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DECOLONIZING AND LOCALIZING PEACEBUILDING
THROUGH SOCIAL ENTERPRISE:
THE STORY OF COFFEE FOR PEACE AND PEACEBUILDERS COMMUNITY

A Thesis Submitted in Partial Fulfillment
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ABSTRACT

Decolonization and *localization* are becoming buzzwords in the global peacebuilding field. However, even with the increasing interest, peacebuilding studies acknowledge that there is a gap between the rhetoric and practices on the ground especially among international organizations. *Business* is also getting attention for its role in peacebuilding, whether as a driver of conflict or as a catalyst for peace. Peacebuilding research is underlining the critical role of business to address the changing landscape of conflict that necessitates the need for economic regeneration.

The purpose of this research is to contribute to the knowledge bank in peacebuilding especially the role of a social enterprise in the processes of decolonization and localization by sharing the story of Peacebuilders Community Inc (PBCI)., and Coffee for Peace (CFP). The former is a non-profit peacebuilding organization while the latter is a for-profit social enterprise. Through individual interviews, the management, peacebuilding field workers, and office staff of these two interdependent organizations shared how CFP impacted PBCI's peacebuilding work in the areas of centering local worldviews, community engagement, development of an alternative funding model for peacebuilding, transitions, and emphasis on local ownership and leadership.

Moreover, the stories show that the peace framework was applied in the formation of CFP, its structure and organizational culture. Further recommendations include ways for CFP and PBCI to improve its peacebuilding practices. Intertwined with the narrative is the personal journey of the researcher as she finds her way to what it means to be an indigenous researcher.

DEDICATION

To Alex

I finished this thesis for both of us.

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My grandmother Janet, Mama, you are resilience personified

My family (spiritual and biological), you are too many to name one by one, but know that I carry all of you in my heart. You are a part of me as I am yours

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CHAPTER I

INTRODUCTION

This Research and the Story of Fissuno. To situate this thesis, I will share a story from my childhood that is a favorite of many young kids in our community. The story is about Fissuno, a young boy who had many adventures. I translated the story to English except for the lines that are not italicized. Those lines are originally in English.

It is the first day of class for Fissuno and he is very excited to go. When he arrived in the classroom, his teacher asked him "What is your name?" *Fissuno, not knowing English looked at the teacher wondering what that meant. The teacher repeated the question but Fissuno kept quiet. Exasperated, the teacher told Fissuno to go home and ask his parents.*

Fissuno went home and looked for her mother. "Ina," he said, "my teacher is asking me what is your name." *Thankfully, the mother understands a little English. She said, "Memorize this son. Tell your teacher,* My name is Fissuno."

And so Fissuno went back to school but while walking, he saw a bird! He watched the bird fly majestically and when the bird was out of sight, Fissuno forgot what he should tell his teacher. Fissuno went back to his mother to ask again.

When walking back to school, a huge bullfrog jumped across his path! Fissuno was scared out of his wits and forgot again what he should tell his teacher. Fissuno went back to his mother and she got angry with him. She said, "I am going to tell you one last time and if you come back again, I will spank you!"

Fissuno walked to school, muttering over and over again, "My name is Fissuno." He was concentrating so hard that he did not see a rock in the path and he fell down. Unfortunately, Fissuno forgot again what he should tell his teacher. He was afraid of spanking so he went to the forest instead. In time, Fissuno got hungry and he saw fugnay trees. He went to the first tree and asked, "Fugnay, fugnay, ner-um a?" (Fugnay, fugnay, are you ripe?) *The fugnay tree answered, "Ner-um nan pu-on u, chaan nan kawis u."* (My trunk is ripe but not my branches.) *He went to the next fugnay tree and asked "Fugnay, fugnay, ner-um a?" The fugnay tree answered, "Ner-um nan kawis u, chaan nan pu-on u."* (My branches are ripe but not my trunk.) *Fissuno went to the next tree and asked the same question, "Fugnay, fugnay, ner-um a?" The fugnay tree answered, "Ner-uma!"* (I am ripe!) *So Fissuno climbed the fugnay tree and ate as much of the berries as he wanted.*

He was so full that he got drowsy. But a naughty spirit came along and saw Fissuno sleeping on the tree. The spirit whisked Fissuno away to his house.

And from this point, this story is embellished by the storyteller and it can go on in different ways. From what I can remember, the adventures of Fissuno depend on the storyteller. The reason why I shared the story of Fissuno is because it contains six lessons that guided me as I wrote this thesis with:

1.   This story shows a glimpse of our indigenous worldview where the humans, nature and spirits interact relationally in one realm. The voice of nature is as respected with the voice of humans.

2.   Storytelling is a huge part of my indigenous community's meaning-making processes. In various spaces like community meetings where decisions are made, meaning-making is not done by a single person but by the people gathered who are

listening to stories that were passed down from generations. With this, even though I as a researcher made meaning with the stories I gathered, the thesis invites readers to make meaning of their own and share it. It is an invitation to reflect on the parts of the stories that resonate with you deeply and not just to focus on the aspects that I am giving importance to.

3. It shows how privileging one language over the other can be used to exclude people and their worldviews.

4. It shows how a good thing such as education, when imposed in a context can be harmful.

5. Seeing an available resource *(fugnay),* does not mean taking it for one's needs. A person should wait for the right moment, respecting the time of nature.

6. The story of Fissuno can be shaped in many ways but it always starts the same way. The phrase *"Fugnay, fugnay, ner-um a?"* always indicates that it is Fissuno's story. It taught me that I can explore as far as I can and I can have the freedom to create and not go adrift if I know what my foundation is.

Research Topic and Research Questions: It is these lessons that guided me in exploring my research topic and forming my research process. My research explores Peacebuilders Community Inc. (PBCI), a Mennonite peacebuilding organization based in Mindanao, Philippines, and Coffee for Peace Inc. (CFP), a for-profit social enterprise that arose from PBCI. A more detailed introduction to the organizations is written further in this chapter. My primary research questions are, "How can a peace framework shape a social enterprise?" and What does decolonization and localization look like for a peacebuilding organization in collaboration with a social enterprise?" The subquestions are:

a. How did the peace framework of PBCI give birth to CFP (vision and mission);

b. How did the peace framework of PBCI shape the operations of CFP (organizational structure, policies, processes and culture)?;

c. How does CFP impact the peacebuilding work of PBCI, particularly its efforts to localize and decolonize peacebuilding?

d. What are the gaps, or limitations, in the structure, processes and culture within CFP and PBCI that affect their peacebuilding efforts?

I examine the latter two questions from the perspectives of the management, community field workers and other staff of PBCI and CFP. I have been involved with PBCI and CFP since 2011 as a peacebuilding field worker and as management, and my perspectives as a participant are also reflected in this research.

Background of the Research. Decolonization is an important issue for me as an indigenous woman in a deeply colonized country. My experience of colonization is a wound that I struggle with daily because it is entrenched in the systems I am in. Therefore, transforming the reality of colonization has been a strong call for me. Localization is a related issue to decolonization. It can be a way to turn into practice what decolonization can look like, or it can be twisted to further entrench an outsider-led peacebuilding within colonized communities. While discussing these topics in class at the Center for Justice and Peacebuilding (CJP), these words gave me names to anchor the ways our organizations have been approaching peacebuilding. *Decolonization* and *localization* are two English words that can describe what we are doing. There are other words in other languages but this thesis will focus on these concepts since contemporary peacebuilding scholarship have said that these are becoming the buzzwords in the global peacebuilding field.

According to the Alliance for Peacebuilding and Peace Direct , although localization is becoming popular rhetoric, there is a gap in practices especially in the actions of international organizations (2017). One example is the Pathways for Peace handbook published by the World Bank and United Nations that cited the importance of "inclusive engagement in all levels" but the "importance of local peacebuilders is not reflected in the same document's detailed prescription for how to promote peace" (AfP and Peace Direct, 2017). Studies (*see Chapter 2)* have also shown that the nature of conflict in the world is changing thus the need for the peacebuilding field to evolve from state-centered peacebuilding to intra-state peacebuilding. This idea resonates with a question often asked by the communities that PBCI worked with, "How can we talk about peace if our stomachs are hungry?" In related studies in the last few years, researchers (*see Chapter 2)* are recommending the peacebuilding field to look into the role of business because businesses can be drivers of conflict or catalysts for peace. Businesses can also address both the need for economic regeneration and sustainable peace. Peacebuilding research is also recommending the search for another model of funding.

In line with these recommendations, the organizations I work with, PBCI and CFP, are both in the peacebuilding field and in the business sector. CFP, as a social enterprise, is also providing another model for funding for PBCIthe peacebuilding organization. Also, PBCI and CFP are centering the issues of decolonization and localization in their practices. With this, I decided to undertake this thesis to contribute to the knowledge bank on what it looks like to decolonize and localize by sharing the story of PBCI and CFP. However, I have included another layer to the discussion on the role of business to embrace the totality of CFP's story. In most literature on the role of business in peacebuilding, business is discussed through the lens of what

it can do. CFP not only shows what business can do to build peace but it also shows what a business can look like if it is shaped by peace.

Personal Journey of Decolonization. As I started shaping this thesis, I began to struggle with research paradigms. There was something missing but I did not know what it is. I can describe what it feels like but I did not have an academic term for it. With the support of CJP, I started to learn about indigenous research that approaches research from indigenous worldviews and indigenous knowledge systems (*see Chapter 3 and Appendix 1 for details)*. I knew and practiced some of the concepts but it was the first time that I learned that there is an emerging indigenous research paradigm in academia. This thesis opened a reflection of what it means for me to be an indigenous researcher which necessitated a decolonization of my thinking processes. I recognized that I am just at the starting point of intentionally indigenizing my research. The whole thesis became a constant action-reflection process regarding my worldview and positionality vis-à-vis the research process that I am doing. Because of this, I tried my best to start from our indigenous worldview, with an indigenous research agenda and indigenous methodology (*more details in Chapter 3)*. This approach is particularly important to me because of my experience growing up as an indigenous person in the Philippines.

Context of the Philippines. In the history classes taught in school when I was a child, the history of our country usually started with how Ferdinand Magellan "discovered" the islands that are now called Philippines. It was then named Las Islas Filipinas by the Spanish conquistadors to honor King Phillip of Spain. The descriptions about people living in the pre-colonization era were made by the colonizers thus it was shaped with their own worldviews that looked down upon the colonized people and legitimized their conquest and missionary presence. (Constantino, 1975) The book, *A Past Revisited by Renato Constantino*, was one of the early history books that

reframed the lens in which to look at written history. It said that "the only way a history of the Philippines can be Filipino is to write the struggles of the people, for in these struggles the Filipino emerged. Filipino resistance to colonial oppression is the unifying thread of Philippine history" (author, year).

This reframing, although very much needed and of critical importance, still has a gap regarding the stories of indigenous peoples who resisted throughout the colonized era and thus were branded "savages" and "infidels." Accounts of Spanish and American missionaries told of the Igorots' (a term that covered indigenous peoples who lived in the north of the country) resistance and fierce protection of their identity and culture (Antolin and Scott, 1970). Still, colonization made inroads and some Igorots were displayed as living exhibits in the 1904 World's Fair.

After 333 years of Spanish rule, the Philippines was placed under American colonization due to the Americans' double-dealing with the Filipino revolutionaries fighting against Spain, and with the internal conflict among the Filipino revolutionary forces. Behind the deal with the Filipino leaders, the US government struck another deal with the Spanish government to buy the Philippines for $20 million dollars. (Constantino, 1976) The sale included parts of the country that were never under the Spanish rule (pbs.org, 2013).

America's involvement in the Philippines was disguised as benevolent assimilation but it was very much a move to forward the economic and geopolitical U.S interests, alongside politics of legitimation colored with ethnocentrism and racism (Lindio-McGovern, 2005.) The almost 50 years of American colonization of the Philippines hugely impacted the structures of the country such as the economy, military, political governance, justice system, education, penology and others. (Hernandez and Borlaza, 2020; Acierto, 1980; Mallari, 2012; pbs.org, 2013) Due to its

connection with the United States, Japan attacked Manila in 1941 and the nearby American military bases. Japan claimed to liberate the Philippines from "American oppression and tyranny" (Immerwahr, 2019; pbs.org, 2013). In 1945, Japan retreated and the Philippines was "granted" independence by the U.S the next year. But even as Filipinos started to rule the country, the impact of colonization is still strongly felt until now and the unequal relationship between the colonizing countries and the colonized country still persists.

It is in this historical background that the conflicts in the Philippines were set. Many other issues are interlaced with this such as injustice, unequal economic distribution, continuous marginalization of indigenous peoples, poor social service delivery, induced migration that led to loss of land and identity, external forces brought by globalism, modern weapons for warfare, corruption, and others. This is the context in which PBCI and CFP do peacebuilding.

Peacebuilders Community Inc. and Coffee for Peace.

Peacebuilders Community Inc., is a Mennonite organization based in the Philippines led by Luis Daniel Pantoja who is now using his indigenous name, Lakan Sumulong. PBCI was opened in 2006 but initial relationship-building with communities impacted by conflict started in 2004. Lakan Sumulong lived for six months with the Moro Islamic Liberation Front (MILF) at a time when armed conflict between the government and the MILF was at a high. Relations between the Moro and the Christians nationally and globally were also tenuous at that time especially in the aftermath of 9/11 (September 11, 2001). The six-month immersion gained the trust of the communities and it laid the foundation of what would be PBCI, even before any substantial financial resources were invested.

The Peace and Reconciliation (PAR) framework of PBCI is founded on the Judeo-Christian faith andcan be summarized as:

Harmony with the Creator - spiritual transformation

Harmony with the being - psycho-social transformation

Harmony with others - socio-political transformation

Harmony with creation - economic-ecological transformation.

PBCI dreams of a Philippines with all its nations experiencing this *shalom*. A in-depth discussion of this framework is in Chapter 2. PBCI's strategy is to have a nationwide Peace and Reconciliation (PAR) movement by catalyzing one PAR community in each of the 81 provinces of the country. The PAR communities are the catalysts to organize PAR teams who will "serve as radical transformation volunteers in their respective families, churches, neighbourhoods, barangays, cities or municipalities" (PBCI, n.d.). The PAR Teams will develop and implement PAR Programs that are relevant to their specific contexts. PAR programs include, but are not limited to:

- Inclusive Development Training

- Community Organization

- Peacebuilders School of Leadership

- Armed Conflict Area Survival Training

- Fact-Finding Missions

- Conflict Transformation

- Disaster Risk Reduction and Management

- Trauma Healing

- Inter-Faith Dialogue

- Cross-Cultural Communications

- Fair Trade Initiatives

- School of Living Traditions

As is evident by this list of programs, PBCI's approach to peacebuilding is holistic and integrates many diverse approaches including development, relief and trauma healing.

Coffee for Peace was borne out of the peacebuilding work of PBCI. It is a for-profit company registered with the Securities and Exchange Commission in 2008. It consolidates locally grown coffee from farmers trained by PBCI, buying and selling it at fair trade prices. It also has a coffee shop that sells coffee products and other merchandise. The birth, vision and structure of CFP will be discussed in detail in Chapter 4 as part of Research Questions 1 and 2.

The interdependent work of Peacebuilders Community and Coffee for Peace as experienced and narrated by the individuals who work within them will be the approach to give a face to the words *decolonization* and *localization.* In the next chapter, I provide the theoretical and conceptual frameworks for my examination of their work and perspectives, and in chapter three, my research methodology. Chapter four focuses on my research findings, which are organized by the four components of my primary research question, "How can a peace framework shape a social enterprise?" What does decolonization and localization look like for a peacebuilding organization in collaboration with a social enterprise?" Finally, in chapter five, I provide a brief conclusion that summarizes this project's core contributions.

CHAPTER II

THEORETICAL FRAMEWORK, CONCEPTUAL FRAMEWORK,

AND RELATED LITERATURE

The Why - Statement of the Problem.

As a peacebuilding worker among grassroot communities, I did not have many academic terms to name our experiences in the field. While in academia, the terms 'decolonization' and 'localization' of peacebuilding resonated with me because it described what we were doing in PBCI and CFP. As a field worker, I felt chafed a number of times when seeing peacebuilding programs and practices that were not aligned with the people's worldview. For me, it was not just a matter of programs answering the needs of the people but it was also an issue of worldviews that clash, to the detriment of the local communities and sometimes, to the violation of dignity. A genuine practice of decolonization and localization addresses many of the pitfalls of a top-down approach to peacebuilding. However, even existing discussions on decolonization and localization felt flat for me. As peacebuilding field workers, we are always aware that the communities should be the center in all of our work. Why then should someone with a dominant identity that holds much power tell us what decolonization and localization look like?

As for the role of Coffee for Peace, when I read papers about the convergence of business and peace as discussed later in this chapter, it was said that the role of entrepreneurship in peacebuilding is gaining attention in the global peace discussions and that it is still a relatively new field. These discussions are focused more on the *doing* aspect – 'what can business do for peace?'. Those discussions were helpful but I was searching for another question, as shaped by the worldviews I have. I was looking for the *being* – what would it look like for a business *to be* shaped by peace? With peace at the center, what would the *doing* of the business be? This conforms with the work of Chilean economist Manfred Max-Neef who developed the Human Scale Development that categorized human needs into existential and axiological. The existential categories include the *being* (personal or collective qualities), *doing* (personal or collective actions), *having* (things), and *interacting* (settings). Moreover, the first postulate of the paradigm of Human Scale Development is that development is about people and not objects. This is in contrast with neoclassical economics that analyzes the economy based on the exchange of goods and services. (democracynow.org, 2010; Max-Neef, 1991) It was then that I decided to do my thesis on PBCI and CFP because it grappled with these questions and tried to live out the solutions that came out from the context of the local people.

<div align="center">**Theoretical Framework**</div>

Forming my theoretical framework was my biggest hurdle. I over-read and it muddled my mind so much that I got stuck. One day, I was walking with Dr. Turner, one of my thesis advisers, and she asked me about this. I told her about the multiple theories I was reading on. She listened and then after my very lengthy exposition, she told me, *"You've done really great work in reading through all of these. Let me tell you about the small Ts and the big T. What you were telling me are the small Ts. What is your big T?"* I cried in frustration!

Then she told me, "Tala, you already have it. How do you see the world?" I went back to the worldview of my people which is also reflected in the peace framework articulated by PBCI and CFP. And that is when I started finding my way to this thesis. After being lost in many theories, I found myself by going back to my roots.

My big T: Paniyaw, Ngilin and Ba-in.

The Paniyaw, Ngilin and Ba-in (PNB) are the core values that the Kalinga people have. *Paniyaw* are values that govern relationships with the spiritual realm. *Ngilin* are values that govern relationships with the self and with creation. *Ba-in* are values that govern relationships with others. These three are interconnected and cannot be separated.

An example of *paniyaw* is the killing of a woman or a child during war. Killing a woman is tantamount to killing life because the woman carries and nurtures life in her womb. If a warrior kills a woman, the spiritual realm will mete out justice by extinguishing the line of the killer. Another example of *paniyaw* is killing a person who ate in your house or whose house you have eaten in. The spirits will cause the murderer's tummy to bloat until the person dies. Another *paniyaw* is to eat and be full while another person is at the door hungry. Not to feed the hungry one is to receive punishment from the spirits. With the many other ways of observing *paniyaw,* it can be briefly described as acts where a person is held accountable by the spiritual world.

Like *paniyaw,* the practice of *ngilin* is also varied. An example of it is to refrain from cutting trees in a watershed because to do so would anger the spirits guarding the water. This would lead to the contamination or the drying up of the water. It is also *ngilin* to hoard a water source. Not sharing the water would dry it up thus being of no use to anyone. Another example is to refrain from eating certain food at certain periods (i.e. pregnancy, childbirth, first year of life)

to ensure health. *Ngilin* can be summarized as doing things or refraining from doing things to ensure the balance of the physical body with other creation.

Ba-in pertains to relationships with others connoting social responsibility. I remember growing up being reminded to be sensitive to the needs of others because of *ba-in*. It is *ma-fain* (verb form of *ba-in*) not to join in a celebration or not to help in any way. It is *ma-fain* to close the door of the house during any event where people from other places come to the tribe. It is *ma-fain* to do any act that will shame the family or the tribe. Mutual support and collective responsibility define *ba-in*.

These three values, the *paniyaw, ngilin* and *ba-in* are what holds the *pochon* – an indigenous governance that encompasses all aspects of the Kalinga life. This *pochon* is the language for peace among Kalinga. It is a concrete representation of the word peace that has no direct translation in the Kalinga language.

These values are reflective of the Peace and Reconciliation (PAR) Framework that PBCI and CFP holds. It is founded on the Judeo-Christian faith and it can be summarized in the following:

Harmony with the Creator (spiritual transformation)

Harmony with the being (psycho-social transformation)

Harmony with others (socio-political transformation)

Harmony with creation (economic-ecological transformation).

Harmony with the Creator. Peace is spiritual transformation. Peace starts with the Creator. For Christians, having peace with the Creator is through Jesus Christ. For Muslims, it is through practicing the Five Pillars of Islam. As an indigenous woman, peace means practicing the Paniyaw, Ngilin and Ba-in. As Judeo-Christian organizations, PBCI and CFP understand harmony with the Creator as acknowledging God at the highest position in the value-system. There is no attachment to persons, things, religion, and even the conception of God. God is with us and God is also transcendent and cannot be manipulated based on human needs and wants. (PBCI website, n.d.)

In acknowledging God as the Ultimate Reality, this leads to re-ordering of everything else. In globalism, Mammon – the god of material greed – is worshipped. Mammon measures the value of people (and other creation) extrinsically. This means that the value of people is based on the dollar amount per time of work. In contrast, harmony with the Creator renounces Mammon as god. (PBCI website, n.d.)

Harmony with the being. Peace is psycho-social transformation. For PBCI/CFP, identity means *a person-in-community* rather than a *consumer-in-the-marketplace:* PBCI states in its website:

> "The biblical understanding of the Self is so rich, far richer than the reductionist understanding of the neoclassical economic view of the self. On one hand, self can be understood as *soul, living being, life,* and *person*. On the other hand, self can also be understood as *desire, appetite, emotion,* and *passion*. The former refers to the relational-spiritual aspects of our self that we share with other human beings and with God. The latter refers to basic instincts of the self that we share with animals. In the shalom perspective, the harmonious Self—the wholeness of soul, life, personality, desire, appetite, emotion, and passion that characterize us as living beings—leads a person to live an Abundant Life. *Abundant Life* is a term used in the Gospel of John (Jn. 10:10), which means living life in its fullness—spiritually, physically, socially, economically, and culturally—in the context of the community. Abundant Life is not defined by *what I have* but by *who I am* in the context of relationships. A person experiencing an abundant life regards her or his identity as a *person-in-community* and not as mere *consumer-in-the-marketplace.* In contrast, globalism sees the Self as an isolated individual consumer

who is addicted to commodities. The meaning of one's self is determined by how much goods and services one is able to consume in order to satisfy one's needs and wants. Relationships are mere means to satisfy one's needs and wants." (PBCI website, n.d.)

This rich discussion provides a fuller perspective on what PBCI means by harmony with oneself, or psycho-social transformation.

Harmony with others. Peace is social-political transformation. In the shalom perspective, the other is loved as one's self and not treated as a competitor. Each one is embraced as an integral part of the community based on one's intrinsic value – as someone created in the image of the Creator – and not based on the extrinsic value - wealth and property.

Furthermore, harmony with others goes beyond having interpersonal relationships. It also means relationships within just structures. Being friendly with my neighbor is not enough if I close my eyes to the social-political-economical injustices around us that oppress my neighbor. (PBCI website, n.d)

Harmony with creation. Peace is economic-ecological transformation. Creation is seen from "an organic-relational view, not as a mechanical-utilitarian world." (PBCI website, n.d) In the former, the emphasis is on stewardship while on the latter, the emphasis is on exploitation. The organic-relational view sees creation as one with humanity, that all are breathed from the same breath of God. Thus, to experience peace is to experience it with the whole of creation, not just humans. (PBCI website, n.d.)

Like the *paniyaw, ngilin* and *ba-in*, the four harmonies in the PAR Framework cannot be separated from each other. To work for peace is to transform all these aspects. To work for peace is to recognize that we are interconnected organisms and not as mechanical doers that can be put in boxes. These two similar worldviews-- PBCI's Peace and Reconciliation Framework and the Paniyaw, Ngilin and Ba-in value system -- guided my processes. In my thinking process, I got

lost and stuck many times especially when I tried so hard to process the stories by separating data in neat boxes. I had to keep on coming back to this framework to remind me that data is not inanimate. The data that I have comes from people who are embedded in their own contexts. Therefore, I should not "pull out" the data and transport it to another context as if it is dead and in a vacuum.

The small t's.

In my journey in reclaiming the dignity of indigenous knowledge in formal academic institutions, I struggled to hold different worldviews. One of my mentors guided me saying that the "modern knowledge" I am learning in school can be harmonized with the indigenous wisdom I carry. He said that holding my indigenous identity does not mean excluding other ways of knowing. Rather, harmonized learning can enrich the work I am doing. With this, I will be tapping on various published works to help define terms and to dialogue with the stories I am gleaning which will be further discussed in Chapter IV - Findings.

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Conceptual Framework and Definition of Terms

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Defining terms were tricky for me. How do I decide on the definition of a word? In her article, "Speaking of Nature," Robin Wall Kimmerer showed how much a word in a language carries with it a whole worldview. She said that a word shapes the way we see the world and that linguistic imperialism is a tool of colonization. (Kimmerer, 2017)

I imagined myself in a community meeting with my people and asking them what they would think of peace, peacebuilding, localization, decolonization and social entrepreneurship. For the first two terms, there would be a lot of discussion generated because it is part of our worldview. But for decolonization and localization, I realized that I cannot imagine how the discussion would go. My indigenous community does not have words for it. As for social

entrepreneurship, there is a word in our language that has a slight convergence with how it is defined in the English language but it is based on a different worldview.

With this, I acknowledge that I will be the one picking the meaning of decolonization, localization and social entrepreneurship based on other published works and my experiences related to these. Peace and peacebuilding will be further defined in this project by the people I interviewed in convergence with other definitions. The definition of peace will be described in detail in the findings.

Peacebuilding. For the Kalinga, the *pochon* – the word that connotes peace - speaks of concrete actions. For PBCI and CFP, the PAR Framework says that peacebuilding is *shalom living*. Simply put, it means living out peace.

John Paul Lederach wrote that peacebuilding is a *comprehensive strategy* and a *wide array of activities.* It is a strategy "that encompasses, generates, and sustains the full array of processes, approaches, and stages needed to transform conflict toward more sustainable, peaceful relationships (Lederach, 1997). It is a wide range of activities that include "efforts to prevent, respond to and transform conflict; to promote justice and healing; and to promote structural and institutional change" (Lederach and Mansfield, n.d). Putting these concepts together, peacebuilding is concrete actions for transformation, actions that lead to peace, as defined by the people who are most impacted by the unjust structures in our society. Furthermore, peacebuilding, like the human being, cannot separate the aspects of spirituality, emotion, cognition and physical body. It sees the peacebuilder as interconnected with others within systems.

Decolonization. To describe decolonization, I have to understand colonization first. Colonization is the subjugation of one group by another. It is a bloody process wherein two

thirds of the world lost its territory and sovereignty that led to political and economic dependence on the West. (Bagele Chilisa, 2020)

Written accounts by colonizers show that our people – tribes who live in the north of the country - were not subdued because my ancestors fought. However, this type of colonialism, also called political colonialism is just one form. Bagele Chilisa also named scientific colonialism that pertains to the production of knowledge and ethics in social science research. She says that it is an imposition of the positivist paradigm approach to the colonies and historically oppressed groups. In this framework, the people are turned into objects of research and the researchers have "unlimited rights of access to data belonging to the population and the right to export the data to turn into books and articles." These data are then turned into bodies of knowledge through the lens of the researcher and not the people where it came from.

Then there is also the cultural hegemony as named by Antonio Gramsci. Cultural hegemony is the domination by the ruling class through cultural and ideological means (Duncombe, 2012). In my country, the class that holds the most power politically and economically is mostly composed of oligarchs that were either descended from the colonizing countries or were chosen by the colonizing powers. The capital is Manila, a place that was colonized geographically and politically.

As an indigenous child growing up in the margins of the country, I may not have experienced the colonization attempt that was fought by my ancestors. But I certainly felt the cultural hegemony and the scientific colonialism especially in the formal educational system. I experienced it when we were forbidden to use our language in the classroom. I felt it when we had to learn Filipino songs and dances but not our own. I sensed it when our textbooks described

the Filipino child as *magalang* (courteous) but my classmates do not know how to use the words that connote courteousness (*po* and *opo)* because it is not our culture.

This type of colonialism showed up in many ways, silently but deeply. With these, my understanding of decolonization is feeling in my being the forms of colonization. And as I feel it, I face it by what Sherri Mitchell says as the most effective way of overcoming colonization – embracing the wisdom of our own cultural traditions and familiarizing with the cultural values that guide those traditions (Mitchell, 2018). Decolonization then is the deconstruction of colonial ideologies of the superiority and privilege of the colonizing powers. It involves dismantling structures that perpetuate the status quo and addressing unbalanced power dynamics. It involves valuing and revitalizing Indigenous knowledge and approaches. (Biin et.al, 2018) It is both an event and a process wherein the worldviews of those "who have suffered a long history of oppression and marginalization are given space to communicate from their frames of reference. (Chilisa, 2020)

Hawaiian Native rights advocate and lawyer Poka Laenui suggested five phases of decolonization:

1.   Rediscovery and Recovery – this phase refers to the rediscovery of one's history and the recovery of one's culture, language and identity. In this process, Laenui cautions the danger of "form over substance" in which the indigenous person views their identity from the perspective of the colonizer. This can involve wearing the traditional dress, speaking the indigenous language "learned from the colonial colleges," and yet the identification of the cultural root still lies with the colonizer.

2.   Mourning – Laenui says this phase is essential to healing, in which the people have the time to lament their victimization.

3.   Dreaming – this phase, which Laenui considers as the most crucial for decolonization, is the time when the colonized people are able to explore their own cultures, imagine their own future, and consider their own structures of social order which encompass and express their own hopes. He says that this phase is so crucial that it should run its full course and not be cut short by any action plan or program. He says that true decolonization is not simply putting indigenous or previously colonized peoples into the positions of power previously held by the colonizers. It "includes the re-evaluation of the political, social, economic, and judicial structures, and if appropriate, the development of new structures which can hold and house the values and aspirations of the colonized people."

4.   Commitment – Laenui describes this phase as "people combining their voices in a clear statement of their desired direction." He says that "there is no single way or process for people's expression of their commitment. Over time, the commitment will be so clear that a formal process becomes a pro forma expression of the people's will."

5.   Action – There are many ways to act towards colonization but in this phase, action that is called for in decolonization is a proactive step and not just reactive, taken upon the consensus of the people.

In addition to Laenui's description of the phases of decolonization, I would add *Celebration and Recognition* in the first phase to acknowledge that there are indigenous communities that retained their culture and traditions. In some communities, the focus is not much on rediscovery and recovery but on celebrating and recognizing the indigenous wisdom that has been held on by the people.

Localization. As for localization, to define it is to first determine the locus and the space it will be used on. Will it be geographical, intellectual, state-centered? I go back to the imaginary community meeting to ask the people who is local. And I realize that I am not certain how it would be answered. Because to answer it is to situate ourselves in structures that were shaped by the dominant socio-political-economic powers. And those structures are different from the structures that my community has. Based on the worldviews and ethics I have heard from my people, I think they would say that the local is "we are" - humans interacting with the spiritual realm and the rest of creation.

In the peacebuilding field, localization is becoming a byword and it is also opening up many discussions as to what it means. McGinty and Richmond says that it is a "range of locally based agencies present within a conflict and post-conflict environment, some of which are aimed at identifying and creating the necessary processes for peace, perhaps with or without international help, and framed in a way in which legitimacy in local and international terms converges."

Alliance for Peacebuilding and Peace Direct further fleshed out the definition and say that localization in peacebuilding are "peacebuilding initiatives owned and led by people in their own context. It includes small-scale grassroots initiatives, as well as activities undertaken on a wider scale." For AfP and Peace Direct, localization is demonstrated in three ways:

(1) locally led and owned, where local people and groups design the approach and set priorities, while outsiders assist with resources;

(2) locally managed, where the approach comes from the outside, but is "transplanted" to local management; or

(3) locally implemented, primarily an outside approach, including external priorities that local people or organizations are supposed to implement.

With the various discussions on what local is, this research acknowledges the elasticity of "local." The word in itself takes its meaning in relation to the dominant structures – geographical, political, economic, social, intellectual – of the society. With this, this research chose to define "local" based on the context in which it is being used. The locus are people who have the lesser power politically, economically, socially in relation to the dominant global structures. The word is used to "challenge, destabilise and ultimately resist the imposition of liberal policies on post-conflict populations, and to provide space for local solutions and local agency to play a role in post-conflict reconstruction." (Hughes et.al., 2015)

For example, within CFP, the "local" would be the people at the bottom of the Human Resources organizational chart. With PBCI, the "local" would be the community people we work with. But within international partners, CFP and PBCI would be considered as "local."

Social Entrepreneurship. This is another word that has no direct translation in our indigenous language. A somewhat related word would be "*manlabfo"* which means to work for a living. Nowadays, many of our people work in formal institutions and/or engage in the market to earn for our needs. However, the phrase "working for a living" is also embedded in the *paniyaw*. I remember my aunt telling us about her father warning them, "*paniyaw pan aran tan manganan nan tako,"* which means that it is against the spiritual values to take away a person's source of food. In this value system, making a living for oneself should not deprive another person's livelihood. Another example is given during a community meeting regarding mineral extraction. In that meeting, an elder said, "We sent you to school so that you can have what you need. Why do you have to mine the minerals now? Let it be so that if a generation has nothing to live on, the

minerals will be there for them." This statement teaches that having a living does not mean exploiting available resources for the present time only; it is being a steward of those resources for the future generations. In this worldview, the economy is deeply intertwined with ecology, the spiritual world and the future.

As for the word social entrepreneurship, there is no precise definition and it changes from country to country based on its laws (OECD, 2013). Roxann Allen, in her doctoral dissertation, said that various authors have defined it based on the lens they used. Citing Dees (1998) who she said defined the word from a behavioral and motivational perspective, "social entrepreneurs play the role of change agents in the social sector, by:

• Adopting a mission to create and sustain social value (not just private value),

• Recognizing and relentlessly pursuing new opportunities to serve that mission,

• Engaging in a process of continuous innovation, adaptation, and learning,

• Acting boldly without being limited by resources currently in hand, and

• Exhibiting a heightened sense of accountability to the constituencies served and for the outcomes created.

Allen also cited Helm (2007) who defined social entrepreneurship from an organizational level of analysis saying that "social entrepreneurship is the catalytic behavior of nonprofit organizations that engenders value and change in the sector, community, and/or industry through the combination of innovation, risk-taking, and proactiveness."

Another publication said that a social enterprise is "a new innovative business model that meets both social and economic objectives contributing to labour market integration, social inclusion and economic development." It is a "private and autonomous organization providing

goods or services with an explicit aim to benefit the community, owned or managed by a group of citizens in which the material interest of investors is subject to limits. Attention to a broad or distributed democratic governance structure and multi-stakeholder participation is also important." (OECD, 2013)

To summarize, these definitions of social enterprise pertain to ownership, organizational values and motivation, and social impact. Based on the many definitions of social enterprise and our indigenous community's concept of working for a living, Coffee for Peace Inc. fits both imposed and indigenous criteria of a social enterprise.

The Meeting Point of Business and Peacebuilding

The role of business in peace shows up in various documents of global peacebuilding organizations. The International Peace Institute (2017) published a brief on reframing the focus of conflict prevention from averting conflict to sustaining peace. IPI said that entrepreneurship is not only for economic development and growth (Sustainable Development Growth 8), but also as a catalyst for peace (Sustainable Development Growth 16). The synthesis of the Geneva Peacebuilding Platform (2016) for the High Level Thematic Debate on UN, Peace and Security, adds further emphasis on the nexus of business and peacebuilding:

1. The global policy context shows that the strategic landscape of conflict is changing and that the UN is put to the test in this period of change; UN reviews and multilateral processes are an opportunity to rethink the role of business in the UN's Peace and Security Agenda.

2. The role of business in peace and security are summarized in two approaches – business that has negative consequences and business that contributes to peacebuilding processes; a new approach to business is necessary to confront the

"new normal"; many actors and institutions are not prepared and equipped to operationalize a new approach; most businesses have practical experience working together with local advocates and organizations in mitigating risk and preventing conflict, yet this experience is often not recognized by government and non-governmental actors.

In a related research by Kilick et.al, the authors posit that "the time is ripe for a greater focus on the positive potential of local businesses" to peacebuilding due to the changing nature of conflict worldwide and the recognition of the critical importance of economic regeneration. A similar finding was also reflected in the Global Report 2017 on Conflict, Governance and State Fragility in which it shows that since 1991, interstate (external wars) have decreased dramatically but intrastate wars (internal wars that include civil, ethnic and communal) increased at a constant rate during the same period. This necessitates localization of analysis and solutions. Furthermore, the study said that the decrease in interstate wars is an increase to post-war recovery states that are ripe for economic exploitation.

These studies all have shown the role of business in peacebuilding as one of the sectors. However, there are other roles of business that can be examined. According to the White Paper on Peacebuilding by the Geneva Peacebuilding Platform (2015), future perspectives of peacebuilding include:

a.   Demystifying peacebuilding practice to build peace better. This speaks to the gap between local needs for peace and the supply provided by international organizations and donors. It also notes that peacebuilding practices within the UN system gives rise to the perception of peacebuilding as outside intervention through missions and programs. This diverges from other

peacebuilding communities that give importance to community-based origins and multi-stakeholder context-sensitive, inclusive, and bottom-up approaches.

b.   Strengthening peacebuilding as prevention of violent conflict by building on local expertise. This highlights the importance of local actors and approaches to peacebuilding.

c.   Transforming peacebuilding support. Like the previous one, this recommendation addresses the need for"supporting local actors building peace by lending expertise and advice to locally-shaped and guided plans and processes"

d.   Finding new funding models for peacebuilding. The model of funding through external donors will become increasingly unsustainable. Foreign funds eventually run out and it distorts the peacebuilding space because it gives incentives to specific approaches that may not be suitable in the local context. It also reduces long-term prospects of peacebuilding because it reduces the ownership of local actors.

The four future perspectives on peacebuilding, summarized above, directly relate to this project's focus on decolonization, localization, and social entrepreneurship. The first idea, demystifying peacebuilding practice, relates to the work of decolonization. It involves centering the local people's understanding and practices of peacebuilding, rather than an imposed definition. The second and third ideas refer to localization. It gives importance to local expertise focusing on supporting the local actors. Finally, the last recommendation can be addressed through social entrepreneurship. Social entrepreneurship develops the existing local resources to fund local peacebuilding efforts.

While existing scholarship suggests the need for decolonization, localization and the role for business, particularly for social entrepreneurship, this scholarship largely ignores the voices of those who are experts on these issues, grassroots peacebuilders who are already engaged in

funding their work through social enterprise. My research fills this gap. In the next chapter, I explain the research methodology that I use to center the voices and perspectives of the grassroots peacebuilders who comprise Peacebuilders Community, Inc. and Coffee for Peace.

CHAPTER III

RESEARCH METHODOLOGY

Research Agenda. As discussed in Chapter I, the Philippines is a deeply colonized country and has been a recipient of international aid. With this, PBCI worked with intent to be sensitive to this history of colonization by putting emphasis on listening to the people as opposed to implementing programs.

In line with this value, this research was done in the spirit of the indigenous research agenda spelled out by Linda Tuhiwai-Smith. Tuhiwai-Smith wrote that an indigenous research agenda has four major tides and four major directions. The tides are survival, recovery, development and self-determination. Although self-determination is at the center, these tides do not reflect a sequential development because they may be reflected at the same time and place. The four major directions are healing, mobilization, decolonization and transformation. Furthermore, Tuhiwai-Smith asks the questions, "Who defines the research problem? Who is this research for? What knowledge will the community gain from this? Who is this research accountable to? I decided to journey on this thesis with Tuhiwai-Smith's indigenous research agenda and questions in mind.

The goal of the indigenous research agenda discussed by Smith and the indigenous research paradigm defined by Chilisa has similarities with postcolonial theories and critical theories in that they all engage with issues in power structures. Postcolonial theories discuss the role of imperialism, colonization and globalism in the construction of knowledge. However,

there are critiques that postcolonial theory can be used by Western researchers to "perpetuate control over research related to indigenous peoples and the colonized other." The critiques stated that postcolonial theories were born of Western tradition that "emphasizes individuality, secularization, and mind-body duality" (Chilisa, 2020). Postcolonial theories also have the tendency to " look into historical exploitation, domination and colonization to explain contemporary brokenness ignoring the wisdom and hope of the researched." (Ibid)

In relation to these critiques, several indigenous scholars have challenged efforts to subsume indigenous research paradigms under existing research paradigms. To give further background, the table in Appendix 1 compares research paradigms as summarized by Bagele Chilisa in her book *Indigenous Research Methodologies*. Indigenous researchers are also recognizing the wisdom of combining theoretical approaches and methodologies from the literature of the West with the wisdom of indigenous perspectives and knowledge. The indigenous research paradigm is informed by indigenous knowledge systems, postcolonial discourses, critical theory, feminist theories, and neo-Marxist theories. (Chilisa, 2020)

Research Process. With the indigenous research agenda as a pillar of this research, I tried my best to practice it in all aspects – in my personal thinking processes, research preparation, data gathering and sharing of the results. Also, I am a member of the organizations being researched which makes me both the researcher and the researched. Together with the other participants, we are shaping the future of PBCI and CFP through collective inquiry and investigation. The term *transformative participatory action research* can be used to describe this process. Coined by Donna Mertens in 2009, its guiding principle for personal and social transformation "is purposive active engagement and political action by both the researcher and researched. We begin with the understanding that research is not neutral (Chilisa, 2020).

With this idea in mind, preparation of the research was done with the PBCI and CFP community with the purpose of advocating for the decolonization of peacebuilding as well as the improvement of PBCI and CFP for its members. The thesis agenda and the questions were shared with all the people to ensure transparency. It was presented as a communal undertaking, which means that it is by and for all of us. It is a gathering of our stories to celebrate our learning and also to further develop our organizational operations. This is done to honor the community which is hoped to build trust in the interviewees because they know that they are not just answering as individuals but as individuals-in-community. It also aims for the research to serve the people interviewed and not just treat them as data sources.

Research Process. My initial plan for data collection involved one-on-one interviews with 11 people, two focus group discussions with 10 people, and document review. I am guaranteed access to internal documents and to the interviewees because of my involvement with PBCI and CFP. However, due to COVID 19, a global pandemic that necessitated physical distancing, the focus group discussions did not happen because of the quarantine. 17 one-on-one interviews were done instead. Three full-time staff and one management were not interviewed. The three were not interviewed due to quarantine protocols while the management was not interviewed because she was caught up in disaster response.

The participants were people working or who have worked in both PBCI and CFP. They were categorized into three – management, field operations (interchangeable with *field workers*), and staff. The management are those who hold executive positions. Field operations are people who work directly with the communities. Staff include people working in the office and coffee shop who are not part of the management.

Interviews were conducted using a structured inquiry process. For each group, a set of questions was prepared. See Appendix 2. The interviewees from the management and field operations are with both organizations for at least two years. The staff are included regardless of the length of employment. The participants come from different identities in terms of ethnicity, gender, age, socio-economic status, and academic background.

Profile of Interviewees.

There were 18 participants in this study including myself. There were 11 females and seven males with one of the males self-identifying as LGBTQ+. Three of the participants are in the 21-30 age range, nine in the 31-40 rage, two in the 41-50 range, three in the 51-60 range, and one in the 61 and above age range. Five self-identify as indigenous peoples.

All of the management are peacebuilding field workers while two out of the five interviewees from the field operations category are part of the management team. One field worker is part of the PBCI Board but not of the management team. Half of the interviewees are staff in the office or in the coffee shop, with one of them undergoing the two-year peacebuilding internship program.

Limitations. Due to limitations on resources, this research focused on the people directly being paid by PBCI and CFP. It did not include the communities we are working with. It is hoped that another study will be done to get their perspectives. Because the communities we work with come from different contexts and different cultural identities, there would have been a wide diversity of how they shape their community's story and articulate their vision. It would also have a rich discussion with them on the formulation of research questions that would serve them best.

Other limitations include the 12-hour time difference between the Philippines, where my respondents are, and the United States where I am located during the research. The reliability of the internet connection was also a challenge. A teammate managed the scheduling of interviews that will work best for the people in the Philippines. She was also present in some of the interviews that needed translation to the local language.

Another limitation is the tendency not to speak directly of challenges and/or conflict that involves other people, particularly one's colleagues. To address this, anonymity was offered and it was emphasized that the data will not be used for finger-pointing. Rather, it will be used to enhance the operations and the community structure of PBCI and CFP. The value of relationships is at the forefront.

CHAPTER IV

RESULTS AND DISCUSSION

This study examines efforts to decolonize and localize peacebuilding through social enterprise with a focus on the perspectives of management, fieldworkers and other staff of a

Mennonite peacebuilding organization and its connected social enterprise, Coffee for Peace. It asks:

a. How did the peace framework of PBCI give birth to CFP (vision and mission);

b. How did the peace framework of PBCI shape the operations of CFP (organizational structure, policies, processes and culture);

c. How does CFP impact the peacebuilding work of PBCI, particularly its efforts to localize and decolonize peacebuilding?

d. What are the gaps, or limitations, in the structure, processes and culture within CFP and PBCI that affect their peacebuilding efforts?

As part of decolonization and localization, the initial step before answering the research questions was to define peace from the respondents' own lived experiences. As organizations, PBCI and CFP have articulated the Peace framework as explained in Chapter I. However, the individuals in the community have their own articulation of the framework based on their own contexts. The next section summarizes the respondents' understanding of peace

Understanding of Peace: Most of the respondents spoke of growth in their understanding of peace when they were involved in PBCI and CFP, which in turn shaped their actions. In the interviews, it was common to hear the phrase, "I thought before that…but I am realizing that…and it has helped me to…" With this, it can be assumed that a major impact of PBCI and CFP on its members is the journey in understanding and living out peace. These are the concepts that emerged from their stories.

a. Harmony with the Creator: The most shared understanding for Harmony with the Creator is to have a personal relationship with the Creator, whatever name the Creator is

called. A personal relationship with the Creator is nurtured by having spiritual practices such as but not limited to meditation, individual and community prayers, indigenous rituals and being part of organized churches. Implicit in this understanding is the recognition of a Higher Being in whom everything came to be. One participant said that the recognition that her life came from God is a major journey for her in CFP and PBCI. She said, "I thought that my life was my own so no one can tell me how to live. But I came to realize that my life is from God and that reshaped my choices." In a related theme, another respondent said that his relationship with the Creator leads to letting go of materialism.

Another facet that was articulated for this aspect is the perception of the Divine. One respondent said that being in harmony with the Creator opens up space for lamentation and coming to God with their full self. It also means confidence that God listens. One respondent said that her journey in knowing the Creator while in CFP and PBCI changed her mindset from having a fear-based relationship with God to a love-based relationship. She said, "I thought that God's relationship with me is transactional. If I do good then God is good to me and vice versa. I learned here that it is not that. God loves me and that helps me to love others. I feel liberated. It taught me to read the Bible from a lens of love."

Moreover, aside from the CEOs of the organization, two participants, which includes me, explicitly identified the value of having harmony with the Creator, as the main reason why we got involved with PBCI and CFP. The need to understand deeper who the Creator is led to a deeper study of the Bible including biblical history and scholarship, and the narrative of Jesus Christ. A respondent said that his search for God

helped him to grow in the other areas of peace. He said, "[I] have to understand where I came from to have some sort of peace that there is purpose to this life. Because if I don't have that, not only in my spiritual lens but also in the logic of my mind - that there is truth, if I don't have that alignment (logically and spiritually) then it becomes difficult because I will always have that doubt."

Again, aside from the CEOs of the organizations, there are two of us who explicitly said that having harmony with the Creator fuels us to work in the peacebuilding field. One of us ruefully shared, "When I forget that I have a relationship with the Creator, I go back to thinking why I should care about the problems of the country. It is not my problem. But then I remember God and I am reminded that I do have a responsibility [to transform the unjust systems in our country.]" She further said, "This is why harmony with the Creator is important for me because I tend to forget [my interconnection with others]. On my part, I was already working in the peacebuilding field before joining PBCI and CFP but I was searching for its connection to spirituality. It is the framework that explicitly included spirituality that drew me to the organizations.

b. Harmony with the Being: For the harmony with the being, the common thread that came out is the understanding of the self which includes strengths and weaknesses, and the acceptance of both. The second most common thread is the acceptance of the physical attributes such as having a short nose, brown skin and curly hair for some. This response is in the backdrop of a society that defines beauty as having a long nose, fair skin and straight hair - a remnant of colonization in which these physical traits are found in the colonizers.

Five of the participants explicitly cited that harmony with the being means being rooted in the identities that were given them by the Creator. One of them said that it is being a Filipino while four of them specified their being indigenous. Three respondents cited the area of embracing their indigenous identity as their major growth while in PBCI and CFP. One of them said, "understanding my strengths and weaknesses did not matter until I was able to fully embrace my being indigenous."

Other definitions for harmony with the being include having a goal for one's self, ability to forgive and respect yourself, refraining from doing things that harm the body, and being intentional in taking care of the self. Harmony with the being entails all the states of being – physically, intellectually, emotionally and spiritually.

c. Harmony with Others. In this aspect, there is a slight difference in the focus of answers between the management and peacebuilding fieldworkers, and the staff. The management and peacebuilding field workers focused more on defining harmony with others as having just relationships with the recognition that these relationships are embedded in systems. The staff emphasized having harmonious interpersonal relationships that do not discriminate against anyone based on gender, ethnicity, spirituality and culture. Although the answers are related and similar in a way, the focus spelled a difference in how harmony with others is practiced.

All of the staff emphasized teamwork and respect towards each other as shown through sharing of knowledge, practical ways of helping and supporting each other, and not engaging in gossip. The management and field workers, on the other hand, focused more on transforming oppressive structures and systems, listening deeply to the communities, and journeying with communities in addressing their peace issues. One of

the field workers said, "It is ingrained in our [indigenous] culture to help each other, to do good. But in our relationships, doing good is not enough. There should be justice."

d. Harmony with Creation. All of the respondents gave practical ways how to practice harmony with creation such as reducing the use of plastic, reducing waste, reforestation, protecting water sources and the like. Four respondents including myself specifically cited the sustainable use of resources by humans. Humans are part of the ecology thus humanity's thriving should be in consonance with the thriving of the other members of the ecology. It is looking at the whole of ecology as an organism that is interconnected and interdependent. One of the respondents explained further that the Creator has given everyone resources for sustainable living but unjust systems and practices have robbed others of the resources given them. Another one said that having harmony with creation reminds her to nurture the resources entrusted to her and share it with other people because she is a funnel of blessing from the Creator.

With these definitions of peace from the members of the organizations that integrate spirituality, psycho-social health, socio-political body and economic-ecological need, the following research questions are answered. The first question will look at the birth of CFP, the second question will examine CFP's structures, processes and organizational culture, the third question will focus on CFP's impact on PBCI's peacebuilding work, and the fourth question will evaluate PBCI and CFP in light of the peacebuilding framework.

II.   **Research Question 1: How did the peace framework of PBCI give birth to CFP (vision and mission)?**

A. The Goat Adventure. Before there was Coffee for Peace, there were goats. This goat adventure was a crucial lesson for PBCI on what it means to decolonize and localize. From the beginning, PBCI was envisioned as a financially self-sustainable organization. At that time, its

approach to sustainability was called "income generating projects." That was the strategy. The questions of how and when to do it were the tactics.

During the first few years of PBCI, its founders started a project that aimed to connect 10 Mennonite families to 10 Muslim families through goats. A Mennonite family would give five goats to a Muslim family which was hoped to open a dialogue between the two. When the goat gives birth, the family would give a baby goat to another Muslim family and so on. It was a very good plan with the best of intentions, but it failed when measured with the metrics of economic sustainability. The goats were either sold or eaten or prepared for a celebration. In retrospect, the PBCI founder, Lakan, said that it failed because the project was imposed from the top by an outsider. Even though Lakan is a Filipino who was deeply involved in the Philippines' socio-political struggle for many years, he considered himself as an outsider because he had just returned to the country after 20 years in Canada. He left the Philippines in 1986 due to the political situation. In Canada, he went through a personal healing journey that shaped his calling for peacebuilding. He was a pastor and became the Director of Global Ministries of Baptist General Conference of Canada. When he returned to the Philippines as a Mennonite missionary in 2006, he was an outsider to the Muslim community. According to him, the project was good in concept but it failed to truly listen to the context of the people on the ground who were facing war and whose short-term needs are stronger than medium-term or long-term plans.

In my interview with him, he was imagining a conversation with the Muslim families about this goat adventure. He imagined the Muslim family telling him, "You asked us if we want goats. Of course we said yes. You asked us if we can breed those goats. Of course we said yes. Why should we refuse those goats? But you did not see our context." This is one of the stories

that paved the way for Coffee for Peace. In contrast to the goat project, CFP was borne out of observing the culture and context of the people.

B. The value of listening to the needs of the people, of the planet and of the market.

The people's needs. During peacebuilding activities of PBCI, the people would ask "how can we talk about peace if our stomachs are hungry?" Joji, the CEO of CFP, noticed that in all meetings whether by Christians, Muslims and indigenous peoples, coffee would be served. And she thought that coffee can be an icon for peace because it is something that unites these three groups that are usually at war with each other.

With this, Peace Houses were built. These houses provided physical space for groups in conflict to have a dialogue. During the dialogue, coffee was served. Simultaneously, the Peace Café was established in Davao City. At that time, it was rare to have coffee shops that use espresso machines in Davao. Peace Café was one of the leaders in this industry in the city. It was originally planned to be a space for the peacebuilding and development workers in the area.

Meanwhile, the Peace Houses were serving its purpose. Dialogues were happening! One of these was between a Christian farmer and his Muslim neighbor who were in conflict over land ownership. The conflict was escalating when they were invited to have a dialogue over coffee. After several meetings, the two parties negotiated without the use of arms. As more of these dialogues happen, one local community member said that the coffee being served is "kapi sa kalilintad," which when translated to English is Coffee for Peace. The concept and the name were local.

Ecological harmony. Meanwhile, Joji and Kriz (the first worker of PBCI and CFP), researched more on the coffee business. They learned that coffee quality is vastly improved by a diverse tree cover. The Arabica variety, of which there is a huge market, grows well on high elevations.

These conditions address the problems of massive deforestation and mono-cropping practice in the Philippines. According to the United Nations Food and Agriculture Organization, the Philippines has lost a third of its forest cover from 1990 to 2005. (Butler, 2014)

Market Sustainability. The Philippines was a coffee exporter in the 1800s and 1900s but it declined due to various reasons. The coffee demand both national and global was increasing and it was forecasted that the demand would be greater than the supply by 2020. There was a market for coffee and the Philippines is one of the countries in the coffee belt – a part of the world where coffee grows best. There is a demand and there is a capability to produce – a good combination for business. With this, CFP was registered in 2008 after the experimentation in 2006 and 2007 through the Peace Cafe. From the beginning it was declared that the values of the business are *farmers, environment* and *peacebuilders.* It has not changed to this day. And in CFP we say that Peace is our product. Coffee is just a tool.

Adaptability and innovation. As the business started to grow, the question of supply became clear. Joji noticed that buying roasted coffee for the coffee shop greatly decreases the profit of margin. This problem opened the opportunity to develop the training on coffee production intertwined with the Peace and Reconciliation training. Coffee roasting with emphasis on specialty coffee was also developed.

Now, CFP with PBCI is continuously developing coffee processing centers. Plans are in place for indigenous ecotourism-learning centers in partnership and led by indigenous peoples. All these, in God's time. From that small, serendipitous beginning, CFP is growing.

Knowing one's strengths. In addition to listening to the people and to the context where the people are situated, CFP's incubation was turned into a concrete action through the leadership of Joji Pantoja. While attending community meetings, Joji said, "I was looking from the

perspectives of the people displaced by war. If I were them, I wouldn't have time to listen to peace right now because I do not have a house and I am hungry. So the practical questions motivated me to look for ways to sustain peace." As a financial adviser, her expertise is how to make money grow. Aside from that, she also has expertise on food service and food planning. She has a degree in Hotel and Restaurant Management. With her talent and strengths, CFP was started and sustained.

This strength-based work is in line with Clifton's theory on the connection of capitalizing people's strengths to achieving success. In his study of success, Clifton asked the question, "What would happen if we studied what is right with people?" This research was used to develop the *StrengthsFinder* in which its primary use elevates peoples' strengths as a key factor for effective leadership development and performance. (Northouse, 2018) A similar strength-finding approach is reflected in the genesis of CFP.

In summary, the peace framework shaped CFP in its incubation and start-up years by centering the needs of the people most impacted by conflict, listening to the needs of the environment, and being cognizant of the requirements of the market. The vision was turned into action by capitalizing on the talents and strengths of the people in the organization.

III. **Research Question 2.** How did the peace framework of PBCI shape the operations of CFP?

To distinguish from the first question that focused on CFP's incubation and start-up years, this question focused on its present operations. The four themes that emerged are CFP's structure vis-à-vis PBCI, and both organizations' relationship with community partners, financial benefits for employees, and organizational culture.

CFP Structure vis-à-vis PBCI. Even while CFP is now more recognized than PBCI, CFP's

structure remains inter-connected with PBCI. The figure below shows the CFP-PBCI

relationship. The input of PBCI is the training on relational harmonies, coffee plantation

management, and community organizing. The international peace network is invited as donors

and/or as impact investors. The output of CFP is global quality coffee that follows the grading of

the Specialty Coffee Association of America. The peace network is invited to be the solidarity

market, a niche that is distinctive for CFP. In addition to this, the people who have the key

positions in PBCI are the same people who lead CFP. For example, CFP's CEO is PBCI's Chief

Financial Officer and Executive Vice President. CFP's Senior Vice-President is PBCI's Chief

Operating Officer. CFP's Specialist on Values Training is PBCI's Director of Field Operations.

Another CFP's Specialist on Values Training is PBCI's PAR Partnership Facilitator and

Inclusive Development Mentor.
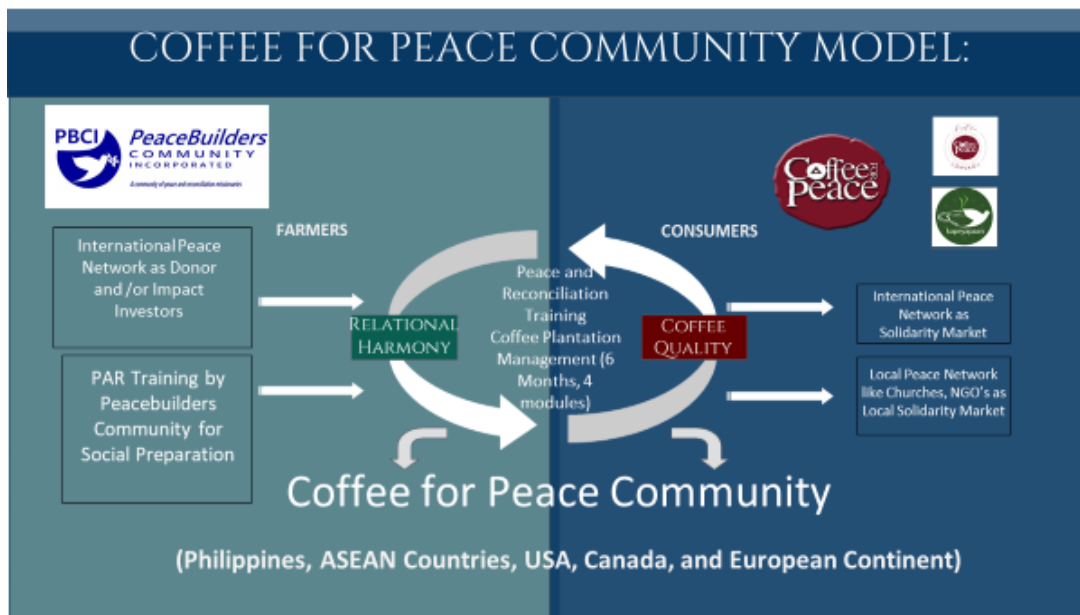
Relationship with community partners. The figure above shows that PBCI focuses on

community organizing (social preparation). The approach of PBCI in the communities is similar

to civil rights organizer Ella Baker's approach in which there is a focus on long-term local

leadership development and decentralization (Payne, 2007). The PAR Communities and/or coffee farming community partners are not tied to PBCI structurally. Their leadership does not include PBCI. They do not have to carry the PBCI name and they craft their own vision for peace and programs based on their own context. The independence of local communities from the central organization and the local-centeredness of program identification and implementation are also similar to Baker's organizing tenets.

As for CFP, its relationship with the farmers is based on justice. It is not transactional. This theme will further be discussed in Research Question 3, how CFP impacted PBCI's peacebuilding work under the themes "Funding Model" and "Concretizing Peace."

Financial benefits for employees. CFP pays all workers the mandated wage and more. All the workers receive benefits that include social security, health insurance and Pag-IBIG (a government savings program to which employers pay 50% of the contribution). On top of this, they receive a 13th month pay, a benefit given to employees that is equivalent to one additional full month of their salary. As a small enterprise, CFP is exempt from this requirement but it has not been remiss in providing it to employees.

Other benefits include employees bringing their children to work, one free meal daily and coffee break throughout the day. Overtime pay and holiday pay are also provided to the staff when applicable. As for the peacebuilding field workers, they are provided free housing, food allowance, communication allowance and transportation costs.

CFP's policies on human resources are vastly different from common business practices particularly on contractualization and outsourcing. Under the contractualization scheme, workers' contracts are terminated every six months to evade the Philippine law that requires businesses to provide benefits to employees. Outsourcing gives the same advantage to businesses

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because the workers are not employed with them. These two schemes save a considerable amount of money for the businesses but puts the workers at a disadvantage. To treat workers fairly, CFP decided to regularize employees after the six-month period. With the business practices of CFP, the Department of Labor and Employment recognized it in both the local and national level as having best practices in productivity and resource management. (NWPC: National Wages Productivity Commission, 2019)

Organizational Culture. Organizational culture is a shared meaning among members of an organization that includes assumptions, values and beliefs. This is expressed in the organization's self-image, interactions among members, interactions outside the group and future expectations. (Organizational Culture: Definition, Characteristics, Roles, Types, 2020)

Regarding values, all the respondents emphasized their belief and adherence to the peace framework articulated by the organization. As mentioned earlier, the respondents have shared stories of their journey in understanding peace and how it impacted their daily lives. One of them said, "I finally believed that even someone like me can change for the better. I was very troublesome before but I changed. I did not think that was possible." This person is now engaging closely with farmers, managing an aspect in the coffee production process, and supervising several people.

In relation to this, all of the staff in the coffee shop cited being part of the peacebuilding work as a big motivation for them. A barista who has worked in the coffee shop since its inception cited advocacy sharing as his favorite part of the job. He said that he enjoys very much when customers ask what CFP stands for, what is the coffee that CFP serves, and what are the stories behind it. Another barista said, "I enjoy making coffee and having a deeper meaning of

what I do. Every drop of coffee, I am reminded of our advocacy – farmers, environment and peacebuilders."

Aside from having a clear mission and being a part of it, the respondents named the importance of relationships characterized by a sense of belongingness and by harmonious interpersonal relationships. The sense of belongingness was often interlinked with the feeling of "being a family" which was developed through practical ways of caring for each other. One of the workers who was present since the early years of the organizations said that he felt cared for when his family's needs were responded to. Another one said that she found very helpful the cash advances that were immediately given in times of emergency. A cash advance is when an employee requests for their salary to be given in advance. Another example cited was CFP's willingness to train workers despite lack of academic qualification or job experience. One was a security guard. Another is a full-time mom who had her first job in 15 years when she joined the staff of CFP. One other was a college student. The college student was a minor when she first came to CFP. She worked part-time to help in her studies. Now that she has graduated, she is still working for CFP and says that CFP will "always be in her heart because it helped her so much." CFP is like family, she said.

In connection with the value for relationships, the respondents articulated their appreciation to the community-building practices such as a weekly prayer and worship time and shared lunch. The weekly community time is a time where the members gather together to reflect on the Bible, pray together, and share needs. Leadership for this time rotates among all members. The shared lunch, on one hand, is developed to embody justice regarding food. Members of the community have different economic capacities which impact food choices. To be equitable with

food during the work day, lunch is provided where everyone shares the same meal in the same physical space. This also gives opportunity to ask each other about their lives outside of work.

Another way that built relationships among the people is the emphasis on open and shared spaces in the office. The office is set-up with spaces that resemble a home. There is a kitchen, a dining room, a living room, a porch for resting, and a room for the children of the workers. Chairs and tables are arranged all over the office that are conducive for conversations.

To summarize, the peace framework shapes CFP's operations through its structure, human resource policies and organizational culture. The peace framework is made concrete in the structure and policies and is practiced in the day-to-day aspects of the organizations.

IV.   **Research Question 3.** How does CFP impact the peacebuilding work of PBCI, particularly its efforts to localize and decolonize peacebuilding?

Seven themes emerged from the stories of the respondents. In no particular order, the themes identified are CFP as an alternative to war, as an opening for conversations with communities, as a model for corporations and government, as a funding model for peacebuilding, as a way to concretize peace, as shown in transitions in organizational leadership and local ownership, the redefining of the cross-cultural communication model, and the personal journeys of the peacebuilding field workers.

CFP as an alternative to war. According to the field worker who was with PBCI in its early days, CFP was started in the context of armed conflict. She narrated, "We would go to armed conflict zones and people's reasons for going to war is the inability to provide for their family's needs. Some people join the revolutionary group for money. So we say, instead of going to war to get money, why don't you try growing coffee instead? We will be buying your produce." With this, CFP is a practical alternative to war addressing the most basic needs of combatants and their

families. "This is relevant because there is always a struggle for right to self-determination and getting access to social funds. There was no aid from the government and the people felt that they will only be heard when they go to war," she added.

Opening conversations. In the present context, all the field workers report that the concept of CFP opens conversations in the communities.One field worker said, "We do have a policy of not having set programs. But when we go to the communities and we ask them about their peace issues, almost always the number one concern is the economic need. And if they say that they do not have enough to eat, it will be off-tangent to respond, alright, let us do a conflict tree or do a conflict analysis. With CFP, we have a practical response. And having a concrete sustainable alternative at the back of my mind gives me more freedom and confidence to talk with the people." Another field worker noticed that people are more excited to engage because they see the possibilities that CFP represents. Today, more and more communities are inviting PBCI because of CFP.

CFP as a model for corporations and government. In relation to the above, as CFP gains integrity in its work with communities, it has also become a model for corporations and government institutions. One field worker cited the corporate social responsibility (CSR) of corporations and the procurement process of the government. She shared, "as corporations work with us, we show how CSRs (a corporate's commitment to responsibly manage the social, environmental and economic impact of its operations in line with public expectations) should be sustainable. By example, we show that we cannot just keep on having a feeding program without addressing the cause of hunger. For the government, we are asked to check if the government is procuring the right machines that the farmers need. Usually, government institutions just buy

machines for the sake of program implementation without asking the farmers. CFP helps in checking that."

Furthermore, CFP is gaining credence among government institutions regarding policy-making related to businesses. CFP is getting invited for consultations and through its CEO, CFP is also leading the local and national coffee councils that craft the roadmaps for the coffee industry both in the regional and national levels. With these, CFP works directly with the grassroot communities while being actively engaged in policy-making that impacts the farmers. This is also true of PBCI that works directly on the ground while being involved in national peace talks and other formal processes both in the government and the civil society sectors.

Funding model for peacebuilding. Aside from addressing the needs of the people in the communities, CFP was started to fund the peacebuilding work of PBCI. This is to address the issues inherent in a typical funding model for peacebuilding. In the common funding model, money flows from international organizations to local ones. Programs are determined at the top level to be implemented by the local actors. In this model, the power dynamics are eschewed in favor of the international funders. One way to address this is the creation of CFP as a funding source for PBCI. As an enterprise, CFP earns money to directly support PBCI's peacebuilding work. It also provides a space for the international partners to be invited as impact investors and not just donors. This helps to balance the power relations.

Furthermore, this model invites community partners as investors and not as beneficiaries. In the community organizing phase, PBCI requests the people to carry all or a part of the costs of the training. This can be in many forms such as but not limited to providing a venue for the training or providing food. Venues can be in churches, village halls or someone's house. Food can be a potluck style with produce from their gardens or it can be shouldered by the women's

organizations or by anyone in the community who is able. For villages that require overnight stays, the field workers are housed in any of the people's houses. In one community, a family sold pastries and other snacks to shoulder PBCI workers' transportation costs. In another community, the people contributed small amounts of money weekly or worked for one day a week to start their communal coffee farm.

This approach is different from a funder-oriented program that usually brings people out of their communities for capacity building or brings in resources to the community without honoring the available resources within. This approach takes a longer time because it necessitates trust from the people thus requiring an intentional building of relationship. However, even if it takes a longer time, this approach is sustainable in the long-term because it honors the power and resources of the people. One field worker says, "it is a common belief for outsiders to think that the communities are very poor. Yes, they may be poor economically but they are not beggars. They have resources. As peacebuilding field workers, let us not dismiss that "This honors the dignity of the people and their communities".

Concretizing peace. From the beginning, CFP has practiced fair trade principles to embody peace and justice. In this business model, the farmers are paid a fair trade price which is considerably higher than the market price. Farmers are paid upon delivery which is different from the prevailing practice where farmers are paid weeks or months after. Furthermore, farmers are not forced into a contract with CFP even though PBCI provided the capacity building aspect. In fact, PBCI trains the farmers in negotiation to be able to command a better price for their product. CFP also introduces the farmers to other buyers which creates competition for CFP. Field workers explain that this approach is for farmers to take the power that they inherently have while transforming the value chain in favor of the producers. CFP influences the farm gate

prices to go up, the farmers experience what peace and justice looks like for their labor, neighboring communities witness a sustainable economic model shaped by peace, thus influencing other communities to try the model. This effect is shown in two communities where other villages go to them for training. This increases knowledge sharing among communities because PBCI shares its knowledge bank openly without the need for copyright.

In addition to this, coffee is something that people can see, touch, smell, taste and hear. As the people engage in coffee production, the abstract concept of peace becomes concrete. There are numerous stories that exemplify this but three will be shared in this part.

In the initial meeting of PBCI with one community, the people said, "Peace for us is when we sell our coffee at a high price." Upon further listening, it turned out that the farmers were in a cycle of debt with traders because of the low price of their produce. The low price was brought by a number of factors such as low quality, low yield, high cost of transportation and lack of knowledge regarding market demand. The high cost of transportation was brought by the lack of farm-to-market roads. Because of the economic insufficiency, their children were not able to go to high school because the nearest school was in the city. Those who were able to attend were beset with low self-esteem brought by discrimination. Their houses were also not physically safe due to low quality building materials. In addition to that, the mountain where they live was heavily deforested due to logging which in turn created environmental problems for the people who live down the valley.

In response to the people's articulation of peace, PBCI trained the farmers in coffee production, processing, marketing and peace and reconciliation. After three years of training and partnership with other organizations, the community now produces the best coffee in the Philippines as proven by a national competition held last year. Buyers are flocking to them and

they are able to command a premium price. All of the other peace issues are slowly addressed and they are now a training center for other communities.

As this community started to thrive economically, an indigenous peoples' group who were the original stewards of the mountain approached PBCI and CFP. In the 1950s, the indigenous peoples were displaced by logging companies relocating them to the foot of the mountain. The people currently living at the top of the mountains were descendants of the employees who were left behind by the companies when the trees ran out. The indigenous peoples told PBCI and CFP to journey with them too. This opened a new relationship. In the community meetings, the tribe identified their need to reclaim their indigenous culture and have a sustainable economic source. As response to their invitation, PBCI and CFP put up a processing center where the coffee farmers at the mountain top can process their coffee thus extending the value chain to the indigenous peoples. It also creates a space for reconciliation among the migrant settlers and the indigenous peoples. The place is going to be an ecotourism learning center where the indigenous peoples can teach their culture and traditions. PBCI and CFP continue to journey with them and it has also opened new relationships with other tribes in the area. With this, coffee directly turned the dreams for peace into reality in the physical realm.

Another example is the reconciliation of a big corporation with another indigenous peoples group that has been oppressed for decades by its subsidiary. It is a long story that spans years of relationship-building, years of social preparation, countless dialogues and many moments of uncertainty. For this thesis, an abridged version will be shared. PBCI has been building relationships with an indigenous peoples group. Meanwhile, CFP was looking for a source of coffee for the shop. The search led to a corporate foundation that was selling coffee leading to a relationship with the head of the foundation and later on to her husband - the CEO of

the corporation. One night, the spiritual leader (datu) of the tribe was sharing his anger to PBCI about the company in their ancestral domain that has violated their rights for decades. As the datu was sharing names, a connection was made that the corporation, in which the foundation is under, owns the company. This led to an initial dialogue of the tribe and the corporation which led to a reconciliation and reparation based on the indigenous peoples' worldviews and justice system. This reconciliation was noted by the national government and it led to a policy that mandates all companies operating in the ancestral domains of that province to pay water tax to the indigenous peoples. The taxes were used in programs identified by the tribes. The relationship between the tribe and the corporation continues until now but it has to be noted that there are still many peace and justice issues faced by the indigenous peoples living in the area.

Another story is of the community that was decimated by Typhoon Haiyan, one of the strongest typhoons in the world. Many people totally lost their houses and livelihood but due to injustices in the aid distribution, there was not much aid given them. PBCI was invited to the community to include a peace and reconciliation lens in disaster response. While listening to the people, the economic need was brought up many times as a major cause of un-peace. PBCI shared the concept of CFP and the community requested for coffee training. With their own resources, the community slowly started a communal coffee farm. An evaluation was done in the second year, and a mother said, "When Typhoon Haiyan took away all of our resources, I lost all my hope. Now, as I see our coffee grow, for the first time in a very long time, there is something to live for." This engagement of the whole human body gives hope to the spirit. Coffee helped turn an abstract word "peace" into a concrete representation that this mother can identify in her reality.

Transitions in organizational leadership and local ownership. There is an intentional plan to transition the leadership of the organizations to people who have identities that are mostly marginalized in society. A customized mentorship program is created for each leadership trainee based on their worldview, culture and life experiences. PBCI and CFP intentionally partner with the clan and the community that raised the mentee. (Beduya, 2019)

Also, our international Mennonite partners take the lead from us – the local organizations – when it comes to strategy and tactics. Regarding our local community partners, transition is not a phase in the program. It is embedded from the start, even before there are programs. (*See section on Relationship with Community Partners above.)* This type of transition is in contrast with most transitions in the peacebuilding and development field wherein it is externally initiated by funders and the timeline is not mutually agreed upon by the funder and the local counterparts. (Practical Guidelines: Responsible Transitions and Partnerships, 2020)

Redefining the cross-cultural communication model.

CROSS-CULTURAL COMMUNICATION OVERVIEW: THREE-CULTURE MODEL
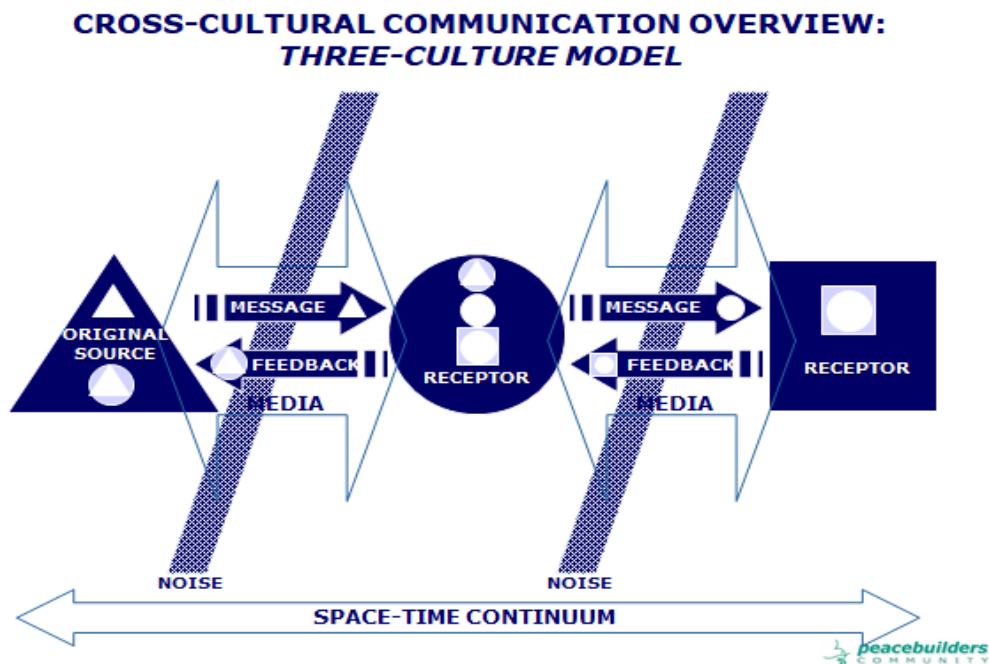
The figure in the previous page is part of the Peace and Reconciliation training given by PBCI. It shows a cross-cultural communication model with three cultures. When the training is given to pastors, an example of the original source can be the Western evangelical theology that communicates to the Filipino pastors (middle receptor) its worldviews. The two cultures communicate in a feedback loop through media. However, even with a feedback loop, there is still noise that can distort the message. The noise can include but is not limited to language barriers, cultural differences and worldview differences. The middle receptor in turn will evangelize indigenous peoples groups (right-most receptor) but wrapped with another layer of culture. As with the first one, the second level of communication also encounters noise further modifying the original message. This slide is under the topic of understanding cultures to help peacebuilding volunteers in forming their teams.

However, indigenous elders pushed back on this model. The PBCI CEO shared that one elder told him one day, "This model is human-centered which is alright. However, communication does not only include humans. The spirits also communicate." As a peacebuilding worker I have experienced several times the implication of this worldview. One time, my team and I were invited to a tribe to share about the PAR framework. For nine hours, we waited to be given the space to talk. One of the leaders told me, "Our spiritual elder is waiting for the spirits to give the go-signal for you to talk." It was almost midnight when I was invited in front. The discussion that followed was very lively and the tribal leaders were very receptive to our message. The next day as we were preparing to leave, the spiritual elder came and held my hand and said, "Our spirit guardians said you have a beautiful spirit." Based on this experience and other similar experiences, if the spirits are a critical part of the communication process with some communities we work with, then it is important to recognize their role in our

peacebuilding work. We cannot disregard spirituality in our engagement. It is in fact an important issue because PBCI and CFP are faith-inspired organizations that also believe in spirits. Will a dialogue between the spirits be needed? Is there harmony among the spirits? What if the spirits are in conflict? These are questions to which we as peacebuilding field workers are also sensitive.

Personal journeys of the peacebuilding field workers. Finally, decolonization and localization is also evident in the personal journeys of the peacebuilding field workers. All of the field workers articulated growth in embracing and affirming their identity, their spirituality, and their development to be an entrepreneur. The embrace of identity is particularly important to the peacebuilding workers coming from indigenous groups. One learned to affirm and celebrate her identity, while another one learned to celebrate and affirm the identity of other indigenous peoples. The former shared, "I get to know indigenous communities who are so self-sufficient and it makes me empowered too. These communities may seem like they do not have enough material resources but it is so evident how they are dependent on each other and on the creation. They can thrive!" The latter said, "I have a tendency to be ethnocentric. When I was exposed to other tribes, I saw how each tribe has beautiful aspects in their culture. And then I was adopted by another tribe. I did not expect that. That experience taught me much in confronting my biases towards other cultures."

Another area of growth that was articulated by the field workers is the deepening of their spirituality. A respondent said, "the biggest impact that PBCI and CFP had on me is the deepening of my personal relationship with God. My life has been so much more beautiful when I asked the Creator to lead my life. I learned to be thankful and not just pray when I need something. I was always worried before about my needs. Now, my economic capacity is more or

less the same but there is this deep trust that God provides." This field worker is very much in touch with her indigenous spirituality and has embraced the spiritual gifts that were passed on in her lineage. One other respondent said, "My theological perspective on what sharing the Gospel means was deeply changed. Before, I would always feel guilty when I did not share the Gospel [as taught by western evangelical traditions]. But in my journey in reflecting on the peace framework, I learned to pause, to contemplate what it really means to be salt and light to the world. I learned to listen to people, to work with their own phase. It is not my strategy that is important. My relationship with God is no longer bound by law [as interpreted through western theology]."

The third internal growth articulated by the peacebuilding workers is the application of economic sustainability to their own lives. All of the respondents said that they learned to be an entrepreneur. But their entrepreneurship is not motivated alone by their personal desire. A common thread in their answers is, "It feels not right to be teaching farmers to be entrepreneurs, to be economically sustainable, when I haven't tried it myself."

In a related challenge, one peacebuilding worker said that her engagement with farmers reconciled her to the land. She and her clan were displaced from their ancestral domain by a powerful family and she witnessed their land being turned into a commercial resort, desecrating burial grounds. With this history she said, "I never wanted to do anything with land again. But when I train farmers, there is always a niggling doubt at the back of my mind. What gives me the authority to teach farming when I do not have any experience about it." This encouraged her to start a coffee farm with her partner.

Her story resonates with me and with the other peacebuilding workers. We learned to appreciate our farming heritage and went back to cultivating our land. For myself, my family

joined me in my peacebuilding when they saw me planting coffee. My grandmother said, "I saw the depth of your advocacy when I saw you touching the earth."

With these, it can be said that the peacebuilding work of the respondents is an overflow of the internal work they are doing. Their peacebuilding work in public is also practiced in private. As they process their personal journeys, there came an awareness of their own power and impact as a peacebuilding field worker. Their ability to decolonize their processes came out of their ability to reflect within. Localization started from themselves within a continuous action-reflection process as they engage with the people they journey with.

V.   **Research Question 4.**What are the gaps, or limitations, in the structure, processes and culture within CFP and PBCI that affect their peacebuilding efforts?

Structure. For this aspect, the answers of the respondents are divided into two categories— external structures and internal structures. Peacebuilding field workers identified external structures that hinder their work in the communities. These include people who are peace spoilers, formal and informal institutions, value systems of the community, and unjust economic and political structures that drive people to choose violent ways to respond.

For the internal structure, the major gap identified by the Chairperson of the Board is that CFP is shaped within a capitalist system that measures a person's worth through capital. In this system, the people who have the strongest voice are the people who invested the most money into the business. For now, the biggest stockholders are the Pantoja family. As an initial step to address this, the Chairperson of the Board distributed his stocks to his daughters – biological and spiritual. His spiritual daughters are part of the management team of PBCI and CFP. There are informal discussions on how to make stock ownership more accessible to employees but these questions will require deeper community dialogues that are intentionally focused on this issue.

Another gap in the internal structure was identified by another respondent who is also one of the biggest stockholders. He said that there is a lack of development on the career path of the barista. Right now, there is not much room for the barista to grow in the coffee shop in terms of position and skill. There is only the manager position after the barista. Also, the current baristas are not trained to be competitive baristas and it is a huge difference with other baristas in the city. He suggested some business models to address this issue while acknowledging that CFP's current capital is for a small business.

Another gap in the internal structure is the shortage of peacebuilding field workers to address the invitations of the communities interested in Peace and Reconciliation and coffee training. The lack of field workers also impacts the depth of commitment given to some communities. The hiring of more field workers is impeded by the amount of money of the organizations.

Processes. This aspect is focused on the internal processes within PBCI and CFP. The respondents identified three major areas of improvement - professional development, evaluation, and chain of command. All of the staff in the coffee shop, two members of the management and two field workers cited professional development, three (one from the management and two staff) identified evaluation and two pinpointed the gap in the chain of command. None of the peacebuilding field workers identified a gap in the aspects of evaluation and chain of command of PBCI and CFP.

For the professional development aspect, the majority of the staff in the coffee shop asked for regular training on Peace and Reconciliation. The other respondents asked for more training focused on specific interests such as more training for baristas on storytelling (sharing stories for education and advocacy), cooking and food preparation, marketing, and

entrepreneurship. Five of the staff in the coffee shop also wanted to build deeper connections with farmers by exposing them to the farming communities.

The issues of evaluation and chain of command were specifically raised by the staff. They said that a regular evaluation would be helpful for their growth while consistency in the chain of command reduces confusion about work expectation.

Organizational Culture. Regarding organizational culture, the consistent theme that came out as a gap were the personality clashes that cause conflict among the members of the organizational community. The personality clashes lead to being stifled in innovation and tension in the workplace. The respondents who brought this up said that this issue should be addressed both at the individual and communal levels. Interestingly, this was not articulated by the peacebuilding workers in their field of assignments. An explanation may be due to the fact that the field workers spend the majority of their time with the communities thus they are relatively insulated from office conflict.

VI.   Summary.

The process of the birth and growth of CFP reflects the yin and yang of peacebuilding as described by Robert Fritz. Fritz applied the concept of yin and yang to the creative process, with yang as the element that is goal-oriented and yin as the element for open space in "which something may enter." Yang is directive while yin is receptive. Both elements should be present in the creative space. (Fritz, 2010) CFP's journey shows the harmony of having a clear foundation (yang), and yet having the space for emergence (Brown) that springs from the local wisdom and *Kairos* moments (yin). *Kairos says* it is the right time, the critical time where all resources harmonize for a vision. It is not the *chronos* time that can be manipulated and

measured, but it is the time that *is*. The emergence and the ability to actively wait was made possible because of the foundation that the peace framework provides.

The individuals in PBCI and CFP showed how the peace framework impacted their lives and how it is being practiced daily, even outside the workspace. They also articulated the room for improvement of the two organizations. With their stories, they illustrated how decolonized peacebuilding can be done locally and be improved through the continuous action-reflection process of a social enterprise.

Moreover, the results of this thesis will be brought back to the PBCI and CFP community. The positive factors they identified will be celebrated and made sure to be practiced in our community life. The gaps and the recommendations that the respondents have identified will be presented to the management team for discussion and action.

CHAPTER V

CONCLUSION

The stories gathered from PBCI and CFP's management, peacebuilding field workers and staff show that a social enterprise shaped by a peace framework can help decolonize and localize peacebuilding. Following the phases of decolonization named by Poka Laeuni as rediscovery and recovery, mourning, dreaming, commitment and action, and of which I added celebration, the

decolonization of peacebuilding was practiced in PBCI and CFP. It is seen in the formation of

CFP itself, its structure, and its organizational practices. It is seen in the peacebuilding work of

PBCI particularly in centering people's understanding of peace, prioritizing local communities'

vision and action for peace, emphasizing relational rather than transactional accord, and being

sensitive to indigenous worldviews. Decolonization is also shown in the personal journeys of the

peacebuilding field workers, majority of whom are indigenous peoples.

As for localization, PBCI and CFP practice it by centering peoples and communities who

have the least power according to the dominant socio-political-economic structure of our society.

To cite a few examples, it is shown in recognizing the power dynamics of PBCI and international

funding partners, one of the reasons why CFP was created. It is shown in the engagement of CFP

with the farmers, in which the latter is centered. It is shown in the selection of the next leaders of

the organizations, both of them representing populations in the Philippines that are historically

marginalized.

Moreover, CFP contributed to the peacebuilding work of PBCI which can be summarized

in seven themes. CFP as an alternative to war, as an instrument to open conversations for peace,

as a model for corporations and government institutions to center the needs of the local

communities, as a funding model for peacebuilding, as a way to concretize peace that people

who are directly facing peace challenges can relate to, as a model in transitions and highlighting

local ownership, as an organization that honors indigenous worldviews such as but not limited to

the redefinition of cross-cultural communication model, and in the wholistic and intentional

mentorship of peacebuilding field workers.

Furthermore, this project respects the indigenous research agenda spelled by Tuhiwai-

Smith particularly on the question on who is this research for and what will the community gain

from this knowledge. This thesis was done for the purpose of advocating for the decolonization and localization of peacebuilding as well as the improvement of PBCI and CFP for its members. This research will be brought back to PBCI and CFP. The positive things will be celebrated. The negative things, or better yet, the challenges, will be discussed as a community to be improved upon for the good of each member towards peace.

Lastly, this thesis has become my own journey of decolonization. Starting from the choice of topic, articulation of the theoretical framework and research implementation, it was a continuous reflection of what it means to do this work as an indigenous woman. As an indigenous woman, I have experienced many times what it means to be silenced, to be discriminated against and to be invisible in public spaces which includes academia. The constant silencing, discrimination, and invisibility in public unknowingly led to silencing, discrimination and invisibility in my intrapersonal communication. It is a very long journey to reclaim my voice and convince myself that I do have something to share. This thesis is part of that journey. My writing of this thesis was a full body experience in which I felt and acknowledged the pain of marginalization. It made me more aware of the pain that the communities we are working with are experiencing. Like me, the communities we work with have been silenced, discriminated against, made invisible, and killed even because of who they are.

In conclusion, this thesis contributes to the knowledge bank in peacebuilding especially the role of a social enterprise in the processes of decolonization and localization. The stories have shown what it looks like in practice. This thesis will also contribute to the improvement of PBCI and CFP. And this thesis contributed to my own decolonization which enriches my peacebuilding work.

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APPENDIX

Appendix 1. Summary of the characteristics of research paradigms. (Chilisa, 2020)

	Positivist Paradigm	Interpretive Paradigm	Transformative Paradigm	Pragmatist Paradigm	Indigenous Research Paradigm
Reason for doing the research	To discover laws that are generalizable and govern the universe	To understand and describe human nature	To destroy myths and empower people to change society radically	To solve problems and develop interventions	To challenge deficit thinking pathological descriptions of the formerly colonized and reconstruct a body of knowledge that carries hope and promotes transformation and social change among historically oppressed
Philosophical underpinnings	Informed mainly by realism, idealism, and critical realism	Informed by hermeneutics and phenomenology	Informed by critical theory, postcolonial discourses, feminist theories, race-specific theories, and neo-Marxist theories	Largely informed by the pragmatist philosophy of John Dewey	Informed by indigenous knowledge systems, critical theory, postcolonial discourses, feminist theories, race-specific theories, and neo-Marxist theories
Ontological assumptions	One reality, knowable	Multiple socially-	Multiple realities shaped by human rights	The practical effects of ideas	Socially constructed multiple realities shaped by the set of

	within probability	constructed realities	values; democratic and social justice values; and political, cultural, economic, race, ethnic, gender, and disability values		multiple connections that human beings have with the environment, the cosmos, the living and the nonliving
Place of values in the research process	Science is value free, and values have no place except when choosing a topic	Values are an integral part of social life; no group's values are wrong, only different	Researchers prioritize the value of furthering social justice and human rights	Researchers' values matter, and knowledge is valuable only if it has positive consequences	All research must be guided by a relational accountability that prompts respectful representation, reciprocity and rights of the researched. The ethics theory is informed by appreciative inquiry and desire-based perspectives social justice
Nature of knowledge	Knowledge is objective	Knowledge is subjective and idiographic	Knowledge is dialectical understanding aimed at a critical praxis	Knowledge should be viewed in terms of its practical use	Knowledge is relational, as are all indigenous knowledge systems built on relations
What counts as truth	Truth is based on precise observation and measurement that is verifiable	Truth is context dependent	Truth is a theory that unveils illusion	Any knowledge that leads to pragmatic solutions is useful. The mandate of science is not to find truth but to facilitate human problem solving	Truth is informed by the set of multiple relations that one has with the universe
Methodology	Quantitative, correlational, quasi-experimental, causal, comparative survey	Qualitative, phenomenology, ethnographic, symbolic interaction, naturalistic	Combination of quantitative and qualitative action research; participatory research	Mixed methods research; the research questions or objectives should	Participatory, liberatory and transformative decolonizing research approaches that draw from indigenous

				determine the methodology	knowledge systems and indigenous mixed methods
Techniques of gathering data	Mainly questionnaires, observations, tests, and experiments	Mainly interviews, participant observation, pictures, photographs, diaries and documents	Culturally responsive techniques if data collection	Qualitative and quantitative methods	Techniques based on philosophic sagacity, ethnophilosophy language frameworks, indigenous knowledge systems, talk stories and talk circles, adapted techniques from the other three paradigms indigenous qualitative and quantitative methods

Appendix 2. Research Questions

INTERVIEW QUESTIONS FOR MANAGEMENT:

1. Demographic information
    Gender:
    Age:
    Ethnicity:
    Length of employment/involvement with CFP/PBCI:
    Expertise through experience and/or formal education:

2. What is/was your role/involvement in CFP/PBCI? (Work you do and not the position)

3. How do you understand the peace framework articulated by CFP and PBCI?

Questions regarding CFP's emergence

4. For people who were present during the birth of CFP, what was the motivation to start the social enterprise?

5. What were the guiding values for you as CFP was starting?

6. It has been articulated in CFP's narrative that the peace framework of PBCI shaped CFP. From your perspective and experiences, how was this practiced in the incubation and start-up years? How was it not practiced?

7. For people who were present during the birth of CFP, how did you start it? (Question on process)

8. What were the challenges you faced during CFP's incubation, and/or start-up? How did you face it?

9. Looking back on CFP's incubation and start-up years, what could you have done in a different way?

Questions regarding CFP's sustainability

10. It has been articulated in CFP's narrative that the peace framework of PBCI shaped CFP, from your perspective and experiences, how is this practiced now? How is it not being practiced?

11. What are the challenges that CFP is facing now?

- financial health
- human resources
- supply vs demand
- organizational structure
- policies
- others

12. Where do you think these challenges are arising from?

13. From your perspective as management, have there been conflicts between the peace values and the business aspect of CFP? Elaborate if there are. How are these conflicts held?

Questions regarding CFP's impact to peacebuilding

14. From your perspective as management, what are the contributions of CFP to the peacebuilding work of PBCI?

15. In what ways can CFP improve in its support to the peacebuilding work of PBCI?

INTERVIEW QUESTIONS FOR FIELD OPERATIONS

1. Demographic information
   Gender:
   Age:
   Ethnicity:
   Length of employment with CFP/PBCI:
   Expertise through experience and/or formal education:

2. What is/was your role in CFP/PBCI? (Work they do and not just the position)

3. How do you understand the peace framework articulated by CFP and PBCI?

   Harmony with the Creator (spiritual transformation)
   Harmony with the being (psycho-social transformation)
   Harmony with others (socio-political transformation)
   Harmony with creation (economic-ecological transformation)

4.   Does the peace framework that CFP/PBCI is articulating have an impact in your life? How (if applicable)?

5.   What is the best part for you in working for CFP/PBCI?

6.   What is the most challenging part for you in working for CFP/PBCI?

7.   From your perspective, what is the role of CFP as a social enterprise to your work as peacebuilding worker?

8.   Do you think CFP helps you in your work as a peacebuilding worker? Why and/or why not?

        -    personal aspect
        -    organizational processes/ administrative matters
        -    engagement with community and other stakeholders
        -    others

9.   How can the CFP/PBCI community support you to experience the peace that the organizations are articulating?

INTERVIEW QUESTIONS FOR STAFF

1.   Demographic information
        Gender:
        Age:
        Ethnicity:
        Length of employment with CFP/PBCI:
        Expertise:

2.   What is your role in CFP/PBCI? (Work they do and not the position)

3.   How do you understand the peace framework articulated by CFP and PBCI?

        Harmony with the Creator (spiritual transformation)
        Harmony with the being (psycho-social transformation)
        Harmony with others (socio-political transformation)
        Harmony with creation (economic-ecological transformation)

4.   Does the peace framework that CFP/PBCI is articulating have an impact in your life? How (if applicable)?

5.   What is the best part for you in working for CFP/PBCI?

6.   What is the most challenging part for you in working for CFP/PBCI?

7.   From your perspective, how is the peace framework being practiced in CFP/PBCI now? How is it not being practiced?

8.   How can the CFP/PBCI community support you to experience the peace that the organizations are articulating?

Appendix 3. EMU IRB Approval Form

Eastern Mennonite University

To:	T. Baustista
Date:	Feb 21-2020
Study Title / ID#:	Localizing and decolonizing peacebuilding through social enterprise: The story of Coffee for Peace and Peacebuilders Community (S688)
Researcher(s):	T. Bautista
Status:	**Approved**

Dear T. Bautista,

This letter serves as an official Eastern Mennonite University IRB response to your study, as submitted.

The Board has approved your study as written and you may begin data collection. Your materials must appear to your participants exactly as you have submitted them. It is understood that your data collection period extends through July 1, 2020. Should you need to extend your data collection beyond this time, an extension must be requested (you may wish to set up a reminder for yourself now). It is further understood that you will be sharing the final results in various venues on EMU's campus.

The Board wishes you the best in your research study.

Regards,

Kristopher Schmidt, Ph.D. for
A. Kate Clark, Ph.D.
IRB Chair
Assistant Professor of Nursing