards ongoing reconciliation between Indonesia and Timor-Leste.²³ Drs Lily Munir²⁴ came with 4 Indonesian students to the conference. From Timor-Leste came Filomena dos Reis, colleague of Kirsty Sword-Gusmao, the President's wife, and Uka Pinto, an agriculture student in Dili. Following Filomena's very moving story of losing her husband in the independence struggle with Indonesia and bringing up her two daughters to forgive the Indonesians, one of the Indonesian students stood up,

spontaneously and movingly responding that she did not know what had happened in Timor-Leste and asked forgiveness of Filomena for all the suffering that the Indonesian government and military had inflicted on her and her people. Following the conference, one of the young Indonesians went twice to facilitate Creators of Peace Circles in Timor-Leste from which emerged personal stories of reconciliation and forgiveness.

Some inspiration has also been drawn from other countries where reconciliation has been begun or achieved. One was the story of Imam Muhammad Nurayn Ashafa and Christian Pastor James Wuye from Nigeria from their visit to New Zealand after the massacre of 51 Muslims in a Mosque by an Australian terrorist. Imam Ashafa, was once committed to the total Islamization of Nigeria. James Wuye, a Christian pastor, was just as committed to its evangelization. They were bitter enemies, determined to kill each other. Today they are friends and joint directors of an NGO, the Interfaith Mediation Centre in Kaduna, one of the most important cities in northern Nigeria. The archbishop of Canterbury, Dr. Rowan Williams, has called their story "a model for Christian Muslim relations".²⁵ They visited Indonesia in 2017. An earlier story from Lebanon about how ex-militia Christian and Muslim reconciled as a new kind of

radicalism, forms part of this particular journey of healing history between Muslims and Christians.²⁶

Australia's Trustbuilding, Truth-telling and History Healing Journey

Australia has a heart-wrenching history with its First Nations Indigenous people. It has been 234 years since the first white settlement, the British claiming Australia on the doctrine of Terra Nullius or unoccupied land. However, there is proven evidence of at least 65,000 years of First Nations people as custodians of the land and practising their deeply spiritual, ecological culture. There were 300-700 First Nations Indigenous languages spoken in 1788 at first European settlement and currently, there are 250.²⁷ Australian Indigenous people are recognised as belonging to the oldest continuing living culture in the entire world.²⁸ Australia is nearing 300 ethnic and cultural groups, which is surpassed by the number of languages spoken. Non-indigenous Australians belong to one of the most multicultural ethnic identities in human history.

The question is how can Australia develop a well-functioning multicultural society in which peace is sustainable and everyone flourishes? Many groups now working towards building bridges within and

between different communities in Australia. An example was a series of Initiatives of Change Community Trustbuilding Dialogues in Brisbane which were to hear the personal stories from those of Australia's diverse cultures. From there, Creators of Peace Circles were held including with the Islamic Women's Association of Queensland. Amiel Nubaha²⁹, young Rwandan-Australian, has also taken several initiatives to serve and heal his Rwandan-Australian community and build bridges of trust and friendship across the vast network of Brisbane communities. While working in a First Nations community, Cherbourg³⁰, he developed an online seminar series Effective Leadership in Times of Crisis and on World Refugee Day Transformational Resilience in Times of Crisis with Professor Rajmohan Gandhi, grandson of Mahatma Gandhi as speaker. Shwe Mu, also a Law graduate and young Karen (Myanmar) Brisbane community leader, is with Amiel on the alumni of the Caux Scholars Program, a multi-discipline study course and network of global leaders, influencers, activists, expert scholars, and practitioners who share their critical knowledge and experiences in addressing conflicts of many kinds in over 60 countries.³¹

Such harmony-building needs to happen simultaneously with Australia's

national journey towards being truly a nation at peace with itself and a peacemaker in the world. There have been international, as well as national, repercussions of Australian Government immigration policies. What became known as White Australia Policy refers to a set of policies established after 1901 when Australia established its first national independent government to exclude non-Europeans from immigrating to Australia, naturally highly offensive to Australia's neighbours like Indonesia. This included actually sending back the descendants of indentured or slave labourers from the South Pacific region. The formal White Australia policy was dismantled in 1966. In the meantime, it was the *Queensland Aboriginal Protection and Restriction of the Sale of Opium Act of 1897* which provided the policies of separation from land, culture and language which became the model for the South African Apartheid legislation.

Government policies destructive of First Nations Australians, are manifested in the Policy of Assimilation implemented from 1910 to 1970, one outcome of which was the "Stolen Generation". Studies by the University of Newcastle in New South Wales have found more than 600 massacre sites across the Australia, also called the "Frontier Wars". The Anzac War Memorial in Canberra will now include the

remembrance of both indigenous and non-indigenous who were killed during white settlement of Australia. Though there have been many investigations and reports on First Nations incarceration and 'deaths in custody', Australian indigenous people remain 13 times more likely to be imprisoned than non-indigenous people.

In 1967, a Commonwealth Referendum at last meant that Australian First Nations People were counted as part of the general population and gave the Federal government powers to legislate for their benefit. The bias and disadvantage inflicted on First Nations Australians has been relentless and change has been slow. Kim Beazley senior, Minister for Education in the Labor Government 1972-75, said about his policy that indigenous children should learn in their own language, the language of the heart, in their first school years, before they move on to English. He said that to treat them in any other way was to treat them as a conquered people. In his memoir, he shared his experience of daily seeking for the guidance of the Almighty which began in the Conference Centre of Initiatives of Change in Caux Switzerland when he challenged himself as a young politician to "have nothing to prove, nothing to justify and nothing he wanted for himself." In his daily practice of one hour in quiet with his wife, he "would begin with

an inspirational reading, then a time of silent thought, writing down the thoughts that came, then testing them by standards of absolute honesty, purity, unselfishness and love. I owe much to this discipline. Politics is so much a matter of discrediting and defeating others that politicians become expert in self-justification. And we have our share of ambition, fear, greed and other dubious motives. It is hard to break through these, and I am conscious of frequent failures ... In later years, as our friendships with Aborigines grew, we found that many of them related easily to this practice.” He spoke again and again with passion and conviction, about his life’s calling of restoring dignity to the Aboriginal people of Australia.³² He was given a State Funeral in 2007, when this was recognised along with his call for Land Rights.

The “Bringing Them Home” Report was published in 1997 followed by the Apology of Prime Minister Kevin Rudd in February 2008 to the *Stolen Generations*.³³ These were the many First Nations people who were separated from their families often as babies, sometimes described as “cultural genocide”.

Prime Minister Rudd’s expression of the Apology was so powerful that some of the Indigenous journalists reporting the event were overcome. Margaret Tucker was a respected Ulupna Elder from Victoria,

from the *Stolen Generation* who had every reason to retain her bitterness yet she chose to forgive the mistreatment by white Australians.³⁴ Reg Blow had a different story and tells how he chose to be free from bitterness: “Of all the gifts in the world none could be greater than genuine honesty and absolute love. I am sorry for my bitterness, and have found a new compassion. By caring for our oppressors,’ he says ‘we Aboriginal people can give them the chance to change. But if we feed their race hate or indifference to us, then it will only allow them to justify their attitudes to us.’³⁵

The journey since *the Apology* in 2008 by Kevin Rudd has not been smooth. The incarceration rates, child removal, mental health and life expectancy outcomes of First Nations Australians continue to worsen for the most part.³⁶ Trust between Indigenous and non-Indigenous Australians continues to remain low. The most recent barometer report of Reconciliation Australia found:

- about 17 per cent of the broader community have socialised with Indigenous people in the past year
- more Indigenous people are experiencing racism and prejudice than they were in 2020; while

- Support for a Voice to parliament and treaty making processes remain high³⁷

The indications are a growing positive will in the general Australian community for justice to be achieved for First Nations Australians. There is greater support for the Voice to Parliament and for Treaty. Truth-telling may be a greater challenge because that means deeper, more painful listening to the truth about the 600 massacres, removing children from their families, incarceration, and the cultural and human destruction consequential to government policies.

In 2017, the *Uluru Statement from the Heart*³⁸ was “conceived from the collective experiences of Aboriginal and Torres Strait Islander peoples from all points of the southern sky. From an unprecedented process of dialogue and consensus building, it was forged from more than two centuries of hardship and struggle. It gives hope to a nation born from many nations that we may find our collective heart”.³⁹ The Uluru Statement calls for a First Nations Voice to Parliament and a Makarrata Commission to supervise a process of agreement-making and truth-telling. These reforms are: Voice, Treaty, Truth. The first reform is the constitutional enshrinement of a Voice to Parliament (Voice).⁴⁰

Australian historian Henry Reynolds writes about truth-telling in his book of the same name, “Truth-telling has consequences. So too does reinterpretation of history. Controversy is whipped up and the coals of dormant culture wars are fanned back into life. Reputations are called into question; status is reassigned. Old certainties are challenged and new ways of thinking about the past broadcast to the world ... the destructive impact of colonization is an abiding concern.”⁴¹ Initiatives of Change Australia has built its current Trustbuilding program on the *Uluru Statement from the Heart*, particularly the invitation “to walk with us in a movement of the Australian people for a better future”. The three-year program seeks to learn together from traditional wisdom of First Peoples and Elders and respond to our nation's need for remembrance, respect, and restoration through building our collective capacity to listen.

It works in “partnership with First Nations Elders and leaders to build relationships of trust and respect between First Nations, mainstream, and migrant communities in Australia”.⁴² The main activities are through the Turruk culturally immersive workshops, co-designed with First Nations community elders and knowledge holders.⁴³ Some very powerful initiatives in local communities need mentioning: The Myall Creek

Massacre when for the first time, the white perpetrators were brought to justice.⁴⁴ An annual commemoration started by descendants of indigenous victims and white perpetrators is held. A recently released documentary “Close to the Bone” is about reprisal killings in South Australia in 1852. Descendants of a young white shepherd who was killed and the Aboriginal group who were subsequently murdered, have embarked on truth-telling with the question: ‘Can the atrocities of the past be healed through the act of truth telling, or will rifts be widened?’⁴⁵

Star of Taroom is the story of returning an ancient artefact back to its homeland as a symbol of reconciliation.⁴⁶ Tirkandi Inabura is an ongoing initiative to support young First Nations people at risk.⁴⁷ Having experienced a succession of Liberal-National Party governments which rejected the Uluru Statement of the Heart, the new Labor Government of Anthony Albanese has committed to a referendum on the Voice to Parliament⁴⁸. This has been welcomed by all who seek to heal the history of Australia so that it can become an authentic peacemaker among nations.

Healing History in Asia Pacific: Papua New Guinea, Solomon Islands

Pacific island nations are often overlooked in the Asia Pacific region

because they are small and struggle both economically and democratically. Along with being subjects of international political power struggles, they now face the dire outlook of climate change and losing their island homes altogether. Healing of history between Australia and the Pacific has slowly commenced with recognition and acknowledgement of the unjust treatment of indentured labourers who were brought, virtually as slaves, mainly from Vanuatu, Solomon Islands, Papua New Guinea, Tuvalu, Kiribati and Fiji.

“A slave state - how blackbirding in colonial Australia created a legacy of racism”, is an essay written in August 2022 by Jeff Sparrow which details the sorry history.⁴⁹ Hope began with an official apology in July 2021, by the mayor of Bundaberg, for Northern Queensland’s past reliance on the indentured labour of Pacific Islanders. “To say sorry,” he explained, “is a start in the healing and the hope for a better relationship going forward.” Sparrow continued that while the statement highlighted the inadequacy of Australia’s reckoning with its past, he concluded “The past cannot be altered. But it can, perhaps, inspire a different future”. In the last 20-30 years, important peacebuilding work has been actioned in partnership with Australians, in Bougainville, Papua New Guinea, Solomon Islands and Fiji.^{50 51}

Conclusion

Could we see the Pancasilaization of the whole Asia Pacific region with its enormous diversity as we unite to address the challenges of climate change and tap into the spiritual and ecological practices of our Indigenous peoples, the best of our culture and history, and the qualities of our peoples who seek wisdom beyond themselves? The practise of taking time in quiet to listen to the still, small voice speaking in our hearts is common to all systems of belief.⁵² Next year, Indonesia becomes Chair of ASEAN and will no doubt continue to lead the change desperately needed in Myanmar?⁵³ Indonesia itself, as Arab Spring research shows, has a powerful message of its own successful transition from military dictatorship to democracy. A conference taking place in India, 28 January to 1 February 2023 Emergent Future | IofC India will bring together those who are on the journey to heal history and want to explore next steps on the peace building journey. The gathering takes place at Asia Plateau⁵⁴, the education centre for Initiatives of Change India which for decades, has been a refuge for spirituality, inner listening and transformation, an incubator for envisioning inspired, collective and inclusive actions for self, community and the world. This could build on and expand the

experiences described here towards the healed histories, peaceful, trustful, hopeful future the world is longing to see.

Appendix A

Miftahul Huda And Nenden Vinna Mutiara Ulfa

Story Of Miftahul Huda, Bandung Indonesia, Trustbuilding Project Manager Indonesia⁵⁵

“I started to work with other faiths for harmony, especially with young people in danger of being radicalized into terrorism.”

My name is Arabic – the key to enlightenment. Giving that name, my parents probably hoped I’d become a good person leading a meaningful life, inspiring others. I was born in a Muslim family in a small town, Nganjuk in East Java. My father did business with Chinese Christians living near us. They sent groceries to my father’s shop without asking for advance payment. The Chinese treated my father as family. Their mutual trust grew into a business partnership. Our family benefitted. From early on, this link with the Chinese built a foundational belief that I can live together with people different from me.

Our small grocery shop was in the traditional market. As Imam, my father devoted noon till evening to teach Islam to

the community. At age five, I was sent to *pesantren*, an Islamic boarding school. One day my father took me into the city, to enjoy its playgrounds, zoo and a restaurant. Later that day, I found myself locked in a dark room in a *pesantren* crying, banging on the door, feeling deeply betrayed. I ended up staying in that boarding school for four years with my elder sister and a younger brother. My father thought that *pesantrens* would give his children the best education. Being sent there at that age, I felt unwanted and abandoned. I also became jealous of my elder sister as she did better in studies. I kept my anger inside, never showing it to my parents or sister. But inwardly I kept blaming my family for what they did to me in my childhood.

In 2003, I met IofC through the visit of *Action for Life – 2* at the State Islamiya University in Djakarta, one of the biggest state Islamic universities leading in progressive Islam. Many of us studying there after *pesantrens* asked, “Do IofC ideals mesh with Muslim values?” We felt it was presented in a Western, Christian style.

But we continued with IofC – mainly attracted by the genuine friendship we got from these good people in *AfL* from other lands who neither drank nor smoked. That impressed us as these things, of course, are frowned upon in Islamic culture.

Another was their practice of early morning inner listening times. As a Muslim, I need to get up early to do my prayers. I did not always do it. One day a Christian friend woke me up – to perform Islamic prayers! He also invited me to have a time of inner listening. I found this friend who cared for me, was more ‘Muslim’ than I was. How could I be a good Muslim as well as a good citizen? Quran taught me that we all different to look at but together we are meant to look in the same direction, to build a good nation. Then I understood I needed to act, without thinking of what I can get but what I can give to my country. So I tried applying IofC. I used to hide my feelings against my father especially, but learned to forgive my parents. Importantly, I learned to forgive myself, finding out who I really am – a demanding person. I used to get angry at not getting what I wanted. I also accepted I was jealous of my elder sisters who went to better schools.

In reconciling with my parents, I hear their life story, and the challenges they went through. I found this new ability through the practice of listening for inner wisdom; and taking up the challenge of having quality time with them. The more I heard their life story, the more I understood where they came from. Generally, I used to believe I had the right to think about myself first before others. At university, I joined

many seminars but at mealtimes, I was the first in line and heaped my plate without thinking of other people after me. Through times of reflection after IofC, I saw that I needed to change this selfishness.

In 2004, I went to the *Asia Pacific Youth Conference* near the famed Angkor Wat in Siem Riep, Cambodia. It was an IofC conference, hosted by Cambodian Buddhist youth. I found they did not know what we Muslims cannot eat. They shocked us by serving us non-halal meals. I asked myself, “Why don’t they know Muslims can’t eat pork and frogs?” Even so, I chose to enjoy the conference and meet people, even if they were not Muslims. I became open to what other people felt about Islam. Most of them knew of terrorist acts done by those calling themselves Muslims.

I returned home from that *APYC* having experienced what it feels like to be in a minority. So then I thought, what about my friends who are minority in Indonesia? Is their life easy? What of their cultural and religious rights?

In 2006, I went to Bali for a big conference on Global Healing, after the Bali bombings. I was the lone Muslim in that international crowd, where it seemed okay for young people to drink alcohol, and men and women to mix freely. Not an easy

experience for me, but I kept searching for why I was in Bali.

In one group, people shared stories of their losses and their fear of Muslims, after the bombings. Finally, I took courage and made an apology to the young Australians, as most of the Bali victims were Australian. “I do not represent those calling themselves Muslims who did the bombing. But I’m sorry the bombing was done by some Muslims”. They responded well, some in tears.

Since then, I am open about my identity, and do all to tell an Islamophobic world, Islam is misunderstood by some Muslims as it is by non-Muslims. With these experiences, I began working in Indonesia with other faiths for harmony, especially with young people who are in danger of being radicalized into terrorism. Within my capacity, I feel a definite long-term inner call to be a bridge between Muslims and non-Muslims. My team and I have regular interfaith dialogues in Indonesia bringing young Muslims and Christians together to listen to each other, break down prejudices and presumptions, become friends and work together to respond to Indonesia’s challenges.

True, in Indonesia there are sectarian tensions, moves for separation, and conflict between people of different

faiths. Not as widely known is that values of *salaam* (peace), justice, freedom, consultation as fundamental to human dignity are the clear norms of the majority of Indonesia's Muslims because they are either part of Nahdlatul Ulama (40m members) or Muhammadiyah (29m members), the two largest, moderate Muslim organisations in the whole world. Indonesia is a good model as the largest Muslim country with a secular democratic but not an Islamic constitution. People of different religions, tribes and languages are respected in the law. So how can I make continuous efforts to make the message of Islam a blessing for the whole earth? It can only happen through a better me.

Story Of Nenden Vinna Mutiara Ulfa

Miftahul Huda married Nenden Vinna Mutiara Ulfa in December 2012.

Nenden Vinna Mutiara Ulfa (born in Garut on 25th September 1985) grew up in the Muhammadiyah culture <http://www.muhammadiyah.or.id/en/home.html>, the second biggest Muslim organisation in Indonesia. She was educated with discipline and strong faith. Her parents divorced when she was 2 years old, and her father left the family. She grew up with her mom and 2 elder brothers. Her parents were teachers. Her father was a Maths teacher in a Government School for Junior high

school while her mother was an Elementary school teacher. Both her grandparents were also teachers so she was expected to be a teacher. Nenden spent her time in Islamic boarding school when she was in junior high school. She found her talent in cooking when she was in Junior high school. She became a winner for cooking competition. So she continued her high school for culinary vocational school and enjoyed her study very much. During vocational school, she started to think about her father after more than 10 years never in any contact with her father, and she wanted to try to reconnect and visit her father, at the time her father has already a new family; new wife and two children.

As a daughter, she was longing to meet her father, and every weekend she visited him in the rural area in Garut West Java. In the last year of Vocational School she started thinking to continue to the university, and luckily she was accepted in University of Indonesia Education (UPI) in Bandung, but her father was not happy about her going to continue her study. She felt rejected as if she was disturbing his family. In year of 2003 she enjoyed studying in Bandung which was peaceful with good friends from different backgrounds like musicians, artists, and activists. With her background as a Muslim, she was growing as a moderate as well as modern and open-

mindful such as enjoying to dance in the middle of funk community. She became a chef for spaghetti restaurant and a barista in a coffee shop. She met customers from different countries and was asked by US customer how to make a good coffee, but she could not explain well as she had bad English. Since then she promised to learn English. In University, lectures went well and she was a winner in culinary competitions. She graduated in 2008.

In 2009, Nenden took steps to reconcile with both her parents and that was the beginning of a deep transformation and of her finding a calling for her life. That was the time she heard about IofC. When she returned to her village from Bandung, there was a program of homestays for 200 people from different parts of the world, and 5 people stayed in her house from Timor-Leste, Cambodia, Australia, UK and Bandung. She became curious about what made her visitors good listeners and where these people learnt those skills.

Nenden and her friend in her village started to build a community, to help people especially the children, to learn and improve English. Her first professional job was as community empowerment facilitator, to campaign and educate people to be aware how to safe from avian influenza, a program which is a partnership between Muhammadiyah and AUSAID. She wanted

to dedicate her life for her people in her village, and she chose to be a teacher in the village school which had a minimum salary. Though she did not feel teaching was really her calling, she enjoyed it and used methods from IofC and Peace Generation. The students were happy and loved being in her class. Nenden not only taught the subject but also taught about life. She introduced Quiet Times and four moral standards of honesty, purity, unselfishness and love when she was in the class. Every morning the activity in her class was Quiet Time and sharing. This enable her students to see how they could start change with themselves and she has many stories of how that happened for individuals.

After school (hours), Nenden took the initiative to give extra time for the students who needed more time with her. She arranged a special gathering with the students every Thursday evening, to have quiet time together and share. Sometimes Nenden led the workshop for her students, and every gathering she listened to the sharing of students, finding lots of family problems. She realised that is why the students can't focus with their study, not because the students are stupid or because they are poor, but there is big influx of family problems. Many of them felt they

had lost the love of their parents, and that parents had lost love of each other. It made Nenden reflect on her own life, and her learning from IofC and people around her are very helpful. Nenden wants to help in the process of healing from these wounds as well as to make their dreams come true and give hope to continue the better life and healing.

Now many of her students are in university, on scholarships, working in a good company, marriage, or becoming what really they want. Since Nenden married Miftahul Huda, moved to Jakarta and had a son, she has kept good communication with them. Some of her students have now become volunteers in IofC and Peace Generation programs. Nenden attended an IofC Indonesia youth camp in 2009, and from that was when she knew what is wrong in her life - her relationship with her father, because her parents divorced when she was 2 years old. She kept hate and blame of her parents in her heart. As a teenager, accepting the reality of childhood wounds, she became a self-destructive rebel. When she had a Quiet Time, the thought was clear about her parents. She started to improve the relationship, and was really excited to learn more about IofC.

In 2010, she went to Malaysia for Tools for Change Conference and joined the COP workshop for the first time. Again

very specific thoughts came very clearly about her father that she needed to forgive him. She wrote the letter of forgiveness but the letter was not sent. With the letter however she got a good healing in a Creators of Peace workshop. After the workshop she wanted to share the knowledge with her people in her village, then she run COP workshop with her IofC friends. The impact is significant for women in the village. Later she was invited to be a speaker in Islamic gathering for women, and she gave inspiration to many women in the village. After she learnt about personal transformation in IofC, she tried thinking also how to be a changemaker in her community and her village.

Peace Generation (PG) <http://www.peace-generation.org/> is a movement to build peace in Indonesia through learning 12 values of Peace. Nenden was invited to join PG Training in year of 2010, and she learnt also how to forgive her father and how to move on and continue to build the community for a peaceful life. Now she is a PG trainer, using IofC methods in PG training and peace generation methods in IofC training. PG and IofC Indonesia have become a good partnership, not just organisationally but the partnership is like a family. What a long journey she has had, searching for answers to the questions in her life, looking for the

way how to forgive her father. The opportunity for APYC in Australia was came in 2011. As a young woman and a teacher in the small town, she stayed in the village. APYC Australia seemed impossible, but she practised what she taught her students: to keep dreaming whatever the dream – to find and follow it. She learnt how to fund-raise, how to make the local government and a small company in village her sponsors. She also wants to help the government and company to learn also about what is the meaning of life as she has learnt so far. With the power of God, she got lots of support and successes fund-raising and she went to APYC in Australia, but again she still feel a chill in her heart, because she think a lots about her father. For her, APYC is useless if she still holds the hate of the father. She decided with strong and brave heart to come to her father to apologise and ask forgiveness from her father. After this, she became core team member of IofC Indonesia as Program Coordinator.

After she had the reconciliation with her father, she had the courage to begin to think about her future partner. In the same time she thought about working for IofC and PG. Because these two groups really helped her life to be better, she wanted to share with many people how she

experienced her transformation and reconciliation

In 2012, she went to Asia Plateau India (Initiatives of Change Centre) for internship. Although it was a short time, she enjoyed learning more about IofC through the work and training and also Grampari. She was inspired by how AP was built and the benefit of engaging more people. She also wanted to make the connection between Indonesian and Indian team. After the internship she came back with the new spirit and she was reborn. She married Miftahul Huda in December 2012 and they have a son whose name is Muhammad Bintang Prabu Damai which means to be the follower of Muhammad and practise his teachings, a wish that he will be like a star that gives a light for his life and become the Leader to give a hope and peace for the world.

One month before she got married, she attended the workshop led by Nandor Lim from AKASHA learning centre, IofC friend in Malaysia. The experience from the workshop is really touched her heart deeply. The biggest impact was the forgiveness of her father and the continued healing which led her to a new direction for her next steps. That included a follow-up training in 2014 with Akasha called *Inner Growth Companionship Programme* which gave

input to help her make decisions about her role in her family.

She now is under God's control and is grateful for that. She continues to receive thoughts and aims to follow for every single direction from God. With her faith, she surrenders whatever she hears from her inner voice and believe all things come at the right time. After the training, she decided to move from Garut, a small city near Bandung West Java, to Jakarta, to build her own family, to learn through the challenges of how to be an adult.

Now, apart from supporting other programs of IofC Indonesia and being a teammate for Huda to lead the Trustbuilding program, Nenden focuses on family workshops on the Akasha model. This has developed into a new programme called School of Reconciliation) which is a school about yourself, your family and your environment. Nenden describes it as "A school that gives you the full space to share and find answers to the questions you are looking for. Unending anxiety, always in conflict with others, not being able to be who I am completely, SR is the right place for you to explore all of that."

She feels that partnerships between IofC and Peace Generation, regional neighbours like Malaysia and Australia; and other groups, can make a better outcome

for bringing peace and purpose to young Indonesians.

Appendix B

Drs Lily Zakiyah Munir, Indonesia

Lily Zakiyah Munir (1951-2011) was a leading Indonesian Muslim human rights activist and Islamic feminist, on the list of the top 30 Muslim women in Indonesia and at one stage the top 500 Muslims in the world. She was founder and director of the Center for Pesantren (Islamic Boarding School) and Democracy Studies or CEPDES, an NGO dedicated to promoting democracy and human rights education amongst Muslim grassroots communities in Indonesia. She was on the national board member of Muslimat Nahdlatul Ulama (MNU), the women's wing of NU. She was also a researcher focusing on the issues of Islam, politics, and gender with an impressive academic background including research fellow On Islam and Human Rights at Emory University Faculty of Law in Atlanta and visiting fellow at the Institute of Southeast Asian Studies in Singapore. She was a consultant with UNDP on Gender Mainstreaming Program with Ministry of Women's Empowerment in Indonesia. Through Muslimat NU and CEPDES, she was involved in civic and political education for Muslim women in Indonesia in the elections of 1999 and 2004. Lily was

instrumental in introducing the first anti-Domestic Violence legislation in Indonesia; was the only Muslim, significantly a woman, on the Monitoring Commission for the Afghan Elections in 2004.

Lily was raised in a family of six children, distantly related to the late former President, Abdurrahman Wahid. Her father was an enlightened Judge in his society. Not only did he ensure equal opportunity for his daughters and his sons to an education, but he became the main caregiver of his children so that his wife could complete her education. Then Lily's mother became a Judge. When Lily was introduced to Initiatives of Change, its values and particularly the Quiet Time of which she became a strong advocate. She practised this with her mainly Muslim women's groups and she was a popular speaker at young peoples' events on this topic. She believed organisation and structures need to be complemented by this deeper self-reflection towards clear decision-making. Lily not only practised the Quiet Time in her meetings but advocated its practice or the space for inner reflection as provided by the Muslim prayer time. She felt that the Quiet Time is an element in all the great faiths which seems to be overlooked in favour of ritual or structure.

Lily wanted to see cultivated in Indonesian culture a level of trust which

meant people could find a healthy way to share honestly and openly about their lives without fear. She saw this as a step towards healing people. It was something she began to develop personally herself.

In 2009, when Lily came to the CoP Conference in Sydney with a group of Indonesian students, she felt she was in a safe enough space to share honestly some of the most painful episodes in her life and began to find healing and peace of heart. It also meant so much to her to be part of that amazing reconciliation with East Timor. Lily's heart was in developing women as peacemakers, empowering women to be confident contributors to the welfare of their community. In the couple of years after her husband died and before she passed away herself, she came through the healing process by serving and caring about others. Although she was quite powerful intellectually, academically and politically, she was really searching for what moves the heart and spirit of people - how that could be fostered and empower women at a local and family level - as well as their children and families.

Lily was an Islamic Scholar and gave some of the clearest presentations on Islam, for example: "Peace is at the centre of all Islamic teachings. The word 'Islam' means 'complete surrender to the Will of God.' The peaceful life aspired by Islam is open to

all individuals, societies, races, ethnic groups and followers of all religions. This agrees with God’s desire to create societies made up of people from all races, faiths and backgrounds, to know each other. Peace will not exist without justice that is exercised equally among all people; regardless of their backgrounds in terms of language, race, ethnicity, belief, or gender. The justice in the Qur’anic sense does not vary according to place, time and people. In brief, the purpose of the creation of different races and nations is not conflict and war but cultural richness. Ideal moralities are being challenged in the present fast-changing world. We are living in a world full of injustices and intolerance arising out of human selfishness and greed for power and wealth.”

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