



บทวิจารณ์หนังสือ (Book Review)



Muslim, Macapado Abaton. *The 2018 Bangsamoro Organic Law in the Philippines: Solving the Mindanao Conflict with Autonomy Plus Compensatory Justice*. Quezon City: Saniata Publication, 2019. 120 p.

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Dr Macapado Abaton Muslim is University Professor and former President of 11-campus Mindanao State University. He served as chancellor of MSU-General Santos Campus for two consecutive five-year terms, after serving as a Dean of College of Public Affairs, MSU-Main Campus in Marawi City. His objective of writing this book is to help solve the Bangsamoro armed struggle in the Philippines and his desire to share his country's experience in ethnic conflict management with other multiethnic states. The Philippines faced the problems of armed conflicts for more than four decades and now the problems can be solved with the enact of Bangsamoro Organic Law.

This well- written book is divided into 6 Chapters: Chapter I, is the introduction which leads the author to the other Chapters; Chapter II, analyses the approaches in managing cultural diversity: namely,

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assimilation and multi-culturalism; Chapter III, analyses and compares theory and practice of regional autonomy and federalism in different countries; Chapter IV, describes the long peace process in the Philippines from the Marcos Regime up to the Present with the details of agreements; Chapter V, Describes the key features of Regional Autonomy under the BOL (Bangsamoro Organic Law); Chapter VI, comprehensive summaries with the very interesting suggestions of the author.

The most interesting of this book is a strong argument for territorial autonomy as an effective approach in solving ethnic conflict which emphasizes three elements: autonomy or autonomous power to address cultural distinctiveness, power sharing, and compensatory justice or social affirmative action. The another important part is the BOL which provides key features in details to govern the Autonomous Region in the Philippines, as following:

1. Recognition of the justness and legitimacy of the cause of the Bangsamoro people
2. Constitutional entrenchment of regional autonomy
3. Territorial jurisdiction
4. Autonomous powers of the Bangsamoro government
5. Structure of the Bangsamoro government
6. The Shariah court
7. Management of intergovernmental relations
8. Inclusive and participatory regional governance
9. Protection of ethnic minorities or Non-Muslims (Christians and Lumads)
10. Cultural identity issues
11. Strengthening electoral and party system
12. Establishing the transitional justice mechanism



- 13.Support for Muslim communities outside the Bangsamoro Autonomous Region
- 14.Bangsamoro Autonomous Region’s participation in national Government
- 15.Bangsamoro government-Local government relations
- 16.Rehabilitation and development programs for Bangsamoro Combatants
- 17.Fiscal autonomy
- 18.Accountability and good government mechanisms
- 19.Transition mechanism
- 20.Protection of national unity, sovereignty, and territorial Integrity

This BOL provides a strong regional autonomy formula that both sides (National government and Bangsamoro government have agreed) which designed to establish a multiculturalist regional government with more autonomous powers and resources, and provides the right combination of self-rule and self-governance powers to address fairly and effectively the demands of national unity and the cultural distinctiveness of the Bangsamoro, and with capacity for compensatory justice.

To ensure the successful implementation of the BOL, the author suggests that Bangsamoro government should consider on the ethical leadership; the need for massive capacity-building programs to upgrade the region; the need to craft and implement a large-scale livelihood cum entrepreneurship transition pathway for great majority of leaders, followers, supporters of the MILF and MNLF; effective linking and sharing of resources and capabilities among BAR agencies, national



government agencies in the region, component local government units, foreign partners or donor agencies, private sectors, Ulama, traditional leaders, women, youth, and civil society organizations; the unity and solidarity of various sectors of the Bangsamoro (revolutionary groups, ulama, traditional leaders, professionals, women, youth, etc.); the need to provide a peaceful environment for implementation of the BOL; enlarging the constituency for autonomy and peace beyond the BOL, and beyond Muslim Mindanao, particularly the Christian majority communities in the Philippines; the need for strong support of national government, especially during the transition period; the need to ensure the implementation of independent third party monitoring during the transition period and thereafter; the need for a strong information and communication support program for implementation of the BOL, among the others.

This book can help significantly in providing the information support required in building a strong constituency for autonomy and peace for Muslim Mindanao within and outside the region (Muslim, Christians, and Lumads).

It also can help the voters and leaders in Bangsamoro Autonomous Region to make informed opinions and actions in addressing related governance issues and concerns during the implementation of the Bangsamoro Organic Law.

This book can serve as an eye opener to address the peculiar challenge and requirements of governance in ethnoculturally diverse.

Societies. It can serve as a reading book of students in Public Administration, Political Science and academic teaching on Bansamoro.