Mabini Review
Volume XVI, No. 2, 2026

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DOI: https://doi.org/10.70922/73cj3n86

Copyeditor: ANA MARIE BAUTISTA

Other citation formats:

APA MLA

Article History:

Received: September 17, 2025
Accepted: January 19, 2026
Revised: March 5, 2026

How to Cite this paper:

Del Rosario, Jaime D., Ninio O. Sagucom, and James Edison S. Andaya. "Giving to the Other as a Way of Philosophy of Dialogue: With A.I. Communicating B.A.R.M.M. with the World." *Mabini Review* 16, no. 2 (2026): 95–125. https://doi.org/10.70922/73cj3n86.

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Giving to the Other as a Way of Philosophy of Dialogue: with A.I. Communicating B.A.R.M.M. with the World

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Abstract

Conflict leading to violence begins in humans' lack of understanding of the meaning of one's own humanity in relating with the 'you' Other. The 'I' has a predilection for self-interest, in the democratic appropriation of the state of nature meeting one's basic needs. The social contract sustains the state in which the 'you' and the third other enter into their free will for respecting one another for life, liberty, and private property for social well-being. Philosophical inquiries address conflict so as not to lead to violence, understand essential needs, and envision Artificial Intelligence (A.I.) as an instrument of social transformation, from an apt philosophical viewpoint of Emmanuel Levinas, and supported by other philosophers as well. The difference between the 'you' and the 'I' that causes a fundamental conflict, when philosophically reflected on rationally, does not necessarily lead to violence. Social realities in the Bangsamoro Autonomous Region in Muslim Mindanao (B.A.R.M.M.) of the existence of different religions, cultural understanding, and socio-economic differences affect their supposed harmonious relationships when the 'I' insists on imposing one's self-interests above the 'you.' When the 'you' reacts in similar self-defense, this can fall into conflict. A third other, as social arbiter, can intervene between them in relating for the purpose of civil society.

Emmanuel Levinas, with Ethics as First Philosophy, offers a way of Giving to the Other as Philosophy of Dialogue. He presents transcendence as passing over to being's other, otherwise than being. Hence, to transcend oneself is not to be otherwise, but otherwise than being. As differences are deliberated upon, the success of the national and regional arrangements with the B.A.R.M.M. depends

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on continued communication and peaceful negotiation. The limits of the essence of an 'I' hamper one's movement towards fullness of goodness, as the 'you' other is faced, as cannot be ignored of existing. When A.I. is directed through dignified dialogue, peace, cooperation, and support come to fruition. Human participants in meaningful understanding utilize tools of automation serving as bridges of peace and cultural exchange. When goodness of the 'you' as an Other is considered first, then the sense of Giving of the 'I' is a crucial foundation for a dialogue that establishes lasting peace.

Keywords: *Philosophy of Dialogue, Ethics as First Philosophy in Levinas, self-giving, B.A.R.M.M. (Bangsamoro Autonomous Region in Muslim Mindanao), artificial intelligence (A.I.)*

INTRODUCTION

The different other person 'you' becomes an enigma to oneself or the 'I' initially because of the difference as in various aspects of human life. Major ones involve one's race, ethnic origin, language, biomedical status, profession or work, physical and personal features as these are inherently given in a person. Other differences, such as socio-economic standing, political advocacy, trained talents or skills, and intellectual capabilities, are contingent ones while also being important in human life. The difference of the other in religious affiliation is fundamentally sentimental for a human person, since religion provides foundational ideals and ways of living one's life. A person's commitment to collective religious beliefs sparks fervor in one's worldview that guides how one actualizes life goals. Since a human person lives not in isolation but relationally with the other person, the 'I' tends to expect a relationship from one's worldview. Hence, such an expectation is extended to the other person that a sharing of the worldview could be possible.

On the extreme side, one's immediate prejudice is for the 'I' to expect the 'you' other to openly accept one's viewpoint in terms of a religious belief. This poses a potential cause of conflict when the other has been living life since birth according to immediate family upbringing. Commitment to essential beliefs could hinder engagement in a relational encounter. A zealous 'I' intent on persuading the other to eventual adherence to one's own religious belief could spark conflict. While there is freedom of religious expression as a basic human right which the state of nature also recognizes, both the 'I' and the 'you' freely assert their religious beliefs. Such freedom has potential also of shifting religious affiliation as part of basic freedom. Relative to the local community's sentiments, there are other individuals from either religious collective who would disagree with such an individual decision. Commitment to one's religious

beliefs prevents shifting of religious affiliation. Martin Buber's I-Thou philosophy opened the path to dialogue between the differently religious I and the other in terms of beliefs. However, the ideal of fusion of the 'I' and the 'you' with essential difference is hindered by commitment to their very difference, leading to conflict and further potential violence.

Research Questions

Important in exploring a way of philosophy of dialogue given the aforementioned situational conflict involving religion and belief system, as between Muslim Filipinos and Christian Filipinos along with indigenous Filipinos, the specific philosophical problems sparking discussion are:

1. How can the problem of conflict leading to violence be solved by Philosophy of Dialogue in Emmanuel Levinas?
2. How can the situation of essential needs in the Bangsamoro Autonomous Region in Muslim Mindanao (B.A.R.M.M.) for Philosophy of Dialogue be addressed?
3. How can Artificial Intelligence (A.I.) be transformed as an instrument of Giving to the Other and a Way of Dialogue to solve conflict preventing violence?

METHODOLOGY

The research design in this paper is a philosophical analysis with critique and deliberation, from the philosophical framework of Emmanuel Levinas's Ethics as First Philosophy, exploring the relating of the 'I' giving to the Other, as the 'you' in civil society. This method from Levinas is gleaned as he expressed: "The human face is ethical because it is expressive."[1] It is through ethical experience that relating with religion can be done.[2]

The B.A.R.M.M. is the local area of concern regarding social issues relating to differences in religion, cultural ways, and socio-economic situations in which Levinas, as supported by other philosophers or scholars, helps in fostering Dialogue for peace and well-being of the human 'I' and the 'you' together with the third Other. Philosophical research is important in the process of reasoning to arrive at philosophical principles necessary in establishing

1 Emmanuel Levinas, *Totality and Infinity: An Essay on Exteriority*, trans. Alphonso Lingis (The Hague: Martinus Nijhoff Publishers, 1979), 78.

2 Ryan Urbano, "Approaching the Divine: Levinas on God, Religion, Idolatry, and Atheism," *Logos: A Journal of Catholic Thought and Culture* 15, no. 1 (Winter 2012): 50.

a rational Way of Philosophy of Dialogue to guide the direction of our social relations in civil society, as in a state, and finding philosophically rational ways to promote peace and human well-being, instead of falling into conflict leading to violence. Artificial Intelligence, a fast-developing technological tool, can be directed in the philosophy of dialogue for its purpose and foster harmonious relations among the 'I,' the 'you,' and the third other. A.I. can be a tool to promote a Way of Dialogue for peace and well-being of the 'I' and the 'you,' as also facilitated by the third other.

In an extreme scenario as a take-off point, the difference of the 'you' other in Levinas is not needlessly absorbed by the 'I' since doing so would be favorable to the 'I' with the worldview of the 'I,' taking primary importance in the initiative. The 'you' is presumed to agree with the 'I' in end goals, but what would be beneficial for the 'you' could be subsumed merely by the gains of the 'I.' "As soon as saying, on the hither side of being, becomes dictation, it expires, or abdicates, in fables and in writing."[3] In this initiative, actualization of the encounter entails suppressing the good of the 'you.' It moreover assumes that power to direct the encounter is in the hands of the 'I'. Whether the 'you' is powerfully weaker or equal compared with the 'I,' oppression by the 'I' of the 'you' is a highly probable end scenario. Or, when the 'you' is more powerful, such as in using force, then the 'I' could face resistance, and the initiative of a good goal for the encounter is halted, or worse could end in a violent resistance that endangers the security of the 'I'. The ethical consideration for an initiative of the 'I' engaging with the 'you' is an encounter with the ethical goodness of the 'you' in the long-term view. "The responsibility for another is precisely a saying prior to anything said."[4] When the 'you' other faces an ethically flowing initiative of the 'I', the 'you' becomes open, as goodness resides in a human individual, particularly when the 'I' regards goodness from the viewpoint of the 'you' other who belongs to a religion.

Literature Review

Previous philosophical thought on dialogue in Martin Buber presumes that the dialogue between the 'I' and the 'you' is a fusion of the 'I' with the 'you.' However, this causes another level of conflict since the difference between them is fused. In contrast, the difference has to be kept as important for one's identity, such as in religion and cultural ways. Buber's ideal fusion would make

3 Ibid., p.43.

4 Ibid.

the 'I' and the 'you' the same from the viewpoint of their beliefs.[5] The difference, however, cannot be ignored as it remains important for both of them with unique identities of essential being. In the ultimate or eternal dimension, fusion could be obnoxious to both the 'I' and the 'thou,' such as in religious Infinite Goodness, as God, when there are humans who contextually experienced different nuances to the identity of God as unique to their experiences. Merely fusing the two could extinguish their essential unique difference.[6] Hence, a meeting point for dialogue does not have to reach the extreme intent of fusion as in Buber. Exploration of essential difference needs consideration for the possibility of dialogue.

A previous study on meaning-making in human relationships faced with a dilemma between being shared or contested has explored that identity is relevant to the conflict in Mindanao. The diverse and contested nature of the meaning ascribed to the concept of the Bangsamoro as a nation, identity, homeland, and people.[7] Social actors within particular discourses are ascribed subject positions. When Bangsamoro is understood to be exclusive of Muslim Filipinos, conflict between the differently religious 'I' and the 'you' is exacerbated. Thus, the Bangsamoro organic law has become inclusive of the tri-people as Muslim, Christian, and indigenous Filipinos who identify themselves as together constituting the meaning of being Bangsamoro as an inhabitant. The armed conflict between the two sectors of the Muslim Filipinos and Christian Filipinos has to go with the indigenous Filipinos, as understood when exclusively taken from either side becomes polarized in ownership and use of natural resources within territories of co-existence in Mindanao. Basic human rights involving justice, equality, and freedom, when exclusively understood on either side, pose extreme social positioning while regarding one's side as the aggrieved social sector. The previous study opens further exploration on the way that the identity between the 'I' and the 'you' in dialogue can be initiated and sustained.

The B.A.R.M.M. continues to address basic human needs of the Filipino citizens living in this area. Differences in religion, cultural ways, and socio-economic situations bring out a way of relationship between the 'I' and the 'you.' Instead of conflict that could lead to violence, the Way of Giving to the Other is a Way of Philosophy of Dialogue that offers understanding of the 'you' other.

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5 Martin Buber, I and Thou, trans. Ronald Gregor Smith (London: Bloomsbury, 2013), 9, 77.

6 Martin Buber, Between Man and Man, trans. Ronald Gregor Smith (London: Routledge, 2004), 83.

7 Judith De Guzman and Charlie Inzon, OMI, "Shared and Contested Meanings in the Mindanao Conflict: Exploring People's Understanding of Bangsamoro," *Philippine Journal of Psychology* 44, no. 1 (2010).

Levinas presents Ethics as First Philosophy as the 'I' gives prior importance to the 'you' for the goodness pursued in society. When this becomes a Way of Philosophy of Dialogue, there is the attitude of the 'I' listening to the 'you' for the attainment of basic needs for well-being in society. This does not make an imposition of the 'I' over the 'you', which is the limitation of Buber's philosophy of fusion.

The 'you,' being a stranger, unknown, and different, tends to pose a threat to the 'I'. Fear is an initial reaction of either the 'I' or the 'you' in an anonymous encounter. This could not stall a potential improvement of the encounter to lead to their goodness eventually in the long-term. An initiative can be explored to begin a positive development of the event of social encounter between them. From a neutral stance, the direction of an initial encounter between them who do not know each other can end in non-commitment to the other. Each would proceed with living one's own life without having anything to do with the other. However, in the wider sphere of public life, the 'I' and the 'you' would continue to live their lives inter-relatedly with each other, since in society the extent of the way of living by the many others already has set up the inevitable further encounters between the 'I' and the 'you'. Social life is constructed by human beings that include the participation of the 'I' and the 'you'.

A.I. is a fast-moving development in society for communicating information for interpersonal relationships and knowledge transmission, such as in education. Current directions of uses of A.I. raise essential philosophical questions such as social space for the dignity of the human person who is behind A.I. development. Does the human 'I' have the dominance over the utilization of the A.I. as an instrument for dialogue for various purposes? A.I. has the potential to be a forceful means of fostering dialogue for peace, by giving to the Other. A.I. technology, when understood for its purpose to promote human development, is a means of Way of dialoguing without domination of the 'I' over the 'you,' but rather to Giving to the other for the other's basic needs.

Addressing Research Problems

With the Way of philosophy of dialogue in Levinas, we pursue philosophical discussion responding to our philosophical questions that address conflict so as not to lead to violence.

1. How can the problem of conflict leading to violence be solved by Philosophy of Dialogue in Emmanuel Levinas?

When infinite goodness of the 'you' other summons the 'I' to actualization, such goodness is received by the 'you' with the realization that goodness can

come from the different 'I'. Openness of the 'you' to a dialogical encounter with the 'I' becomes possible and actualized when there is an initiative of moving to an act of reaching out for dialogue. Without that initiative of the 'I,' the difference between them could have kept the 'you' from opening up, for reasons such as fear of threat that could be posed by their difference. To be maltreated as with violence arising from conflict due to their difference, to be rejected or ignored for existence, and not to be addressed as also human by the 'I' are among such threats that are dispelled by an initiative of the 'I' to give of one's own very being human to be good to the 'you' in their initial relationship of encounter. "An irrepressible spontaneity (is) that still allows us to distinguish between the rigorous rationalism of intelligence and the risks of a reasonable will."[8] Dialogical setting initiated by the self-giving 'I', evokes peaceful dialogue between them. Compared with not taking an initiative of dialogue from the 'I' at all, there would be no possibility of an opportunity for peaceful dialogue. The ontological reality of humanity persists between the 'I' and the 'you' amidst differences in religion or belief. This experience of opening to dialogue and initiating it to happen then becomes a precedent for succeeding encounters of dialogue. Their very humanity opens further explorations of their shared needs to persevere in existing peacefully together, in a society that has been bringing them together all along in history. The others in the wider society, witnessing a transformation of a could be hostile engagement between the different 'I' and 'you', would then participate in strengthening the dialogue as the point of building up an enduring peaceful and further harmonious inter-personally humane relationships between them.

Since in freedom of the 'you,' the 'I' could not coerce the 'you' to take the initiative, such an initiative would have to be begun by the self-giving 'I.' While the 'you' could have a possible initiative of either goodness or harm towards the 'I,' hence, an initiative of goodness given by the 'I' would preempt the goodness of the 'you' while presenting to the 'you' an alternative to the possible harm that the 'you' would have been initiating towards the 'I.' This situation stirs up the necessity for the 'I' to begin the encounter with the 'you' with a good presence of being human. The threat to the 'you' thus is dissipated beforehand, seeing an actualization of goodness being given by the initiative of the self-giving 'I.' Without the 'I' peacefully and rationally relating with the 'you,' the threat that causes fear and rejection from the 'you' would not be dissipated.

The 'I' regards the 'you' with primordial ethical concern. Ethics viewed as first philosophy considers the good of the other as of primary importance. "The idea of the infinite—though it may be named, recognized, and operative,

8 Emmanuel Levinas, *Entre Nous: On Thinking of the Other*, trans. Michael Smith and Barbara Harshav (New York: Columbia University Press, 1998), 157.

so to speak, only in terms of its mathematical meaning and usage—remains, for reflection, the paradoxical knot that is already tied in religious revelation."[9] Beyond being of human existence, the good of the 'you' is responded to until infinite fulfillment. Then, the 'I' realizes one's wholeness as a human person reaching the summit of the Call of Infinite goodness. Usually, infinite goodness is expressed socially in religion or belief systems. "The latter, bound from the start in its concreteness to commandments directed toward human beings, is knowledge of a God who, while offering Himself within this openness, also remains absolutely other, or transcendent."[10] The 'I' encountering the 'you' bears a personal facing a human being that calls for an ethical relating. A recurrence of the 'I' to one's being for-itself or for oneself finds the hitherside as identical in being with the 'you' other to the point of self-sacrifice of the 'I' for the well-being and goodness of the other. The 'I' is unsettled in the suffering of the 'you.' The suffering of the other disrupts the for-itself of the 'I' and the ethical goodness for the other summons the 'I' to get out of the confines of the self of the 'I' so as not to confine also the 'you' to be the same as the 'I' in totalizing the other according to the confines of the being of the 'I.' Alterity of the 'you' with the height of the Call of ethical goodness for the other responds to the inequality when the 'you' other is suffering. This philosophical perspective of Ethics as first philosophy, primordial to metaphysics of essence and ontology of being, brings out the fullness and fulfillment of the 'I' when one gives oneself for the infinite good of the other. We find this to be a viewpoint that can address the needs of the inhabitants of the B.A.R.M.M. A basic need for peace is a ground for attaining development that benefits the 'you' other in the encounter of the 'I' with the 'you' amidst difference in religions, inclusive of indigenous Filipinos' belief systems as well.

The suffering of the 'you' accuses the 'I' of leaving the other in such a deplorable situation, which brings out the sense of responsibility of the 'I' for the good of the other. Levinas took up Plato's view regarding the truthful thought respecting the non-synthesizable separation due to difference that characterizes the relations between the other and 'I,' such as in the terminology of Plato's *Sophist*, that it respects the irreducible non-identity of the Same as Greek *tauton* and the other as *to heteron*.[11] The Same is existentially related to the traditionally expressed subject, the ego, or to consciousness of modern philosophy, a subject whose totality of beings is thereby existentially spread out into a widening of a panoramic universe, but the other, such as the 'you' in a

9 Ibid., 219.

10 Ibid.

11 Plato, "Sophist," trans. Nicholas White, in *Plato: Complete Works*, ed. John M. Cooper (Indianapolis, IN: Hackett Publishing Company, 1997), 235–293.

direct encounter, is associated with the Infinite. Thus, seeking justice in society calls for primordial feeling with the suffering of the other, as in empathy or mercy. In Levinas, the merciful 'I' is self-giving for the other's well-being.

Filipino philosophizing by the researchers can open the space between the 'I' and the 'you', such as in the contracted word *kapuwang tao*. The other is related to a human person, and the space as *puwang* between the 'I' and the 'you' is opened by the other's humanity. *Pag-aako* is the Filipino expression of owning responsibility by the 'I' for the well-being of the 'you,' while the Filipino utterance: '*Pananagutan kita*' has the unique contracted word *kita* in expressing so. The originary Filipino identification of being is in the recognition of *hininga*, breathing as reflective of living, which is shared breath in the ecosystem of life as uttered in '*Humihinga ako, buhay ako*.' We express *pahinga* as breather in the midst of busyness of activities in life. But the notion of death is a continuity of *pahingang walang hanggan*, eternal rest. God also rested on the Sabbath, reflective of our Infinite direction of eternal rest, on the last day of the metaphorical week, after appreciating the goodness of all of Creation. The experience of exile in this earthly life leading to Infinity is *paglilikas*, which sparks empathy while *likas*, nature, is the supposed resource for living. The original goodness, *likas na buti*, is a Call of the Infinite through the 'you' seen as a face of humanity. Hence, as in Levinas, the face of the other brings out self-giving of the 'I' for the Infinite goodness of the 'other.'

Philosophizing to understand the different other involves among Filipinos not only the intellect, *isip*, but also emotion, and *damdamin*, expressed in understanding the other, '*Nauunawaan kita*.' Faces of evacuees suffering in times of conflicts of violence and internal wars in Mindanao awaken the being human in the 'I,' "For in war, there are no victors. In war, the real enemy is war itself."[12] Basic human rights, thus, are to be guaranteed to every inhabitant in the B.A.R.M.M., particularly shared resources of land, water, shelter, labor, education, basic freedoms such as acquiring private property, speech, assembly, including religious expression. While the notion of totality tends to synthesize the way in which the Ego inhabits the surrounding world, its worldly being is fulfilled in facing the infinite Other as naming the Other's totally incomprehensible and hence ungraspable character. "Transcendence is no longer a failed immanence. It has the sort of excellence proper to Spirit: perfection, or the Good."[13] The 'Other' is in the direct experiential facing of the other human being I encounter,

12 Fr. Roberto Layson, OMI, *In War, the Real Enemy Is War Itself* (Davao City: Initiatives for International Dialogue, 2003), 58.

13 Emmanuel Levinas, *Entre Nous: On Thinking of the Other*, trans. Michael Smith and Barbara Harshav (New York: Columbia University Press, 1998), 221.

which in further philosophical elaboration of Levinas also stands for an Infinite, such as God.

Read through the lens of Emmanuel Levinas, the ethical demand arising from the face-to-face encounter with the Other transcends all historical calculus and legal entitlements, as it constitutes a pre-ontological responsibility that comes before any political or juridical framework.[14] This obligation "exceeds" the bounds of form, history, and worldly order, resisting reduction to institutional norms or rights as such.[15] Yet, Levinas's asymmetrical responsibility, an infinite duty of the self for the Other, risks remaining ethically mute unless it enters a shared horizon of communicability. Indeed, commentators note that if this pre-verbal ethical call is not expressed in a common language, it may be overridden or "effaced" by the practical exigencies of the political realm, where multiple actors and interests compete on a level that Levinas's one-to-one ethics alone does not address.[16]

It is here that Jürgen Habermas productively strengthens Levinas. Habermas insists that moral responsibility must become discursively articulated within a public space governed by mutual recognition, the uncoerced exchange of validity claims, and rational dialogue oriented toward understanding.[17] In Habermasian terms, the conditions of an "ideal speech situation," inclusivity, equality, and freedom from coercion, provide the procedural norms through which ethical insights can be communicated and tested by all.[18] While Levinas grounds ethics in the pre-theoretical call of the Other, a summons that comes before thought or choice, Habermas provides the intersubjective and procedural

14 Steve Larocco, "The Other, Shame, and Politics: Levinas, Justice, and Feeling Responsible," *Religions* 9, no. 12 (2018): 381. In this article, Larocco notes that for Levinas the ethical relation is "before politics or law," founded on an alterity that obligates prior to any established order.

15 April D. Capili, "Recognizing the Other's Appeal: Levinas's Contribution to the Discourse on Multiculturalism," *Tambara* 30, no. 1 (2013): 12. Capili observes that for Levinas the meaning of the face is "extraordinary, exterior to all order, to all world," exceeding any form or historical determination.

16 Steve Larocco, "The Other, Shame, and Politics," *Religions* 9, no. 12 (2018): 14.

17 Peter Levine, "Jürgen Habermas," *Civic Theory and Practice* January 26, 2022). Levine emphasizes Habermas's view that valid communication seeks uncoerced agreement and occurs in an "ideal speech situation" in which no force except that of the better argument is exercised. This summary cites Habermas's own formulation of the discourse principle (Habermas 1973/1975, 110).

18 Nicholas H. Smith, "Levinas, Habermas and Modernity," P*hilosophy & Social Criticism* 34, no. 6 (2008): 650. Smith explains that Habermas grounds normativity in a linguistic context of mutual recognition, wherein subjects cooperate freely through the uncoerced exchange of validity claims.

conditions under which this call can be translated into shared understanding and legitimate norms. In other words, what for Levinas is an inexplicable demand of infinite responsibility can, under Habermas's communicative framework, find expression as a reasoned claim intelligible to others in the community of dialogue.[19] Through Habermasian discourse, Levinas's ethical responsibility does not dissolve into an ineffable moral sentiment; rather, it is sustained and actualized through communicative action. In such communicative processes, historical grievances, contested claims to land, and appeals to justice are brought into dialogue instead of violence, allowing wrongs to be voiced and addressed with mutual respect rather than met with revenge or silence.[20]

One significant point of contention between Muslim Filipinos and Christian Filipinos is the meaning of historical claim to the land territory. Gleaning through history, the originary Filipinos, our ancestors who would eventually become the unified Filipinos in the modern period of constitutional states, were the indigenous people, as also in Mindanao. We, Filipinos had our own race originating in our own homeland, as in most recent archaeological finds such as the Callao human dating as early as 70,000 years ago.[21] Even before the arrival and introduction of the two foreign religions, local early inhabitants, who would be identified now as Filipinos, had their own level of technology in prehistoric times, such as stone tools, polished tools, and elaborate ornaments from 10,000 to 5,000 B.C.[22] We had developed skills and knowledge already. Early Filipinos had industries for ceramics, cloth, metal, iron, and glass from 500 B.C. through 50 B.C.[23] We had our own language systems. "They (early Filipinos) were literate in syllabic writing."[24] We had knowledge and skill in boat-building. "By about A.D. 320, they were building boats and engaged in

19 Ibid., 661–662. Smith notes that although Levinas finds Habermas's dialogical reason congenial, he nevertheless argues that this non-instrumental, dialogical idea of reason "arrives too late" if taken as the social source of normativity.

20 Guglielmo Faldetta, "Justice as Responsibility for the Others: A Levinasian Critique on Organizational Justice," *puntOorg International Journal* 2, no. 2 (2017): 53. Faldetta proposes that an ethos of responsibility inspired by Levinas can foster forgiveness and reconciliation in place of cycles of retribution and conflict.

21 History Learning, "Callao Man," https://historylearning.com/history-of-the-philippines/pre-history/callao-man/.

22 Felipe Landa Jocano, *Filipino Pre-History: Rediscovering Precolonial Heritage* (Quezon City: Punlad Research House, Inc., 1998), 192.

23 Ibid.

24 Ibid., 194.

maritime trade."[25] Our indigenous ancestors had beliefs in the spiritual realm, with various examples, such as *manunggul* burial jar. We had thriving villages that had leadership systems of villages with the barangay system as the most organized.[26] Hence, our early Filipino ancestors engaged with trade and various relations with neighboring and even far countries, while locally we were interspersing Filipino villages in doing so and in expanding our homestretch.

In the arrival of Islam in the archipelago, of what would later be known as the Philippines, in the thirteenth century from neighboring Borneo and the Arabs that included traders, there had been prior trade relations of early Filipinos with Indians, the Chinese, Malaysians, Indonesians, Siamese (now Thais), Cambodians (Kampucheans), Vietnamese, the Middle East, Arabs, among other nations prior to the introduction of Islam and Christianity.[27] The early trade routes and international trade relations opened access to introduce the religions of Hinduism, Buddhism, Islam, and also Christianity to the diverse people of Southeast Asia.

We understand that Christianity and Islam historically originated in the same locale in the world, the Middle East, as Israel and Saudi Arabia, respectively. Increasing trade interactions ushered in the dawn of the Age of Exploration in the 15th century, that enhancing navigation technology enabled Europeans to take to the seas to forge direct trading relationships with Southeast Asia. "These fostered new diplomatic relationships between East and West,"[28] with the first circumnavigation of the world by Ferdinand Magellan, Juan Sebastian Elcano and companions from Spain's governance arriving in the archipelago in 1521, accelerating further encounters between peoples of the globe, as well as the gradual introduction of Christianity to the local inhabitants [now Filipinos] in the archipelago [now the Philippines]. Contemporary historians have begun recognizing a Southeast Asian to have done so first: "His (Magellan's) slave, Enrique, however, was born in either Cebu or Mallaca [Malacca] and came to Europe with Magellan by ship [via eastward route from Europe]."[29] Enrique was among the companions of the Magellan-Elcano expedition, thereby returning to both Cebu (with Magellan) and Mallaca [Malacca] (after Magellan died). "So

25 Ibid., 192.

26 Ibid., 159.

27 Ibid., 197. See also Abinales and Amoroso, *State and Society in the Philippines*, pp. 19-27.

28 Claire Cock-Starkey, "8 Trade Routes that Shaped World History," *Mental Floss*, www.mentalfloss.com/article/86338/8-trade-routes-shaped-world-history.

29 History.com Editors, "Ferdinand Magellan," *History*, updated Oct. 22, 2019, www.history.com/topics/exploration/ferdinand-magellan,.

Enrique was the first person to circumnavigate the world in one direction, from point A to point A."[30] Inter-relatedness of cultures has been prevailing through history.

Infinity reveals itself in the Good of the Other. Religions of Islam and Christianity, as well as the belief system of indigenous Filipinos, pursue the infinite goodness of their members. Epiphany of the Other in the face of the 'you' that the 'I' encounters is the responsibility of the 'I' to fulfill. It is an Infinite Calling such that Ethics is First Philosophy as prior setting of being. The religion of Islam has two major schools of thought as regards the caliphate, who is the supposed successor to the Prophet Muhammad, such as the Sunni and the Shi'ite. "The two schools may thus be said to have begun as distinct entities when the Prophet (Muhammad) finished his earthly career, because it was precisely at this moment that difference of opinion as to his successor arose"[31] [notation researchers']. Until recent times, modern liberal philosophy of civil governance has formalized the organizing of the constitutional democratic state. The democratic principle of separate functions of civil leadership from religious leadership has been followed by civil states worldwide with a majority of Muslims in their populace. This same principle has been operative in civil states with a majority Christian populace as well, so that religious leaders are not the civil leaders of states worldwide that have become the framework of constitutional democracy. "But to give Laws, receive Obedience, and compel with the Sword, belongs to none but the Magistrate. And upon this ground I affirm, that the Magistrate's Power extends not to the establishing of any Articles of Faith, or Forms of Worship, but by the force of his Laws."[32] Freedom of religious expression is regarded, and separate powers are organized between civil state and religion.

Since the regional autonomy strongly provides freedom of religious expression, but, as the autonomous arrangement extends also to the varied spheres of social life having become wider than the religious matters, then it emerges to be a correlated goodness that the participation from the non-Muslims such as Christian and indigenous Filipinos' population would need to have sufficient number of representation that would measure up with a good enough strength of voice from them. The Philippine Congress can increase the

30 Ibid.

31 Seyyed Hossein Nasr, *Ideals and Realities of Islam* (Beacon Press, 1972), 149.

32 John Locke, *A Letter Concerning Toleration* (London: Black Swan, 1690), 13.

number of the Bangsamoro seats when necessary, specifically intended for the Christian and indigenous Filipinos who are also inhabitants in the region.[33]

"The non-Muslim citizens of the State shall have, within the limits of the law, complete freedom of religion and worship, mode of life, culture, and religious education."[34] We can find here a principle in the *Shari'ah* or Islamic Law that would open not only to Muslims but also to non-Muslims in respect of religious expression, to live a good life, opening to dialogue. Freedom of religious expression as a universal human right has become one of the cornerstones of plurality in constitutional democracy.

When the Other's goodness is served by the 'I,' only then can the being of the 'I' be fulfilled as the 'I' is transcended. The totalizing tendency of the usual 'I' to grasp the other by the horizon of the 'I,' attempting to make the other the same as the 'I' encloses the other. Whereas transcending oneself as an 'I' reaching out to give oneself to the meeting of the goodness of the other accomplishes a community and builds a society in which the basic needs of others are fulfilled. The 'I' is responsible for this philosophical way of dialogue, since without an 'I' taking the important initiative, there will be no meeting in dialogue with the other. Both the other and the 'I' can prolong indefinitely in time who would take the first step at encountering in goodness. Otherwise, an evil other or a third other can intercept the opportune moment of encounter and initiate an evil act towards the 'I.' Hence, it is crucial that primordially, the good of the other is responded to as an Infinite Calling for the 'I' to give oneself to the good of the other, or else no such initiative can be actualized. This philosophical way of dialogue then can provide the philosophical viewpoint for engaging in philosophy of dialogue that can implement intentions of peace and development, that could be incorporated with the contemporary emergence of good instrumentality of electronic technology, such as in advancements in Artificial Intelligence.

2. How can the situation of essential needs in the Bangsamoro Autonomous Region in Muslim Mindanao (B.A.R.M.M.) for Philosophy of Dialogue be addressed?

Meaning-making in human relationships between the 'I' and the 'you' in a dilemma between being shared or contested, as explored in a previous study with the diverse and contested nature of meaning as ascribed to the concept of

33 Congress of the Philippines, Republic Act No. 11054, *Organic Law for the Bangsamoro Autonomous Region in Muslim Mindanao*, art. VII, sec. 6.

34 Sayyid Abul A'la Maududi, *The Islamic Law and Constitution*, trans. and ed. Khurshid Ahmad (Lahore: Islamic Publications Limited, 1992), 332.

the Bangsamoro as nation, identity, homeland, and people, brings complexity.[35] Understanding such meaning intends to enable inhabitants of the locality, of the tri-people of Muslim, Christian, and indigenous Filipinos, as pursued by Muslim Filipinos using armed struggle for self-determination and met with corresponding military force from the central national or state governance throughout history, has culminated in the recent B.A.R.M.M. agreement between the two major forces. This attempts to settle the dispute over the history of colonization by foreign powers that eventually included Mindanao with its inhabitants and the lingering terrorist activities associated with armed struggle. Levinas contends regarding the difficulty of not considering reciprocation in relating with the other.[36] At this juncture, it would seem to bring immediate harmony when there is unified identity. However, with difference that is of primordial significance, such as in belief from religion and belief system, that very difference necessitates recognition, in order to settle disputes. Originary Filipinos have since been unified as a nation or a state with centralized governance in its capital and assumes centralized authority of governance over the whole state, including Mindanao.

Basic human rights are involved in the settling of the disputes between the Muslim and Christian Filipinos. The settlement, however, cannot disregard as well the presence of indigenous Filipinos who have been original inhabitants of Mindanao before the Arab and Spanish migrants influenced some of these indigenous people to adhering to either of the two major religions. Some indigenous Filipinos also opted to remain with their original belief systems that run parallel to the two major religious beliefs. Basic human rights to land security, shelter, food from natural resources, owning private property, education, health care, transportation, and other basic utilities such as electricity and media of communication are also interspersed at present with the basic human right to migration and freedom of religious expression. The human other is worthy as simply existing as human calls forth the 'I' to be responsible for the other.

Levinas, in his personal life, has experienced suffering from the hatred imposed by the Nazis in their attempt at conquering the world and inflicting genocide on the Jews, to which ethnic group Levinas belonged, in the death of his own family members and himself experiencing captivity in a concentration camp. Here we see self-interest of the 'I' without due regard for the well-being

35 Judith De Guzman and Charlie Inzon, OMI, "Shared and Contested Meanings in the Mindanao Conflict: Exploring People's Understanding of Bangsamoro" in *Philippine Journal of Psychology*, (2010), 44 (1): 25–52.

36 Andreas Kablitz, "The Controversy between Levinas and Derrida and the Methodology of Literary Studies on Why Seems Ethical Criticism to be Unavoidable?," *Forum for the World Literature Studies* 12, no. 2 (June 2020): 208.

of the humanity of the other falls into the destruction of the other and reflexively is the destruction of the 'I.' Inhumanity becomes the 'I' who inflicts this viewpoint on the other, such as in violence in the face of different religious beliefs and identities. Evacuees experience exile from the soil and water habitats, while indigenous Filipinos are usually the victims of losing their forest domains.

Being nomadic is the inherent way of allowing time and space for smaller offspring of living beings, such as animals and plants, to replenish themselves before the indigenous Filipinos would return to a previous locality within the forests. Hence, their state-recognized Indigenous Peoples' Rights Act for their ancestral domain in forests does not only save them and the forests but also humanity from natural environmental destruction. Incorporating their rights is intrinsic to the philosophy of dialogue. The humanity of the other is a primordial right of the other to whom the 'I' as Muslim, Christian, and also as indigenous Filipino is responsible for the continuing building up of our autonomous regional community, within the central Philippine governance.

Rido or vengeance among mostly Muslim Filipinos and also among some indigenous Filipino ethnic communities tends to suffer from this cultural custom. Philosophically analyzing this human event in the light of the way of Levinas, it is indeed the self-centered point of view of the 'I' that brings up an act of vengeance when harm is done to oneself by another. Whereas peaceful arbitration could work out disputes when the good of the other is primarily taken into consideration, so that restoration for both sides can culminate.

Election-related violence, such as sowing hatred, destroying personal reputations, even physically harming and killing political opponents and Commission on Elections officials during the campaign and during the term of an opponent's official post, is analyzed as self-centered to advance one's own personal interests. This catapults into greed for political power and economic wealth that could be gained.[37] But the real meaning of intending to take up a political position is to serve the good of the locality's constituents. Hence, Levinas offers the philosophical framework that the 'I' gives importance to the good of the other primordially.

The originally composed song "Sa Lupang Pangako" with lyrics from Fr. Jaime Del Rosario, O.M.I. explores the viewpoint of self-giving of the 'I,' envisioning peaceful living together of the tripeople.[26] Natural and human resources can contribute to development. Conflict due to deprived basic needs

37 Rodel Tecson, "Sa Lupang Pangako," lyrics by Fr. Jaime Del Rosario, OMI, music and voice by Rodel Tecson, video made by Fr. Jaime Del Rosario, OMI, April 27, 2025, music video, 8:59, Jaime Del Rosario YouTube channel, https://www.youtube.com/watch?v=CiYJY3nLFAo.

can be averted. Education when made available for every child would strengthen the building up of foundations for their brighter future. The 'I' recognizes and respects the other as human, as in the lyrics written also by Fr. Del Rosario, O.M.I. of the song "Ako ang Iyong Kapwa."[38] Justice is responsibly implemented when equal opportunities are made available to all.

Each of them has performative values. The Muslim Filipino identifies oneself as brave, principled, disciplined, God-fearing, respectful of others and morally righteous.[39] On the other hand, the Christian Filipino identifies oneself as with duty of respecting rights of other people.[40] The indigenous Filipino as identified with the universal recognition of human rights would initiate the stance of participation and consultation particularly in their character of sustaining ecosystems.[41] The indigenous person gives of oneself as an 'I' who cares for the ecosystem for the survival of the 'you' when forests are preserved. A global assessment conducted by the Intergovernmental Panel on Biodiversity and Ecosystem Services (I.P.B.E.S.) in 2019 found that biodiversity is generally declining less rapidly on Indigenous Peoples' lands than on other lands.[42]

"That the proximity of the infinite and the sociality it initiates and commands may be *better* than coincidence and oneness, that, through its very plurality, sociality has its own irreducible excellence which cannot be said in terms of richness without it reverting to a statement of poverty;"[43] such that religion of the 'I,' nor of the 'you' would totalize in imposing itself on the other. Experience of proximity of presence of the 'you' with the 'I' brings out Infinite goodness of the other, "that the relationship or the non-indifference to the other does not consist, for the other, in converting to the same, that religion is not a moment in the economy of being, that love is not a demigod—this is

38 Fr. Jaime Del Rosario, OMI, "Ako ang Iyong Kapwa," song video from the *Alay Kapwa* album, produced by the Alay Kapwa Unit, CBCP-NASSA-JP, with the Jesuit Music Ministry, accessed June 4, 2025 from Jaime Del Rosario YouTube channel, https://www.youtube.com/watch?v=CcZfxf0xgTs&list=PLdpKU9tiv92C1RYAEvlUjWdtkXaW1zhaI.

39 de Guzman and Inzon, "Shared and Contested Meanings," 46.

40 de Guzman and Inzon, "Shared and Contested Meanings," 46.

41 Lan Mei, "Logging and Indigenous Peoples' Well-being: An Overview of the Relevant International Human Rights Jurisprudence," in *International Forestry Review*, 25, no. S1 (April 2023) 18.

42 Krystyna Swiderska, et al., "Indigenous Peoples' Food Systems and Biocultural Heritage: Addressing Indigenous Priorities Using Decolonial and Interdisciplinary Research Approaches," in Sustainability 14, no. 18 (2022): Article 11311, 16. https://doi.org/10.3390/su141811311.

43 Emmanuel Levinas, *Entre Nous, On Thinking of the Other*, trans. Michael Smith and Barbara Harshav (New York: Columbia University Press, 1998), 222.

certainly also what is meant by the idea of the infinite in us or the humanness of man understood as theology."[44] From either side, the Bangsamoro as a people include sectors of Muslims and Christians, along with indigenous Filipinos, to initiate dialogue sharing common humanity between them and then moving to share humanity with other people. Respect for human dignity and compassion exemplify self-giving 'I' in identity of religious affiliation. Trust, respect, understanding, and solidarity are initiatives that can be given by the 'I' to the 'you' in dialogue.

B.A.R.M.M. Organic Law makes provisions for Muslim Filipinos who co-exist with Christian and Indigenous Filipinos to exercise their freedom within the framework of unity with the national governance of the Republic of the Philippines to exercise what fully express their being Muslims as Filipinos who live co-existent with Christian and indigenous ones.[45] In all of Mindanao while the majority Roman Catholics composing sixty-five per centum (65%) of Mindanao population, which is seventy per centum (70%) if including other Christians, while Muslims compose twenty per centum (20%),[46] the Philippine national or state governance has given due recognition to the difference of the Muslim Filipinos in Mindanao, particularly with the provision of the autonomous region. In the entire Filipino population of around 98 million as of the 2013 official census, Catholics are eighty-one per centum (81%), and with other Christians, total Christian Filipinos make up ninety-one per centum (91%), while the Muslim Filipinos are six per centum (6%), and three per centum (3%) are unreported. The *Lumads* or indigenous Filipinos, natives, or locals, nevertheless were the original inhabitants of Mindanao, as both Islam and Christianity came from foreign sources, such as Saudi Arabia and Israel to Italy to Spain, respectively. The indigenous people's ancestral domain is recognized for their natural habitat, including forests, while recognizing their nomadic way of life.[47] There are 6.7 million *Lumads* in Mindanao, of around 22 million Mindanao total population as of the 2013 census, while their religious affiliations can vary among the different religious groups. We find, thus, the giving of recognition on the part of the Philippine central governance to the difference in identity of the Muslim Filipinos to express their religious affiliation fully.

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44 Ibid.

45 Congress of the Philippines, Republic Act No. 11054, *Organic Law for the Bangsamoro Autonomous Region in Muslim Mindanao*.

46 National Statistics Office, *Philippines in Figures* 2014.

47 Indigenous People's Rights Act of 1997, Republic Act No. 8371, October 29, 1997, sec. a, https://www.officialgazette.gov.ph/1997/10/29/republic-act-no-8371/.

In our Filipino experience in the B.A.R.M.M. of interreligious and intercultural co-existence, freedom of religious expression or belief system has been integrated with living together peacefully, along with the basic human right to migration also historically developed with the worldwide spread of different religious and cultural belief systems. A tripartite form of regional autonomous governance for Mindanao could have been formed as a framework to ensure the continuing recognition of giving to the other the freedom of religious expression. The main populations of indigenous people, Christian and Muslim originary Filipinos who eventually, through time, converged into the Filipino state and Mindanao populace in constitutional democracy could have been the equal co-practitioners of regional leadership and constituency in Mindanao in recognizing the diversity of the tripeople's co-existence in daily living. Relationship between the constitutional national state government and the local regional autonomy as the B.A.R.M.M. can be enhanced by continuing peaceful dialogue instead of violent conflicts and wars. "More to the point, we must remember that the source of all the powers that will be delegated to or devolved in the B.B.L. is still the Central/National Government."[48] The necessity for peace is emphasized in the implementation of the basic organic law forming the autonomous region, while more active participation from the indigenous Filipinos and Christian Filipinos are also necessary to be duly constituted, such as more number of seats needing to be allotted for these sectors who co-exist with Muslim Filipinos in the region, thereby to be equally represented in the regional parliament as the law could exhaust.[49] The indigenous Filipinos who sustain the forests as their ancestral habitat need to be respected. This is particularly addressed by a B.A.R.M.M. Act No. 64, which respects the national dominion over the indigenous people's ancestral domain.[50] This has been an internationally declared human right: "Affirming that indigenous peoples are equal to all other peoples, while recognizing the right of all peoples to be different, to consider themselves different, and to be respected as such,"[51] which aligns with our local laws. Then, legislative formulations, such as in arrangements of natural resources utilization, tax collection, budget allotment

48 Jose Luis Martin Gascon, "The BBL Fully Recognizes and Preserves the Territorial Integrity of the Republic of the Philippines," in *In Defense of the Draft Bangsamoro Basic Law: Selected Essays*, 16.

49 Congress of the Philippines, Republic Act No. 11054, *Organic Law for the Bangsamoro Autonomous Region in Muslim Mindanao* (2018), arts. VII, secs. 6–7, https://lawphil.net/statutes/repacts/ra2018/ra_11054_2018.html.

50 Bangsamoro Autonomous Region in Muslim Mindanao, Bangsamoro Transition Authority Parliament, *Bangsamoro Autonomy Act No. 64* (2024), section 4(a).

51 United Nations General Assembly, *United Nations Declaration on the Rights of Indigenous Peoples* (2006), published in Fourth World Journal 12, no. 2: 157.

from the national and local regional government institutions, towards equal access to public services, such as land titles, shelter acquisition, education, work, and trade relations, would be fairly defined by all of the Filipino citizens in the autonomous region.

The originally composed song "Pag-Ibig ni Bathala," with lyrics by Fr. Jaime Del Rosario, O.M.I. depicts giving of service to the other in an interreligious and intercultural setting as the way to siblinghood for Filipinos, such as in the B.A.R.M.M.[52] A peaceful way of philosophy of dialogue, such as inspired by the perspective of Levinas on the 'I' is giving to the other. As in constitutional democracy, libertarian principles have been promoting secularly independent political governance, while religion serves as a guiding perspective on social life. This is true for Christianity following the lead of the French Revolution in libertarian philosophy. Also, in Islam, there is no unified state and religious leadership in the absence of a global caliphate, and religious freedom of expression is exercised within constitutional democratic institutions.[53] Whereas indigenous people's belief systems, while intertwining with ethnic communal systems of life, have integrated these ways of living with non-indigenous community members with the constitutional practices of the state and cascading into the regional governance. However, since the current agreements through peaceful negotiations in Mindanao with the Philippine state central governance have given expression to a framework for the B.A.R.M.M., we now continue proceeding into a peaceful way of philosophy of dialogue.

The relationship between the Philippine national government and the Bangsamoro regional government is thus an evolving partnership built on law and dialogue. All autonomous powers in B.A.R.M.M. come from the Constitution and laws of the Republic.[54] At the same time, those laws commit the central government to respect Bangsamoro self-rule in designated fields (many of which were once flashpoints for conflict). The success of this arrangement depends on continued communication and peaceful negotiation. As the 2020

52 Jaime D. Del Rosario, "Pag-Ibig ni Bathala," Jaime Del Rosario YouTube channel, https://www.youtube.com/watch?v=0m_BX-d-0F0.

53 Wadad Kadi and Aram Shahin, "Caliphate," in Islamic Political Thought: An Introduction, ed. Gerhard Bowering (Princeton, NJ: Princeton University Press, 2015), 38; Asma Afsaruddin, "Caliphate," *Encyclopedia Britannica*, www.britannica.com/place/Caliphate.

54 Bangsamoro Transition Authority Parliament, *Bangsamoro Autonomy Act No. 13: An Act Providing for the Bangsamoro Administrative Code and for Other Related Purposes*, approved October 28, 2020, sec. 4(a), https://parliament.bangsamoro.gov.ph/wp-content/uploads/2022/03/BA-Act-No.-13-BAC.pdf.

U.S.I.P. study notes, the B.A.R.M.M.'s first years saw impressive achievements (budgeting, decommissioning of weapons, etc.) but also warned that political tensions could arise.[55] To prevent a relapse into violence, leaders on all sides must live up to the organic law's spirit, resolving disputes in parliament, jails, and communities rather than battlefields. This means upholding constitutional principles of dialogue, religious freedom, and human rights even as new policies are crafted for natural resources or social services.

Thus, *dialogue*, not gunfire, remains the only sustainable path forward for national-regional relations in Mindanao. The Bangsamoro experiment shows that a national state can devolve significant autonomy to a region (under a constitutional framework) and still maintain unity. But it also shows that autonomy works only if people of all backgrounds feel heard and respected. By grounding the B.A.R.M.M. in democratic, secular values (the legacy of the 1987 Constitution and universal human rights) and by continually reinforcing the moral idea that leaders must "give bread from their mouth" for others,[56] the Philippines can strengthen peace in Mindanao. In the words of Levinas, our public institutions flourish only when each 'I' gives to the other, a lesson now put to work in B.A.R.M.M.'s peaceful governance.

3. How can Artificial Intelligence (A.I.) be transformed as an instrument of Giving to the Other and a Way of Dialogue to solve conflict preventing violence?

As A.I. contributes to social development through functions involving intelligence, pure software and physical systems are now agents for tasks that aid human beings to do with ease and faster.[57] However, A.I. in recent times has also figured out in utilization for harming and even destroying the other. These could be seen as ego-centric and intending to take advantage of the other even by means of falsehood, motivated only to bring forth any gain for the 'I.' Yet, the long-term benefits for the 'I' eventually would reflexively harm the instigator 'I' since the social environment that does not live in the truth harms the entire

55 Zachary Abuza and Luke Lischin, *The Challenges Facing the Philippines' Bangsamoro Autonomous Region at One Year* (United States Institute of Peace, June 10, 2020).

56 Thomas Joseph, "Relevance of Levinas' Notion of Intersubjectivity to the Ethical Dimension of Common Social Behaviours in Contemporary Africa," *Africa Tomorrow* 20, no. 1–2 (June/December 2018): 86–92.

57 Wolfram Burgard, "Artificial Intelligence: Key Technologies and Opportunities," chap. 1 in *The Cambridge Handbook of Responsible Artificial Intelligence: Interdisciplinary Perspectives*, ed. Virginia Dignum (Cambridge, U.K.: Cambridge Univ. Press, 2022), 11.

society, including the 'I.' High risks to human safety require just compensation from the companies that developed such A.I. "Thus, unlike with funds that contain a total capital that is depleted when damage payments are made in large amounts, it would be ensured that, in principle, the fund would continue to exist with the separate financial reserves of each company."[58] Becoming the source of falsehood and harm on the other, the 'I' has fallen into living in falsehood and would eventually cause harm to oneself.

When certain measures are put in place to regulate responsible use of A.I., particularly interconnecting with the Internet of Things (I.o.T.), social development can be pursued at the B.A.R.M.M. Examining the A.I.-powered advancements in I.o.T. applications across different sectors uncovers a promising landscape with immense potential for transformation and noteworthy consequences.[59] Industries are maximized in efficiency; health care is transformed by A.I.-enabled monitoring; provision of services to citizens is improved; infrastructure is managed better; interconnectivity of gadgets facilitates efficient and environmentally friendly energy use in institutions and at home. Aspects of A.I. for utilization in public sectors of government and private institutional transactions of ordinary citizens involving public services would enhance efficiency of systems of delivery of such services.[60] Health insurance and medical procurement of needs are among these many services. Routine tasks involving human resource management can be enhanced by A.I. utilization.[61] These stimulate progress in various fields, such as in education, which secures the good direction of social transformation and development. A.I. adoption as beneficial to the performance of services in Brazil boosts its similar potential for

58 Thorsten Schmidt and Silja Voeneky, "Fostering the Common Good: An Adaptive Approach Regulating High-Risk AI-Driven Products and Services, chap. 8 in *The Cambridge Handbook of Responsible Artificial Intelligence: Interdisciplinary Perspectives* (Cambridge, U.K.: Cambridge Univ. Press, 2022), 143.

59 Zakirullah Ezam, Amanullah Totakhail, Hamayoon Ghafory, Musawer Hakimi, "Transformative Impact of Artificial Intelligence on IoT Applications: A Systematic Review of Advancements, Challenges, and Future Trends," *International Journal of Academic and Practical Research* 3, no. 1 (May 2024): 120. https://doi.org/10.5281/zenodo.11397763.

60 Khalid Alshehhi, Ali Cheaitou, and Hamad Rashid, "Procurement of Artificial Intelligence Systems in UAE Public Sectors: An Interpretive Structural Modeling of Critical Success Factors," *Sustainability* 16, no. 17 (2024): 1, https://doi.org/10.3390/su16177724.

61 Alouis Chilunjika, Kudakwashe Intauno, and Sharon R. Chilunjika, "Artificial Intelligence and Public Sector Human Resource Management in South Africa: Opportunities, Challenges and Prospects," *SA Journal of Human Resource Management* 20 (2022): 4, https://doi.org/10.4102/sajhrm.v20i0.1972.

our context.[62] The reaching out of the I towards the different third others expands in the multifarious effectiveness of A.I. as an instrument of communicating to listen to the needs of the marginalized others in the B.A.R.M.M. setting. Planning for the allocation of budget of various resources would become more efficient and effective. A.I., when used for the good of the other by the Filipino 'I,' the 'you' other would then live peacefully with the 'I' through continuing dialogue between the Muslim and Christian Filipinos, inclusive of indigenous people.

Scholars argue that the level of A.I. readiness in the B.A.R.M.M. remains nascent, constrained by limited digital infrastructure, low institutional capacity, and nascent policy frameworks.[63] While national A.I. strategies in the Philippines aspire for inclusive digital transformation, B.A.R.M.M.'s transition authority exhibits early-stage implementation and faces challenges in aligning A.I. with local development priorities.[64] Within this governance context, the Bangsamoro Transition Authority (B.T.A.) Parliament relies on a robust system of statutory committees—such as Finance, Trade-Investment-Tourism, Labor and Employment, Agriculture-Fisheries-Agrarian Reform, and notably, Science and Technology—that are supported by the Statutory Committees Support Service (S.C.S.S.) to craft policy, conduct technical research, and facilitate public consultation.[65] These permanent statutory committees, equipped with economic, social, and governance expertise, present a potential institutional avenue for integrating A.I. policy into sectoral legislation and regional development plans.[66] However, the slow progress of digitization and A.I. capacity-building in B.A.R.M.M. suggests that these committees require intentional strengthening and technical resourcing to position A.I. effectively within B.A.R.M.M.'s legislative and development agenda.

Philosophy of dialogue meaning a process of relational encounter between human beings is wisdom of love, with the 'I' giving oneself to the other as a fulfillment of the wisdom of an 'I' transcending one's being in reaching

62 Luis Guedes and Moacir Oliveira Júnior, "Artificial Intelligence Adoption in Public Organizations: A Case Study," *Future Studies Research Journal: Trends and Strategies* 16, no. 1 (2024): 5, https://doi.org/10.24023/FutureJournal/2175-5825/2024.v16i1.860.

63 Alampay 2019; DTI 2021.

64 Oxford Insights, *Government AI Readiness Index 2023* (Oxford Insights, 2023). https://www.oxfordinsights.com/government-ai-readiness-index.

65 Bangsamoro Transition Authority Parliament, "Statutory Committees Support Service," *Bangsamoro Parliament*, n.d., https://parliament.bangsamoro.gov.ph/statutory-committees-support-service/.

66 Bangsamoro Transition Authority Parliament, "Statutory Committees Support Service."

out to the other for the good of the other, and thereby the 'I' as responsible becomes one's authentic identity as actualized in the peaceful, developing and good community. This philosophical study flowing through the philosophical problems addressed from addressing conflict not to merely end in violence, B.A.R.M.M.'s essential situation deliberated philosophically, and A.I. as an instrument in giving to the other in dialogue argued on the significance of transcending oneself by recognizing the different other as human in the difference, such as in religion and belief systems. A critique of the sense of the self's responsibility for the other in Levinas is thereby expanded with the use of technology of communication.[67] The infinite goodness of the other stirs up incessantly the sense of responsibility of giving the other the fullness of basic needs in life. A.I.s are utilized and developed by the responsible 'I' to give the other basic needs for infinite goodness. Hence, the versatile characteristics of A.I. as instrument to actualize giving of the 'I' the good of the other would be enhanced more and with quality time and efficiency with the multiplier results of A.I. providing assistance to studies, public service facilitation such as in procurement of government information, access to procedures, in a safe and beneficial way of philosophy of dialogue of self-giving in philosophical view of Levinas, reaching out to more of humanity in society regionally, nationally and internationally. The multiplied means of exchanging communication enhance the fruits of dialogue that promote peace, through understanding, caring for, and serving the needs of the other.

The function of A.I. in B.A.R.M.M., when philosophically situated, transcends its technological utility and emerges as a potential instrument for intercultural dialogue and collective identity formation. Rooted as well in Habermas' theory of communicative action, supporting Levinas' viewpoint, A.I. could serve as a medium through which historically marginalized voices like those from B.A.R.M.M. are articulated within the broader discourse of global modernity—not merely as data points but as participants in meaningful understanding.[68] Levinas' view of philosophy of dialogue is essential for any discourse to begin, as the relationship of the ethical I giving to the pursuit of the good of the other is the way of encounter for dialogue to happen. While the region struggles with infrastructural and digital gaps, the hope lies in enabling A.I. to foster mutual recognition and understanding between the Bangsamoro

67 Eduard Jordaan, "Cosmopolitanism, Freedom, and Indifference: A Levinasian View," *Alternatives: Global, Local, Political* 34, no. 1 (2009): 84, https://doi.org/10.1177/030437540903400105.

68 Jurgen Habermas, *The Theory of Communicative Action, Volume 1: Reason and the Rationalization of Society*, trans. Thomas McCarthy (Boston: Beacon Press, 1984), 171.

and the world, potentially transforming tools of automation into bridges of peace and cultural exchange. Differentiation of the third other can be made for the application of dialogue for negotiations of alternatives to conflict and war, such as when A.I. can be misused for terrorist organizations' violent means of advancing supremacy over people.[69] The very difference among members of Islam, Christianity, and indigenous belief systems would need to be recognized. This is an application of hospitality of the 'I' to the many diverse third others who are free to be in the midst of having nothing in common.[70] Its application needs to regard certain aspects of society as religion and belief systems. The role of B.A.R.M.M.'s institutional mechanisms, such as its statutory committees on communication, education, and science and technology, becomes crucial in shaping A.I. to reflect moral purpose rather than replicating technocratic agendas.[71] In a region rebuilding trust and autonomy, A.I. must be intentionally guided to speak not only to efficiency but to dignity—giving voice to tradition, narrative, and justice in a digital world.[72]

CONCLUSION AND RECOMMENDATIONS

Be it the Muslim, Christian, or indigenous Filipino as the 'I,' sense of responsibility is taken up by the 'I' seeing the face of the human 'you' other suffering. The infinite Call of goodness of the Other brings out that responsibility in the fullness of being of the 'I' that gives oneself to fulfill the infinite Call that no human person suffers poverty, hunger, sickness, among the basic needs of being a human person. Human dialogue participants enabling A.I. would pursue its purpose as a bridge to foster peace, cooperation, and support among themselves as Filipinos and linking for mutual recognition and understanding between Bangsamoro and the world. It is recommended to study further the hybrid groups among these main sectors of inhabitants of the B.A.R.M.M., as well as in wider Mindanao, while several minority groups can be included, such as naturalized Chinese Filipinos, Hispanic Filipinos, Arabic Filipinos, mestizos, and intermarriages. Their specific contributions to promoting peace and addressing concerns in the localities for dialogue can be significantly

69 Katarzyna Czornik, "AI and Gen AI as Tools in the Hands of Islamist Terrorist Organizations," *Journal for the Study of Religions and Ideologies* 24, no. 72 (Winter 2025): 38-39.

70 Lucas D. Introna, "The 'Measure of a Man' and the Ethos of Hospitality: Towards an Ethical Dwelling with Technology," *AI & Society* 25, no. 1 (2010): 93–102, https://doi.org/10.1007/s00146-009-0242-1.

71 BTA Statutory Committees, 2021. Bangsamoro Transition Authority Parliament, "Statutory Committees Support Service."

72 Oxford Insights, *Government AI Readiness Index* 2023.

challenging. Studies through the lenses of the diverse ethno-linguistic groups among the inhabitants can offer interesting angles to these concerns as well, intending peace and developmental well-being amidst diversity of the entire Filipino people in the long-term view.

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