



Initiatives of Change  
Indonesia

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**BANDUNG  
PEACE WEEK 2025**

From Bandung to the World;  
Advancing Peace through  
Dialogue and Solidarity

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## Forewords from Miftahul Huda

Executive Director, Initiatives of Change Indonesia



The year 2025 marks a significant moment for peacebuilding efforts in Indonesia and beyond. As global and local communities face increasing polarization, unresolved historical grievances, and declining trust in institutions, the need for intentional, values-based peace initiatives has never been more urgent.

Bandung Peace Week 2025, organized by Initiatives of Change (IofC) Indonesia, stands as a concrete response to this challenge.

Rooted in the historic Bandung Spirit, Bandung Peace Week is designed not only as a commemorative platform, but as a strategic space for dialogue, reflection, and collaborative action. It brings together diverse stakeholders—youth leaders, women peacebuilders, policymakers, faith actors, academics, and civil society organizations—to address the structural and relational dimensions of conflict and peace.

At IofC Indonesia, we are guided by the conviction that sustainable peace begins with inner change and is strengthened through collective responsibility.

Throughout Bandung Peace Week 2025, this principle was reflected in facilitated dialogues, capacity-building sessions, and multi-sectoral exchanges that emphasized trustbuilding, ethical leadership, and reconciliation. Participants were encouraged not only to analyze conflict, but to engage in honest self-reflection and value-driven action.

This year's program placed particular emphasis on healing historical wounds—acknowledging past injustices, social exclusion, and unresolved trauma as critical barriers to social cohesion. By creating safe and inclusive spaces for dialogue, Bandung Peace Week enabled participants to confront difficult histories while envisioning shared pathways toward a more just and peaceful future.

Bandung Peace Week 2025 also demonstrated that trustbuilding is not an abstract ideal, but a measurable and strategic investment.

Through strengthened networks, increased collaboration across sectors, and the emergence of new peace6 initiatives led by participants, the program contributed to tangible outcomes that extend beyond the duration of the event.

On behalf of lofC Indonesia, I extend my sincere appreciation to our partners, supporters, facilitators, volunteers, and participants whose commitment and integrity made this initiative possible. Your engagement affirms that peacebuilding is most effective when grounded in values, guided by dialogue, and sustained through long-term cooperation.

As documented in this Annual Report, Bandung Peace Week 2025 represents lofC Indonesia’s continued commitment to advancing peace through trust, reconciliation, and ethical leadership. We remain dedicated to carrying the Bandung Spirit forward—transforming it from historical legacy into lived practice for today’s complex world.



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V I E W

# W H A T I S B A N D U N G P E A C E W E E K ?

Bandung Peace Week (BPW) is an annual event held by the Initiative of Change Indonesia every September in order to commemorate the International Day of Peace which falls on September 21 every year.

BPW was inspired by the 1955 Asia-Africa Conference, one of Indonesia's legacies for world peace. The conference also marked the birth of the Non-Aligned movement, which sought to stop the Cold War between the United States and the Soviet Union. The conference, which was attended by 29 leaders from Asia and Africa, discussed the problems faced by the former colonial countries of the West, especially Africa, which is still in the process of independence. The outcome of this conference gave birth to 10 important points that were later called Dasa Sila Bandung which expressed support for world peace and cooperation.

This year, Bandung Peace Week 2025 took the theme “Action for Peace: The Journey of Healing toward a Culture of Peace” with the spirit that each of us has a role to play in achieving peace in the personal sphere as well as in the global sphere. BPW is a safe space as a celebration for connecting and sharing stories of change about peace, trust building, and reconciliation, and stories of how IofC plays a role in bringing about peace in Indonesia and worldwide. The stories of change presented will give a picture to the participants who follow this activity, of how the actions of change are taken from the personal sphere to the global sphere in order to bring about peace.

# O B J E C T I V E S



1

To cultivate the spirit of peace in order to commemorate the International Day of Peace



2

To serve as a safe place to share stories of real action for peace by the Initiative of Change team and partners in the realization of world peace.



3

To facilitate the practice of dialogue and Quiet Time for four consecutive days.



4

To connect the actors of peace and the world community with the stories of change related to peace, trust, and reconciliation.

**D A Y &  
D A T E**

**Monday,  
September 22nd  
2025**

**Saturday,  
September 27th  
2025**

**P R O G R A M**  
**C O V E R A G E**

**40** Crews & Volunteers

**32** Speakers

**20** Country Engagements

**17** Sessions

**6** Days

**740** Hours

**6** Partners

**3** IofC Songs

**>390** Audiences

**800 \$** Kind of Contribution

**9.943,13 \$** Volunteering Hours

**325,90 \$** Donation to Gaza,  
Palestine



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# Opening & Orientation

Monday, September 23rd 2025



Speakers:

**Reverend Obertina  
M. Johanis**

Pasundan Christian  
Church Dayeuhkolot

**Anisa Eka Putri  
Kusmayani**

Chairperson of  
Bandung Peace Week 2025

**Siti  
Zaetun**

Board Member of  
IofC Indonesia

**Mayur  
Milan**

Asia Pacific Coordination  
Group (APCG) IofC

Speech from  
**Anisa Eka Putri Kusmayani**  
Chairperson of Bandung Peace Week 2025



Selamat pagi  
Kumusta  
Xin chao  
Wei de dong tian  
Assalamu'alaikum  
Rahayu  
Shalom

Namo budhaye  
Namaste  
Bula  
Nihao  
Om swastiastu

# Sampurasun

**Hello, good morning, afternoon, evening everyone!  
Welcome to Bandung Peace Week 2025.**

I would like to extend my sincere thanks to:

- All speakers from 10 countries; Indonesia, Malaysia, Australia, India, England, France, Lebanon, Fiji, Taiwan, Hong Kong, and China.
- All supporting team from all around the world, we have; Akasha Learning Companionship Association of Malaysia, Asia Pacific Coordination Group (APCG) Initiatives of Change, EQ Family Taiwan, and Creator of Peace Australia.
- Reverend Obertina as our keynote speaker today
- Koh Akyun or Fam Kiun Fat, Nita, Dhammara, and Sister Rene as the praying leader today, it is an honor to have you pray for us
- IofC Indonesia team include Sekolah Rekonsiliasi/School of Reconciliation and Trustbuilding Indonesia team
- All friends from all communities that support us, and
- All audiences from all around the world, from Australia, Kuala Lumpur Malaysia, Taiwan, and others. From all around Indonesia, not only Bandung, but also we have audience from Jakarta, Tegal, Yogyakarta, Tana Toraja, Wamena, Nabire, Makassar, and else.

Once again, welcome to Bandung Peace Week 2025, and thank you for your participation here.

Bandung Peace Week is an annual program organized by Initiatives of Change (IofC). This year, just like before, we continue to carry the spirit of the 1955 Asian–African Conference in Bandung. That historic moment was not only a political gathering but also a birth of solidarity, courage, and a shared dream of a more just and peaceful world.

This year's Peace Week is also held to welcome the International Day of Peace. On this day, we are not simply celebrating, but reflecting. We ask ourselves: Is peace truly present among us? Do we live peace in our daily lives, or do we let it remain only as an idea?

Through Bandung Peace Week 2025, we are invited to reflect together, not only on the state of the world today, but also on the condition of our countries, our governments, our communities, and ourselves.

We know that today's world is filled with challenges: climate crisis, conflicts, social injustice, political polarization, and the erosion of trust between people. Yet, I believe that each individual has a role to play. With this Peace Week, the hope is that we all ask ourselves:

- What can I do to make my country, my nation, and the world better?
- What role can I take in making my country, my community, and even the world a fairer, safer, and more understanding place?
- How can I learn to trust, to understand, and to respect one another more deeply?

Theme of Bandung Peace Week 2025:

## **“From Bandung to the World; Advancing Peace through Dialogue and Solidarity”**

This year's theme reminds us of the foundations of our values: that peace, justice, and solidarity must guide our steps. The inspiration comes from the spirit of the Asian–African Conference held here in Bandung seventy years ago—as I already mentioned—where nations declared that every country must be free from colonialism and oppression in any form.

That spirit of liberation and unity continues to resonate today. In our current global challenges, Bandung Peace Week 2025 is a call to return to those principles: to stand together against every form of injustice, to uphold human dignity, and to ensure that trust and understanding are the basis of our relationships as individuals, as communities, and as nations.

## Program Overview

**This year, Bandung Peace Week runs from 22 to 27 September 2025.**

**From 22 to 26 September, our sessions will take place online, allowing friends from across Indonesia and beyond to join us virtually. Each day follows three main rhythms:**

- **Morning (8:00–9:30 AM WIB):** Inner Listening, a time to reconnect with ourselves, to pause, and to center our hearts before the day unfolds. We will explore ourselves with four core values of IofC: Purity, Honesty, Unselfishness, and Love. We believe in IofC that those values are the filters to reconnect with ourselves and our inner voices.
- **Afternoon (3:00–5:00 PM WIB):** Workshops, spaces for deeper learning, sharing, and building practical tools for peace.
- **Evening (7:30–9:00 PM WIB):** Plenary sessions, where keynote speakers and panelists will inspire us with their insights and reflections. Workshop and Plenary session themes will be diverse, from Peace building, Business, Education, Women, even Family Reconciliation.

**On 27 September, we will gather offline here in Bandung for two very special programs:**

- **Children Camp (9:00 AM–6:00 PM):** a full-day program where children are invited to actively engage in building friendship and peace through fun and meaningful activities. They will walk together in nature, explore art therapy, and even learn English in a playful way. This camp is not just about learning, it is about experiencing peace as a way of life from an early age.
- **Peace Expression Night (7:30–9:00 PM WIB, invitation only):** an intimate evening of reflection and expression, where we will celebrate together by sharing gratitude, creativity, and stories. The night will be highlighted by the potong tumpeng ceremony, a Sundanese and Indonesian tradition to mark celebration, to give thanks, and to reflect together over shared food and conversation.

Bandung Peace Week is not just an event, it is a shared and safe space to remind us that peace begins within ourselves: with the courage to listen, to understand, and to act with sincerity.

May this week not only bring us knowledge, but also inspire a renewed commitment to be agents of peace in our own circles. Please invite our friends, our family, our colleagues, or anyone we know to join us.

## **Thank you, and I wish you a meaningful and inspiring Bandung Peace Week 2025**

-Anisa Eka Putri Kusmayani,  
Chairperson of Bandung Peace Week 2025



## Speech from Siti Zaetun

Board Member of IofC Indonesia



Dear friends, dear companions of peace from all over the globe...

Allow me first to introduce myself. My name is Zaetun, though many simply call me Etun. I serve as the Chair of the Board of Initiatives of Change Indonesia. Beyond my title, I am a daughter, a mother, and a fellow seeker of peace, someone who, like many of you, continues to learn how trust, honesty, and dialogue can transform relationships and communities.

It is with profound joy and gratitude that I welcome you to Bandung Peace Week 2025. Today, we are not merely participants in a program, but co-travelers in a journey that began long before us. A journey that, seventy years ago, brought leaders from Asia and Africa together in Bandung to declare the Dasa Sila Bandung, ten principles of dignity, justice, and solidarity. Their vision was not only for their own nations, but for the world.

Bandung, for me, is not only a city written in history books. It is a spirit, alive and breathing, reminding us that peace is not a lofty slogan, but a daily practice. It is found in the courage to listen when it feels easier to speak, in the choice to forgive when it feels easier to turn away, and in the determination to stand together when the world insists on pulling us apart.

This year's theme. "From Bandung to the World: Advancing Peace through Dialogue and Solidarity" is deeply personal to me. In my own journey with Initiatives of Change, I have seen how trust can heal wounds that once felt impossible to mend. I have sat in circles where silence spoke louder than words, and where a single act of honesty opened the way for reconciliation. These moments remind me that peace is not abstract, it is as intimate as family, as fragile as friendship, and as powerful as solidarity across borders.

Yet, dear friends, we cannot speak of peace without speaking of the storms we face. In Indonesia today, the recent crisis of trust is more than a moment of anger on the streets, it reflects deeper fractures in our democratic life. It shows us how fragile the social contract can become when citizens feel unheard, when institutions are slow to respond, and when trust between people, police, and government weakens. These tensions remind us that peace is not only about preventing violence but about building legitimacy, accountability, and trust. The spirit of Bandung calls us to face these realities with courage, to rebuild dialogue where suspicion has grown, and to seek reconciliation where division has taken root.

And when we look beyond Indonesia, our eyes turn to Nepal. A country that has walked through political turbulence, economic struggle, and the heavy shadow of natural disasters. Its story reminds us that peace is not given freely, it must be nurtured, again and again, even when the soil feels dry.

The world today continues to carry wounds: wars that displace millions, divisions that harden communities, and even unspoken pain that lingers within families. Yet, if we dare to meet one another in dialogue, with humility instead of pride, with sincerity instead of suspicion, then every wound carries within it the seed of healing.

This week is not just about commemoration, but about cultivation. Through stories of reconciliation, through quiet times of inner listening, through art, music, and poetry, we are planting seeds. Some may grow quickly, others may take years, but together they form a garden of peace that can flourish from Bandung to the world.

On behalf of Initiatives of Change Indonesia, I thank each of you for choosing to walk this path with us. May the spirit of Bandung ignite fresh courage in us all, and may we leave this week not only remembering peace but embodying it, in our lives, our relationships, and our shared future.

Thank you.

## Speech from Mayur Milan

Asia Pacific Coordination Group (APCG) IofC



Dear friends,

Warm greetings from the Asia Pacific Coordination Group, on behalf of the Initiatives of Change network in our region.

It is a privilege to be with you here for the Bandung Peace Week.

Bandung. A city that, seventy years ago, gave birth to the Bandung Spirit: solidarity, equality, and the hope of peace among nations once divided and colonized. That spirit is as urgent today as it was then.

The Global Peace Index and other studies remind us of a paradox. On the one hand, humanity has lived through the most peaceful period in recorded history over the past 60–70 years, compared to the catastrophic loss of life during two World Wars and the violence of colonialism and civil wars before the 1950s. We must pause to congratulate humanity for this achievement.

Yet, on the other hand, peace is now at an inflection point. Since 2014, global peacefulness has declined every single year. There are now 59 active state-based conflicts, the highest since World War II, and more than 150,000 conflict-related deaths were recorded in 2025 alone. Conflicts today are becoming harder to resolve, costlier, and less contained, while investment in peacebuilding is shrinking. South Asia and Southeast Asia, our own region, are among the areas experiencing some of the greatest instability.

The pillars of positive peace, social cohesion, good governance, trust in institutions, and economic stability, are being eroded worldwide. Rising polarization, mistrust, corruption, inequality, and the weaponization of identity divide communities and nations. Refugee numbers are at record levels. The gap between the most peaceful and the least peaceful countries in Asia Pacific is widening, showing that our region's peacefulness, while present, remains fragile.

Still, hope exists. Indonesia, our host, recorded the largest improvement in peacefulness in the Asia Pacific region in the past year. This is a powerful reminder that peace is not just the absence of war - what we might call negative peace. True peace, or positive peace, is built by strengthening moral and spiritual foundations: fostering inclusion, integrity, responsibility, and reconciliation in daily life.

This is precisely where Initiatives of Change carries a unique contribution. After World War II, Moral Re-Armament, as we were then known, took on the task of rebuilding the world with moral and spiritual values. Today, the need is once again urgent — not only to rebuild, but to reunite a world divided.



### **We live in a world split by mistrust:**

- **Divided by “my truth” versus “your truth.”**
- **Divided by ideologies and nationalistic pride.**
- **Divided by technology, language, and generations.**
- **Divided by unequal resources, corruption, and fear of the “other.”**

The vision of IofC in Asia Pacific is simple: to live lives grounded in honesty, purity, unselfishness, and love. To listen deeply to the inner voice that guides us beyond self-interest. And to carry this way of life into our families, workplaces, communities, and nations.

Friends, Initiatives of Change exists to strengthen the moral and spiritual foundations of society. In our time, that means helping humanity rebuild trust. For trust is the foundation on which peace is built. Without it, no system, no agreement, and no law can hold.

Because peace does not come only through treaties or declarations. It begins with people. With individuals willing to change themselves. With daily choices of integrity, forgiveness, and courage. And when enough individuals live this way, society itself begins to change. Families heal. Communities reconcile. Nations strengthen their resilience.

That is why gatherings like Bandung Peace Week matter. They are spaces not just of dialogue, but of transformation. Spaces where we can listen deeply, meet across our differences, and take away courage to live differently.

In this spirit, our collective vision for the region is to:

- **Nurture sparks of hope that work towards positive peace.**
- **Practice trustbuilding in every community where we live.**
- **Live guided by values and the inner voice, serving humanity with care.**

The work ahead is not easy. It never was.

But as the anthropologist Margaret Mead once said:

**“Never doubt that a small group of thoughtful, committed citizens can change the world; indeed, it is the only thing that ever has.”**

## **Let us be that group. Let us be that fellowship.**

On behalf of the Asia Pacific Coordination Group, we congratulate IofC Indonesia for this initiative. You are not only hosting a conference. You are reminding us of our collective task. You are showing us that peacebuilding begins at home, but must always reach out to the world.

And with over 4.5 billion people living in Asia Pacific, no three minutes, three hours, or even three days could capture all the stories of change we long to see. Yet through glimpses such as these, we hope you feel the heartbeat of a region full of challenges, but also full of hope and possibilities.

Let us recommit ourselves: to listen, to live with integrity, to love without fear, and to build trust across every divide. For it is in these small, daily acts of courage that the larger story of peace is written.

Thank you.



## Speech from Reverend Obertina M. Johanis

Pasundan Christian Church Dayeuhkolot



Good morning, everyone.

Thank you IOFC for having me in this important event.

I would like to start this morning's session by sharing my personal experience.

I am a survivor of religiously motivated violence. Since childhood, I have experienced how difficult it is to be a person of a different faith from the majority of people living in my village. The children in that village mocked us and called us infidels because our religion was different. Later on, I experienced this discrimination and violence (verbal and psychological) again when I became a pastor in a congregation. A group of radical mobs using religion as their name vandalized our church and threatened to burn it down. What has kept me going until now is peace and solidarity.

Today, I want to talk about two powerful tools for building a more peaceful world: dialogue and solidarity. In a time of increasing division and conflict, these concepts are more critical than ever.

**Peace is not merely the absence of war, but a state of social stability where trust, cooperation, and mutual respect can flourish. Dialogue and solidarity are the pathways to achieving this.**

## The Power of Dialogue

Dialogue is the foundation of mutual understanding. It is the act of openly and respectfully communicating with people, even those with different backgrounds, beliefs, or opinions. Genuine dialogue allows us to move past misunderstandings and break down the barriers that fuel tension. It encourages us to listen actively, to consider other perspectives, and to find common ground. Through dialogue, we can peacefully resolve conflicts at every level—from interpersonal disputes to national and international tensions.

Recently, my church has been restarting dialogue with the community around the church using the Reflective Structured Dialogue method, a dialogue method developed by AMAN Indonesia.

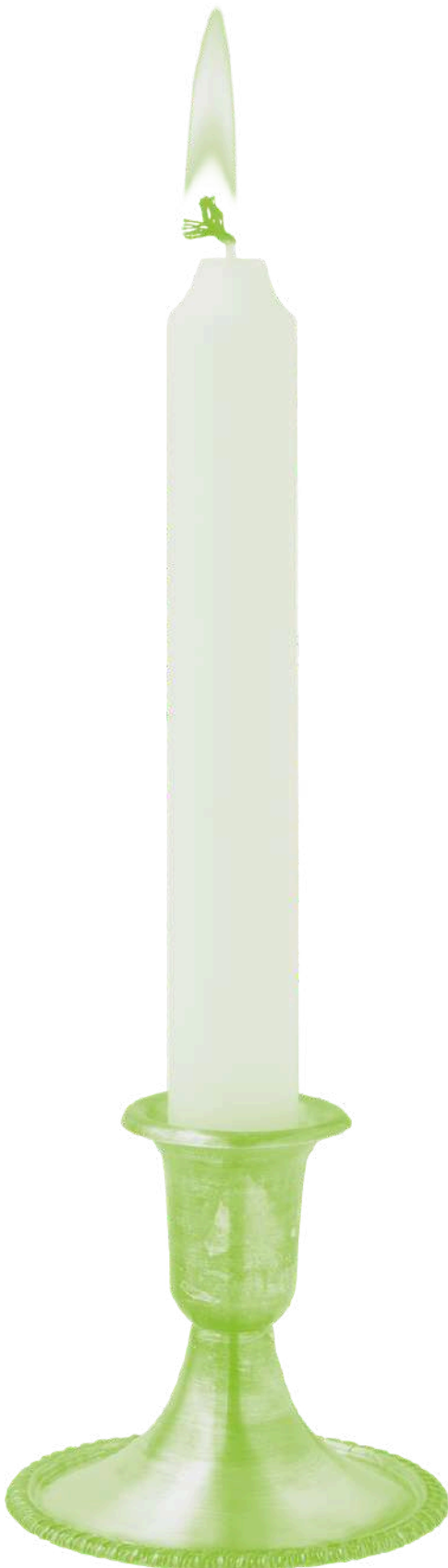


## The Importance of Solidarity

Solidarity is the recognition that we share a common destiny. It's the understanding that we are interconnected and that our well-being is linked to the well-being of others. Solidarity inspires collective action to address injustice and inequality. It means standing together against discrimination and violence, and supporting those who are vulnerable.

By promoting inclusion and diversity, solidarity helps to create environments where fundamental human rights are respected and protected for everyone. In our experience, solidarity was shown by Muslim friends who continued to accompany us when our church was demonstrated against and even vandalized.





## A Call to Action

Advancing peace through dialogue and solidarity starts with each of us. It requires a personal commitment to challenge our own biases and engage with others respectfully. We can start in our own communities by seeking to understand those who are different from us. We can support organizations that promote peace and reconciliation.

I encourage everyone to practice understanding and solidarity, to speak up for peace, and to be the change they wish to see.

By embracing dialogue and solidarity, we build bridges, not walls. We empower ourselves and our communities to transform conflict into understanding and to create a more inclusive, just, and peaceful world for all.

Thank you.



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# Quiet Time

September 23rd-26th 2025



Speakers:

**Tuan  
Anh**

Asia Pacific Coordination  
Group (APCG) IofC

**Alex  
Leung**

Asia Pacific Coordination  
Group (APCG) IofC

**Aparna  
Kathri**

Asia Pacific Coordination  
Group (APCG) IofC

**Kamal  
Kandel**

Asia Pacific Coordination  
Group (APCG) IofC



## Quite Time on Honesty Tuan Anh

Asia Pacific Coordination Group (APCG) IofC

### QUIET TIME

In the age of information, real inspiration comes in times of silent reflection. Quiet Time is an active seeking of inner truth, a search for guidance, or listening prayer. The quiet time leads to creative action instead of reaction.

### Connection

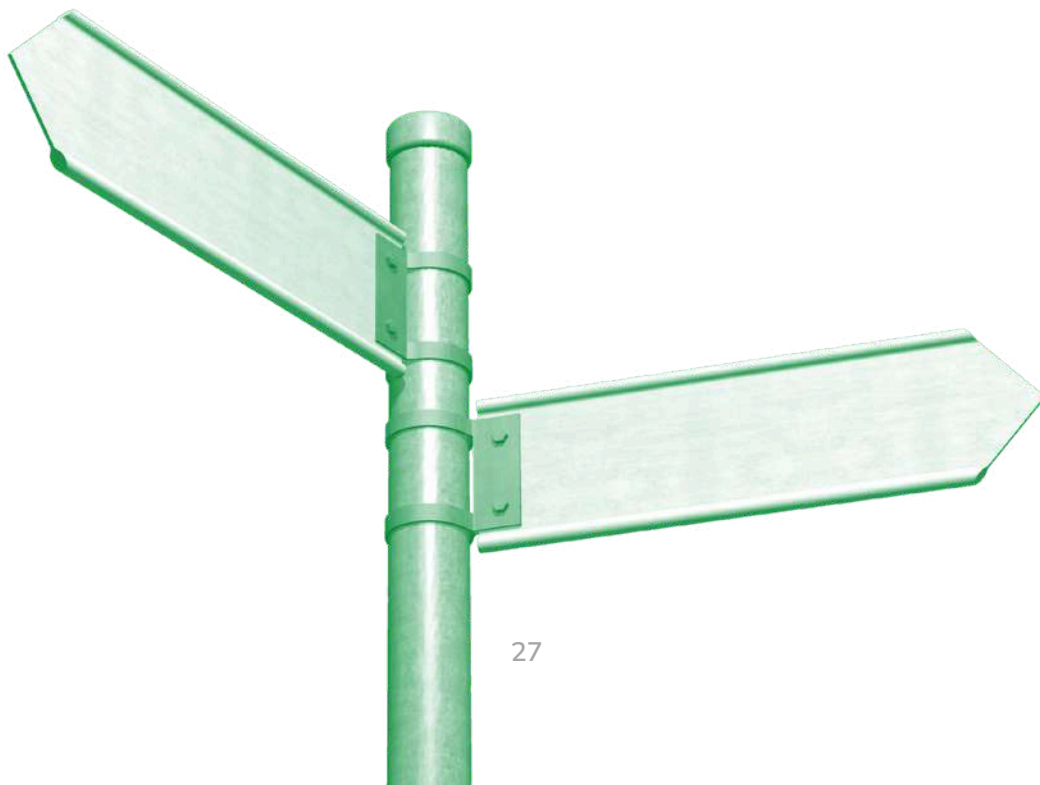
Connect with my true self or the divine: listen to the deepest place in my heart; allow my spirit to be still and release anxieties, frustrations, and preoccupations. Listen to the still, small voice.

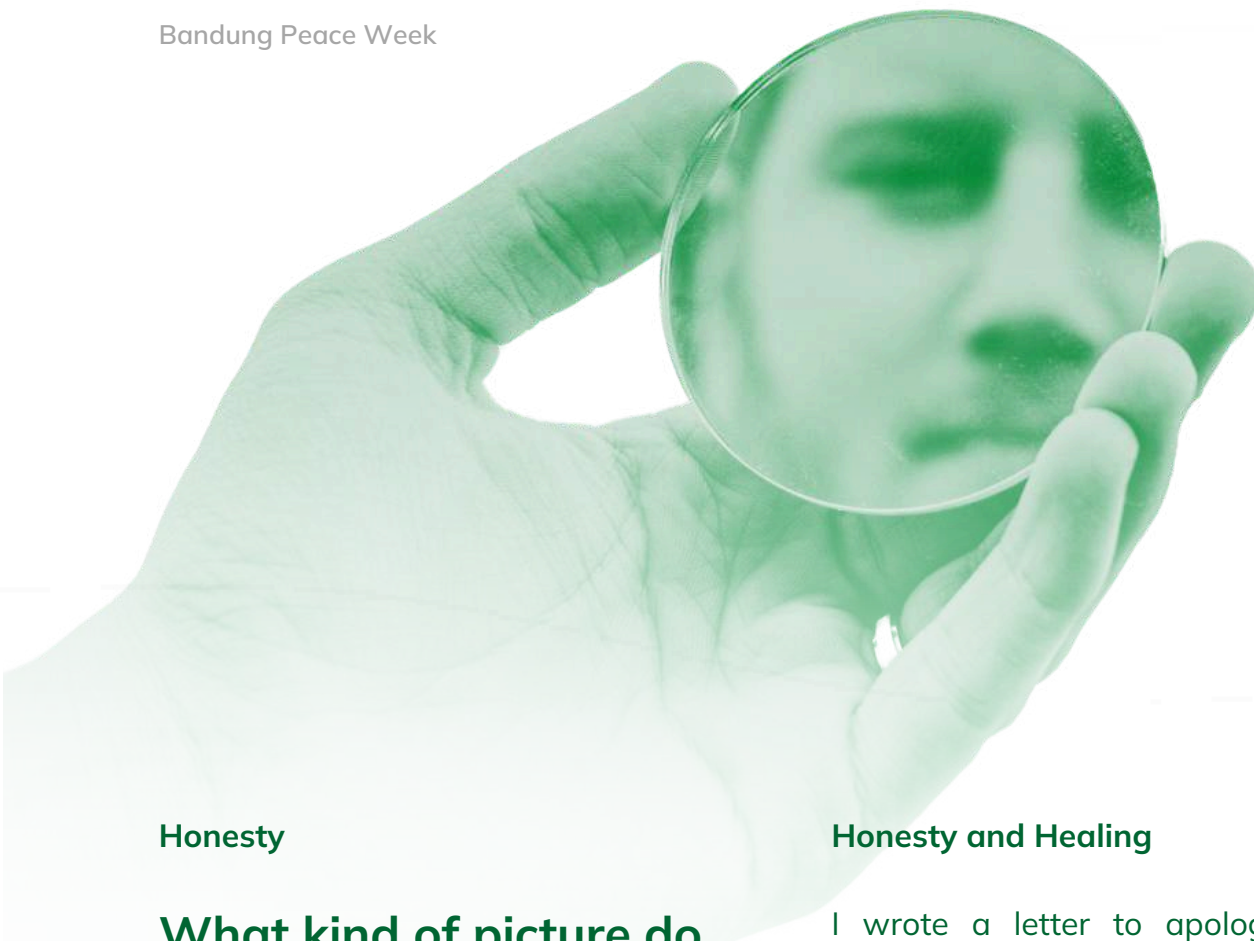
### Correction

Correct in motives and behavior: ask “Am I modeling values of honesty, purity, unselfishness, and love in my family, workplace, or community? Are there apologies to make, relationships to mend, new priorities to adopt?”

### Direction

Seek practical instructions about actions to take at home or at work, people to reach out to, or new approaches to community needs for the day. The freedom of being a fully authentic person; revealing ourselves to ourselves and to others.





## Honesty

### What kind of picture do I see when I look inside myself?

Dishonest to my parents. I was often jealous, comparing myself with others and insecure. I had a crush on a colleague while I am in a relationship with my partner. I denied and repressed my emotions to say to myself and others “I am good and strong!” I stole money from the piggy bank and blamed it on my grandmother. I felt there was always something wrong with me and a deep sense of shame. I am a workaholic to feel valued in life. I was full of fear. These forces are what drive me to commit harmful actions to others and myself. Hurt people cause hurt. Healed people bring healing.

## Honesty and Healing

I wrote a letter to apologize to my parents and was able to have much more honest and open conversations with them. I began to be mindful of my emotions and learned where they came from, respecting my own life journey. I wrote a letter of apology and had an honest conversation about hurt and love with my partner. I have accepted all of my emotions whether positive or negative, embraced them, and accepted who I am. I confessed to my parents and apologized to my grandmother. Through my spiritual journey, I accept who I am and love my personal journey, committing to spiritual practices. I began to let go of the idea “Work doesn’t value me.” Inner freedom and peace are what I need to practice and grow. I can find and nurture my inner freedom and happiness to move forward to the future I aspire for.

### **Listen to Inner Wisdom**

Which part of my life am I running away from? Is there somewhere in my life I am struggling or not at peace? Are there any relationships I am struggling with? What could I do to find inner freedom?

### **Sharing Guidelines**

Each person's story and experience is powerful, unique, and a treasure. Everyone has a story. It's OK if you don't share—you are still welcome as a listener. Listen actively. Each story holds value and truth—a chance for us to practice deep listening. Listen deeply. Speak from personal experience and from your heart. Speak heartedly. After someone has shared, take a short moment to reflect. Ask questions for clarity. Hold your thoughts and give each person space. No advice. All sharing is sacred and confidential—do not share outside the group. Respect and confidentiality.

### **The Building Blocks of Trust**

Honesty about myself, ourselves, failures. Purity in our motives. Unselfishness in our support of others. Love in our readiness to forgive and accept forgiveness.

Rob Corcoran on Trustbuilding: An Honest Conversation on Race, Reconciliation, and Responsibility (© 2010, University of Virginia Press): "Trust depends on the authenticity of our lives, our openness, and our willingness to start with change in ourselves."

### **Developing a Quiet Time Practice**

Make regular time—either morning or anytime that you need. Write down your thoughts to free your mind for creative guidance to come. Find a method that works for you: read a spiritual text or something that helps to center you. Assess the thoughts that come in light of honesty, purity, unselfishness, and love. Share with a friend or partner where needed for emerging clarity and support. Invite friends as a tool for community outreach, teamwork, and deepening relationships. Take action, even the very small actions, to move forward. Keep practicing until inner listening becomes part of your normal thinking all the time. Practice, practice, practice.

### **Next Two Weeks**

Connect from inside out to seek inner wisdom and life inspiration. Use values to make decisions about who I am and how I act. Develop connection and accountability. Connect the inner journey and the outer journey to find the calling, transform, and take action. Make steps of change in my life.

# **Listen to the still, small voice.**

## Quite Time on Purity

# Alex Leung

Asia Pacific Coordination Group (APCG) IofC

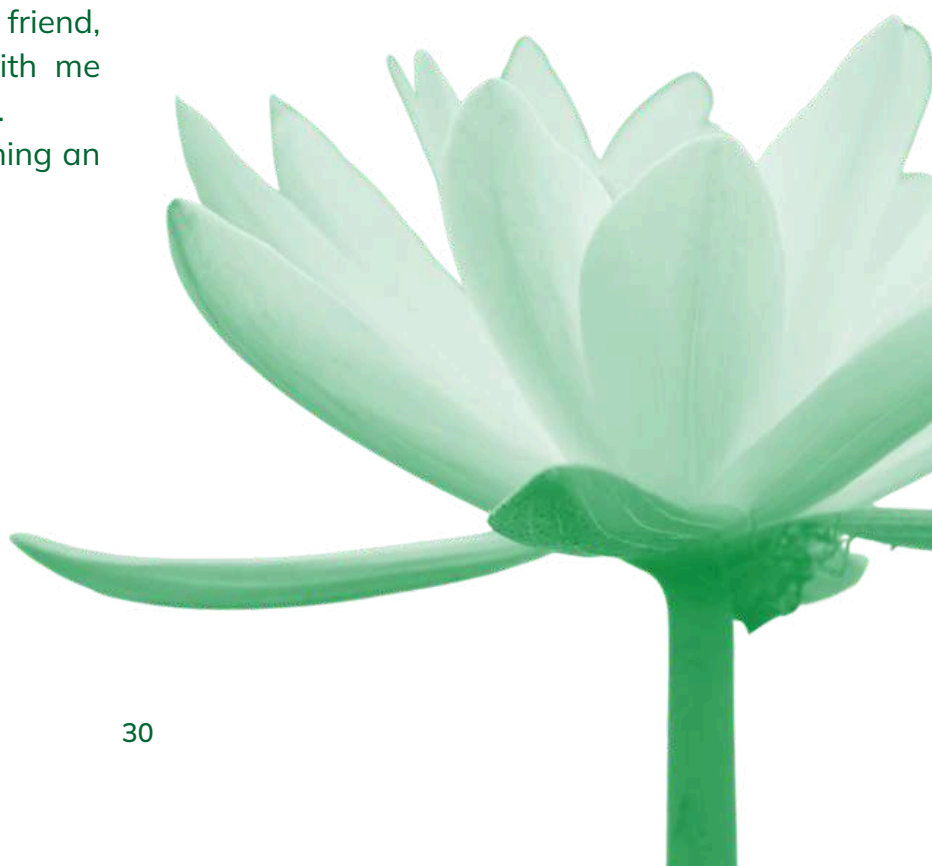


Good morning, everyone.

thank you to the Indonesian team for inviting me to be part of this session. I'm truly grateful to be here with all of you. I'm also especially thankful that my internet and electricity are still working today — last night and this morning, a strong typhoon hit Hong Kong, and we were warned that the energy supply might be affected. So I'm very grateful that I can still share with you this morning.

Today, we gather together for Inner Listening on Purity. Before we begin, I'd like to share a thought that my friend, Teacher Nando, once shared with me about inner listening or quiet time. He said, "Inner listening is like tuning an instrument."

Every morning, before you start your day, you tune your instrument to make sure each note is right. In the same way, quiet time helps us tune ourselves — to listen to our inner voice, to connect with God or the divine, and to begin the day on the right note. The reflection questions we use are like gentle tools that help us realign ourselves with truth and intention.



## Reflecting on the Four Values

Today, we will reflect on one of the four lofC values: Purity.

While preparing for this session, I came across many online resources about these four moral values — not only from lofC but also from other movements. The picture I'm showing here, for instance, comes from the website of Alcoholics Anonymous, an international movement that helps people recover from addiction.

Interestingly, Alcoholics Anonymous shares the same spiritual roots as lofC — going back to Moral Re-Armament and even earlier, The Oxford Group. They, too, practiced reflection through the Four Absolute Moral Standards: Honesty, Purity, Unselfishness, and Love.

They use four simple questions that I find very helpful:

- **For Honesty, they ask: Is it true or false?**
- **For Purity, they ask: Is it right or wrong?**
- **For Unselfishness, they ask: How will this affect another person?**
- **For Love, they ask: Is it ugly or beautiful?**

When I think about Purity, I find it helpful to focus on our intentions and motives. Sometimes we have noble goals — we may want to do good or even “save the world.” But it's important to pause and ask: Where is this coming from? Is my intention pure?

## **A Reflection from Hong Kong: The Example of Recycling**

Let me share an example from Hong Kong. In recent years, our government has been promoting recycling because our landfills are almost full. To encourage people to recycle more, they introduced incentive programs — for instance, if you recycle a certain amount of paper, metal, or plastic, you can exchange it for snacks or supermarket vouchers.

At first glance, this seems like a good initiative. However, some people have learned to cheat the system by adding water to the paper so it becomes heavier — meaning they earn more money when selling it.

This example made me reflect: even though the act of recycling is good, when it's mixed with impure motives — greed, self-benefit, or manipulation — it loses its meaning.

## **Then I asked myself: Am I also guilty of this in other ways?**

When I recycle at home, am I doing it because I truly care for the planet, or just because I want to collect more points to get a better gift?

It's a small question, but it reveals a deeper truth — that purity is not about perfection, but about honest intention.



## Purity in Helping Others

This reflection also connects with my own work as a life coach. I often listen to people's life stories and walk with them through difficult times. But sometimes, I have to pause and ask myself: Am I really helping this person out of love and compassion, or am I unconsciously feeding my own ego — wanting to feel important, wise, or powerful?

When we help others with impure motives, we can easily shift the focus from the person we're serving to ourselves. Instead of being present for them, we start wanting to be seen as "the one who helps."

That's why inner listening is so important — it allows us to examine our motives with honesty, humility, and love.



## The Interconnectedness of the Four Values

When I studied law at university, we learned that human rights are interconnected — each right depends on others. For example, the right to education depends on the right to freedom of speech so that teachers can teach freely.

Similarly, the four moral values — Honesty, Purity, Unselfishness, and Love — are all interrelated. When we reflect on purity, we must also be honest with ourselves, unselfish in our motives, and loving in our correction.

There is a Chinese proverb that says:

**“Water that is too clean has no fish. A person who is too critical has no friends.”**



This reminds us that while we strive for purity, we must not become harsh or self-righteous. Being overly critical can drive others away. True purity must always be balanced with love.

In one of our lofC teams, a friend shared how he practices “positive challenge” — gently reminding others with kindness and love so that we can grow together. I find this balance very beautiful. When we notice something impure — in ourselves or in others — we can respond not with judgment, but with care.





### Closing Reflection

Before we end, I'd like to leave you with three reflection questions:

- 1. Personal: Is there any area in my life where I wish to make a correction regarding purity? Is there a place where my intention is not pure and I want to change?**
- 2. Community: Is there an area in my community where I can work with others to cultivate greater purity?**
- 3. Nation: In what ways can my nation act with purity to promote peace?**

Thank you, everyone, for taking this quiet time together.

Let us continue to practice inner listening — not only with our minds, but with our hearts.

## Quite Time on Unselfishness

# Aparna Kathri

Asia Pacific Coordination Group (APCG) IofC



Greetings from Asia Plateau, the conference and training centre of IofC for Asia Pacific and the world. I bring best wishes from my teammates on the Asia Pacific Coordination Group, and thank you and congratulations to the team putting together this wonderful collaborative effort of the Bandung Peace Week.

This is the session on inner listening – a time to go beyond the chatter of the world around us, and reflect deeper in silence on what our inner voice is telling us.

So far, in the last two morning sessions, Tuan Anh and Alex took us through some of the core practices - inner listening and the four guiding absolutes of Honesty, Purity, Unselfishness and Love. In India we use an acronym of PHUL to depict these four – Phul means flower in Hindi. And we saw that these are interrelated, and absolute – so that we continue to aspire to the highest in each of these.

Tuan Anh also talked about the helpful process of Connection, Correction and Direction.

Connection – to try to listen to the still small voice within us. To write thoughts that come to the mind. Writing is important, because as the old Chinese proverb says, the strongest memory is weaker than the palest ink. And writing things down frees our mind to welcome new thoughts.

Correction – to have the courage to live the values I believe in, and make apologies, or corrections where I have strayed from these

Direction – to seek wisdom on next steps, in situations in life, in relationships, in making a greater contribution to the world around us

Today the theme is Unselfishness, one of the four values.

Google gives the definition of unselfishness as: the quality of giving priority and care to the needs and well-being of others rather than one's own interests, acting with selflessness, generosity, or altruism. It involves acting for the benefit of others, which fosters spiritual clarity, ethical behaviour, and societal improvement.

**This has a lot in it – do reflect on it later if you would like to.**

Of course our general understanding of unselfishness can be quite simply put – living beyond myself and my self-interests, to contribute to the world around me.

There is a wonderful booklet authored by Jean Brown from Australia, called 'A Serious Guide to Remaking the World' (can share pdf on the group chat). It gives some wonderful pointers for life.

In this booklet, she says, for each of us there is often a knock at the door of our imagination which shows us a vision for ourselves. We usually open the door just enough to glimpse amazing possibilities for our lives, and these always involve the invitation to serve the world and a purpose bigger than ourselves. But often we quickly close that door, in the interests of career, security and the many temptations to self-interest.

Unselfishness is the art of lateral living, with a mind and a heart for others. Widening the circle of people we care for – thinking for others, giving to others, caring for others. Removing any partnership with greed.

If we are to make poverty history, we will need to make greed unacceptable.

**It starts with small steps.**

My grandmother is someone I remember as a real example of absolute unselfishness – she was always caring for so many people – all the time looking at what they need, if they were ok, and whether there was something she could do for them. There was a time when she was seriously ill in the ICU in the hospital. She was in a coma. As you can imagine, she had all kinds of tubes going in and out of her. Through some miracle, she actually come out of the coma. As she regained consciousness, she opened her eyes, and saw the nurse near her. She looked at her, and as soon as she was able to speak, she began asking the nurse, 'how are you, how is your family, is everything going well for you' and so on. This was a person who was in such a critical situation, and the first thought she had when she regained consciousness, was for the person next to her.

## **We see many examples of unselfishness around us.**

Sometimes it takes a reminder to see whether we are continuing to live up to the absolute. Sometimes there are big issues which challenge us greatly. And often we come across very small instances. Even these small instances offer a choice and opportunity - to resign myself to a lower version of myself, or to rise to try to be a better version of myself.

When I was preparing for this session, I thought let me reflect a bit on unselfishness – have I lived upto absolute unselfishness in my life?

I recalled numerous times in the past where I remember not giving things to my sister or my friends, because I felt I deserved them more. Situations where I was selfish. I have apologized for those things and my behaviour to my sister and those friends.

Then I thought – what about the last week, surely if I look at the last week, it's a short enough time to be ok!

But I remembered two instances where I realized I had fallen short. These were small instances, but I think each small thing adds up the larger picture.

These were last week, when our APCG team was together in Vietnam, for some meetings and outreach.

The first was – one friend asked me for a 50 dollar note, because he needed it for something specific, and he was going to give me the equivalent in smaller dollar bills. So he gave me two 20s and a 10. I could have said ok. But I said no, saying that if I exchange those smaller dollar bills at the currency exchange, I get less money for it, because the value of smaller dollar bills is less. So I reflected on this, and while it's a small thing, I realized that it was selfish of me. For me it would really not have mattered that much, and on the other hand, it would have made my friend happy if I had given it to him. A silly thing – sometimes we get stuck in our heads over silly little things. I need to apologise to my friend, and if there's another chance, given him the \$50 note.

The second was when we were going out for a meal, and there was rain predicted. A friend asked me if I could carry his umbrella in my bag. I had already stuffed my bag with all sorts of things, including a raincoat which was quite bulky, and my bag was already quite heavy and full. So instead of saying yes, I said, 'look how full my bag is.' And then I instantly felt bad for being selfish, so I said, just give me the umbrella, I'll carry it. To which he ofcourse said no don't worry. Then another friend took the umbrella and put it in his bag. Again, this is another small and silly thing.

But, would it have really inconvenienced me that much if I had put it in my bag? Ofcourse not. And ofcourse this is a small thing which my friend probably doesn't remember. But I remember. And for me, this is where I was a little bit selfish, when I had the opportunity to be a little bit unselfish.

Often it is these small things where we slip. But if we can learn to recognize each time we slip, and learn to apologise or correct it each time, then we can build our unselfishness muscle, to prepare it for bigger situations where it will be tested.



Some questions which we could reflect on:

- **Where in the last day/week/month/year have I not been absolutely unselfish? Is there some step of correction or an apology I need to make?**
- **Where in my life can I see an invitation to serve a purpose bigger than myself ? What is my next step for that?**

## Quite Time on Love Kamal Kandel

Asia Pacific Coordination Group (APCG) IofC



I come from a family with my parents, one elder brother, and two younger sisters. My brother is five years older than I am. For about 10 years, I didn't have a good relationship with him because he used to drink alcohol a lot.

Being the elder son, I expected him to be more responsible and supportive of our family. Instead, he didn't help much and spent most of his time drinking. This created bitterness in me. I was angry and didn't even want to talk to him. Whenever he tried to call me, I avoided him.

I stayed away from home for my studies, but even during vacations, I didn't want to stay long because of my difficult relationship with him. I loved my parents, but I wanted to avoid my brother.

Things began to change after I graduated in Peace Studies, and Later, I joined a 7-week program in Panchgani, India, where I got time to reflect on my life. Looking at values like Honesty, Purity, Unselfishness, and Love, I realized that while I was studying about peace, I was not living peacefully with my own brother. I had never tried to understand his side, and I was not loving him at all.

So, I decided to apologize. It wasn't easy after so many years, but when I returned to Nepal, I met him, said sorry, and started talking again. To my surprise, he was very happy. That first conversation felt like lifting a heavy weight off my heart. I felt lighter, freer, and more at peace.



Since then, I have been listening to myself regularly and taking small steps to correct my mistakes. This process has not only helped me rebuild my relationship with my brother but also guided me to be more mindful, caring, and responsible.

I have apologized to friends I hurt, and strengthened my relationship with my sister as well. Each step has brought more clarity, peace, and purpose to my life. As a student of Peace Studies and Conflict Transformation, this journey has shown me how important it is to live by the values I talk about. My experience with lofC has been a turning point, helping me grow as a person and inspiring me to support others in their journeys of change.

Love is what brings people closer and helps us care for each other. When we have love in our hearts, we can forgive, understand, and support others even when things are difficult. It helps us see people with kindness instead of anger and creates peace in our families and communities. Love makes our relationships stronger and turns problems into chances to grow together. Without love, life can feel empty, but with love, everything feels lighter and more meaningful.





P L E

N A

R I E S

PLENARY

# Women as Creators of Peace

Monday, September 22nd 2025



Speakers:

**Jean  
Brown**

CoP Australia

**Cleopadia  
Mohlaodi**

CoP South Africa

**Riri  
Lestari**

CoP Indonesia

## Speech from Jean Brown

CoP Australia



Greetings to you all.

2025, was declared the 'year of hope'. Peace depends on hope. An African woman politician who spent some years in solitary confinement talked about the "quiet whisper of hope that refused to die'. Women and men who long to be creators of peace, must keep the hope narrative alive. It is not an illusionary hope that is blind to the terrible realities of a cruel un-peace in the world, but a deeply understood hope based on the profound experience that people can change. That hearts can be melted, that hurts can be healed, that hates can be replaced and enemies reconciled.

These are the experiences of the global network called 'Creators of Peace'. This women led initiative gathers together small groups to explore the nature of peace and the part of each one of us in creating or destroying it, in our homes and workplaces, with communities and neighbours. Our mission statement is, 'transforming, empowering and engaging women, and men, in peace creating'.

These 'Creators of Peace Circles' as they are called, keep hope alive. The hope that through a moral and spiritual transformation, empowerment for creating peace will follow. We experience release from the resentments jealousies and dishonesties that distort our relationships; we witness post-traumatic growth, freeing up the capacity to love again and freeing up women's voices to proclaim the hope that peace is possible.

Deep dialogue is a tool for this. The honest, intentional exchange of ideas and experience, where egos are set aside in a collective search for truth. Deep dialogue listens to all voices, it embraces an unknowing and a willingness to learn. I call it 'deep dialogue' to distinguish it from much that passes for dialogue in our world today where opposing parties exchange opinions in an attempt to convince the other, where self-serving agendas take priority and fixed positions hard to budge.

Deep dialogue never gives up, it values the other, is open to change, and keeps hope alive. Peace depends on it. This deep dialogue is also needed within ourselves with our conscience or inner wisdom. Some refer to that as God or Allah; Universe or inner voice. The important thing is to keep that dialogue alive.

Through deep dialogue not only encounter truth about ourselves, but we encounter the truth of the other. Deep dialogue is a place and practice of encounter, of being heard, and seen, of seeing and hearing the other, and in that encounter, we can find solidarity, oneness, our shared humanity.

Deep dialogue can be the bridge across our many divides, where solidarity has been broken apart and humanity left critically wounded. It is a moving beyond merely individual identities to collective communal values such as reciprocity, humility, interdependence and compassion.

My first personal bridge was built across the divide from my father when I apologised in for my bitterness towards him. We found a solidarity of relationship and purpose that lasted for the rest of his life.

25 years ago, the United Nations resolution 1325 was adopted. It recognised officially the necessary involvement of women at all levels of political and social engagement. Women, marginalised, and maligned for centuries in all cultures must now bring their voices and perspectives to the global table... Not in competition with men, but to complete the puzzle of peace that eludes us. To provide the resilient, relational, intuitive and feeling dimensions so often missing from decision-making.

The world needs the hope of the new story of our shared humanity, the grounding of our global solidarity as together we address all the challenges that face us, whether climate, conflict, corruption, or contempt.

I will end by recognizing the courage and conviction of those who have organised this Bandung Peace Week, knowing that they do not only talk their walk, but also walk the talk. With my respect and gratitude.



## Speech from **Cleopadia Mohlaodi** CoP South Africa



Good day friends and distinguished delegate, sisters and brothers in peace.

It is a privilege to speak before you today as a South African woman — a daughter of a land that has known the deep wounds of division, but also the miracles of reconciliation. I bring greetings from my country and from countless women who, though often invisible in the pages of history, have carried nations on their backs and planted seeds of peace in the ashes of conflict and deep traumas.

I wish to start by sharing that I have to realise that Peace and Women share two similar points that are, Spirituality and rebirth. Therefore, Peace and Women are not only subjects but they are also spiritual and rebirth subjects, they are either wombs to growth things or tombs indicating death.



## Peace as a Nurturing Value of Life

But peace is not only about ending conflict; peace itself is a nurturing value of life, hence my comparison of peace and women

- **Peace sustains life itself. Without peace, communities collapse under fear and violence. With peace, people can plant, learn, build, and dream. It is the fertile ground in which life takes root.**
- **Peace is more than the absence of war. It is the presence of dignity, justice, and safety — the conditions under which human beings flourish.**
- **Peace nurtures the human spirit. It restores hope, heals trauma, and encourages compassion. It allows us to love, to forgive, and to hand down wisdom to our children.**
- **Peace protects the future. Choosing peace today means children inherit possibility, not fear.**
- **Peace multiplies. One person living peace in words and actions creates ripples that touch families, communities, even nations.**

In this way, peace is not simply a political agreement. It is life-giving. It is healing. It is the womb from which justice and harmony are born.

I often say that women do not choose peace because it is easy; we choose it because we have lived the cost of war in ourselves, our homes, in our families, in our communities.

In South Africa, we know this well. The wounds of apartheid cut across generations, and now the new pandemic is GBV and Human Trafficking wounding and leaving deep mental disorders, hopelessness, fear and loneliness. Yet it was and it is women in higher numbers — mothers, grandmothers, daughters — who initiated truth-telling circles, who demanded reconciliation through NGO works that care, rebuild, and change the status quo, women who nurtured forgiveness without forgetting.

Through such spaces, we discovered that healing the past is not about erasing pain. It is about transforming it into wisdom, into resilience, into a bridge to the future.

The role that Creators of Peace Circles programme in South Africa has played in been that of a sanctuary, it has given women a safe place to tell our stories, to weep without judgment, to rebuild trust where mistrust once lived, and has been opening up this safe space for men, and LGBTQ community to find their healing and role in Peace and society building.

For me personally, it has been a journey of inner healing. I have learned that peace is not only about treaties signed in distant capitals — it begins within the human heart. I have seen women who carried anger for decades finally breathe freely after sharing their story in a Creators of Peace circle.

I have witnessed strangers become sisters, families and communities start to deal with real issues and wounds become wisdom.

My story is the story of many South African women: of GBV as a culture and we carry both the scars of oppression, patriarchy, however having the determination to turn those scars into maps toward justice. Through Creators of Peace, we are rewriting narratives.

Instead of being cast only as victims, we are narrators of transformation.

Instead of perpetuating cycles of silence, we are breaking them with courage.

Instead of waiting for leaders to hand us peace, we are creating it ourselves — one circle, one conversation, one act of forgiveness at a time.

And what is the new narrative of a just and peaceful world? It is one where you and I, regardless of gender, race, or nation, stand together as co-creators. A world where peace is not fragile because it belongs to everyone. A world where justice is not delayed because it is woven into the everyday. A world where the feminine qualities of empathy, collaboration, and care are not dismissed as weakness but celebrated as strengths that hold societies together.

## Conclusion: A Call to Action

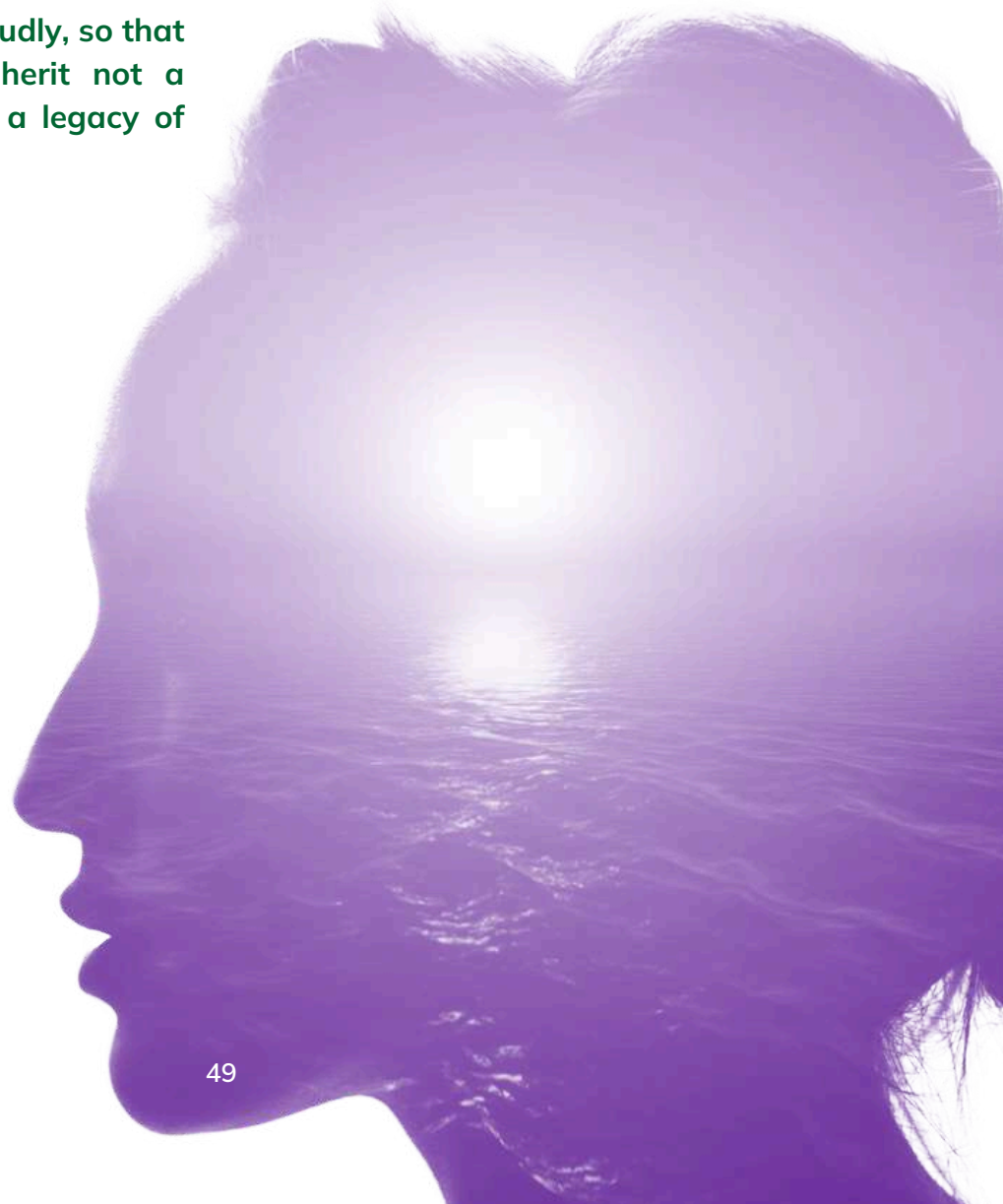
Friends, the evidence is clear. History is clear. Our own lives are clear. When women are at the table, peace lasts longer. When women are empowered, nations heal faster.

So my call to you today is simple:

- **Let us not invite women as tokens to peace processes but empower them as equal architects.**
- **Let us invest in grassroots women's initiatives like Creators of Peace, for they are the seeds of global transformation.**
- **Let us tell our stories loudly, so that our daughters will inherit not a legacy of wounds but a legacy of wisdom.**

CAs a South African woman, I know that peace is possible — because I have seen it born from the rubble of division. And I believe that if you and I commit ourselves, if we rise together, then a just and peaceful world is not a dream. It is our shared future.

Thank you.



## Speech from **Riri Lestari** CoP Indonesia



Thank you so much,

It is such a pleasure to be here, and I feel honored to have the opportunity to share my story together with Ibu Jean and Cleo, women who have walked this path long before me as creators of peace.

Before I begin, I want to say this to all the women joining us today: your voice is power, your presence is hope, and together you are shaping a more peaceful world. When we talk about peace, many of us imagine leaders or politicians signing agreements. But peace is not only about that. It begins in small places in our homes, our friendships, and in the way we listen to one another. And here, women play a vital role.

Women are not just part of the story we are the storytellers, the healers, and the bridge builders. From raising voices in difficult times to raising children with kindness, women create peace every single day.

Why women creators of peace? Because women hold a central role in life and society. In my local culture, there is still an old belief that women don't need education. That their only duty is to obey their husbands, give birth, raise children, and cook. But I see a contradiction there.

**Isn't raising children something that requires knowledge and skills?**

**Isn't building a home also about shaping the future?**

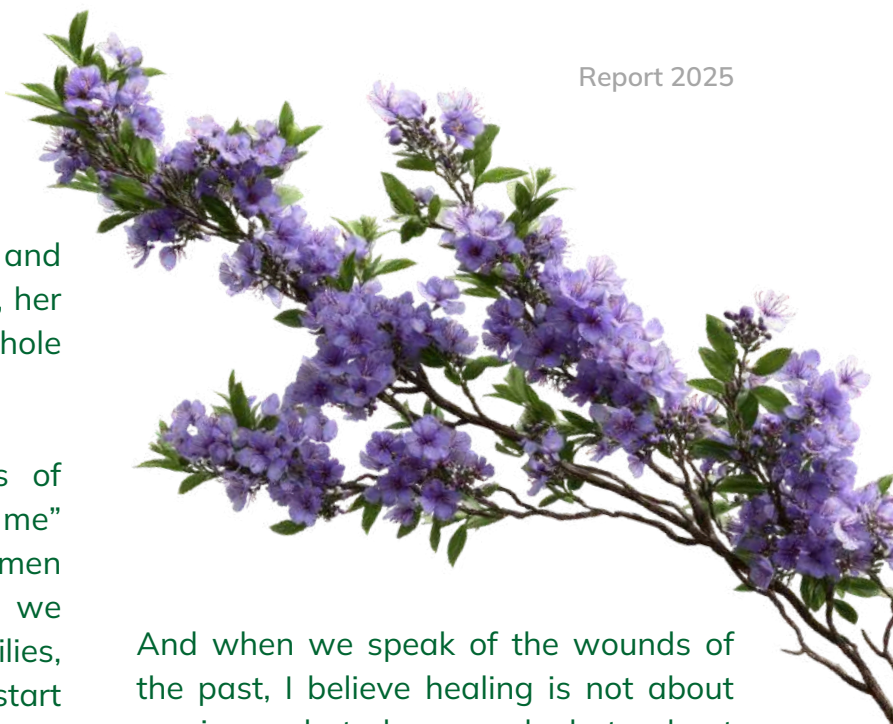
That is why I believe women are not just "helpers" in the family women are the foundation.

The way a woman grows, learns, and uses her voice influences her family, her community, and eventually the whole world.

This is also where the Initiatives of Change tagline “Change starts with me” becomes the foundation of Women Creators of Peace. Because before we can create peace in our families, communities, or society, it has to start within ourselves. When a woman dares to change her mindset, her habits, and her way of relating to others, she becomes a role model. That inner change creates ripples of peace all around her.

This is why women’s impact is so significant, and why women are creators of peace.

It also matters for peace and security. When women are given safe spaces like Peace Circles, they can share openly without fear of being judged. For many, simply being listened to is already the beginning of healing. It reminds them they are not alone. When women heal, they also protect their families and communities from repeating cycles of pain. A woman who heals can raise children with empathy, build stronger relationships, and influence her surroundings with hope instead of trauma. Healing is not only personal it becomes a source of peace and security for society.



And when we speak of the wounds of the past, I believe healing is not about erasing what happened, but about transforming pain into strength. Many women carry stories of injustice, exclusion, or even violence. But when those stories are shared and transformed, they become wisdom energy that moves us forward.

So, when women are supported, when they find healing and empowerment, they are not only repairing the past they are also shaping a more peaceful and secure future for themselves, their families, and the next generations.

**Creators of Peace has helped me and many women in a very deep way. One of the most important things it offers is a safe space for women to share their stories. In Peace Circles, women from different cities, ages, and backgrounds come together.**

At first, it is not always easy we may carry prejudice or think, “I don’t want to listen to her, because her background is so different from mine.”

But when we sit together and truly listen, something shifts.

Through storytelling, we learn to open our hearts. We discover that even though our lives differ, our pain and our hopes are often the same. This builds compassion and breaks down barriers. What follows is not only understanding but also love and solidarity. We begin to see that women are not powerless in fact, they are central to creating peace in families and society.

In the Peace Circle I joined in Bandung, I met mothers working hard to support their families, each with unique struggles. Listening to their courage gave me strength. It showed me how powerful women are, even in the most difficult situations. When women come together, share openly, and support one another, it creates a rare sense of healing and empowerment.



In my personal journey, the greatest lesson I found in CoP was about forgiveness. I learned that forgiveness plays a powerful role in creating peace inside myself. For me, it meant forgiving my parents for not being fully present when I was a teenager a time when I needed them the most. That absence hurt deeply, and for a long time I carried anger. But through the Peace Circle, I realized forgiveness does not mean forgetting or denying the pain. It means accepting the wound, but choosing not to let anger, judgment, or revenge control me.

That act of forgiveness gave me peace. It freed me from the past and allowed me to move forward. And I know many other women in CoP have experienced similar healing by sharing their pain, being heard, and finding the strength to forgive, they are rebuilding themselves and their families with love.

So how does CoP help women in my country? By creating safe spaces, uniting women who may never have spoken to one another, helping us realize the power we carry, and guiding us toward healing. It reminds us that peace is not just a big idea it is something we practice daily, in our families and in our communities. And it always starts with us.

That is why I believe Creators of Peace is so powerful. Because when women heal, families heal. When families heal, communities change. And when communities change, we are already on the path to peace.

For me, the new narratives of a just and peaceful world are not about big slogans or empty promises. They are about you and me choosing to live differently.

**It is about creating  
a world where listening is  
as important as speaking.  
Where forgiveness is seen as  
strength. Where diversity is  
not something that divides  
us, but something that  
enriches us.**

Through you and me, the new narrative is this: peace is not only the absence of war, but the presence of justice, equality, and care in our daily lives. It is when women and men, side by side, create families that are safe, communities that are fair, and nations that are inclusive. And for me personally, the narrative means change does not have to start with someone powerful or famous. It starts with you, and it starts with me in the choices we make, the way we treat others, and the courage to heal and forgive.

The story of peace will not be written by leaders alone. It is written by all of us, through small acts of honesty, love, and courage. And that is the story I want to carry with you.

I'll leave you with one question to reflect on: What small step can you take today to bring more peace into your own circle?



PLENARY

# Trust, Peace, & Healing in Indonesia

Monday, September 22nd 2025



Speakers:

**Athaya  
Raihan**

TBP Jakarta

**Irfan  
Arfandi**

TBP & MIPG Makassar

**Obaja  
Gobai**

TBP Bandung

**Teresa  
Avilla**

TBP Yogyakarta

## Speech from **Athaya Raihan** TBP Jakarta



When we talk about “healing historical wounds,” I think about how deep those wounds are, especially when they come from the relationship between people and institutions like governments, police, or the military. In Indonesia, we carry layers of these wounds—from authoritarian times, to episodes of violence, to the everyday sense of being unheard by those in power. They are not just moments in history. They shape how we still live, how we trust, and how we express ourselves.

For me, one of the clearest signs of these wounds shows up during demonstrations. We’ve seen it again in the protests lately...young people, students, ordinary citizens taking to the streets because they feel silenced, or because decisions are being made without truly considering the voice of the people. Instead of being met with dialogue, too often they are met with repression, with police forces, with violence. That dynamic is not new. It feels like an old scar being reopened again and again, reminding us that the state and its people are still not fully reconciled.



What speaks to me the most is the collective wound of distrust. When people assume the government will not listen, when every protest feels like a battle instead of a conversation, it shows we are still struggling with a broken relationship. That distrust is historical, but it also feels very present. And I think the real pain is not just the physical clashes, but the sense of alienation, that we are strangers to those who are supposed to serve us.

How do I respond to that? Honestly, I don't have simple answers. But I believe healing requires remembering without being trapped in bitterness. It means acknowledging the pain—naming the injustices, not pretending they never happened—but also daring to imagine a future that is different. Personally, I try to respond with small acts of dialogue, with openness, and with solidarity, especially towards those whose voices are still ignored.

I think healing collective wounds is not about erasing the scars. It is about transforming them into reminders of why we need to keep pushing for justice and humanity. Maybe that's what the protests are really about—not just anger, but a call to heal, a way of saying, "we still care enough to speak, we still care enough to demand better." And in that act of caring, even when it's painful, I see the possibility of healing.

## Speech from Teresa Avilla

TBP Yogyakarta



What I want to share today is not a big event. These are small wounds—things that may seem trivial, actions we might do without even realizing. But precisely because they are small, we often overlook them. In fact, small wounds can linger in someone's heart for a long time, even shaping the course of their life.

I was born into a modest family. From an early age, I learned that living as someone different is not easy. I was born a Catholic, and because of that, I have often faced false accusations—even before people truly knew who I was.

I remember one time in high school when I was accused of spreading a photo that insulted the Ka'bah. It wasn't my account, and it wasn't something I did. But the false rumor was believed more quickly than my clarification. It was deeply painful, because the accusation didn't just attack me—it also damaged people's trust in me.

DiAt another time, I was accused of misusing my allowance. People said I spent it on drinking and getting drunk. In reality, my parents simply couldn't afford to pay for my schooling—I was just trying to survive. But the stigma attached to Catholics—that we are always associated with wine—made me an easy target for such accusations.

Beyond that, I often faced friends who seemed to be joking, but were actually trying to corner me. They didn't ask questions to understand, but to argue—to prove that their religion was better than mine. I was still young at the time; I didn't have answers. All I felt was being cornered, and being different.



The wound deepened when the major earthquake struck Yogyakarta in 2006. At that time, my family received assistance from church volunteers—help that came when we needed it most. However, some neighbors could not accept it. They accused us of being involved in Christianization, even though what we received was simply an act of humanitarian kindness.

It turns out the hurt also came from within my own community. When I was still in elementary school, I was once trusted to be a lector, reading the Word of God in church. I read too quickly, as I was still a child. After that, I was reprimanded and even considered unfit. From that day on, I distanced myself. For years, I felt unworthy. I only found the courage to serve again when I was in college.

My family is not the type that always goes to church regularly. In fact, we also pray in different ways—sometimes through meditation, sometimes by observing Javanese traditions like among-among, and so on.

At home, there is even an altar that brings together statues of Jesus, the Virgin Mary, the lingga-yoni, and a Buddha statue. Seeing this often left me confused, and at times I would hear people say, “Why is your way of praying so strange? You say you’re Catholic, but it’s like that? Your prayers won’t be accepted.” Those words cut deeply. Since then, I’ve felt confused about my own faith. I don’t feel like I belong to any community, because my religious foundation is seen as unclear. And this issue still continues to this day.

My open-minded view of religion, which is different from most people’s, has brought consequences. I often find myself in conflict, both with people of the same faith and with those of different beliefs. These differences in perspective frequently lead to debates, even rejection. Yet it is precisely from these experiences that I have learned that faith is not about setting limits, but about seeking truth with an honest heart.

Until finally, I joined the Trust Building Program in Yogyakarta. There, I learned to explore historical wounds and to engage in dialogue with others about their past hurts. There was a Quiet Time session that helped me be honest with myself. From that moment, I heard a sentence that changed the way I see life:

“If wounds are not healed, they will be passed on.”

I’ve come to realize that the past cannot be changed, and perhaps the way I think today is shaped by the wounds of my parents’ past. But I also believe that the future is still ours to shape. The wounds are real, yet I do not want to pass them on. That is why I choose to serve again. I transform these wounds into a blessing—so that I am not quick to judge others.

I also turn these wounds into a form of service. Interestingly, God and the universe seem to place me in the very spaces where I was once hurt. Now, I am a teacher who truly strives to ensure that my students feel safe and at peace in practicing their religion and in building friendships with everyone. I have also been entrusted as a member of the Parish Pastoral Council, even taking care of the lectors—the very place that once wounded me. I am active in community activities as well, serving as the secretary of the youth organization. It is not always easy, but it is there that I have learned that service is a path to healing.



I've learned to live with my wounds, not to deny them. I care for them so they remain lessons, not a legacy that hurts others. I strive to ensure that in the places where I once fell, others can feel safe.

### **There are values I hold in this journey:**

- **Believe in facts, not rumors.**
- **Speak clearly, not to accuse.**
- **Take shared responsibility in conflict.**
- **Serve as a way to heal ourselves and others.**

**Today, I stand here with one conviction:**

**Wounds that are not healed will be passed on.**

**But we can choose to break the chain of pain.**

**Peace is born from mutual trust.**

**Healing comes from the courage to live with differences.**

I believe that wounds, when processed, can become strength. Trust brings peace. Courage opens the path to healing. And service lights the way to hope.

This is how I choose to live—believing, making peace, and healing, while walking alongside my wounds.

## Speech from **Obaja Gobai** TBP Bandung

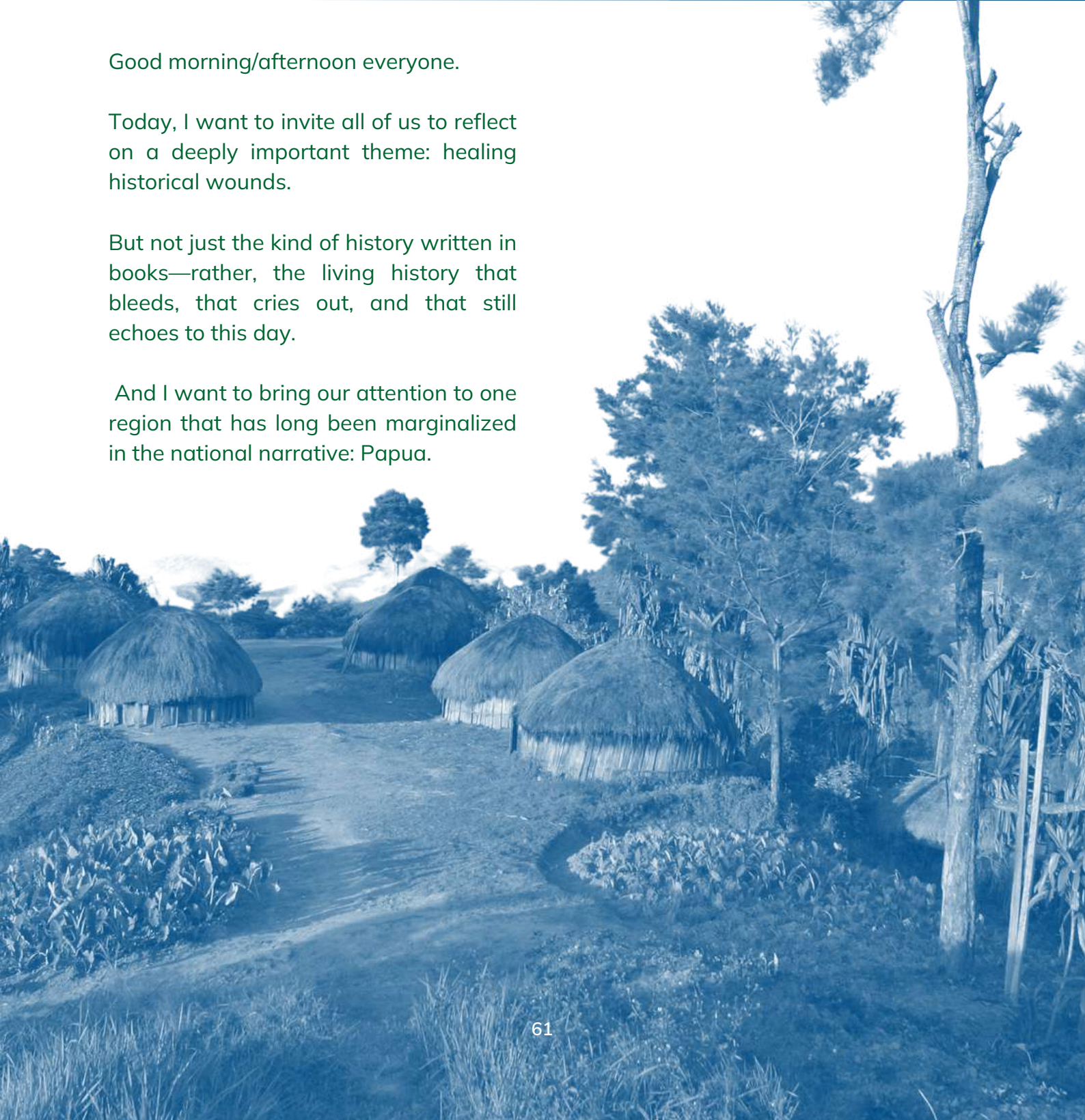


Good morning/afternoon everyone.

Today, I want to invite all of us to reflect on a deeply important theme: healing historical wounds.

But not just the kind of history written in books—rather, the living history that bleeds, that cries out, and that still echoes to this day.

And I want to bring our attention to one region that has long been marginalized in the national narrative: Papua.



## The Collective Wound of the Nation That I Feel Most Deeply

For me, the most profound collective wound of our nation is the structural injustice continuously experienced by the people of Papua.

According to the National Human Rights Commission (Komnas HAM), in just the first half of 2025, there were 22 recorded cases of economic, social, and cultural rights violations in Papua—including nickel mining in Raja Ampat that has damaged the environment and ignored the rights of Indigenous communities.

This wound manifests in many forms: unequal development, stigmatization, and recurring cycles of violence.

It speaks within me as anger, as shame, and as a drive to not remain silent.

## My Response and Personal Story in Facing This Wound

I chose to respond to this wound through active involvement in education and public awareness.

I write, I engage in discussions, and I support movements of solidarity for Papua.

One story that deeply changed me was meeting a teacher from Yahukimo who continues to teach amid armed conflict and threats of violence.

He keeps showing up, keeps teaching—because he believes that education is the most peaceful form of resistance. Stories like these convince me that healing is not only the responsibility of the government—it is also our shared responsibility as citizens.

We must have the courage to acknowledge that there are wounds yet to heal, and that we each have a role in the healing process.



## Closing

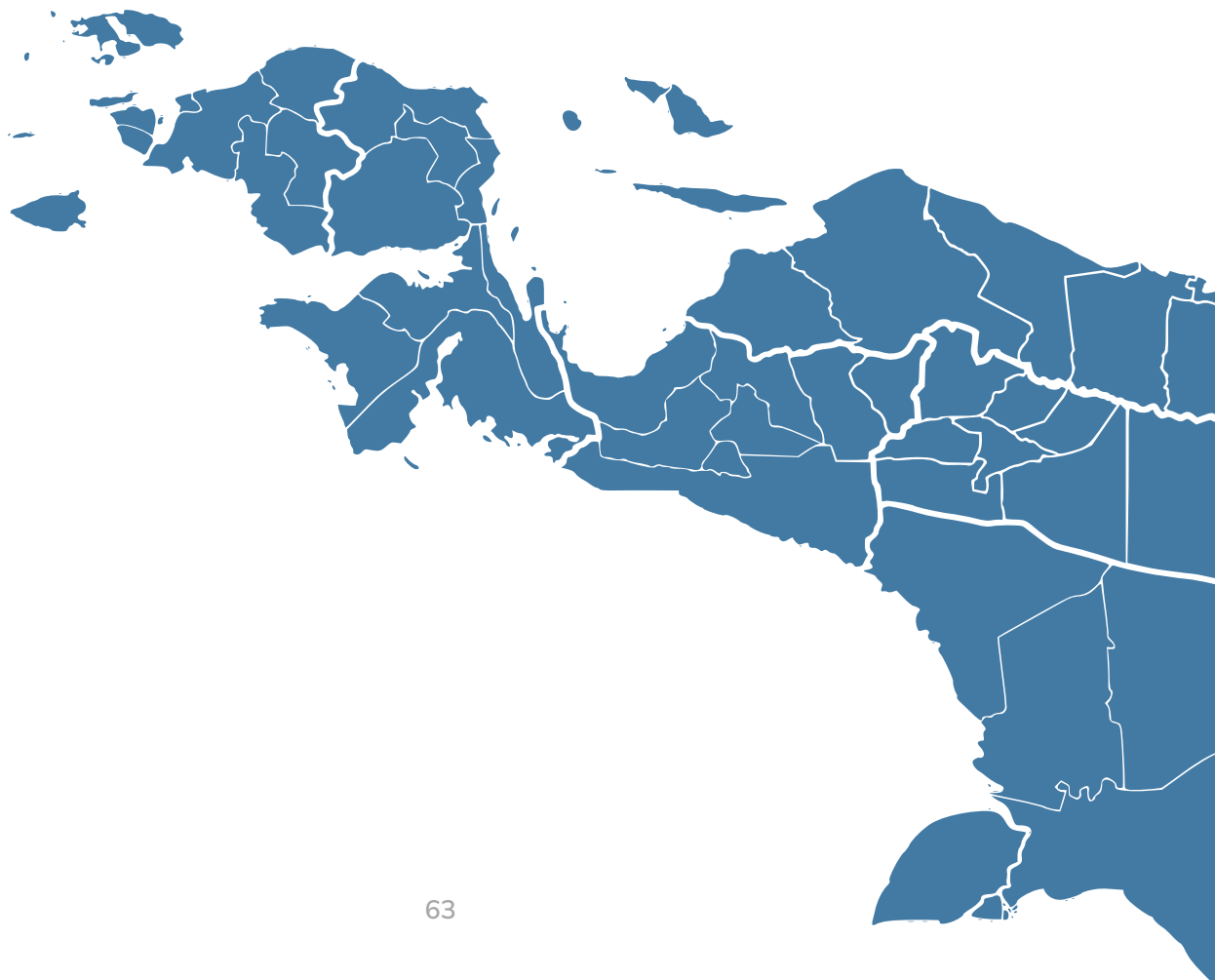
Healing historical wounds in Papua is not only about the past—it is about the future.

We cannot speak of an Indonesia that is just and peaceful while Papua continues to bleed in silence.

So let us open spaces to listen, to understand, and to take action.

Because only through collective courage can we truly heal the historical wounds of this nation.

Thank you.



## Speech from **Irfan Arfandi** TBP & MIPG Makassar



### What do I think is the most severe collective wound of our nation?

In my opinion, the most severe collective wound of our nation today is the crisis of trust toward the government, police, and military. Many cases have emerged—abuse of power, legal injustice, and acts of violence—that make people lose their sense of safety and confidence in the very institutions meant to protect them. This wound creates a feeling of disconnection from our own country, as if there is no place left to seek justice.



## How do you respond to this wound?



I try to respond not with apathy but with awareness and critical thinking. For me, it is important to keep speaking the truth in peaceful and dignified ways, to support efforts for systemic reform, and to educate people around me about the importance of justice and transparency. I believe that real change begins with collective awareness—not only from those in power, but from the people themselves.

## What stories can you share as part of Healing Historical Wounds with your community?



I once took part in a community discussion where we talked about various cases of injustice. Instead of just expressing anger or placing blame, we focused on finding solutions: how to raise legal awareness in our surroundings, how to teach young people to understand their rights, and how to encourage openness between citizens and authorities. This experience taught me that even if our actions seem small, steps like education, peaceful advocacy, and building solidarity can all become part of healing our nation's collective wounds.

# PLENARY Education for Change

Tuesday, September 23rd 2025



Speakers:

**Lord  
Pomperada**

President of  
World Youth Alliance

**Mohd Ashraf  
Mohd Nor**

Director of ASIQS  
Malaysia

**Sonia  
Deshpande**

Consultant/TBP Manager  
IofC India

**Wahidah  
Rosyadah**

Founder Rajawali School  
Bandung - Indonesia

## Speech from **Mohd Ashraf Mohd Nor** Director of ASIQS Malaysia



## What inspires change?

My schooling experience. I have given the opportunity to try different types of school in Malaysia. Education is very polarized and bogged into silos. I want to create an open, conducive, safe and loving environment. Students must challenge what they learnt but must be respectful of the tradition and opinion of others as well. Therefore I developed the Quranic Taxonomy and FAST Character building framework to guide the teachers and parents. From these two frameworks, I developed Quranic Sciences Curriculum.

Last three years, we collaborated with Peacesentran Welas Asih in Indonesia to joint develop our curriculum to extend the horizon of our students.



## What I see?

I see that my students are very open, compassionate and very empathetic towards others. They are very excited to see something different, they want to learn from different people and different cultures.

## How I ensure?

I repeat the cycle of “expose–observe–improve” with the teachers. As for the students, we have the FAST assessment rubric to evaluate values. As for the school, we are an International Baccalaureate candidate school working towards a full authorized school to achieve international mindedness.



Speech from  
**Lord Pomperada**  
President of World Youth Alliance



## What inspired you to bring change into your Education Initiatives?



The Human Dignity Curriculum, or HDC, was inspired by the World Youth Alliance. WYA saw that children around the world are growing up in environments filled with pressure, division, and sometimes violence—online and offline. They realized education often focuses only on academics, while leaving behind something equally important: the formation of character, empathy, and respect for human dignity.

HDC was created as a peace education program to respond to that need. The idea is simple but powerful: if children grow up recognizing the dignity of every person, they will become peacemakers in their schools, families, and communities.

A personal anecdote: When I first helped bring HDC into schools in Antique, Philippines, I asked students, “What makes you valuable?” A little girl raised her hand and said, “Because I’m a person, not because I get high grades.” That moment showed me that children understand the meaning of dignity—and that’s what inspired me to keep expanding this work.

## What kind of change do you see in your children?

We are already seeing transformation, not only in academics, but in the way children behave and relate to others.

● **Self-mastery:** Children are learning to manage their emotions. A Grade 3 student once told his teacher, “I’m angry, so I’ll take a deep breath first.” That’s peacebuilding beginning within.

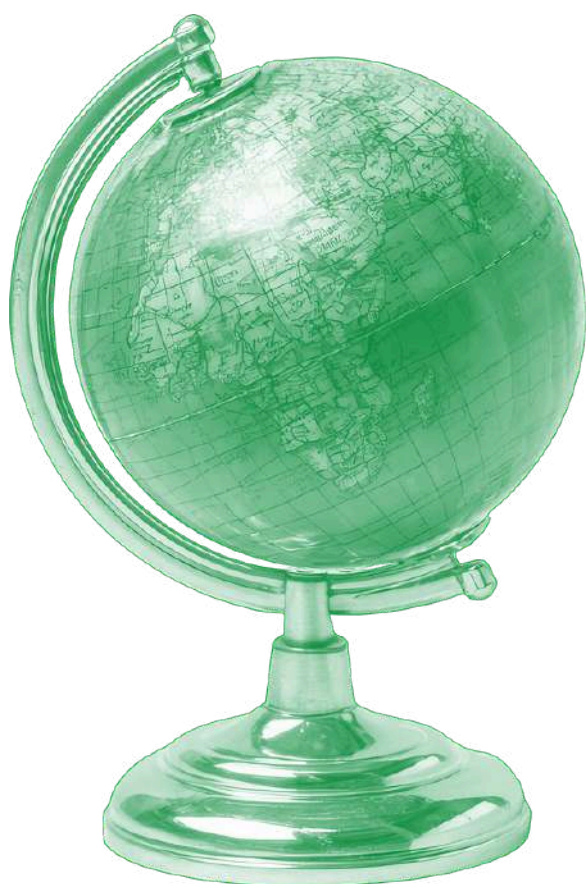
● **Relationships:** Students are kinder and more respectful. In one of our pilot schools, two boys argued over a ball. Suddenly one said, “Wait, dignity first.” They stopped, listened, and worked out a solution. That phrase—“dignity first”—is a powerful sign of change.

● **Contribution:** Children start asking, “How can I help?” One boy wrote in his dignity journal, “I respected my classmate when I did not laugh when he got the answer wrong.” That small choice built friendship instead of shame. These examples show that HDC helps children grow into peacemakers in everyday life—on the playground, in the classroom, and in their homes.

Ternyata, luka juga datang dari dalam komunitas saya sendiri. Waktu masih SD, saya pernah dipercaya menjadi lektor, membacakan sabda Tuhan di gereja. Saya membaca terlalu cepat, karena masih anak-anak. Setelah itu saya ditegur, bahkan dianggap tidak pantas. Sejak hari itu, saya menjauh. Bertahun-tahun saya merasa diri tidak layak. Saya baru berani kembali melayani ketika kuliah.



## How do you ensure the children are ready to be part of global citizenship and bring values and answers for the world?



Global citizenship begins at a young age, and the Human Dignity Curriculum equips children for it by teaching them to see every person first as a who, not a what.

We do this through three things: skills, spaces, and stories.

- **Skills:** Children learn empathy, critical thinking, and ethical decision-making. Even online, they are taught to ask: “Does this post respect dignity?” This turns digital citizenship into peacebuilding.

- **Spaces:** We partner with teachers and parents so classrooms and homes become spaces where dignity is lived every day.

- **Stories:** Children are inspired by real-life examples of people who stood up for dignity and peace, and they begin to imagine themselves as future contributors to society.

A personal anecdote: A boy once told me after an HDC session, “When I grow up, I want to be a leader who listens.” That is the heart of global citizenship—not just knowledge, but values that can bring solutions to the world’s challenges.

To summarize:

- The World Youth Alliance was inspired to create the Human Dignity Curriculum to form children as peacemakers.

- The changes we see are children who can master themselves, repair relationships, and contribute positively.

- And we prepare them for global citizenship by giving them skills, spaces, and values that make dignity real in their daily lives.

The Human Dignity Curriculum is more than a school subject—it is a peace education program that plants seeds of peace at a young age, so that tomorrow's leaders will not only know the world, but also serve it.

Thank you very much.



## Speech from **Sonia Deshpande** Consultant/TBP Manager IofC India



Good day to everyone! My name is Sonia Deshpande, and I am the Project Manager for the Trustbuilding programme in India.

First, I would like to thank the Indonesian team for including me in this year's Bandung Peace Week. I truly hope that one day we can have an exchange between Indian and Indonesian students.

The Trustbuilding programme in India is called the Urban-Rural Connect. It brings together one urban and one rural school for a three-month engagement. Children interact both online and in-person. This is our fourth year of running it.



## What inspired you to bring change into your Education Initiatives?

My story is more of a reaction than an inspiration.

When I was in school, we had something called SUPW—Socially Useful Productive Work. We would visit nearby villages and do tasks like trench digging. But we never spoke to anyone there. Not once did we interact with children our own age.

Even though I visited many times, I had no real understanding of village life—its struggles, its culture, or its traditions. The hidden message was clear: we were there to help, and they had nothing to give us in return.

When I started working on the Urban-Rural Connect, I wanted the opposite. I wanted a space of mutual learning and respect. A space that nurtures curiosity and empathy.

Of course, when each new batch of students meets, initially there is awkwardness. Children wonder: What will we say to each other? Soon those barriers fade, and they discover how much they have in common, taking their first step toward friendship and connection.



## What kind of change do you see in your children?

### Building connections

Over the years, children consistently say the biggest change is forming friendships across divides.

### Challenging misconceptions

One urban student thought rural life was easy until she saw the hard work behind it. A rural student assumed city children didn't care about nature—until he heard about their projects.

### Recognising privilege

Urban children recognise how convenient city life is, while rural children value their closeness to nature and the lack of restrictions that the city students face.

### Overcoming bias

A rural girl realised she was marginalising a lower-caste classmate. An urban boy noticed how YouTube videos were shaping his hatred toward another religion. Both chose to change.

### Gaining Confidence

Rural students, initially hesitant to speak, built self-confidence through discussions and presentations.

### Respect for farmers

Urban children worked briefly in the fields and came back with a deep respect for farming—and a new awareness of food waste.

### Valuing villagers.

In cities, the word “villager” often means uncivilized . But when urban children visit rural homes, they are welcomed with warmth and generosity. They gain genuine respect and understanding of rural culture.

### Self-Awareness

Through quiet reflection, children begin change their own behaviours. Many share that it helps them manage anger, be more grateful, and feel more content. To sum up, the programme helps children to replace stereotypes with mutual respect, empathy, and self-awareness.



## How do you ensure children are ready to be part of global citizenship?

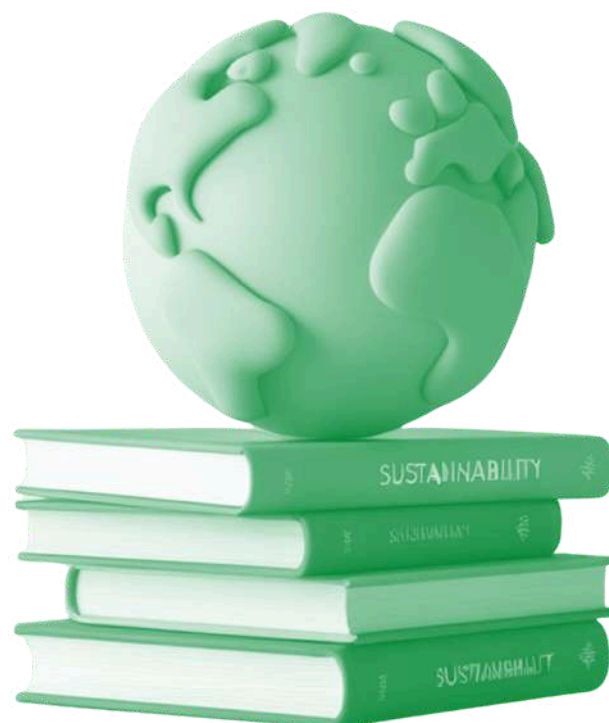
At the end of the programme, we ask: “What one action will you take in the future?”

Their answers usually fall into three groups:

- **Some want to continue and spread awareness.**
- **Some commit to personal changes.**
- **And some—this is most powerful—say they want to connect and work with rural India.**

For urban students, this is a huge shift. Many dream of studying abroad or landing high-paying jobs. Now they also see working with rural communities feels meaningful.

This year, we are working with students on plastic pollution. In both cities and villages, they are thinking about solutions—how they can be part of change rather than just feeling anxious about the problem.



## Final Thoughts

The greatest value of this programme is that it replaces fear and mistrust of someone different with curiosity and openness. If we can plant that seed in young people, maybe tomorrow it will bloom into a world with less hate—and more understanding. Thank you!

## Speech from **Wahidah Rosyadah** Founder Rajawali School Bandung - Indonesia



## Inspiration

I have personally been involved in both formal and non-formal education, including Islamic boarding school (pesantren) education.

Through these experiences, I have taken time to observe and learn, which led me to feel the need to bring change and innovation into the field of education.

Moreover, the students and santris I guide come from diverse backgrounds — culturally, economically, and socially. Their family situations and social status also vary widely. Each student has different abilities, especially in terms of cognitive skills and practical competencies.



## Changes

Our students who are consistent and willing to learn generally enjoy being at school. They actively participate in various activities, such as leadership training through extracurricular programs.

From the perspective of character, manners, and moral development, they have shown significant improvement. For instance, they now show respect toward teachers in both attitude and speech.

Their language, which used to be harsh and impolite, has gradually changed. They now remind each other when someone speaks inappropriately.

They have also become more disciplined. Previously, many students often arrived late or skipped classes; now they come on time. Their appearance and dress have also become neater.

Their learning motivation and discipline have both improved remarkably.

## Looking Ahead

With continuous mentoring and guidance from teachers and the school, I believe our students will be better prepared to face future challenges. They will be mentally ready to engage globally with grace and integrity, upholding the principle of human dignity — the ability to treat others with humanity.

PLENARY  
**Men's  
Learning Circle**

Tuesday, September 23rd 2025



Speakers:

**Mike  
Lowe**

IofC Australia

**Ari Budi  
Santosa**

IofC Indonesia  
Sekolah Rekonsiliasi

# Men's Learning Circle

The recent Men's Learning Circle (MLC) has successfully become a rare and vital sanctuary for men to step away from societal expectations and truly connect with their inner selves. The Men's Learning Circle event aims to create a safe space for participants to express their wounds, hurts, and suppressed anger. The event allows them to explore the vulnerabilities they usually keep hidden.

**This is the third time that MLC has conducted its gathering. Some of the participants are new to the gathering and have never had a place like this to share their feelings. Others have already experienced MLC and can lower their guard and embrace the courage to share their personal stories and emotions that are rarely voiced in their daily lives.**

The session was guided by the combined experience of Mike Lowe and Ari Budi Santosa. Mike, a seasoned facilitator with over 30 years of international experience and a decade dedicated specifically to men's work, brought a deep compassion for helping other men open up about themselves. He was joined by Ari, a student of the School of Reconciliation since 2021, whose personal journey of inner work and self-healing inspired the launch of this initiative in Bandung. Together, they held a space where vulnerability was validated as strength. Both of them express their gratitude towards the participants for opening themselves up to their fears, anger, and other feelings.

PLENARY

# Trust, Peace, & Healing on Global Context

Wednesday, September 24<sup>th</sup> 2025



Speakers:

**Bai Putri  
Morayah**

Lecturer at Mindanao  
State University, Philippines

**Hamza  
Ghandour**

Life Coach and Peace Builder  
Lebanon & France

**Mushtaq  
Ahmad Malla**

Researcher  
Jammu & Kashmir, India

**Neas  
Wanimbo**

Founder Hanowene,  
Wamena, Indonesia

## Speech from **Hamza Ghandour**

Life Coach and Peace Builder Lebanon & France



**When you look at the world today, what makes your heart sing and what makes it cry and sad?**



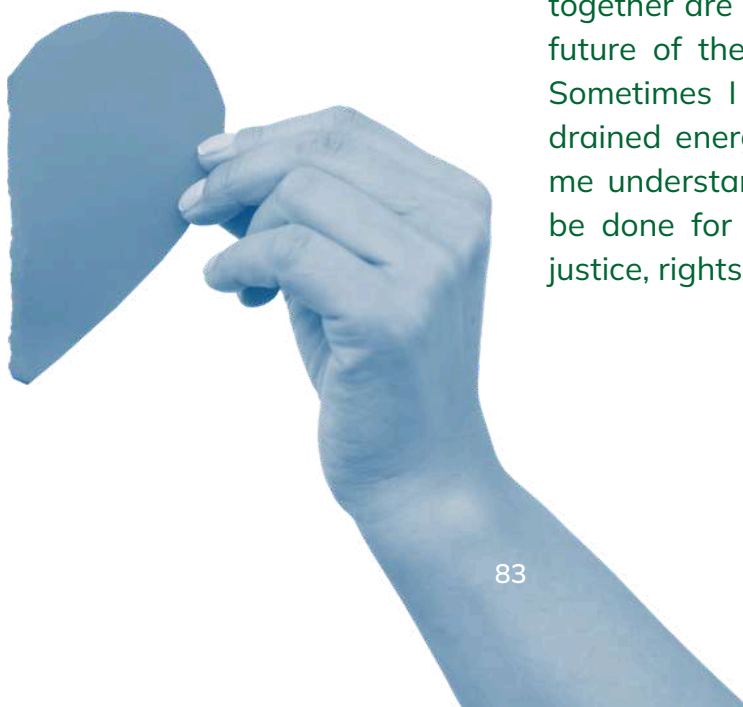
- What make me sad are injustice, inequality, oppression, domination, hypocrisy, double standards, non respect of laws and human rights.
- What make me cry are destruction, global chaos, wars and conflicts, humans dying (daily victims of human cupidity), global silence and human silence while witnessing our dysfunctionnal world,
- It is hard to think of what make me happy with the current global situation yet first things that come to mind is the natural harmony and God's daily gifts, hope and faith, health, family, and also being aware that many humans are trying hard to make things get better.

## What kind of trust has been broken in your context?



In my context I have lost trust in the way our world is functioning, I have lost trust with the global system, the global governance. I have lost trust in the united nations, international laws, International court of justice, human rights and so on. It is important that all those exist as a guideline as a compass for all humans to consider to be able to live together peacefully and with harmony, yet I do believe that so far they were not able to secure and ensure justice, safety, rights and dignity for all humans. So Maybe the operational aspect is to reconsider ?

## What is the impact of broken trust?



Feeling frustration, anger, disgust all together are making me be scary of the future of the world and the humanity. Sometimes I may feel heavy and with drained energy. Also all that is making me understand that there is still a lot to be done for a better world with more justice, rights and dignity.

## How do you respond to trust broken? to rebuild, peace, and healing into your personal and social life?



One basic aspect that supports me in hard time is my faith in Allah. Knowing that throughout the history all messengers did fight against oppression and injustice. I believe that each one on earth is here for a mission and each one can do the part he can.

Being aware of the chaotic world we live in, means also understanding that there are still a lot to be done to make life better for all. Having friends from the different regions support me in not generalizing. As for me first step is to understand the reasons deep within that make me feel that.

Also, on another hand I am in charge of a program for dialogue with lofC France, as listening to different stories and perspectives create new awareness. One basic thing that support me taking out all those emotions rather than keeping them deep within me is while writing, and also while sharing on social media by asking questions and encouraging reader and followers to do personal introspection and reflections.

## Speech from **Bai Putri Morayah**

Lecturer at Mindanao State University, Philippines



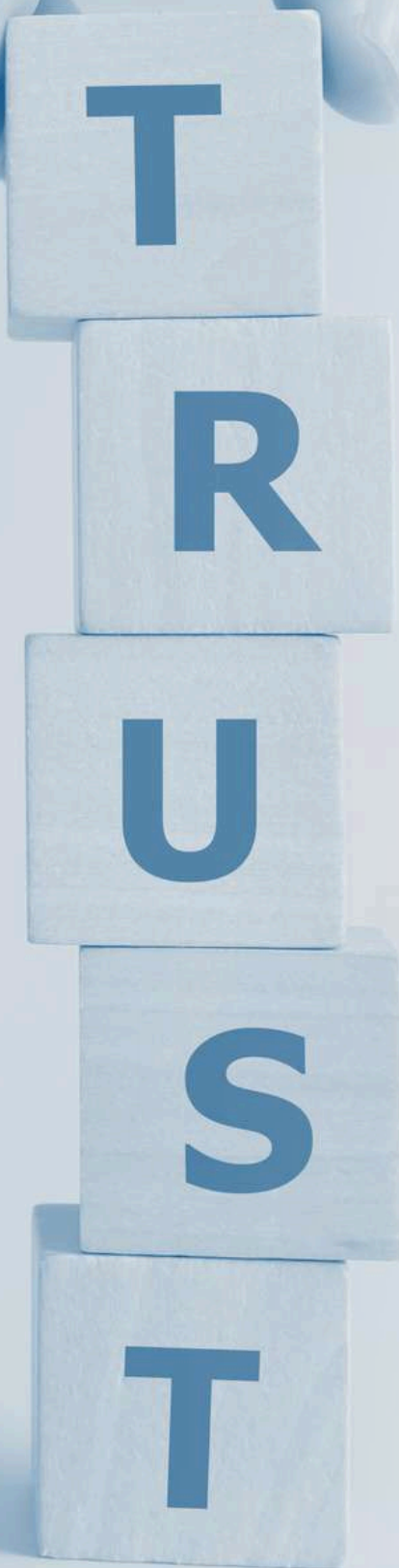
Good morning, everyone.

My name is Bai Putri Morayah A. Amil, from Mindanao State University, Maguindanao. I am a peace advocate, a mother of three, an associate professor, and a Shari'ah counselor-at-law. I have also been a volunteer with Initiatives of Change since 2014.

Today, I wish to share about developing trust, building peace, and healing through dialogue — from Maguindanao to Bandung and to the world.

In my journey, I have seen how trust, once broken, can deeply wound individuals and communities. When trust between people and their leaders collapses, when justice becomes selective, when faith is used as a weapon — fear begins to replace hope. I have felt this personally. There were moments when I no longer felt safe in my own country, when I even searched how to be naturalized elsewhere, simply to feel secure again.





But even in those times of pain, I found reasons to stay.

There are still good people who embrace diversity, still brave people who demand accountability, and still souls who believe in peace. These people remind me that not all is lost.

What worries me, however, is the rise of ignorance, oppression, racism, and the demonizing of religion. Many forget that our true enemy is not each other — but hatred itself.

So, I choose to act. Through my work in education and my involvement with Initiatives of Change, I strive to rebuild trust through honest dialogue, to promote peace through understanding, and to support healing by listening to one another’s pain.

I have learned that peace begins when we dare to think critically, when we choose integrity over fear, and when we refuse to let mistrust define us.

From Maguindanao to Bandung, and from Bandung to the world — may we all become builders of trust, peace, and healing in our own communities.

Thank you.

## Speech from Neas Wanimbo

Founder Hanowene, Wamena, Indonesia



Good morning, everyone.

My name is Neas Wanimbo, and I come from Papua — a land rich in nature and culture, but also one that still carries deep wounds. It is a privilege to be here with all of you for Bandung Peace Week 2025, to speak about trust, peace, and healing.

When we talk about Papua, we are not only talking about a place. We are talking about a people — a people who have lived through pain, who continue to carry stories of struggle, and who still long for peace.

For decades, Papua has lived with unresolved trauma — a wound that comes from a long history of conflict between the Indonesian military and the OPM, from political decisions that do not reflect the reality of Papua, and from racism and discrimination that many Papuans continue to experience to this day.

These wounds are not only physical. They are emotional, social, and spiritual. They have shaped how Papuans see themselves and how they are seen by others. But even in the midst of this pain, there is still a desire — a hope — for peace.



That is why I believe in something we call PAPEDA —  
**Papua Penuh Damai, or Papua Filled with Peace.**

PAPEDA is more than just a phrase; it is a vision — a call to heal and rebuild our relationships at three levels:

- **Personal:** Healing begins within ourselves — learning to forgive, to understand our own pain, and to restore trust in our hearts.
- **Environmental:** Peace must also include harmony with our environment. The land, the forest, and the rivers are part of our identity. When we heal the land, we heal ourselves.
- **National:** And finally, healing must happen between Papua and Indonesia — between the people and the government, between citizens and the state. True peace requires justice, equality, and the courage to listen to one another.



I believe that trust is the bridge to peace. Without trust, no dialogue will succeed. Without trust, no policy will bring healing. Trust is built when we truly listen — not to respond, but to understand.

And healing does not happen overnight. It is a journey — one that requires patience, compassion, and sincerity. It requires us to see each other not as enemies, but as fellow human beings.

So today, from this stage, I want to remind all of us:

Peace in Papua is not just Papua's responsibility — it is Indonesia's collective responsibility. When Papua heals, Indonesia heals.

Let us choose to rebuild trust, to nurture peace, and to take part in healing — not only for Papua, but for our shared humanity.

Thank you.



## Speech from **Mushtaq Ahmad Malla** Researcher Jammu & Kashmir, India



Today, I want to talk about three ideas that seem simple but are very difficult to practice: trust, peace, and healing. These three are the lifeblood of human societies. In a world shaken by wars, pandemics, climate change, and displacement, we need trust to cooperate, peace to coexist, and healing to move forward.

### **Trust: The Foundation of Human Relations**

Trust is the bedrock of human relationships, whether between individuals, communities, or nations. Without trust, agreements collapse, cooperation weakens, and suspicion grows. Globally, we see how a lack of trust between states leads to arms races, trade wars, and political instability. Conversely, trust enables collaboration—whether in tackling climate change, sharing scientific knowledge, or responding to pandemics.



If we reflect on the history of trust and mistrust.  
Have some big examples:

- The Paris Climate Agreement of 2015 was possible because nations trusted each other enough to pledge action for the common good, even though enforcement mechanisms were limited.
- During the COVID-19 pandemic, we also saw the opposite: mistrust between nations led to vaccine hoarding and unequal distribution, deepening divides.
- The European Union itself is a project built on trust. After World War II, France and Germany—once bitter enemies—chose to trust each other and integrate their coal and steel industries, laying the foundation for decades of peace in Europe.



## Peace – Beyond the Absence of War (A shared aspiration)

Peace is not just the absence of violence. True peace means dignity, justice, and security for all. In the global context, peace demands dialogue, respect for diversity, and structures that uphold fairness and equity. The United Nations' Sustainable Development Goal 16—Peace, Justice, and Strong Institutions—recognizes that development is impossible without peace.

Globally, we see both setbacks and progress. On one hand, ongoing wars in Ukraine, the Middle East, and parts of Africa show us how fragile peace is. On the other hand, peaceful transitions of power in places like South Africa, or reconciliation efforts in Colombia, show us what is possible.

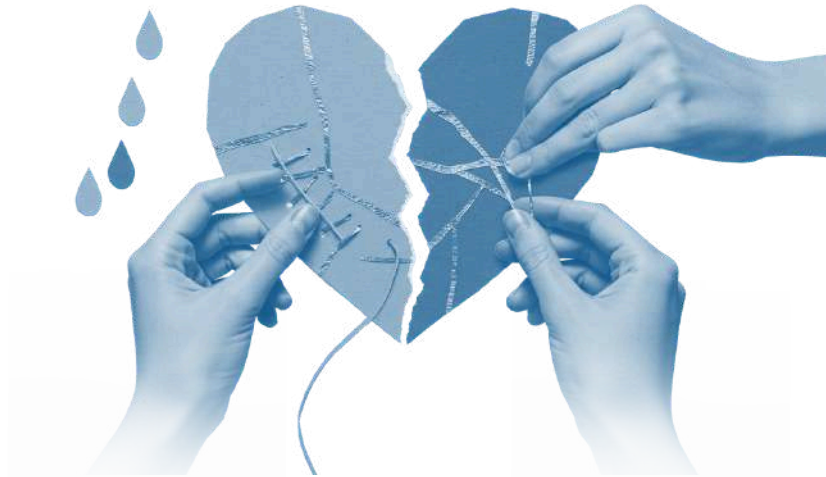
Some of the key examples of peace in the Global world are:

- The Good Friday Agreement of 1998 in Northern Ireland is a powerful example. Decades of conflict between Catholics and Protestants came to an end through dialogue, compromise, and international mediation. It showed that peace requires patience and willingness to forgive.
- In Colombia, the 2016 peace deal between the government and the FARC rebels marked an attempt to end over 50 years of armed conflict. Though fragile, it gave communities a chance to rebuild livelihoods and reconnect families.
- Peace is also nurtured through international cooperation—whether in UN peacekeeping missions or regional organizations like ASEAN that prevent disputes from escalating.

## Healing: Moving Beyond Wounds – As a path forward

Even when wars end, the wounds remain. Healing is the process of acknowledging pain, remembering loss, and creating room for reconciliation. Without healing, bitterness festers and cycles of violence return.

Healing is not forgetting. It is remembering in a way that transforms pain into strength.



Globally, healing has taken many forms.



- In South Africa, the Truth and Reconciliation Commission gave space for victims and perpetrators of apartheid to tell their stories.



- In Rwanda, after the genocide of 1994, local “gacaca” courts allowed communities to confront the past and seek restorative justice.



- In Germany, Holocaust remembrance is a national commitment, ensuring that healing involves memory, not denial.

However, there is still a lot of healing to take place at the individual, community and global level to make this world a better place to live.

## What makes trust, peace and healing succeed:

In the global context, trust, peace, and healing succeed when certain 6 core conditions are present:

### 1. Inclusive Dialogue and Participation

People must feel heard and represented. Peace processes succeed when all stakeholders—including marginalized groups, women, and youth—are included.

### 2. Justice and Accountability

Without justice, peace and healing remain fragile. Truth-telling, acknowledgment of harm, and accountability for violence help societies move forward.

### 3. Building and Restoring Trust

Trust grows when promises are kept and transparency is maintained. Institutions must show fairness and reliability.

### 4. Economic and Social Development

Peace and healing flourish when people have opportunities, education, and livelihoods. Poverty and inequality often fuel mistrust and violence.

### 5. International Support & Cooperation

Global institutions (like the UN) and neighbouring countries often play mediating roles. Peace is stronger when supported by regional or international frameworks.

### 6. Time and Patience

Healing does not happen overnight. It requires long-term commitment across generations. Trust, once broken, takes years to rebuild.



## Our Shared Responsibility

What do the three buzz words – the most used and abused word of trust, peace and healing tell us:

- Trust is the first step—without it, peace cannot be negotiated.
- Peace provides the environment for healing.
- Healing ensures that peace is not temporary, but lasting.

Examples from South Africa, Rwanda, Northern Ireland, Colombia, and Kashmir all tell us one thing: no conflict is too old to resolve, no division too deep to bridge, and no wound too painful to heal.

The responsibility lies with us—not just leaders or governments, but ordinary people. Each of us can be a builder of trust in our communities, a peacemaker in our relationships, and an agent of healing in our societies.

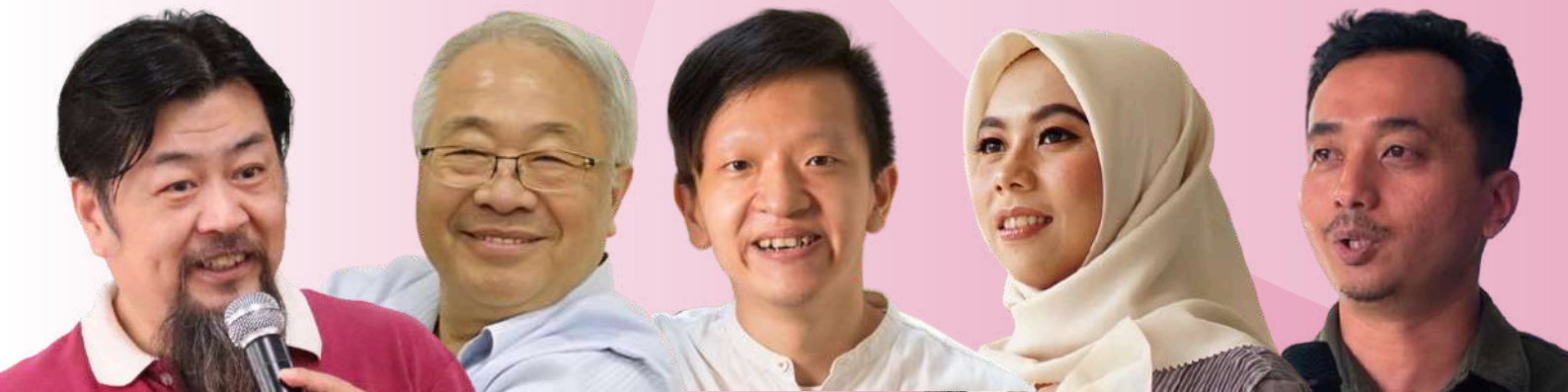
## Personal Trust, peace and healing – a pre-cursor to global trust, peace and healing

However, before we go into the global context peace, trust and healing we have to look into ourselves and other own relationship and see how trustworthy, they are, how peaceful they are and whether we have healed our past if needed at any juncture. As trust, peace and healing in personal life and relationship is a precursor to the peace in our communities and larger global context.

Hence, I would like to leave with a question, to examine do you trust yourself and people around you, are you at peace with yourself and the people around you, are you healed yourself and the people around you. And finally what is your contribution to the trust, peace and healing at the global level.

PLENARY  
**Family  
Reconciliation**

Thursday, September 25<sup>th</sup> 2025



Speakers:

**Nandor  
Lim**

Akasha Learning Companionship  
Association of Malaysia

**Ren-Jou  
Liu**

EQ Family Taiwan

**Alex  
Leung**

Chinese in Action

**Annisa Nurul Utami  
& M. Hilmy Dzulfadli**

Sekolah Rekonsiliasi  
IofC Indonesia

Speech from  
**Annisa Nurul Utami**  
Sekolah Rekonsiliasi, IofC Indonesia



**“Okay, I will decide to change,  
and I will get married.”**

Those words came out of my mouth without knowing who my spouse would be or where I should begin. I realized I was carrying many wounds from the past, and I was not okay. I wanted to get married, but imagining marriage itself felt terrifying—especially after witnessing my parents’ broken household, one that stayed together only for the sake of the children.


I knew I had to do something before stepping into the gates of marriage. It was as if the universe heard my restlessness. At one moment, I listened to Teh Nenden, the founder of the School of Reconciliation (SR), speak at a forum about SR. Suddenly, a fire lit up within me, and I resolved: Okay, I must join SR classes, and I want to change.



It has now been five years since I joined SR classes with full awareness. I invited my future husband, Hilmy, to join me in SR as well. My world turned 180 degrees, and I am deeply grateful for it. In class, I was struck by the phrase, "Marriage is the process of celebrating love." Today, I truly feel and enjoy what that means.

When I got married, I experienced a freedom as a human being. In this relationship, we are free individuals who do not need to ask permission from one another. Whatever I wish to do, I do it joyfully. We often give each other space to enjoy solitude. When we disagree, we often agree to disagree. When I am angry, I express my anger, and Hilmy receives it without anger in return. When I feel weary and exhausted from caring for our little child, Hilmy willingly steps in to take care of Kania (our daughter). We are fully aware that our household is a collaboration between husband and wife. We share roles and responsibilities to complete everything that needs to be done at home.

The process of acceptance and sharing, of course, did not come instantly. I never knew what an "ideal" household looked like, because I had no example from my parents. But through SR, I began to learn to love myself. When we are full of love within, we can easily love others. That's the only principle I practice in our marriage. I never imagined that personal change could create such a big transformation in my surroundings and in the life I live today.



My biggest fear when I had a child was that she might become like me—fatherless and unable to love herself. I feared that I would not be able to love my child wholeheartedly, because I did not love myself. I feared I would not be an ideal mother for her. Those fears appeared and haunted me constantly. But as time went by, through learning in SR and learning to love myself, I realized something: Kania only needs a mother who is happy, and then she too will be happy. My child only needs a mother who is free, and then she will grow with every choice she makes. I witnessed this when, at only two years old, Kania was already able to choose what she wanted—whether which shoes to wear or which clothes to buy. This ability to choose was something I never had, because in my life everything was decided by others, leaving me unable to make choices for myself.

This journey of self-discovery has been extraordinary and deeply meaningful. I have learned to allow every feeling to come and go, without resistance. In the end, I came to understand what it truly means to celebrate love—with my partner as a support system of immense value.

Thank you, Sekolah Rekonsiliasi, IofC, and Teh Nenden, for accompanying me through such a winding journey—one I was able to face with full awareness and meaning.

## Speech from **M. Hilmy Dzulfadli** Sekolah Rekonsiliasi, lofC Indonesia



When I started the journey through the lofC Indonesia School of Reconciliation five years ago, my inner state was not well. I felt that it was the peak of having no connection with my family—a feeling I had been experiencing for nearly the previous ten years.

At that time, I was not yet married. In the family, we (me, my father, my mother, and my two younger sisters) were close and talked with one another a lot. Yet inside, I felt that the relationship was empty. Something was wrong, but I did not know what it was.

In the early years of studying at SR, several things happened in the family. Father and mother had conflicts, my mother passed away, and my father remarried. It was a very hard time, especially amid COVID-19, which created an uncertain atmosphere.

Several things started to surface. I discovered that the bland feeling and lack of connection with my family were rooted in me and related to the family. The discovery shocked me extremely!

I finally realized that all this time I had been running away—and venting it through a cigarette addiction for more than a decade—from my own feelings. Even more surprising was that this was related to family trauma that had apparently been inherited from my father and mother.

My father, who lost his mother (my grandmother died when my father was still a child) was traumatised. He was homeless, worked from a young age to survive, and lived far from his own father. My father tended to hide—even deny—his own feelings. That pattern reappeared when he married and left an imprint on me as his child.

My mother also had a tendency to hide her feelings. Although more often than my father, my mother would only show her feelings in front of her children when she felt she could no longer hold them in.

As a child, I silently came to believe that having, acknowledging, and expressing feelings was taboo. That pattern was inherited. I preferred to listen to other people's feelings rather than my own, even considering my own feelings unimportant because they were worthless.

I am still processing these discoveries to this day. The difference is that once I found them and began processing them, I felt something had changed. I feel very strongly connected—internally—with my family, with my father and siblings. This feeling is also what I brought into my partnership, choosing to marry and have children. I feel much more valuable and gain internal strength from myself to get through life's challenges.

**Now I no longer deny my feelings. I also do not hesitate to acknowledge and express them in front of my partner, my child, my parents, my siblings, friends, colleagues, and even in public.**

**For example, crying in front of many people when I am sad. Crying because I feel sad. Crying just to cry.**



## Speech from **Alex Leung** Chinese in Action



Thank you once again for having me at the Bandung Peace Week. I am very grateful to have the chance to share and reflect on my journey in family reconciliation.

There are 3 points that I would like to highlight today:

- 1. Change begins with me**
- 2. Seeing wounds as a window to healing**
- 3. Resilience: walking together through the ups and downs**



## 1. Change begins with me

When we speak of reconciliation, we often think of a relationship between 2 parties. In the case of a family, maybe between parents and child, or between brother and sister. For many people, it may seem very challenging because they are not prepared to face the other side, maybe due to being hurt again and again.

**However, I have come to realise that the most important family reconciliation happens within you, and actually doesn't depend on your family members.**

For most of my life, I have had a good relationship with my parents. They have been very loving and supportive of me and as the only child in the family, I have received all their love and attention. From the outside, my relationship with my parents seemed perfectly normal. However, deep inside, maybe unconsciously, I have been very afraid that I would disappoint my parents, that I would not meet their expectations, especially those of my father.

They have never been particularly harsh on me, so there wasn't any explicit trauma. Yet, bit by bit, I have internalised many of their hopes and dreams for me, especially in my school work. The situation got quite critical when I entered law school at the university.

I put a lot of pressure on myself as I knew my parents must be very proud of me, and I must not let them down.

In my mind, I have created a harsh internal critic, probably in the image of my father, constantly criticising my inner child. Over time, I tried to avoid this harsh voice, I procrastinated and numbed my feelings, but that only dug a deeper hole for myself. I was eventually diagnosed with depression in late 2013 and I have been on a journey of recovery and reconciliation ever since.

And the most important reconciliation is the one between my vulnerable inner child, and the strict inner parent. Thankfully, through the training of Chinese in Action and Teacher Renjou, I learned to write letters both from the perspective of the inner child, expressing my fear and longing for love and acceptance, as well as from the loving ideal inner parent, responding to the needs of my inner child, assuring and accompanying him.

The amazing thing about this is that it is an internal transformation that I can begin myself. It doesn't have to depend on an outside party. What it means is that even if you think your parents in real life are very harsh and they won't be able to express love to you, or your parents have already passed away, you can still do the inner reconciliation work.

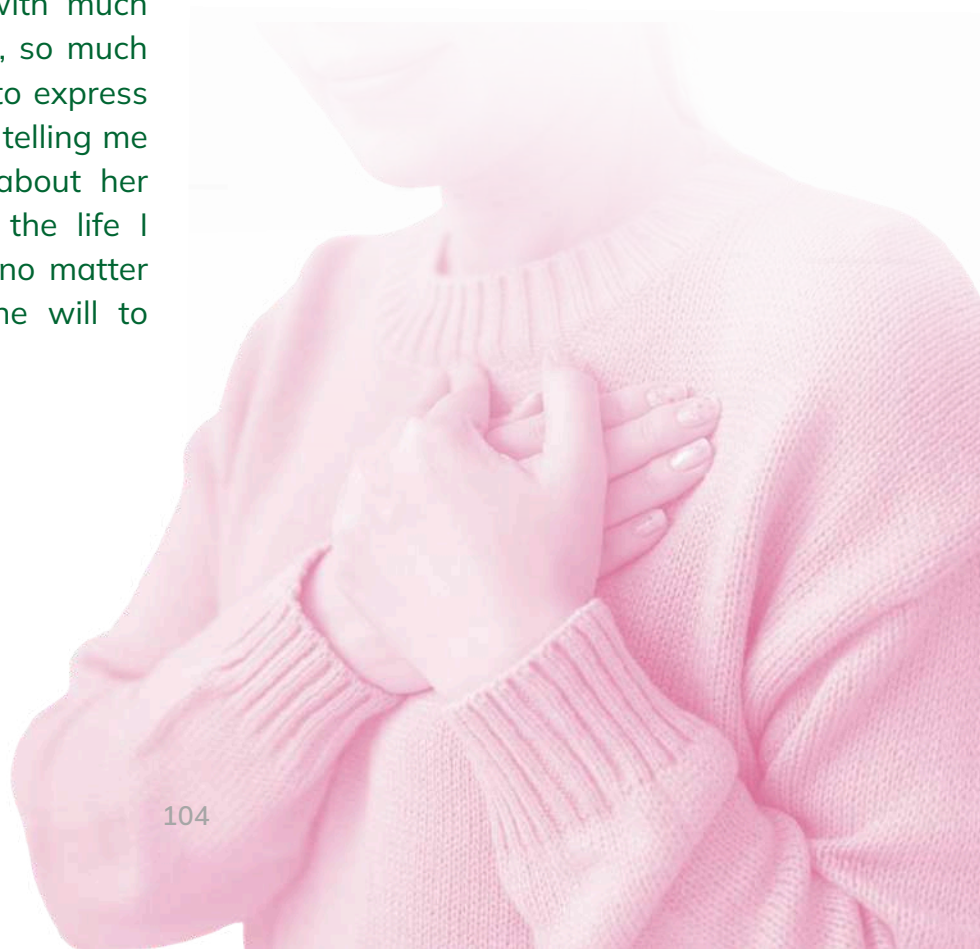
## 2. Seeing wounds as a window to healing

My journey with depression has been quite challenging, as this old friend kept revisiting almost every year for a decade. And it is difficult not just for me but for my parents as well, seeing their son struggling with similar issues, again and again, seemingly stuck, no matter what they do. To be very honest, I know it has been very painful for them too.

Thankfully, my parents are firm believers in one of Teacher Renjou's sayings, that wounds in life can also be windows for healing. They did not only treat it as their son's mental struggle, but rather as a chance to reflect on the underlying family dynamic. They enrolled in personal growth and family learning courses, and they worked on their own lives and their relationship. In turn, they became parents with much more profound inner strength, so much so that my mother was able to express her unconditional love for me, telling me that I don't have to worry about her worry and I can go pursue the life I want, that they will love me no matter what, even if I can't find the will to continue my life.

I can't imagine the courage it took for her to make that expression. But it was deeply liberating and empowering for me. It gave me the perfect demonstration to love myself unconditionally. For that, I will forever be grateful. And I believe one of the reasons they were able to do so was that they were not stuck in tunnel vision trying to fix their son, but rather used this challenge as a chance to learn more about love and try to love their son in such a powerful way.

My mum also found strength from another saying from Teacher Renjou, that I am not only their child, but also God's child. God also has a plan for me. I believe this also gave them strength beyond themselves.



### 3. Resilience: walking together through the ups and downs

This leads nicely to my last point. Being in a family is never straightforward. Reconciliation is also not a one-way journey. There are bound to be ups and downs, and sometimes things may take you by surprise. Old wounds may unexpectedly resurface, and mended relationships may surprisingly turn sour again. When that moment comes, it can be very frustrating.

Just like my relationship with depression. I thought I had already gone through the difficult process of healing myself and learning the lessons. Yet time after time, I fell into a relapse. It is really important at that point to stay resilient and have faith that this too shall pass, we can make it through, just like we have done so many times before.

I believe the same goes for fluctuating family relationships. It may not always be smooth, but it's really important to keep the faith that you can work through this together.

Allow me to end my sharing by quoting a line from one of my favourite Cantonese pop songs:

**“If the world does not turn out the way you expected, face the unsettling weather with a humble heart.**

**The storm won't last forever.**

**You will realise your dream one day**

**Though the city changes, you remain true to yourself.”**



## Speech from Nandor Lim

Akasha Learning Companionship Association of Malaysia



Good evening, friends. It is a joy and an honor to join you today. I am deeply grateful to Initiatives of Change Indonesia for inviting me. Our theme tonight, “Families as the Key to Transforming Lives,” is very close to my heart and also to the mission of the AKASHA Learning Community, where I serve as the Chinese Community Executive Officer.

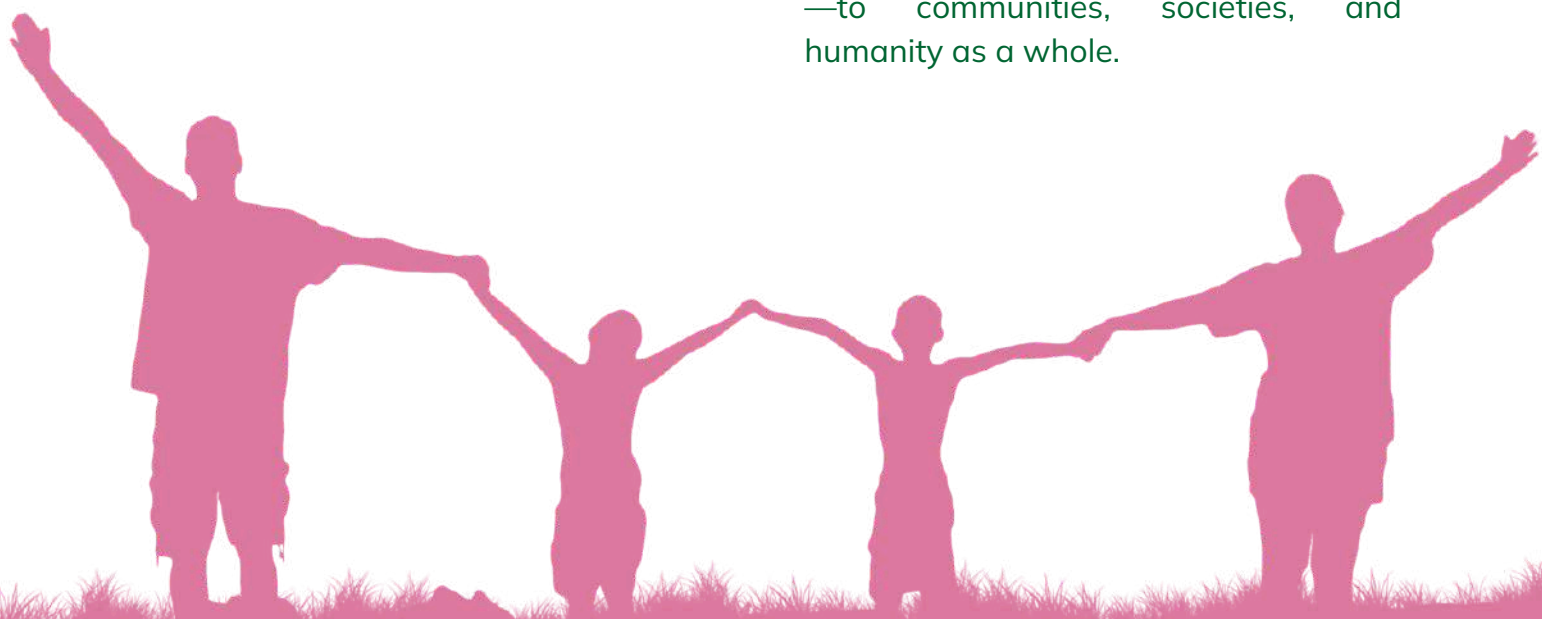
# Family is not the end, but the beginning

When people first hear about AKASHA, many think we are mainly about family work. That is not wrong, but it is incomplete. We do start with families, because families are the first environment where life is shaped — values are formed, trust is built, and wounds are also carried. But family is not the endpoint. It is the starting point for something much larger: life reconstruction.



## A vision of life reshaping

The real vision of AKASHA is not just “better families,” but “better lives through families.” We believe that every person carries within them a unique mission and virtue to live out. Families provide the soil in which that mission can be nurtured. But the fruit of this growth should extend beyond the family—to communities, societies, and humanity as a whole.



## Transformation from family to community

This is why our work at AKASHA moves from family care to life-sharing groups to long-term community building. We walk with people through their struggles—whether in parenting, marriage, or personal challenges—and help them rediscover confidence, dignity, and hope. But we do not stop there. Together, we create communities where life stories are shared, where support is mutual, and where long-term healthy relationships can flourish.

## Families as Seeds of Hope



So, why are families the key to transforming lives? Because families are the smallest unit of humanity, but also the most powerful. When a family heals, a society heals. When a family discovers its mission, a community gains direction. Families are not just private spaces; they are seeds of hope planted in the world.

As I close,  
I want to leave you with this thought:

**“Families are not the end of life’s work,  
but the beginning of life’s mission.  
Through families, we rediscover  
ourselves, reconnect with community,  
and offer hope to humanity.”**

## Speech from **Ren-Jou Liu** EQ Family Taiwan



Many participants who attended the "Family Study Group" say:

**"I'm so glad I embarked on this path of learning and growth! Now laughter is back, vitality is back, and the dignity, value, and meaning of life have returned!"**

Family is the most profound influence on a person's life. The greatest happiness in life comes from the love between family members, while the greatest pain comes from the inability to love one another, the loss of love, the forced love, and the self-righteousness of love.





Many people come to the Taiwan EQ Association to participate in the “Family Study Group” to learn and grow together. Some have just joined, while others have been here for over a decade. The common feeling among them is, "I'm so glad I embarked on this path of learning and growth!" How many people have faced a family breakdown? How many are exhausted and hopeless? How many are searching for solutions and help but have nowhere to turn? Because of a speech, a report, or the kind recommendation of friends and family, they have come to the EQ Association and joined this growth journey.

**Today, many people, overflowing with confidence and ability, have healed the traumas they carried from childhood and freed themselves from the past.**

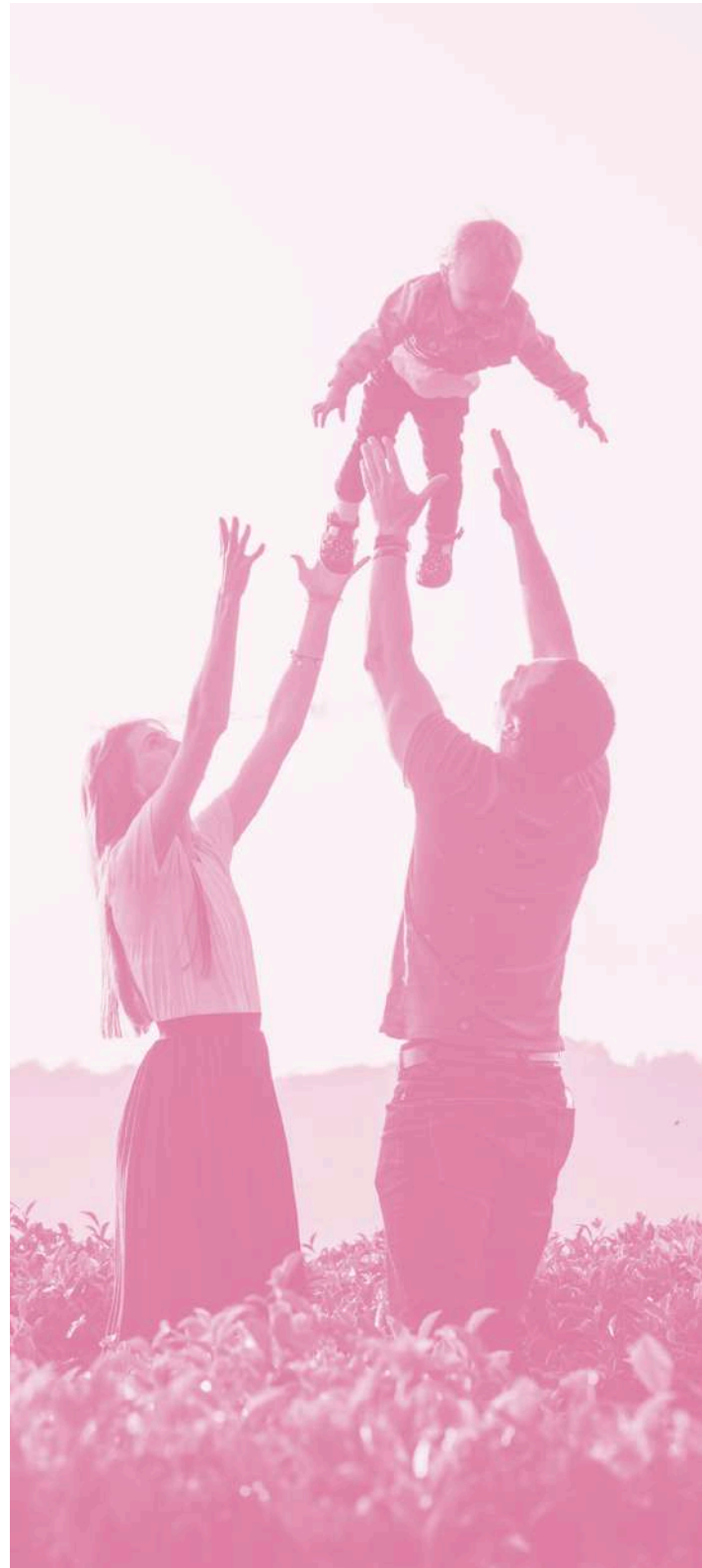
They have learned to love and respect life, to strike a balance between respecting others and valuing themselves, to befriend their emotions, to use appropriate language to express their feelings, and to reclaim those family members who have been excluded and forgotten within their families. Laughter has returned, vitality has returned, and the dignity, value, and meaning of life have returned!

I know that many people are earnestly living their lives, caring for their families, and helping those around them who are struggling. However, in society, there are so many people still struggling and crying out over family problems.

## We need to make “Family Learning and Growth” a social trend.

### How can we do this?

We can go to schools and organizations to share our learning and growth experiences. We let people hear and see the joy of life's growth. Not only can we share publicly ourselves, but we can also invite our spouses, parents, and children to witness our growth and transformation.



We can also invite family, friends, neighbours, and even strangers to attend our sharing sessions. We hope that every upcoming sharing session will be packed, touching all who attend with a desire for growth.

We can also write down stories of life's growth. Theory can convince, but personal experience can move.

**Today, there are many people around us who, because of so much pain and suffering, feel incredibly helpless, frustrated, and powerless about life.**

**They need the personal stories of those who have overcome their own suffering to encourage and help them. Their lives need to be touched! Their lives can be revitalized!**

PLENARY  
**Business &  
Sustainability**

Friday, September 26th 2025



Speakers:

**James  
Cordiner**

Director of Organisational Development &  
Management of Earthbanc, Australia

**Mohan  
Baghwandas**

Business Consultant of  
Earthbanc, Australia

**Natalia  
Teguh Putri**

Founder of  
The Waterjar

## Speech from **James Cordiner**

Director of Organisational Development & Management of Earthbanc, Australia



**Good evening, friends.**

Today, I would like to reflect on the theme of Business and Sustainability. This is no longer a topic for the future or for environmental activists alone. Sustainability has become a shared responsibility that directly affects business, communities, and the next generation.



## **The ecological crisis is already here**

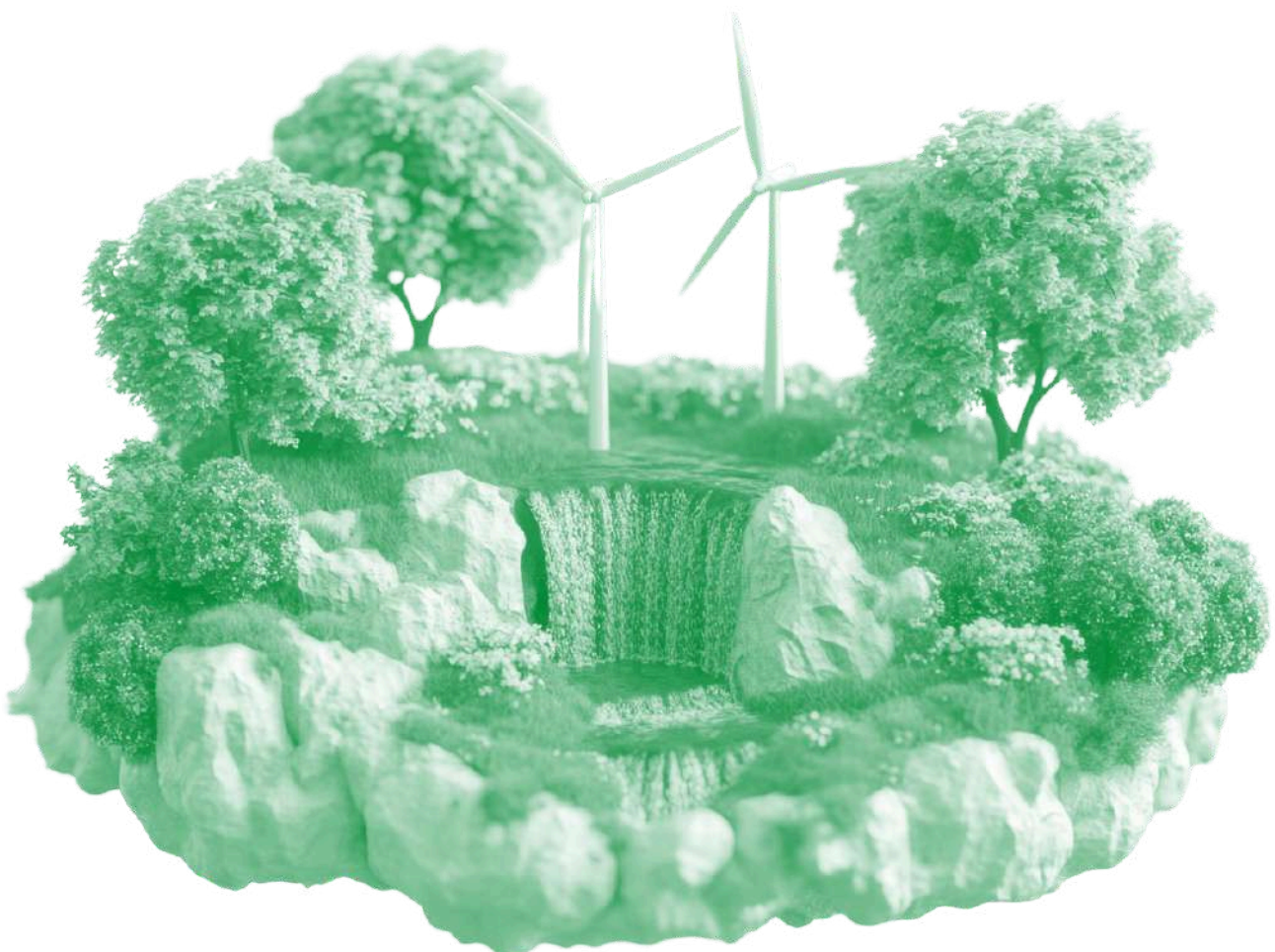
We are living in a time of ecological crisis. Global warming is no longer a distant warning—it is happening now. Climate refugees, shifting weather patterns, and environmental damage are already affecting lives around the world. These realities remind us that economic growth without environmental responsibility comes at a high cost

In this context, business can no longer stand aside. Every business decision shapes the world we live in. The real question is not whether business has an impact, but whether that impact is harmful or healing.

## Sustainability as responsibility, not charity

One concrete response to climate change is large-scale reforestation. Trees absorb carbon dioxide from the atmosphere and help reduce the effects of global warming. When tree planting is done massively and systematically, it becomes a powerful tool to restore ecosystems while creating long-term benefits for communities and landowners.

Sustainability at scale also provides economic opportunities. By supporting tree-planting and regenerative projects, businesses can reduce carbon emissions, grow new forests, and support local livelihoods. In this way, environmental care and economic value can move forward together.



## The role of values-based leadership

However, sustainability is not only about systems and technology. It is also about leadership. Initiatives of Change emphasizes ethics, reflection, and inner leadership. Through quiet reflection, honest dialogue, and strong networks, business leaders are encouraged to ask deeper questions: What values guide my decisions? How can my influence create positive change?

As we move forward, business has the opportunity to become a force for regeneration rather than exploitation. When leaders act with integrity and purpose, sustainability becomes not a burden, but a meaningful path forward.



Let me close with this thought:

*“When business leads with values, sustainability is no longer an option—it becomes a responsibility to people, planet, and future generations.”*

Thank you.

## Speech from **Mohan Baghwandas** Business Consultant of Earthbanc, Australia



Good evening, friends.

It is a privilege to be with you today and to share a short reflection on the journey of Initiatives of Change with business and the economy. This journey may look like a story about industry, technology, and leadership, but at its heart, it is a story about people and values.



## **Business is not the end, but the beginning**

When people first hear the word business, many feel that it is only for experts, executives, or entrepreneurs. That assumption is understandable—but incomplete. From the beginning, lofC has seen business not merely as an economic activity, but as a powerful space for shaping character, building trust, and healing divisions. Business is not the final goal; it is a starting point for deeper human transformation

In its early years, lofC invited business leaders to “invest” not only money, but conscience—into peacebuilding and reconciliation. Many lofC centers around the world were born from the generosity of business people who believed that ethical leadership could change society.

## A journey shaped by changing times

During the rapid industrial growth of the 1970s and 1980s, lofC focused on industry and labor relations, creating spaces where management and workers could face conflict honestly. As environmental awareness grew in the 1980s and 1990s, the focus expanded toward building a healthy economy and corporate responsibility.

With the rise of the internet and global communication in the 1990s, lofC emphasized honest dialogue and values-based leadership. Later, in the era of smartphones, global markets, and social media, integrity and trust became central themes. Each shift reflected the same conviction: external progress must be matched by inner responsibility



## Leading from within

From 2010 onward, as we entered an age of data, algorithms, and misinformation, lofC highlighted the “inner life” of leadership. Technology can connect the world, but only values can guide it. Leadership, lofC reminds us, must begin from within—through integrity, humility, and accountability.

Today, as AI and the digital economy reshape our future, lofC sees a new calling: nurturing a new generation of business leaders who understand human relationships, peacebuilding, and sustainability.

## Business as seeds of hope

Why does business matter so much? Because business leaders shape systems, cultures, and futures. When leadership is guided by conscience, societies become more humane. When businesses invest in people and peace, sustainability becomes possible.

As I close, I leave you with this thought: *“Business is not only about creating value for markets, but about creating meaning for humanity. When leaders choose to lead from within, business becomes a seed of hope for the world.”*

Thank you.



## Speech from Natalia Teguh Putri

Founder of The Waterjar



Good evening, friends.

It is an honor for me to be here and to share a small part of my journey during Bandung Peace Week. My name is Natalia. I come from Makassar, and today I work in Melbourne, Australia, as a finance manager in the property investment and retail sector.

In my daily work, my team and I are responsible for guarding the financial health of the company—ensuring access to capital, paying salaries, and keeping the business afloat so it can survive in the long term. Profit matters. Without it, a business cannot continue. But over time, many of us began to ask deeper questions.

We saw how unequal economic systems have become, both in Australia and in Indonesia. Wealth gaps are growing wider. Environmental damage is increasing. Natural disasters bring suffering to those who are already vulnerable. These are often the side effects of business systems that focus only on maximizing profit.



So we began to ask: what if we looked at business through the lens of ethics? Does our work bring social good and justice to the wider community? And from a business perspective, can doing good also be sustainable in the long run?

In 2015, together with a colleague, I helped start a small initiative called The Water Jars. The idea was simple: to create a “jar” where funds—taken from company income and voluntary employee contributions—could be shared with registered charities. Even when the company faced losses after COVID, we decided that caring for others should not stop. The model was small, practical, and transparent, and over time it grew.

From this shared vision, several meaningful programs emerged. During the pandemic, we started Pas Nabung, placing food outside the office for anyone in need. People did not take too much—and some even gave back. We also support education scholarships for employees’ children, waste separation initiatives, and we are now dreaming of upcycling unsold clothing into new, usable products.

None of this is perfect. Many things fail. But we keep trying.

For me, sustainability begins with an open culture—leaders willing to learn, collaborate, and care. And one key word keeps us moving forward: collaboration. We cannot do this alone. Only by working together—with communities, partners, and organizations—can small initiatives grow into lasting impact.

Thank you.





W O R K

S H O

P S

WORKSHOP  
**Art Therapy  
for Peace**

Thursday, September 25<sup>th</sup> 2025



Speakers:

**Anne  
Holland**

IofC Australia

**Judy  
Greenberg**

IofC Australia

**Nenden  
Prawira**

Sekolah Rekonsiliasi  
IofC Indonesia



WORKSHOP

# Gross National Happiness & Mindfulness at Work

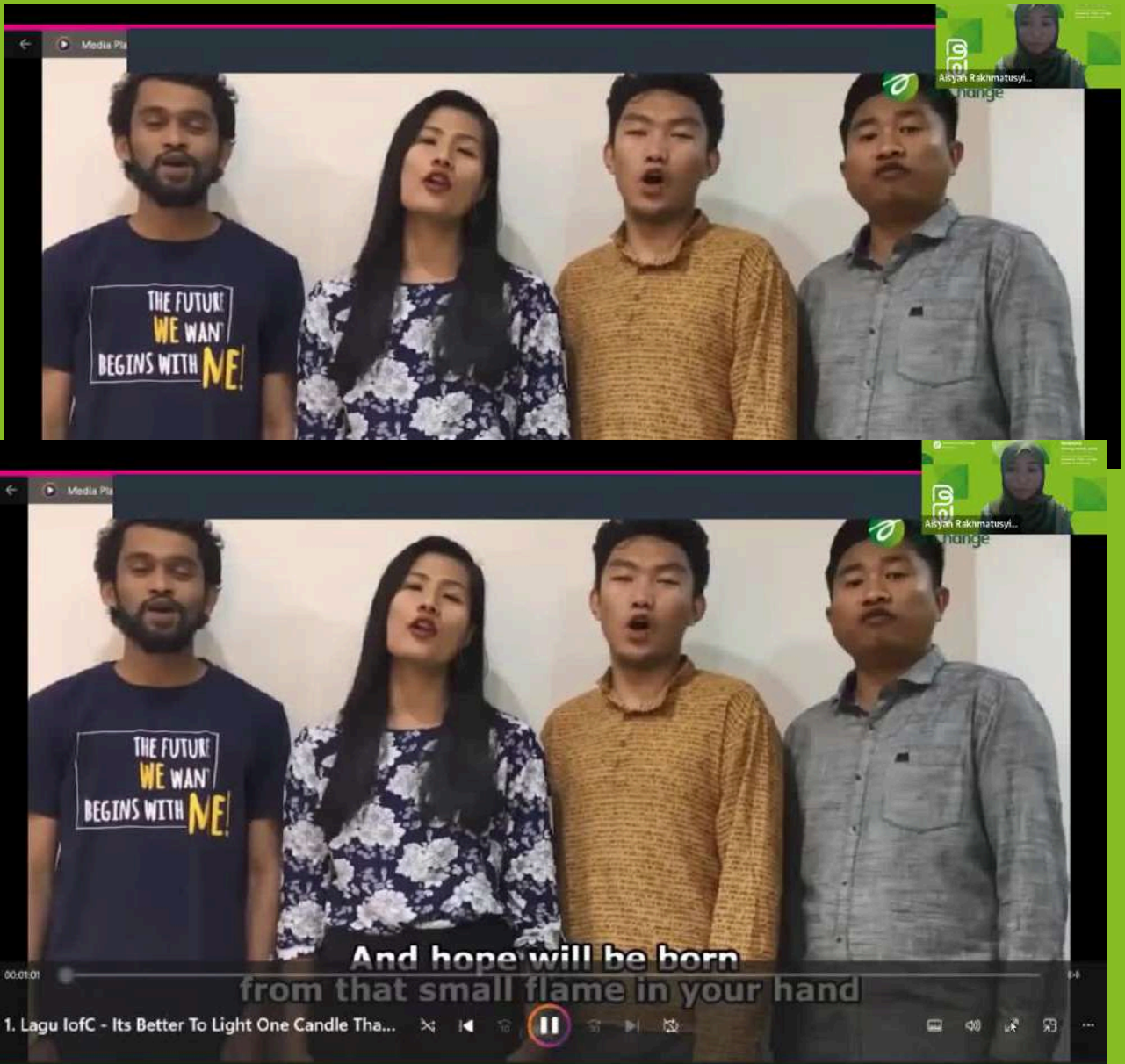
Wednesday, September 24th 2025



Speaker:

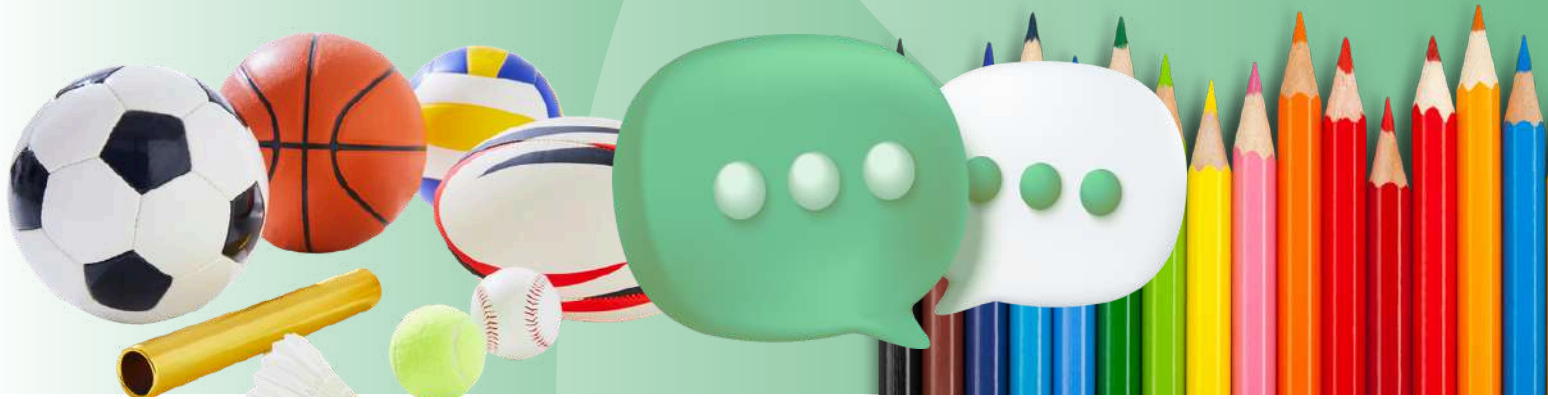
**Tuan  
Anh**

Asia Pacific Coordination  
Group (APCG) IofC



# WORKSHOP Children Camp

Saturday, September 27th 2025



Activities

**Sports &  
Outdoor Activities**

**English  
Conversation  
Practice**

**Art Therapy &  
Emotion Awareness**

**Peace Expression &  
Friendship Building**

**Reflection on  
International  
Day of Peace**

**Tumpeng  
Ceremony**





T E S

T I

M O

N I E S

from Committees, Volunteers, & Participants



Dialogue is very important in way to create peace in every aspect of our lives. As a woman i feel honored to hear that women has a very critical role in creating peace. Women as creators of peace: when women are involved, peace becomes more inclusive, lasting, and grounded in everyday life. Healing and forgiveness transform wounds into strength, opening the path to reconciliation.

- Prima Riani Lawalata

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Learn to step out of my comfort zone, and to love and work in balance. From the session, I learned about the power of sharing. I learned how education should work, a curriculum that supports humans to remain human.

- Ahmad Wildansyah

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The highlight was connecting with diverse participants, hearing their stories, and witnessing the positive impact of collective action.

- Siti Zaetun

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That in the middle of this chaotic world, there are actually people who are making efforts on having space with peace

- Ngger Bening Pangerti Aris Saputra

---

The highlight I get from Bandung Peace Week is the chance to reflect on trust, peace, and healing in a real and personal way. It helps me understand how historical wounds shape relationships and communities today.

Through dialogue and sharing, I learn that peace begins with honesty and self-awareness. This event reminds me that healing is not only personal but also collective.

Building peace starts when we choose to listen, trust, and walk together despite our differences.

- Teresa Avilla Ayuning Budi Cayestu



Being part of meaningful discussions on peacebuilding and collaboration between diverse communities. It's inspiring to see how different perspectives can come together in harmony.

- Amalia Sekar Mahanani



The highlight for me was seeing people from different backgrounds come together, listen deeply, and build genuine trust. It reminded me that peace truly starts from the heart.

- Riri Lestari



I learned how quiet time can start from small, consistent actions and open conversations. The session also reminded me of the importance of listening deeply and collaborating across differences.

- Participant

---

Many men grow up believing they are not allowed to cry or talk about their feelings, because showing emotions is seen as weakness. This makes it difficult for them to open up or seek emotional support, which often leads to bottling up pain. For me, dismantling patriarchy also means creating safe spaces for men to share, to cry, and to express themselves without stigma.

I felt grateful and proud to see there is a men's learning circle.

- Participant

---

New perspective on happiness. I liked Tuan Anh's approach and "game".  
[!] Would like to have more session to get more context on the wheels activity

- Participant

---

I believe that peace is not just the result of political negotiations, but also the result of long-term work built from families, communities, and the international community. Women can be powerful agents of change when given the opportunity, space, and support. There needs to be a real commitment to involving women not only as participants but also as decision-makers.

- Participant

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A C K

N O W

L E D

G E

M E N T

# T H E T E A M & V O L U N - - T E E R S

## Internal Team

- Ahmad Wildansyah
- Anisa Eka Putri Kusmayani
- Anisa Ladhunny
- Ari Budi Santosa
- Miftahul Huda
- Nenden Prawira
- Raffi Sidqi
- Riri Lestari
- Samrotul Mufidah
- Siti Zaetun

## MC/Host/Moderator

- Ahmad Wildansyah
- Anisa Eka Putri Kusmayani
- Annisa Zuhra
- Berlinda Nefertiti Goldy Salaki
- Dadan Nugraha
- Deisy Rinni Meir Rakmeni
- Hayati Syafii
- Irna Yugaswatie
- Marvelazi Zainuddin
- Najah Raniyah
- Riri Lestari

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## Children Camp Facilitator

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- Kisah Wibry Pawitane Ati
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- Athaya Raihan Nasywa Bramoro
- Gian Monica Syafitrie
- Nadia Fiesta Riyadi
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- Albert Giovanni Siswanto
- Amalia Sekar Mahanani
- Indah Hapsari
- Jihan Nabilah
- Sahma Philia Sensa
- Shafira Rolibah Putri
- Siti Zaetun

# S P E C I A L T H A N K S T O :

- All speakers who come from diverse expertise, backgrounds and countries:

	Australia	Anne Holland, James Cordiner, Jean Brown, Judy Greenberg, Mike Lowe, Mohan Baghwandas
	China	Alex Leung
	Fiji	Aparna Khatri
	France	Hamza Ghandour
	India	Mayur Milan, Mushtaq Ahmad Malla, Sonia Deshpande
	Indonesia	Anisa Eka Putri Kusmayani, Annisa Nurul Utami, Ari Budi Santosa, Athaya Raihan Nasywa Bramoro, Dhammara Aditya Kusnandar, Fam Kiun Fat, Irfan Arfandi, M. Hilmy Dzulfadli, Mayur Milan, Natalia Teguh Putri, Neas Wanimbo, Nenden Prawira, Obaja Gobai, Reverend Obertina M. Johanis, Riri Lestari, Sister Renevergia Hibur, Siti Zaetun, Teresa Avilla Ayuning Budi Cayestu, Wahidah Rosyadah, Yuni Ernita Kusuma Wardani.
	Malaysia	Mohd Ashraf Mohd Nor, Nandor Lim
	Nepal	Kamal Kandel
	Philippines	Lord Leomer B. Pomperada, Bai Putri Morayah A. Amil
	South Africa	Cleopadia Mohlaodi
	Taiwan	Ren-Jou Liu
	Vietnam	Tuan Anh Nguyen

- IofC International Global Network
- Asia Pacific Coordination Group (APCG) Initiatives of Change
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- IofC Indonesia team who persistently believed this Bandung Peace Week is a platform to strengthen our reflection and purpose to pursue peace in every steps all over the world

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