

Documentation Report

**Forum on Peace, Multiculturalism
and Comparative Religions**
with support from the **Strengthening Grassroots Interfaith
Dialogue and Understanding Program**
of the **Australian Embassy, Manila**

*18 April 2007 * Ateneo de Zamboanga University, Zamboanga City*

Opening

The forum started at 1:30 pm with an ecumenical prayer led by Brian of the Gender Task Force Office of the Ateneo de Zamboanga University. The Pambansang Awit was sung after.

Fr. William H. Kreutz, SJ, President of the Ateneo de Zamboanga University welcomed the group to the forum. He urged the youth to take part because he believes that young people can do a lot. He cited NAMFREL, as one venue where they can participate in the coming elections. It is just a matter of choice, he added.

Overview of the Activity

Given by: Ava Patricia C. Avila

In the Philippines, the island of Mindanao has the most culturally-diversified population - Islamized and non-Islamized indigenous people, Christian settlers from the Visayas and Luzon. While Mindanao's culturally diverse population makes Mindanao culturally rich, this diversity has been used to fan inter-ethnic conflicts. Prejudice and discrimination against Muslims and indigenous peoples (IPs) are continuing. The social exclusion of the Muslims and IPs and their continued political and economic marginalization have led some Muslim groups throughout history to use arms to force the national government to agree to their demand for self-determination. There is need, therefore, to recognize the profound impact on the Muslim and IP communities of the injustice wrought by certain policies and programs of Philippine government administrations that not only failed to rectify but indeed exacerbated Spanish and American colonial policies and programs. More importantly, there is need to promote a better understanding of the multiculturalist population of Mindanao.

Multiculturalism is a relatively new concept in the Philippines. It is important to continue the advocacy to promote multiculturalism in policy and practice so that the cultural diversity in Mindanao can be harnessed for peace and development. The Mindanao Commission on Women (MCW), drawing from learnings from 5 years work with women in Mindanao, realizes that the women and the younger generation in Mindanao, having been born in Mindanao, are more open to multiculturalism. Women and the youth must, therefore, continue to enrich their understanding and

appreciation of the cultural diversity in Mindanao and continue to assert that this diversity must be a source of productivity and strength and the basis for long-lasting and just peace rather than the cause of violent conflict.

Youth peace circles will be organized and will undertake advocacy and information campaigns on peace, multiculturalism and comparative religions. Focused group discussions in schools and communities will help promote interfaith dialogues and multiculturalist understanding and cooperation, especially among young people.

This forum is the first of a series of forums that we will be conducting for Region 9, 12 and ARMM. The focus of which is to promote multiculturalism and interfaith dialogue among young people. Tomorrow we will start our two-day training on youth peace circles.

If you check your program, later we will have a talk on Multiculturalism by Patricia Sarenas followed by a sharing on Islam and Christianity by Prof. Kamarodin Abdulkarim and Fr. Sebastiano D' Ambra respectively. An open forum will then follow to accommodate your questions, insights and clarifications.

Thank you.

Introduction of Speakers
Myra Ursula dL. Bucoy

Patricia M. Sarenas

- Commissioner/Treasurer and Deputy Director - Mindanao Commission on Women, an NGO organized to influence macro policies and directions of peace and development programs in Mindanao.
- National Campaign Coordinator, Mothers for Peace Movement
- Member , House of Representatives, 11th and 12th Philippine Congresses (2 terms) as first Party-List Representative of Abanse! Pinay (women's sectoral party) - 1998-2004
 - Chair of Committee on Women (11th Congress)
 - Vice-Chair of the Committees on Mindanao Affairs and Good Governance (11th Congress)
- Authored and played a major role in the passage of three (3) landmark laws - RA 8972 - Solo Parents Welfare Act, RA 9208 - Anti-Trafficking Persons, Specially Women & Childen Act and the Violence Against Women & their Children Act [The only PL Rep with such a record of passing 3 landmark laws in Congress)
- Worked for gender mainstreaming in the House of Reps. (use of gender-fair language, organization of gender focal point group, continuing gender education program, gender budget, etc.)
- Former Gender Equity Adviser for the Philippines/Canada Local Government Support Program (LGSP) for Region XI. She assisted LGUs in developing their Gender and Development programs and organizing their GAD focal point groups which to this day are still very active.
- Former member of the Advisory Committee of the Philippines-Australia Community Assistance Program (PACAP) representing Mindanao NGOs. The

Committee reviewed and approved for funding various development projects of NGOs, POs and cooperatives.

- Graduated with *magna cum laude* honors - degree of Bachelor of Science in Business Administration, major in banking and finance , Philippine Women's College of Davao
- Mother of four (solo parent) -
Lyca (34), NGO worker, student-Masters in Agricultural Devt., UP Mindanao
Myles (32), banker - Equitable-PCIBank
Lyle (28), chef
Kyle (23), student -Ateneo de Manila University Law School
Grandmother of Kyra Noelle (7) - daughter of Lyca

Prof. Kamarodin A. Abdulkarim

- Dean of the Institute of Asian and Islamic Studies, Western Mindanao State University, Zamboanga City
- Has been a resource speaker in several lectures on Islam, gender and reproductive health rights
- Served as an Imam at Salam Mosque in Zamboanga City
- Served as a Mudarris (Arabic teacher)
- Member of the Board of Directors (BOD) of the Interfaith Council of Leaders of the Silsilah Dialogue Movements
- Took up Master of Arts in Islamic Studies at the Institute of Islamic Studies, UP Diliman, 1993
- Was awarded Outstanding Alumnus of the Institute of Islamic Studies, UP Diliman

Fr. Sebastiano D' Ambra

- A PIME missionary from Italy who first came to the Philippines in 1977 to take care of a mission parish in Siocon, Zamboanga del Norte
- His missionary experience there working for the Catholics of his parish led him to interact with the Subanens and the Muslims in the community. There, the seed of inter-religious dialogue took root and to this day, he continues to pursue and promote, with vigor and zeal, inter-religious dialogue not only as a means to peace, but most of all as a style/way of life.
- Doctor of Education in Peace and Development, Notre Dame University, Cotabato City
- Special studies at the Pontificio Institute di Studi Arab e d' Islamistica (PISAI) in Rome
- Theological studies at the Pontifical Institute of Foreign Missions (PIME) in Milan, Italy
- Founding president of Silsilah Foudnation, Inc and Silsilah Dialogue Movement
- Has authored several books and publications such as the Testimone Del Dialogo (EMI, Bologna, 2002), *Filipine, Tra Agonia E Speranza* (Philippines Between Agony and Hope (Eml, Bologna, 1985) among others.

Peace and Multiculturalism
Given by: Patricia M. Sarenas

(Please find attached presentation).

At the end of the last world war, we saw a world that was determined to end hatred and promote peace among the many peoples of the world. So we saw so many efforts on the part of governments and other sectors to create a more peaceful world so that there will be no more wars that will result in the senseless loss of lives and property and leave the world again in shambles.

But from the mid-40s, hate and prejudice and the insatiable greed of people and nations continued to create a world of war and violence - in all forms. Oftentimes, violence resulting in more violence - wars in the minds and hearts resulting in wars that resulted in more war, greater unpeace.

The September 11, 2001 events happened not in a vacuum. Violence that have been inflicted around the world led to the tragic events that were shown all over the world. Those events unleashed so much hatred and anger in people around the world. And we saw how a global panic and "mob mentality" begun to destroy deeply-held values of peace and understanding. All around the world, people begun to create in their minds a story that certain groups of people were enemies because they were terrorists. And many acted on these stories on their minds in negative ways thereby creating more hatred and anger.

However, around the world, too, we saw many women and men rose to the challenge of those times - and took action to contradict and counter the phobias and the prejudices. In communities, schools and churches, peacemakers initiated dialogues and fostered a deeper understanding of various cultures.

The UNESCO (UN Educational, Scientific and Cultural Organization) met for its 31st session in Paris in November that year and member nations of the UN reaffirmed their conviction that international dialogue is the best guarantee of peace and to reject outright the theory of inevitable clash of cultures and civilization. Thus, they adopted unanimously the Universal Declaration on Cultural Diversity.

The Declaration raises cultural diversity to the level of "the common heritage of humanity", "as necessary for humankind as biodiversity is for nature" and makes its defense an ethical imperative in dissociable from respect for the dignity of the individual.

We also saw many countries becoming more aware of the diverse cultures of their population and with this awareness came the realization that it is imperative that policies and programs and projects be put in place to foster a better understanding

and respect for this diversity. And explore ways by which this diversity of its peoples can be maximized and be used as bases for productivity rather than a cause for conflict.

We have seen the examples set by Australian and Canada, two countries with very diverse cultures. Throughout history, the words used for their societies have been many - "melting pot," "salad bowl," "cultural mosaic" and many more.

Since the 1960s, most of the research in Sociology and History has disregarded the melting pot theory for describing interethnic relations in many countries. The Melting Pot concept has been criticized, as an idealized version of the assimilation process. More recently, some have argued that "the Melting Pot" leads to an erosion of group's individual heritage. Instead, the theory of multiculturalism was developed as it offers alternative analogies for ethnic interaction. Political correctness emphasized that each ethnic and national group has the right to maintain and preserve its cultural distinction and integrity, and that one doesn't need to assimilate or abandon one's heritage in order to blend in or merge into the majority European/Anglo-Saxon/American society.

In the multicultural approach, each "ingredient" retains its integrity and flavor, while contributing to a successful final product. In recent years, this approach has been officially promoted in traditional melting-pot societies such as Australia, Canada, and Britain, with the intent of becoming more tolerant of immigrant diversity.

These societies are "multicultural" but both these countries now use the word "multiculturalist" to describe their societies. Not just multicultural society - made up of people who are from diverse cultural backgrounds - but rather their societies are multiculturalist - made up of people who are not only coming from diverse cultural backgrounds but who are able to live in and promote harmony despite the cultural differences.

Multiculturalism is a process by which people learn to recognize, understand and appreciate our own cultural identities as well as the similarities and differences of people from other cultural groups. It is important to note that we have similar or difference characteristics and these include race, ethnicity, religion, gender, sexual orientation, economic class, job status, physical abilities.

Multiculturalism is also a relationship of 2 or more people with diverse backgrounds in which each interacts, contributes, influences and is valued for their unique perception, talents and skills.

Multiculturalism is also the recognition and acknowledgment that society is pluralistic. It is no monolithic. Multiculturalism is a recognition of the fact that in addition to the dominant culture, there exists other cultures based around ethnicity, religion, gender, sexual orientation, economic class, job status, physical abilities.

But it is very important to note that Multiculturalism is not a passive toleration of diversity. Rather it sees diversity as a quality to be actively embraced as a source of social wealth and dynamism as a basis for productivity rather than as a source of conflict. In a multiculturalist society, there is mutual acceptance and respect among

diverse people as equals. Our differences take nothing away from anyone. They add to what we share.

To quote 2003 Nobel Peace Prize Winner, Shiria Ebadi, "All people have one single common attribute: they are all human beings - nothing more, nothing less."

Multiculturalism leads to social cohesion - for it is an ongoing process of reciprocity, trust, hope and shared values. We see the following bipolar dimensions - belonging vs. isolation. Inclusion vs. exclusion. Participation vs. non-involvement. Recognition vs. rejection. Legitimacy vs. illegitimacy. Equality vs. inequality.

Social cohesion involves 3 processes:

Wanting to take part vs. dropping out/opting out (we talk of willingness)

Being allowed to take part vs. discrimination

Being able to take part vs. deprivation, enabling (we talk of capacity)

But take a second look because our life's experiences tell us it is "simpler than you think, more complex than you imagine."

In 2004, the UN Human Development Report was aptly entitled "Cultural Liberty in Today's Diverse World." It said, "Accommodating people's growing demands for their inclusion in society, for respect of their ethnicity, religion, and language, takes more than democracy and equitable growth." For the report stressed that, "also needed are multicultural policies that recognize differences, champion diversity and promote cultural freedoms, so that all people can choose to speak their language, practice their religion, and participate in shaping their culture - so that all people can choose to be who they are."

The report debunked 5 myths about cultural diversity:

We earlier said that multiculturalism is a process - a journey. We will see the path leading from ethnocentricity to awareness to understanding to appreciation and valuing to acceptance and respect to selective adoption and then to multiculturalism. And we learn, we will learn these and learning is like a journey, in that, it is a path that we follow the enlightenment.

Multiculturalism is about being faithful to the principle that development is for all. Justice and equity demand that everyone in society has the right to the same opportunities to achieve a full, satisfying and peaceful life. Our social institutions will help to promote and foster multiculturalism - the family, school, church, media, business and the market and the state.

To quote Nelson Mandela of South Africa, he said, "Once we won the power, we chose to regard the diversity of colours and languages that had once been used to divide us as a source of strength."

Another quote from Shiria Ebadi that goes, "All cultures embrace certain common principles despite ethnic or religious differences: no culture tolerates the exploitation of human beings; no religion allows the killing of the innocent; no civilization accepts violence or terror; torture is abhorrent to the human conscience.

And we will take the journey to multiculturalism - for we will do it for ourselves and for our children.

Today, while we cannot deny that there are Filipinos who still perceive ethnic cultural diversity as a problem to be contented with. But we must look forward to the day when we as a nation, without pain, without conflict, breakthrough and this breakthrough will be a most significant achievement indeed, especially for our children.

Let us take strength and confidence and keep our hope and work together to bring the promise of multiculturalism to fruition, that promise of a cohesive nation that draws strength and unique character from its diversity. That must be our faith and our commitment.

Understanding Religion: Islam
Given by: Prof. Kamarodin A. Abdulkarim

(Please find attached presentation)

The word Islam is derived from the Arabic word *salam* which means "peace," "surrender," "obedience" and "submission." In the religious sense, the word Islam means submission to the will of Allah and obedience to His Law.

Peace is mentioned 58 times in the Holy Qur'an and it is certainly the most sought after condition for the life of every human on earth. Peace is also one of the attributes which Allah has named Himself in the Holy Qur'an: *"He is Allah, beside Whom none has the right to be worshipped but He, The King, the Holy, The Peace, The Watcher, The All Mighty, The Compeller, The Supreme. Glory be to Allah! He is above all that they associate as partners with Him."* [59:23]

Surrender is understood from a verse in the Holy Qur'an where Allah says: *"O you who believe! Enter into Islam whole-heartedly; and follow not the footsteps of the Satan; for he is to you an avowed enemy."* (2:208)

"And obey Allah and the Messenger; that you may obtain mercy." (3:132) *"He who obeys the Messenger, has indeed obeyed Allah: but he who turns away, then We have not sent you as a watcher over them."* (4:80)

"O you who believe! Obey Allah, and obey the Messenger, and those charged with authority among you. If you differ in anything among yourselves, refer it to Allah and His Messenger, if you do believe in Allah and in the Last Day: That is best and more suitable for final determination." (4:59)

This means to act on what Allah enjoins all of us to do (in the Qur'an) and what His beloved Prophet Muhammad (praise be unto him - pbuh) encouraged us to in his Sunnah (his lifestyle and sayings).

Total submission is required after the surrender and some terms have to be set forth by Allah to be understood by the Muslim. There can be no option in the matter as Allah says: *"It is not fitting for a Believer, man or woman, when a matter has been decided by Allah and His Messenger to have any option about their decision: if any one disobeys Allah and His Messenger, he is indeed on a clearly wrong Path". (33:36)*

Whatever Allah and His Messenger have set out as being the Way of Islam is incumbent on the believer, man or woman to follow completely. One must consciously and conscientiously give oneself to the service of Allah.

We are all striving to achieve some sort of peace and tranquility in our lives. And providing that the other four conditions have been met, then this is the inevitable result of the one who is truly seeking Allah. So as soon as he or she has totally surrendered and submitted and obeyed Allah, in complete sincerity and as a result has achieved total and complete peace in this life and in the next.

It does not imply that they will not be tested however. And this must be quickly understood. The one whom Allah loves, He tests. The person who will be successful in this life and the Next Life will be tested as Allah has said: *"Do they think that they will be left alone on saying, 'We believe and that they will not be tested'? For sure we will test them as We have tested those who came before them, to show (them) the truthful of the honest and the liars in their falsehood."* [Qur'an 29:2-3]

Once we humble ourselves, rid ourselves of our egoism and submit totally to Allah, and to Him exclusively, in faith and in action, we will surely feel peace in our hearts. Establishing peace in our hearts will bring about peace in our external conduct as well.

Islam is both beliefs and actions. Muslims must believe in the six articles of faith namely: Allah, Angels, Books (Qur'an), Prophets, Judgment Day and Predestination. Also, Muslims must practice the five Pillars of Islam: Shahadah, Salah, Fasting (Ramadhan), Charity and Pilgrimage (to Mecca).

Islam is from Allah, The Creator and Sustainer of all that exists. As such, it is for Him Alone to command and direct His creation and He Alone is responsible for what He will accept and what He will not accept. It is also for Him Alone to decree what is good and what is bad and He must be the One to show the right path in all things.

Islam is careful to remind us that it is not a religion to be paid mere lip service; rather it is an all-encompassing way of life that must be practiced continuously for it to be Islam.

There are other injunctions and commandments which concern virtually all facets of one's personal, family and civic life. These include such matters as diet, clothing, personal hygiene, interpersonal relations, business ethics, responsibilities towards parents, spouse and children, marriage, divorce and inheritance, civil and criminal law, fighting in defense of Islam, relations with non-Muslims, etc.

In conclusion, we have to realize that Islam is a complete way of life for the human being. Everything is covered in Islam from birth to death to live in the complete

submission to the will of the one who created the earth and heaven and all that is exist.

Sukran. Thank you very much!

Understanding Religion: Christianity

Given by: Fr. Sebastiano D' Ambra

Fr. Sebastiano shared the evolvement of the concept of peace.

In Christianity we have a strong commandment of love. The peace concept of Christianity is in that line.

It is true that we are in a society with different cultures and religions. Years ago it was proposed that a dialogue will be conducted among nations. However, the drastic events of September 11 contributed to situational changes in the society. In the last few years in England, there are new events that will make us rethink about the concept of multiculturalism.

He said that Comparative Religions is more of a study of religions, while interfaith dialogue is deeper. From the concept of comparative religion we will move towards interfaith dialogue.

In Christianity, we know that there is a plan of salvation. This plan has been developed, step-by-step and written in the bible. The fulfillment of the process of the Old Testament is in the New Testament. Jesus born by the Virgin Mary. We must understand that Jesus is both human and divine. Jesus bought a message of love. This message of love has some implications in the life of Christianity. "I am the way, the truth and the life." He was able to gain followers namely his apostles. He is powerful because he is not afraid of being powerless. This concept in the beginning was not understood by the people who crucified him.

The power of Christianity became its weakness also. St. Francis of Assisi received a message to rebuild the Church as a community because there was a lot of corruption inside.

Along the history of Christianity, we have divisions - the phenomenon of Protestantism. Most of these divisions are because of the insensitivity of the feeling of the people. Another is colonization. When we think about it, sometimes we say negative things about colonization and unfortunately about Christianity. We have arrived in a certain way to be detached.

These things will help us to understand that Christianity is moving in a different stage and losing its identity. The great challenge is see our identity and to be faithful of our identity. When we are accused by Islam because of our identity, we can't blame them because that is what we project.

We have to fight together for the common good. We are emerging from a certain tradition that we are not so familiar with the other religion. Wrong perception with other religions. The Christians say, we have the truth, they are wrong. We are good, they are bad. That concept now is being changed by the church. Vatican II was a big

event because of: (1) its gathering; (2) many things have been rethink. We go back to the authentic message of Jesus. We clean what has been deteriorated. Now, Christians are open to dialogue especially intentions. He/she has the equal dignity that you have.

Furthermore, Fr. Sebastiano said that, no matter how many are the changes, not so many Christians are open to inter-religious dialogue. Some still remain in the old concept. Although they are open, the prejudice is still there.

In the Philippines, Christianity started in a way that all of us know. Some accepted it, some did not. There was fighting with the Spaniards. There is an author, if we see the picture of Filipinos today considering majority are Christians, the head is American, the heart is Spanish. In some way our Christianity is mixed. It is not so deep even with our so many fiestas. The process of Christianization is on the way. Christianity from Vatican II is evolving. The church is giving priority to basic community contributing to making the church today dynamic that will give a more challenging attitude.

Mindanao is in a difficult situation because leaders have a big responsibility - conflict. They suppose to move with a vision.

I want to conclude with an expression of Pertulla (during the time when Christians were persecuted) "look how they love each other, they are Christians."

The attitudes of Christians were very visible that time. This is a challenge I throw the Christians and to myself. Understand the real meaning of peace and love.

Open Forum

1. What can be done to end the conflict in Jolo? (*student of Western Mindanao State University*)

Fr. D' Ambra

Hopefully we will try to convince our own leaders to work for the goodness of the people. There is a lot of division among leaders. It's very painful the situation of Jolo. I leave the question of hope and why?

2. I would like to ask how can we achieve peace in Mindanao? (*student of Western Mindanao State University*)

Patricia Sarenas

I just wish to answer you in one sentence. The analysis range from *kasi malayo kayo sa* seat of power. You have little budget, many people go hungry. A major analysis is because there are Muslims and Christians. Through the years, they (national government) act on the basis of analysis, which has not been consistent. In the last few decades, many Mindanaoans have started to speak out and take action - to be one, to be Mindanao, for example Bishops and Ulama coming together. *Sana tayo sa Mindanao magkaisa* despite our differences. Each of us is a peaceful soul.

3. What do you think is the best advice for these name callings to stop? (*participant from the Mindanao State University, Tawi-Tawi*)

Prof. Abdulakarim

In Islam, it is not allowed to call any person a term/name/nickname, which he/she does not like. Through that, being a real Muslim, he/she should know his/her religion, so to prevent conflict. Sometimes we do not understand the other side. When I was a child, my grandfather does not want us to wear a cap because wearing means being Christian. As I grow older, I learned that *hindi man pala bawal ang mag-cap. Kung di ko inalam tungkol sa cap na iyon, ay di na ako pupunta dito dahil alam ko na may Christians dito. Walang ibang maka-solve ng conflict sa Mindanao kundi taga-Mindanao rin. Ang nagbibigay ng solusyon ay ang imperial Manila kahit di tumpak sa culture and religion natin. Nasusulat pero it remains to be in paper wala sa implementation kasi di naiintindihan ang culture.*

If only the people of Mindanao without the intervention of the people of Luzon, will work together, peaceful *ang* Mindanao. *Tanungin niyo ang lolo at lola ninyo kung buhay pa. Kung ako masusunod, I will pull out the military sa Jolo. Mark my word, pag-wala ang military, di magulo dun.*

Fr. D' Ambra

We can react in different ways. Gandhi said, "don't be afraid of those who talk against you, you must be concerned with the laxity of your own religion, culture. Often we talk about the mistake of others, but what do we do to correct our leaders? Meaning, do we have the courage to talk against the corruption of our leaders. It seems that there's a culture of silence inside our house.

4. Media has created division because they put labels, how can they help promote peace?

Patricia Sarenas

There's a law. *Bawal gawin ang* labeling. Remind your media friends.

In our Mothers for Peace campaign, media helped us a lot. Many times they did things for profit, but we have allies. If we do our part through our thoughts and actions, we can help change.

5. How do you engage the interest of young people in this kind of topics? I have attended seminars like this, I always hear comments/stories about Mindanao... gather all the ideas/stories of people, write and publish it. With the different stories we hear, put together, they will recognize this as one story of Mindanao. (*Mary Rose Andrada, Ateneo de Zamboanga University*)

Fr. D' Ambra

Murag-ija-ija. I believe that each group tries to be creative. I think that there are a lot of initiatives for the youth. We in Silsilah, we have a council of youth, we have a youth camp, and soon to launch a newspaper entitled Voice of the Youth for the Youth. You continue to dream. Do not stop dreaming.

Patricia Sarenas

A trainers training for the youth to develop and enable them to talk in small groups about peace will be conducted tomorrow here in Zamboanga City and we will be doing this training in other areas in Mindanao. Let a thousand flowers bloom. Everybody wants to dream for a peaceful Mindanao. Keep those dreams and actions coming.

Closing Remarks

Given by: Mewchun Pamaran

MCW Region IX Commissioner and National Statistical Coordinating Board IX gave the closing remarks.

She expressed that she is happy that MCW has painstakingly pushed for the activity to be followed by a two-day forum. For that, she said her thanks to Patricia Sarenas, Ava Avila and Keng Abayon.

We are gathered here this afternoon with the dream of making this society a cohesive society where each and everyone of us is proud of being a Filipino.

The challenge to us now is how and when to make that dream come true.

As what Fr. Kreutz said earlier, it's a matter of choice. We have to make a decision so we can make the difference. We hope that after this training on Friday, we are transformed into agents of change.

Ladies and gentlemen, may I take this opportunity to thank all of you - the participants, resource speakers, facilitators and all those who in one way or the other have made this activity a reality.

Thank you.

The forum ended at 5:30 pm