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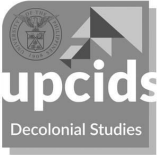
PROCEEDINGS 2023

Decolonial Approaches to Legislation

Seminar-Workshop

December 3-4, 2022
Diamond Hall, EM Manor Hotel, Cotabato City





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ABOUT THE PROCEEDINGS

These proceedings are based on the two-day seminar-workshop, “Decolonial Approaches to Legislation,” held on 3 and 4 December 2022, from 9 AM to 1 PM on each respective date. It was organized by the University of the Philippines Center for Integrative and Development Studies (UP CIDS) Decolonial Studies Program (DSP), in partnership with the Bangsamoro Transition Authority (BTA) Policy Research and Legal Services (PRLS).

This seminar-workshop aimed to explore, discuss, and elaborate the usage of decolonial approaches in crafting legislative measures such as bills and resolutions in the Bangsamoro Parliament. “Decolonial Approaches to Legislation” illustrated the importance of decoloniality in the lived experiences and socio-cultural realities of the Moro peoples vis-à-vis the world of policy-making and implementation through a panel discussion on the first day and a hands-on workshop on the second. The panelists for the first day were Dr. Nassef M. Adiong, Ms. Saima Mamalo, Mr. Vincent Casil, and Mr. Kebart Licayan, moderated by Dr. Marie Aubrey “Marby” Villaceran. On the second day, the workshop was facilitated by Atty. Archill Capistrano. The documenters of the event included Laurent Raguindin from UP CIDS DSP, Moh’d Al-Khaleel A. Bogabong, Gurhan A. Adan, and Abdulwahid Tocalo from BTA PRLS.

DAY 1 - SEMINAR

(3 DECEMBER 2022)

Introduction

The event commenced with a prayer led by Sir Gurhan Adan and the singing of the Philippine National Anthem and the Bangsamoro Hymn. It was followed by the opening remarks, given by Dr. Teresa S. Encarnacion Tadem, Executive Director of the University of the Philippines Center for Integrative and Development Studies (UP CIDS). She presented the organizational structure of the UP CIDS, its objectives and deliverables, and introduced the objectives of the seminar-workshop.

To introduce the concept of decoloniality and decolonizing law to the audience, Assistant Professor Frances Antoinette Cruz defined decolonization as undoing the subjugation of colonies by dismantling colonial structures. She also described the reasons propelling decolonization movements: the existence of unresolved negative colonial legacies in social, legal, and political areas, manifested through practices such as favoring one group of people over others because of colonial practices. The lack of recognition and awareness of local needs or priorities is also a result of embedded and enforced colonial practices, and it is often the case that foreign ideas or systems are simply not in concordance with local ways of thinking and living. Furthermore, she presented two types of decolonization that can be applied to legislation: physical and intellectual. Physical decolonization entails the separation of people from a subjugating power, such as what happens in processes of independence, whereas intellectual decolonization considers alternatives for decentering Eurocentric ways of thinking.

Asst. Prof. Cruz described manifestations of colonialism still present in the Philippines. First, “settler colonialism” or “internal

colonialism” occurs when (a) colonial powers draw arbitrary borders based on assumed cultural or religious differences, or (b) people migrate in a manner that displaces and subjugates the local population, thus imposing the foreign culture as superior. Likewise, colonialism manifests in legal systems, wherein traditional legal systems are overlooked in favor of Western practices. Colonialism is also invoked when local communities are forcibly removed from the management and governance of land which they are historically linked to, leading to contentious struggles over land rights and claims.

Asst. Prof. Cruz noted that there is no one way to decolonize. It is likewise important to ask questions pertaining to ethics—who benefits from all these efforts? Whose voices are uplifted? How are policies and the law used to transform society towards a more just coexistence?

She gave concrete examples of decolonizing law in the Philippines, asking the following questions:

- Where does one benchmark the law, as there is a tendency to use Western (i.e., American, Spanish) legal systems as benchmarks?
- Where does one gather other perspectives to contribute to the framing of the law, as there is a lack of interdisciplinarity in legislation?
- How does one reconsider extractive practices and territorial rights, as one must reconsider usage of land with the indigenous people?
- Where does one get knowledge from, what kind of knowledge does one gain, how does one make that more pluralistic or equitable to everyone, as education in all aspects—not just the legal curriculum—is colonial?

After presenting these questions, she offered guide questions to consider when decolonizing law, which are key to understanding how the framework of decolonization can (a) promote other norms, and (b) prioritize aspects of life within a community that have been affected by colonial laws and practices:

4 DECOLONIAL APPROACHES TO LEGISLATION

- Which laws or policies prevent flexibility? What legal norms clash with “the way things are done”? Local practices that may come into conflict with legal norms may, in reality, be socially acceptable.
- How can more perspectives be included in policies and in crafting laws? How does one become more inclusive in policies? How are policies communicated? Who do they benefit or serve?
- What are the priorities of my own community? How are these priorities reflected in the law?
- What forms of injustice continue as a result of colonial laws or policies (or even settler communities)?
- What is a “good life” and a “good community”? How can that be achieved through what I do?

After the introduction to decoloniality as applied to legislation, panel talks with Dr. Nassef M. Adiong, Ms. Saima Mamalo, Mr. Vincent Casil, and Mr. Kebart Licayan began. These panel talks were summarized and moderated by Dr. Marie Aubrey “Marby” Villaceran.

Dalawang dekolonismong pamamaraan sa pagsasabatas (lehislasyon o pagsasagawa ng batas)

Dr. Nassef Adiong

The first presenter was Dr. Nassef M. Adiong, Director of the Bangsamoro Transition Authority (BTA) Policy Research and Legal Services (PRLS), with his talk, “*Dalawang dekolonismong pamamaraan sa pagsasabatas (lehislasyon o pagsasagawa ng batas)*” (Two Decolonial Approaches to Legislation). He defined “decolonial” as coming from one’s surroundings—from one’s own people and environment. “Decolonization” is thus the freedom of a community or country from colonizers. He asked the audience to consider what they must all do in their region of BARMM and the importance of Bangsamoro’s indigenous knowledge.

Introducing the concept of “positionality,” Dr. Adiong asked the audience to consider the relationship between power and identity in thinking about the privileges they experience—their social status, gender, economic status, and education. The fact that privilege takes on different forms means that power is complex—one’s position in society can influence legislation.

Decolonization can also mean reform in education, through the authors that are cited in research, the reference materials used in the classroom, and the kind of training offered to teachers. He also mentioned that the capacity to influence others will always be an issue, despite having attained freedom in the sovereign sense. Despite the Philippines’ independence from Spain, the United States, and Japan, as well as the establishment of the Bangsamoro Autonomous Region of Muslim Mindanao, the country is still subject to the influence and control of the United States and China. The relationship between outside powers is still important when it comes to the Bangsamoro.

In describing the application of decolonization in law, Dr. Adiong presented these questions to the audience:

- What are our sources of knowledge?
- How do we use these other sources of knowledge?
- What disciplines can we consider?

He provided an answer to these questions by stating the need to give more importance to our culture, language, and philosophy. Climate change is one example where decolonization can be applied to law. For instance, on 28 October 2022, Cotabato City suffered massive flooding in the wake of Severe Tropical Storm Paeng. While Western countries have seawalls to prevent floods, Global South countries such as the Philippines, especially the Bangsamoro region, have been left behind. In utilizing other sources of knowledge, Dr. Adiong suggests turning to the knowledge of the Badjao to find ways to live with rising sea levels while caring for the environment.

He left the audience with a final question to consider: how can Bangsamoro achieve self-determination in legislative proceedings, given the previous questions and examples with the Bangsamoro context in mind?

Dr. Marby Villaceran summarized Dr. Adiong's presentation. She said that the core of it all is the concept of power. Thus, it is very important to assess ourselves to understand the context of our thoughts and beliefs—how one is shaped by family, education, social class, and privilege, as well as the ways in which these factors influence legislation. Identities overlap in complex ways: as a woman, you can be subjugated as a woman by a patriarchal world, but as a teacher you have the power to abuse your students. It is thus part of decolonial thinking to always assess oneself. Decolonial thinking must be taught—self assessment has to be done with guidance.

Decolonial Approaches to Legal Systems

Ms. Saima Mamalo

Ms. Saima Mamalo, staff officer of Legislative Measures and Legal Assistance Division (LMLAD) of PRLS, presented “Decolonial Approaches to Legal Systems.” Adding to Dr. Adiong’s definition of decolonization, she notes that colonization was done without regard to local culture, heritage, beliefs and overall contexts. She began by illustrating how decoloniality may be intimidating to most people due to its esoteric nature—that it can seemingly only be understood by some people because of its technicality and its perceived academic nature. She explained that it has a degree of truth because decolonization is neither a simple redrawing of borders nor establishing sovereignty and garnering international recognition.

She asked the audience these questions:

- Do we have to abandon the laws we have today, since these laws are shaped by colonizers?
- Is decolonization trying to reconstitute (i.e., completely change) our traditions when our identities and traditions have colonial roots?

To answer these questions and determine how to decolonize legislation, history must be revisited. Historically, colonizers justified colonization and imposed their culture on colonies by believing they were “saving” the colonized. Colonization was a means of “advancing” civilizations. While colonizers believed in their civilizing mission, they created a structure that harmed others. As Americans imposed on Filipinos their “superior” systems, Philippine legal systems are patterned according to that of the West. The idea of “salvation” ultimately destroyed the colonized.

Using ownership legality as an example, Ms. Mamalo notes that ownership used to be communal in indigenous cultures. However, in current Western-style laws, ownership is recognized only for the

individual. Ownership previously meant the right to *use* the land, not the right to *claim* the land. For indigenous peoples, land is owned by a higher authority, such as spirits and gods, among others. But foreign colonizers—specifically the Americans—believed that land was meant to be completely owned by humans and imposed this legal belief without regard for local customs.

Afterwards, she restated the earlier questions and presented theories and suggestions. For instance, consider the educational curriculum, wherein colonial thinking still persists. The design and presentation of content in the curriculum—not necessarily the content itself—presents a problem. How should one present the content of the curriculum? The process must be emphasized. Who is teaching? What is the pedagogy of these classes? Who is learning? How can we engage with the learners?

Ms. Mamalo emphasized that colonial standards considered to be universal are not actually universal. Universal standards must be based on the inputs of the people. Lawmakers must ask themselves: What is the core of the policy? What is important to retain? What can we give up?

One local example of the non-universality of colonial standards can be seen in the work of the Bangsamoro Women Commission. Ms. Mamalo mentioned results of a research which cites the Bangsamoro region as having one of the lowest reported incidents of violence against women (VAW) cases in the Philippines. There are many reasons for this, including the lack of encouragement of reporting to the police because women have their own traditions and their own rules. The national legal systems, although with a noble idea of inclusion, inadvertently undermine traditional systems, regarding them as inferior.

In the context of legislation, one must tackle the questions:

- Who created these rules?
- Do they know the context?
- Are these relevant?

These questions are significant because laws are unfortunately made without prior knowledge and recognition of local peoples and local cultures.

Afterwards, she presented a way to move forward: decolonizing our senses. Decolonizing our senses means decolonizing the knowledge that control the senses, which leads to decolonizing our minds. This is a prerequisite to decolonizing the law and legal systems. For instance, one can begin to decolonize the legal curriculum by increasing the level of interdisciplinarity in education and considering new areas of development in law. Decolonial approaches to legislation also means building networks in higher education, as well as thinking differently about knowledge production, research, accessibility, and pedagogies.

Ms. Mamalo ended her talk by warning the audience that imposing decoloniality runs the risk of repeating oppression, which reinforces the colonial mentality.

Dr. Marby Villaceran then summarized Ms. Mamalo's talk by reiterating and emphasizing the importance of decolonizing our senses. Lawmakers have the opportunity to know the core of policy and what to give up in paving the way to decolonizing the law. She also mentioned reforms in legal education—that a juxtaposition of what one has and what one does not have will help legal studies students become critical thinkers.

Indigenization and Deliberative Democracy: Advancing Decolonized Laws in BARMM

Mr. Vincent Casil

Mr. Vincent Casil is the Supervising Legislative Staff Officer II of the Legislative Research Division (LRD) of PRLS. He began with the grim colonial history of the Bangsamoro—its subjugation through land acquisition, the Filipinization of the early government that marginalized the Moros, and how Moros were attached to the Philippine state without plebiscitary consent. The independent Philippine state presently continues the unjust acquisition of land in the Bangsamoro. Asking the audience why decolonization matters in the BARMM region, Mr. Casil pointed out that the Bangsamoro has a distinct identity from the “Filipino.” Decolonization, and by extension decolonizing the law, also matters in addressing the remnants of unjust policies and histories of injustice. In order to decolonize, he suggests that the Bangsamoro region practice indigenization and deliberative democracy.

Mr. Casil defined “indigenization” as the process of naturalizing indigenous knowledge systems and making them evident to transform spaces, places, and hearts. It involves advancing the indigenous process as more authentic and natural to the community and to adopt such practices for the betterment of the community. Through indigenization, we can address the unfortunate result of colonization—that people view their native cultures as inferior. He presented examples in practice for the Bangsamoro region: (a) housing, wherein policies and housing designs are reflective of Bangsamoro culture, as opposed to the plans of the National Housing Authority; (b) uniform design, whereby uniforms contain Bangsamoro-crafted designs rather than designs of the Department of Education; and (c) gender response protocol. However, he noted that lawmakers must be careful when practicing indigenization, echoing Ms. Mamalo’s earlier warning that restrictively following tradition can sometimes result in further oppression.

He expanded on indigenization being a part of decolonization, stating that it is not sufficient that lawmakers promote indigenous

traditions. Decolonization also has a larger task—it aims to address the unjust structures of power as embodied by laws, institutions, and social structures. When political structures need to be overhauled, the theoretical model of “deliberative democracy” may be particularly useful. “Deliberative democracy” offers opportunities through different mechanisms, as well as participation of the people in crafting government policies. Deliberative democracy decolonizes law through shifting the imbalance of power and empowering people. There is thus legitimate public space for self-autonomy.

An example of deliberative democracy in practice in the Bangsamoro region would be the Bangsamoro Transition Authority (BTA) public consultations. Through public consultations, policymakers are given position papers and valuable insights from stakeholders, local executives, non-government organizations (NGOs), and civil societies. There can also be a parliamentary petitions committee, through which citizens can call the attention of the government to act on issues they experience and to provide solutions to the problems of the community.

After Mr. Casil’s talk, Dr. Marby Villaceran reiterated the importance of still considering or being aware that indigenization is not always beneficial because of the danger of oppression due to pre-colonial systems or present traditions. One must be critical, too, in adopting indigenous traditions—or in this case, readopting them. That is why the concept of deliberative democracy is important, since it ideally includes everyone. She also mentioned that the public convening or petitions committee should also consider the audience’s ways of living in order for them to be fully engaged in these conventions and petitions.

Historical Injustice

Mr. Kebart Licayan

The last presenter was Mr. Kebart Licayan, a member of the Legislative Research Division (LRD) of PRLS. He began his talk by reminding the audience of the meaning of decolonization. He echoed Ms. Mamalo's statement that various societies and cultural structures, and therefore legal systems, had already existed before Spain colonized what would become the Philippines—Spain was actually not able to hold Mindanao. The Americans forced the Moros to submit to American rule. It was only in the American colonial period that Mindanao was subsumed under the Philippine state. The Americans awarded independence to the Philippines on 4 July 1946—the same day of American independence—and left governance of the Moros to the national government, which still was American at its core.

This history is the root of Moro unrest against the Philippine national government, as well as further armed conflicts between Moros and the national government. As a result, the government has excluded the Moros even more, and in forcing them to submit to Christian types of law, essentially forced them to undergo de-Islamization and Christianization. Moros were then discriminated in national law through education and Muslim profiling—the mere fact that the Filipino identity carried Christian-centric meanings. Mr. Licayan also brought up the effects of the United States' "War on Terrorism," which began after the infamous 9/11 attacks. The core implication of America's war is widespread Islamophobia, which also affected the Bangsamoro.

These injustices in Bangsamoro's history are grievances that have continued over the generations and must be addressed to decolonize Bangsamoro legislation.

In the Bangsamoro context, lawmakers unfortunately tend to benchmark Bangsamoro legislation at the national level, inadvertently reinforcing the colonial relations that resulted in the conflict that birthed the Bangsamoro region. Mr. Licayan considers research to be a tool that

can help Bangsamoro decolonize its laws, as there is a lack of research on the actual realities of Mindanao. Foreign scholars—not necessarily outside the Philippines but outside Bangsamoro—outnumber local scholars. Scholars outside the Bangsamoro tend to not fully understand local culture and local ways of thinking. Their research work, however, is adopted by the government and used as foundations to craft policy. Therefore, in order to decolonize, a new way of research and policy making must be done. Research must be people-oriented, in which the actual lived realities of Moros are documented, and stakeholders are given more power in legislation. The experiences of the Bangsamoro—not the national government—should shape laws. He further stated that it is critical that everyone learn from and teach one another. Learning from one another is decolonization.

Dr. Marby Villaceran mentioned that the alienation of Moro identity and the benchmarking of law of foreign countries, often the colonizers themselves, resulted in the historical injustices perpetrated against the Bangsamoro, which in turn contributed to its colonial legislation. She also mentioned that the United States, while no longer the Philippines' colonial authority in the sovereign sense, still has a chokehold on Philippine government and culture—a large part of the reason for our Islamophobia. This is an example of the global hierarchy in perpetuating social (in)justice and the ways in which relationships to outside powers are still important.

Open Forum

The first question came from an audience member who shared his migratory background: his ancestors were from China and he himself moved to Mindanao after marriage and conversion to Islam. In his experience in Bangsamoro, there is still oppression against indigenous peoples, who should be considered natives too, as well as settlers from the north, who never intended to participate in colonization. Presently, the Bangsamoro have begun to oppress non-Moro minorities. He asked if decolonization should also be implemented in the local area. The panel replied that there must be representations for non-Moro identities even within the Bangsamoro Parliament because decolonization does not mean inverting political structures to favor the once-oppressed, but rather uplifting everyone equally.

A second audience member shared the relationship of Bangsamoro traditions with the law, citing, as an example, that Bangsamoro women are protected by tradition. Clan relationships in the region are very strong; as such, there is no need for Bangsamoro women to report violence against them because it never occurs in the first place. In this case, men should have more protections because tradition also targets them. The panel replied that it is a fallacy to draw the conclusion that violence against Bangsamoro women does not exist because of a lack of reports. Traditional culture still disadvantages many women in society, therefore there must still be a reevaluation of traditions and law. Law must be made for the common good and it should address all inequalities in society.

A third audience member asked the panel about the role of social media in the process of decolonization. The panel replied that social media is unfortunately an extremely dangerous double-edged sword because misinformation proliferates as well as—if not better than—information. The Philippines has a high rate of digital engagement in social media, and due to the misinformation being more prolific than information or debunking of misinformation, social media is therefore an avenue of recolonization and not decolonization.

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DAY 2 - WORKSHOP

(4 DECEMBER 2022)

(De)colonial (re)positioning in (re)claiming legislation as a just excuse of power

Workshop with Atty. Archill Capistrano

1. What is colonial in legislation? What do we remove? What can we use to make our own?

The audience was then divided into six groups. Atty. Capistrano gave questions for the first activity, which were as follows: Which line/s are “decolonial” in the Bangsamoro Hymn, and how is it decolonial?

The following are the answers of the groups, which are named

- Team Tagumpay chose the line “*Bangsamoro’y tagumpay, bunga ng parwis dugo at buhay.*” They cited the bloody revolution, which paved the way to peace and the establishment of the Bangsamoro government.
- Team Alhamdulillah chose the line “*Habang-buhay kami sayo’y magbabantay,*” as they wish to keep the peace and create a better Bangsamoro for the incoming generations.
- Team Kagitingan chose the line “*Tumayo tayo mula sa hamon ng nakaraan, niyapos ang panganib na humahadlang.*” They stated that after 100 years of colonization, the Bangsamoro has struggled to achieve full emancipation, and even now they must identify the remnants of American colonialism in order to completely decolonize.
- Team Kabataan chose the line “*Tumayo tayo mula sa hamon ng nakaraan.*” To them, this expression celebrates the success of Bangsamoro.

- Team Pagpalain chose the verse “*Kapayapaan, katarungan ay atin nang nakamtan.*” If historical injustices, which is the root of all colonial mentality in Bangsamoro, have been addressed, there will be justice and peace—the ultimate goal of decolonization.
- Team Layon chose the verses “*Simula noon hanggang ngayon, Iisa ang naging layon, Magkaisa at magbuklod,*” which embodies community cooperation against colonialism. There can be no decolonization without the combined efforts of a community.

Atty. Capistrano continued by defining law as the product of legislation. St. Thomas Aquinas defines the law as “an ordinance of reason for the common good, made by him who has care of the community, and promulgated.” She noted that decolonization must consider these questions: what is the “common good”? Who determines it? She then answered this question by stating that the “common good” is the community, and positionality must also be considered. When lawmakers position themselves, they must also look at other peoples’ positions. “Promulgation” means the people shall know about the law, reflected by the popular saying that “ignorance of the law excuses no one.”

Atty. Capistrano then gave the questions for the second activity: In Bangsamoro, is this definition of law enough? What would you add? You can use hashtags to summarize your thoughts.

The following are the hashtags used by the groups:

- Team Tagumpay chose the hashtags #reasonable, #doable, and #welfare. They stated that an ordinance or legislation must be reasonable and doable for general welfare and must be obeyed by the people.
- Team Alhamdulillah chose #lawofthepople as their hashtag, as to them the law should be made by the people—i.e., the people are able to represent themselves—for the people.
- Team Kagitingan chose #equity as their hashtag, defining equality as providing equal opportunities, whereas equity is providing opportunities according to their circumstances.

- Team Kabataan chose #crystalclear, since legislators often use inaccessible language, which affects the common person's understanding of the law. The community cannot know if the law is for their betterment if they cannot understand the law.
- Team Pagpalain chose the hashtag #regulate, as the law must regulate the good and bad that people are doing.
- Team Layon chose #faith as their hashtag, explaining that Islamic politics will be able to preserve local traditions and culture.

Afterwards, Atty. Capistrano presented the planes of power(lessness). Here, experiences of oppression and experiences of privilege are shown to affect the interests and motivation of lawmakers, and in turn affect their defiance or support of power inequalities. Through the lens of developmental legal aid, the planes of power(lessness) are divided by the latitudes of justice and violence. The latitude of justice is shown with a great number of rights for the people, earned or acquired authority, and influence. The latitude of violence is depicted with much force, intimidation, and influence.

With these in mind, there must then be a balance. She used an illustration of children standing behind a fence to watch a game. The first panel was captioned as "reality," in which the children were given an unequal number of boxes to stand on in order to see over the fence. The second panel, captioned "equality," depicted the children of unequal heights with an equal number of boxes, and the third child could not watch because they were too short. The third panel in the series was captioned "equity," in which everyone could watch at the same height over the fence, but now the second and third children were given one and two boxes respectively. The fourth panel, "justice," removed the fence altogether. She added a fifth illustration wherein all the children were playing in the game, captioning it as "Inclusion: Everyone is included in the game. No one is left on the outside; we did not only remove the barriers keeping people out, but also, we made sure they were valued and involved."

Atty. Capistrano gave the instructions for the final activity as follows: List down pros and cons of current legislation that need to be addressed in future legislation. The following table lists the outputs of the groups:

Group name	Positives	Negatives
Tagumpay	<ol style="list-style-type: none"> 1. Applicability 2. Acceptance 3. Resourceful(ness) 4. Transitional justice 5. Level of satisfaction 6. Participation 7. Education 	<ol style="list-style-type: none"> 1. Resistance 2. Limitation 3. Injustice 4. Bias 5. Revolution
Alhamdulillah	<ol style="list-style-type: none"> 1. Exercise of legislative autonomy 2. Greater number in representation 3. More efficient exercise of authority to respond to needs 	<ol style="list-style-type: none"> 1. Inadequate consultation of real stakeholders 2. Controlled legislation 3. Passive attitude of most legislators
Kagitingan	<ol style="list-style-type: none"> 1. Healthcare support 2. Social provision 3. Moral governance 4. Political representation 	<ol style="list-style-type: none"> 1. Backer system (<i>padrino</i> system) / <i>palakasan</i> system 2. Social inequality 3. Corruption 4. Lack of coordination
Kabataan	<ol style="list-style-type: none"> 1. Equality and equity 2. Inclusion/sivity 	<ol style="list-style-type: none"> 1. Injustice/s 2. Exclusion
Pagpalain	<ol style="list-style-type: none"> 1. Land: protected area and acquisition of land 2. Education: more opportunity for <i>Ustād</i> (scholarship) 3. Security and safety: BARMM readiness 4. Identity: BARMM recognition 	<ol style="list-style-type: none"> 1. Land: public land to private land 2. Education: BARMM curriculum (if any) 3. Security and safety: early warning, <i>rido</i> (clan feuds), resource and equipped volunteer 4. Identity: approval (i.e., national vs BARMM)
Layon	<ol style="list-style-type: none"> 1. Common good 2. Freedom and autonomy 3. Recognition 	<ol style="list-style-type: none"> 1. Authority 2. Not grounded on research 3. In consonance with national laws

To summarize the outputs of all groups, the positives are the movements for moral governance and community cooperation, whereas the negatives are exclusion and structural violence.

To end the workshop, Atty. Capistrano boiled everything down to “BARMMalization,” which means crafting policies that include the people’s traditions and view on life, which in turn ultimately benefits everyone in the region.

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