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ESGUERRA FARMS & STUD INC.

The Official News Organ of
the Rotary Club of Manila
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DAVID NYE

*Former Foreign News Editor
The Global Times
Beijing, China*

**RC Gwangju and
RC Gwangju-Biennale
RI District 3710
Republic of Korea
Meet with RC Manila**

**ONE FAMILY
UNDER GOD**

*Ingill Ra and the
Architecture of
Reconciliation*

Meet Rotary District 3810's DPIC Team

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PROGRAM



ROTARY CLUB OF MANILA 23rd Weekly Membership Meeting Rotary Year 2025-2026

Thursday, March 5, 2026, 12:30 PM
Manila Polo Club

Moderator: STAR RTN. CHRIS C. TAMESIS

PART I

11:00 AM Registration /Lunch

12:30 PM Call to Order | **PRES. RAOUL C. CREENCIA**

Invocation

**STAR RTN. FRANCISCO ROBERTO D.C.
MAURICIO**

Philippine National Anthem | **AVP**

Rotary Club of Manila Hymn
RCM WF Music Chorale

The Four (4) Way Test | **VPE KARLO EUGENE
JOSEF M. "Karlo" CASTRO**

Acknowledgement of Guests
STAR RTN. CHRIS C. TAMESIS

Welcome Song | **RCM WF Music Chorale**

Birthday Celebrants

Feb. 26 STAR Rtn. Coco Mauricio

Mar. 01 Rtn. Raji Mendoza

Mar. 02 PVP Fausto Preysler

Mar. 04 Rtn. Jonas Gonzales

Maligayang Bati / Happy Birthday Song
RCM WF Chorale

PART II

12:55 PM President's Time
PRES. RAOUL C. CREENCIA

1:00 PM Introduction of the Guest Speaker
DE CARLOS G. "Caloy" SERAPIO

Guest of Honor and Speaker

MR. DAVID NYE

*Former Foreign News Editor
The Global Times, Beijing, China*

Address:

***"Sticking it to China: Counter-Narratives
to China's propaganda in the Philippines"***

1:30 PM Open Forum / Q&A

1:45 PM Presentation of Certificate of Appreciation
PRES. RAOUL C. CREENCIA

2:00 PM Adjournment
PRES. RAOUL C. CREENCIA

EDITORIAL

Reginald T. Yu
Editor-in-Chief



WHEN David Nye delivers his upcoming address to the Rotary Club of Manila for the first time, he will be stepping into one of the most consequential debates confronting the country today: the contest over narrative sovereignty.

The subject is not abstract. It concerns how influence is exercised, how perception is shaped, and how public opinion can gradually affect national policy. In

an era when geopolitics increasingly unfolds through media ecosystems, digital platforms, and institutional messaging, the struggle for narrative control has become a central dimension of statecraft.

China's engagement with the Philippines spans trade, infrastructure, diplomacy, and maritime affairs. Yet alongside these tangible dimensions is a less visible but equally important effort: the shaping of public discourse.

Influence operations rarely present themselves as overt propaganda. More often, they operate through framing, selective emphasis, repetition, and strategic language. Territorial disputes may be described as misunderstandings. Assertive policy responses may be framed as destabilizing. Economic leverage may be characterized as mutually beneficial partnership.

Such framing, when sustained over time, can alter how issues are interpreted.

What distinguishes Nye's perspective is his decade-long tenure at *The Global Times*, the

EDITORIAL

Chinese Communist Party's principal English-language international newspaper. As front page and Op-Ed page editor, he worked in close and continuous coordination with Party propaganda officials.

That experience afforded him direct exposure to how narratives are formulated, approved, and disseminated within the Chinese state's media apparatus. Propaganda in that system is not ad hoc. It is structured, hierarchical, and strategic. Messaging is calibrated for consistency and longevity.

Such institutional familiarity provides a vantage point from which to analyze influence efforts not as isolated incidents, but as components of a coordinated strategy.

His objective is not merely to rebut individual claims, but to establish consistent counter-narratives that shift the burden of defense.

In strategic communication, consistency is critical. Sporadic reactions rarely offset systematic

messaging. If influence efforts are sustained, then responses must also be sustained.

Counter-narratives, as described in advance of the speech, would emphasize sovereignty, transparency, reciprocity, and adherence to international law. They would seek to expose contradictions and highlight strategic interests at play.

The underlying premise is straightforward: if narrative shaping is part of geopolitical competition, then narrative resilience must be part of national defense.

The Philippine information environment is open, vibrant, and digitally connected. These characteristics are strengths of a democratic society. They also create avenues through which external narratives can circulate rapidly and widely.

The question, therefore, is not whether engagement with China should occur. Economic and diplomatic interaction is an enduring feature of regional reality. The question is whether

EDITORIAL

such engagement unfolds within a narrative framework defined primarily by Philippine interests.

If public understanding of sovereignty, maritime rights, or economic policy is gradually reframed through external messaging, policy outcomes may follow.

Public discourse on China often oscillates between extremes—alarmism on one side, dismissal on the other. The forthcoming speech signals an effort to move beyond that polarity. It proposes strategic literacy rather than emotional reaction.

To understand propaganda mechanisms is not to adopt hostility. It is to recognize the tools of influence and respond with proportionate clarity.

Democracies, by their nature, cannot and should not replicate centralized propaganda systems. Their response must rest instead on transparency, institutional credibility, media literacy, and consistent articulation of national principles.

Narratives influence more than opinion. They influence investor confidence, alliance perceptions, legislative priorities, and diplomatic posture. Over time, perception shapes policy.

For civic institutions, business leaders, academics, and policymakers, the implications are substantial. Awareness of narrative strategy becomes part of strategic decision-making.

In a world where influence increasingly precedes action, safeguarding national agency involves more than physical defense or economic negotiation. It involves maintaining clarity about how issues are framed and understood.

Thus, when he takes the podium, the audience will be invited to consider not only China's messaging strategy, but the Philippines' own narrative posture.

In that inquiry lies a fundamental question for any sovereign democracy: who defines the story by which it governs itself? ■

GUEST SPEAKER



David Nye

*Former Foreign News Editor
The Global Times
Beijing, China*

DAVID Nye is a crisis communications specialist and veteran journalist whose four-decade career bridges high-level government strategy, corporate communications management, and international broadcast journalism. His professional journey reflects a deep expertise in developing narratives, analyzing complex issues, and managing crisis communications across the Asian media landscape.

Since January 2023, Nye has applied his strategic expertise as Strategic Communications Consultant for the National Security Council under the Office of the President in the Philippines. This role follows his tenure as Assistant Director General and Strategic Communications Head for the same agency, where he was responsible for high-stakes communication planning and execution.

GUEST SPEAKER

Nye's background in broadcast journalism is extensive, spanning roles in Singapore, Hong Kong, China, and the Philippines. In Singapore, he served as a TV News Anchor and Producer for Channel NewsAsia. There, he anchored hourly international news and sports programs, conducted live interviews, and managed breaking news coverage.

His composure and accuracy during critical events earned him the 2007 Mediacorp Award for Best Breaking News Coverage for his reporting on the One-Two-Go airline crash in Phuket, Thailand.

In Hong Kong, Nye worked as a TV News Anchor and Senior Sub-Editor for TVB Pearl, where he anchored primetime evening news and produced news packages.

His time in Beijing, China further expanded his international portfolio. He anchored BizChina, the flagship business program for CCTV 9 International, alongside hourly news and sports broadcasts. He also served as News Editor for the Global Times, editing front-page stories, and as an Anchor and Senior Sub-editor for the Blue Ocean Network's program, "Media Watch."

His career in the Philippine media is equally robust. At ABS-CBN-2, Nye anchored The World Today and The World Tonight, covering presidential, political, and business beats. He worked as a News Presenter for the National Broadcasting Network and hosted the "Hot Seat" segment on Teledyaryo. His radio experience includes producing and anchoring "Sunrise" for DZRJ-AM, anchoring the DWFM Morning News, and early work as a reporter for the Radio Philippines Network covering police and economic beats. He was also a host and producer for the Maharlika Broadcasting System's Good Morning Manila. His broadcast work in the Philippines was recognized with a nomination for Best News Anchor at the 1994 Catholic Mass Media Awards.

Parallel to his journalism career, Nye held significant corporate leadership roles. He served as Corporate Communications Director for Metro Pacific Corporation from 1995 to 1998 and for the Bank of Commerce from 1991 to 1994. During his time at the Bank of Commerce, he was an Awardee for Best Corporate Communications Campaign at the 1994 Catholic Mass Media Awards. Prior to these directorships, he was the External

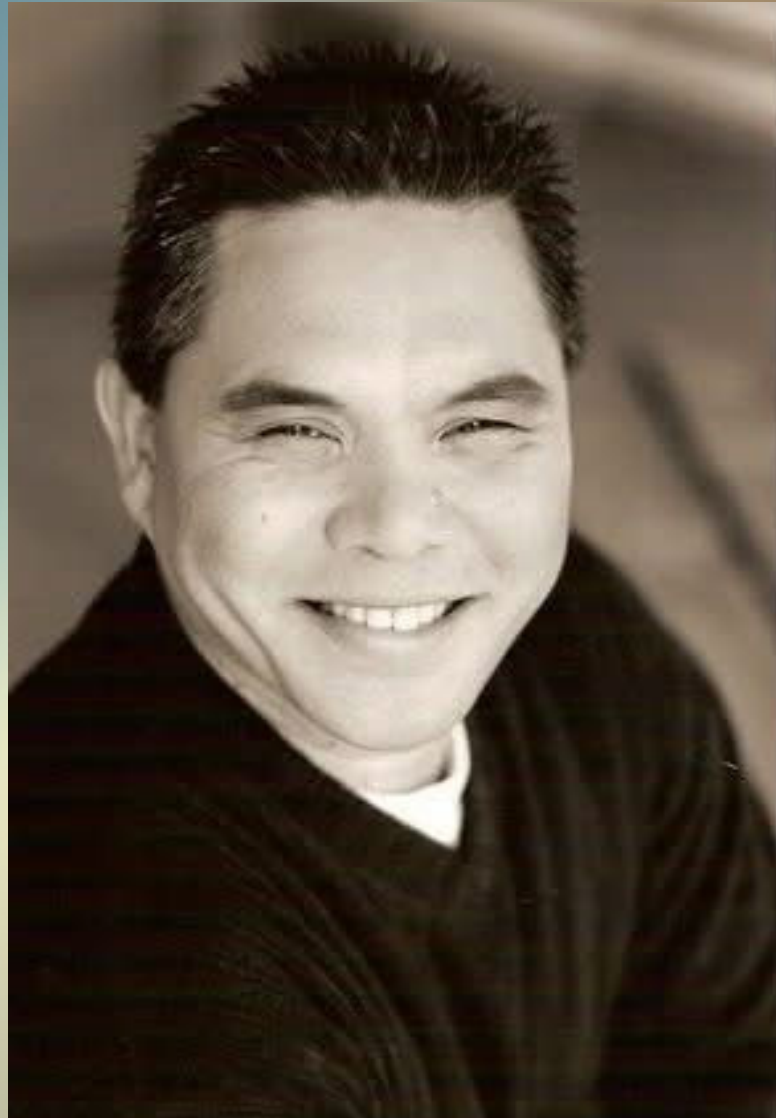
GUEST SPEAKER

Communications Manager for Far East Bank and Trust Company.

Nye's expertise has been sharpened through international training. He was twice selected as a Distinguished International Visitor by the U.S. Information Agency (USIA). In 1991, he trained in corporate communications strategies at major American institutions including Johnson & Johnson, Pacific Gas and Electric, Chevron, and Advertising Age magazine. In 1994, he returned to the U.S. to focus on broadcast news, training with CNN in Atlanta, KRON in San Francisco, KCAL in Los Angeles, and The Wall Street Journal TV Report in New York.

Beyond his professional practice, Nye contributes to the academic field as a senior lecturer. He teaches Journalism and Mass Communication at Far Eastern University and holds similar lecturing roles in Journalism, Advertising, and PR at the Lyceum of the Philippines University. He has also served as a Guest Instructor for the Broadcast Practicum at Nanyang Technological University in Singapore.

Nye holds a Bachelor of Arts degree with a major in Economics from Ateneo de Manila University. ■



David Nye

*Former Foreign News Editor
The Global Times
Beijing, China*

PRESIDENT'S MESSAGE

Four Months to Go

AS I turn the calendar and realize that only four months remain in my term as President, I find myself in a contemplative space -- somewhere between gratitude and resolve, between retrospection and renewed commitment.

A year in Rotary leadership is both brief and profound. It is brief in the way days swiftly pass, swallowed by meetings, projects, fellowship nights, and decisions that must be made often within the hour. Yet it is profound in the way it quietly reshapes one's understanding of stewardship, humility, and service.

When I assumed the presidency, I understood the office as a responsibility. Now, nearing its final stretch, I understand it as a privilege.



Raoul C. Creencia
President

Leadership in Rotary is unlike leadership elsewhere. The President does not command; he convenes. He does not impose; he inspires. The strength of the Rotary Club of Manila -- the First Club in Asia -- has never rested on the title of its President, but on the character of its members. I have merely been entrusted, for a season, to sit at the helm of a vessel built by giants.

These past eight months have been marked by motion -- projects implemented, partnerships forged, traditions honored, and new paths explored. But beneath the visible

PRESIDENT'S MESSAGE

milestones lies something more enduring: the quiet reaffirmation that fellowship remains the soul of Rotary. Service may be our banner, but friendship is our binding thread. Indeed, in Rotary, friendship is leadership.

As the final four months unfold, my perspective shifts. The urgency of beginnings gives way to the intentionality of endings. I am no longer asking, "What must we build?" but rather, "What must we strengthen? What must we leave firmly rooted?" The last stretch of a term is not about grand gestures; it is about consolidation -- ensuring that initiatives are sustainable, that commitments are fulfilled, and that the next leadership under PE Reggie Yu inherits not burdens, but momentum.

There is also a deeper, more personal reflection. Leadership has a way of exposing both strengths and limitations. There were moments of certainty and moments of doubt; decisions that were easy and others that required prayerful discernment. Through it all, I have been sustained by the counsel of Past Presidents, the diligence of our Board, and the unwavering support of our members. No presidency is a solo act. It is a

shared endeavor carried by collective goodwill.

If there is one lesson these months have reinforced, it is that Rotary leadership is ultimately about continuity. We are caretakers of a legacy far older than our own tenure. We receive the torch from those who came before, hold it steadily for a brief span, and pass it on -- hopefully brighter, never dimmer.

As I begin this final chapter of my term, I do so with gratitude. Gratitude for the trust reposed in me. Gratitude for the opportunities to serve. Gratitude for the brotherhood that defines our Club.

The journey is not yet over. There is still much work to be done, meetings to preside over, projects to see through, and hands to shake. But there is also a growing awareness that leadership, like all meaningful callings, is measured not by how it begins, nor even by how it ends, but by how faithfully it is carried in between.

Four months remain. I intend to carry them with purpose -- steady, grateful, and mindful that in Rotary, as in life, the greatest honor is simply to serve.

CLUB ADMINISTRATION

List of Members Who Have Paid Their Annual Dues for RY 2025-2026

As of March 2, 2026

1 ABOY, VALENTINO G.
2 ABRIAM, ARIEL
3 ACOSTA, CRISPINIANO G.
4 AGNES, JERRY A.
5 ALBAÑA, MICHAEL JAEY
6 ALDAY, ALBERT S.
7 ALINGOG, ALDOUS REX A.
8 ALUNAN, RAFAEL M.
9 ANDAL, AVELINO L.
10 ARAGON, JOSHUA RUEBEN G.
11 ARAMBULO, JOAQUIN JR. L.
12 ARGUELLES, PABLO C.
13 AVENTURA, AVELINO JR. L.
14 BAGATSING, VALENTINO
15 BALANAY, ARIES B.
16 BARTOLOME, ARSENIO III M.
17 BAUTISTA, JOHN JR.
18 BEDIONES, RODOLFO P.
19 BELLA, GERONIMO JR. D.
20 BENEDICTO, BERNARDO III T.
21 BENEDICTO, SIXTO T.
22 BERTELSEN, BERTEL INGMAR
23 BLANCO, MANUEL M.
24 BOGOVICH, JASON M.
25 BOLTON, WILHELM
26 BRANELEC, JACQUES
27 BUENDIA, CARLOS
28 CABANGON, EDGARD
29 CABUNAG, ROGELIO
30 CAMAT, NATHANIEL
31 CAMPOS, JOSELITO JR. D.
32 CANON, RAUL JR. C.
33 CARLOS, VICENTE J.
34 CARRANCEJA, ARVIN ARIK B.
35 CASTRO, KARLO EUGENE JOSEF M.
36 CATALAN, RODILLO
37 CHAHWAN, RAMI
38 CHAN, ROBERT JR.
39 CHIEN, LIANG-TA
40 CID, DEAN
41 CO, VAL CONSTANTINE L.
42 COYIUTO, ROBERT JR. G.
43 CREENCIA, RAOUL C.
44 CUREG, ALEXANDER P.
45 CUTTER, JOHN MICHAEL
46 DAYANG, JUAN E.
47 DAVIS, RAYMOND N.
48 DE CASTRO, JUAN ARTURO ILUMINADO

49 DEL ROSARIO, OSCAR
50 DIONISIO, RAFAEL
51 DOMINGO, RICO, V.
52 DOMINGUEZ, CARLOS G.
53 DY, MANUEL
54 EGAN, BRENDAN
55 ELDEBS, ISSAM
56 ENRIQUEZ, EDUARDO III
57 ESGUERRA, HERMINIO S.
58 ESQUIVIAS, JOAQUIN PABLO A.
59 EUGENIO, JOHN EMYL G.
60 EUGENIO, ERIC
61 FAJARDO, BEDA G.
62 FERNANDEZ, ANTONIO JAIME JOSE V.
63 FOLLOSCO, CEFERINO JR. G.
64 GARCIA, HERBERT JOEY
65 GARCIA, PAUL JOSEPH M.
66 GARCIA, THEODORE Q.
67 GARCIA, VICTOR III G.
68 GASPAR, FERNANDO
69 GINEZ, WINSTON M.
70 GO, DANNY C.
71 GO, HENRY S.
72 GONZALES, JONAS R.
73 GONZALES-LA'O, EMIL
74 GUARIN, MICHAEL ARCATOMY
75 GUEVARA, DOMINGO JR.
76 GUEVARA, RICARDO S.B.
77 HALLARE, DELFIN JR.
78 HALLARE, NICOLÒ
79 HERNANDEZ, EDWIN H.
80 HESSE, UWE
81 IBUYAN, BENEDICT JULIUS F.
82 JANG, JAE JUNG
83 JUCABAN, JERIC J.
84 KALAW, TEODORO ALEJANDRO IV Y.
85 KANDA, HIROYUSI
86 KATIGBAK J ALFONSO L
87 KE, ERIC CHAN
88 KHO, RALPH VALENTIN
89 KLEBS, DAVID
90 KOH, PAUL ANTHONY
91 LACAMBACAL, ALVIN
92 LAYA, JAIME C.
93 LAUREL, RICARDO P.
94 LAZARO, JUAN MIGUEL
95 LEDDA, JAIME VICTOR B.
96 LEE, RICHARD L.

CLUB ADMINISTRATION

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As of March 2, 2026

97	LIAMZON, ROMEO THADDEUS M.	145	RODRIGUEZ, JOAQUIN ANTHONY JR. H.
98	LIM, RICHARD	146	RODRIGUEZ, JOAQUIN SR. C.
99	LI, RICHARD JOSEPH C.	147	ROMUALDEZ, FERDINAND MARTIN G.
100	LIM, DAVID EDUARDO T.	148	ROMUALDEZ, JOSE MANUEL G.
101	LIAO, CHRISTOPHER	149	ROÑO, MARLON
102	LOCSIN, ARSENIO Z.	150	ROXAS, MICHAEL D.
103	LONZAGA, REINERIO C.	151	SARMIENTO, RICARDO MANUEL M.
104	LOPEZ, ANTONIO	152	SCHMITZ, STEFAN
105	LOPEZ, ARTHUR M.	153	SCHNEIDER, BERND
106	LORENZANA, DELFIN	154	SERAPIO, CARLOS G.
107	MACAPAGAL, MICHAEL T.	155	SEVILLA, LUIS ANGELO L.
108	MACATOMAN, ABDULGANI M.	156	SHIMODA, SHIGERU
109	MAGBANUA, GERRY P.	157	SIBAYAN, JOSELITO H.
110	MAGSAYSAY, FRANCISCO D.	158	SIMON, JUANITO AYSON
111	MANALAYSAY, CESAR P.	159	SO, WARREN
112	MANGALILE, SENEN	160	SOBREPEÑA, ROBERT JOHN
113	MARTINEZ, RONALD	161	STRANATHAN, IKE EDWARD
114	MATSCHUCK, GUENTER GERHARD G.	162	SYJUCO, JOSE, JR. A.
115	MAURICIO, ANTONILO DC	163	TAGAYSAY, HECTOR O.
116	MAURICIO, FRANCISCO ROBERTO C.	164	TALAMPAS, JOSE ANGEL L.
117	MENDOZA, MIGUEL	165	TALUSAN, FERDINAND E.
118	MENDOZA, RAYMUND JOSEPH D.	166	TAMANO, SHALIMAR H.
119	MOMMAERTS, STEVE	167	TAMAYO, VICTOR L.
120	NOLIDO, RAMON ALBERTO B.	168	TAMESIS, CHRIS
121	NOMURA, KAZUHIRO	169	TAN, EUSEBIO V.
122	NONES, ROMEO C.	170	TAN, JOHN G.
123	NUÑEZ, JOSE A.	171	TAN, LAWRENCE L.
124	OBRADO, DANIEL	172	TEE, TEDDY JR. B.
125	OCAMPO, TEODORO J.	173	TEJUMAL, MICHAEL
126	ONG, PHILIP	174	TILLMAN, HANSEL JOSEPH MICHAEL L.
127	ONG, ROWEL JANSON S.	176	VALDES, JOELC.
128	PAGDANGANAN, ROBERTO M.	177	VALDEZ, AMADO
129	PALACIOS, ALBERT S.	178	VALDEZ, JASON ROLAND N.
130	PALLASIGUE, JOHN BRIAN C.	179	VALDERRAMA, JASON ROMEO
131	PANTALEON, OLIVER	180	VALENCIA, JOHN NICO P.
132	PASCUAL, ABRAHAM	181	VALENCIA, RODOLFO G.
133	PAYUMO, FELICITO C.	182	VAZQUEZ, EVARISTO JR.
134	PELIÑO, WILFREDO	183	VILLARICA, HENRY R.
135	PINEDA, JESUS JR. M.	184	YAP, ENRIQUE JR.
136	PINEDA, PATRICIO JR. F.	185	YORDANOV, STEFAN
137	PIZARRAS, JORDAN M.	186	YU, GEOFFREY C.
138	PREYSLER, FAUSTO JR. D.R.	187	YU, REGINALD T.
139	PUJALTE, JOSE BRITTANIO JR.	188	ZALDARRIAGA, FELIX FRANCISCO S.
140	RA, INGILL	189	ZEITOUNI, NAGI
141	RAMOS, CLAVER P.	190	ZIALCITA, XAVIER Y.
142	RANKL, PETER	191	ZIMMER, CHRISTOPHER
143	RECTO, PHILIP H.		
144	REYNOLDS, DAVID		



**BASIC EDUCATION
AND LITERACY**

DGND Hermie Esguerra and PDG Joyce Michelle Socorro Ambray Donate ₱2M to Support Aspiring Journalists

DGND Hermie Esguerra and Council of Governors Rotary District 3810 Chairperson PDG Joyce Michelle Socorro Ambray made a profound impact on the lives of aspiring journalists when they donated two million pesos (Php 2,000,000.00) to the Philippine Rotary Media Foundation Inc.'s Journalism Grant Program. The said donation will pave the way for deserving students to pursue their passion for journalism thereby shaping the future of communities.



The donation was made last February 27, 2026 during the Philippine Rotary Media Foundation Inc.'s Board Meeting at the Pearl Function Hall, Henann Regency, Boracay, Malay, Aklan.

PEOPLE

ONE FAMILY UNDER GOD

*Ingill Ra and
the Architecture
of Reconciliation*

By PE Reginald T. Yu



ONE FAMILY UNDER GOD

Ingill Ra and the Architecture of Reconciliation

THE room at the Rotary Club of Manila was filled with the quiet expectancy of people accustomed to listening to leaders. Business executives, diplomats, academics, civic workers, and young professionals sat shoulder to shoulder, their conversations slowly tapering into attentive silence. When Ingill Ra rose to speak, he did not carry himself with the theatrical confidence of a politician, nor with the detached polish of a career diplomat. There was instead a gentleness to his presence, a gravity shaped less by rank than by lived history.



Past District Governor and 2020 Rotary Club of Manila President Jackie Rodriguez—Ingill's Rotary sponsor and mentor—has been a decisive and steady guide in his journey of service. Through wise counsel, personal example, and unwavering encouragement, PDG Jackie helped shape not only his understanding of Rotary's ideals, but also his deeper commitment to servant leadership, integrity, and fellowship. More than a sponsor in name, he has been a mentor in the truest sense, walking with him, opening doors of learning and responsibility, and inspiring him to serve with humility, purpose, and a heart for the greater good.

ONE FAMILY UNDER GOD

Ingill Ra and the Architecture of Reconciliation

He began not with himself, but with a war.

Seventy-four years earlier, he reminded them, the Korean Peninsula had stood at the edge of extinction. A young dictator, backed by the forces of a global ideological struggle, had sought to seize the entire land. Cities burned. Families fled. Refugees poured southward in desperate waves. The fate of a nation hung by a thread near the port city of Busan, where a narrow perimeter became the last line of defense.

Then he spoke of a people who crossed the sea.

More than 7,000 young Filipinos — many scarcely older than the students now listening to him — had left their homes to fight for a country they had never seen. They came not for territory, not for conquest, but to defend human lives and the principle that freedom should not be extinguished by force. Among them was a teenage war correspondent named Benigno “Ninoy” Aquino Jr., carrying a pen and a camera instead of a rifle. Among them was a young officer named Fidel V. Ramos, who would one day lead the Philippines as President.



Ingill previously served as Senior Officer for Resource Development and External Cooperation at the United Nations Food and Agriculture Organization (FAO) for the Asia-Pacific region, where he worked closely with governments, international agencies, and development partners to mobilize resources and strengthen cooperation in addressing food security, sustainable agriculture, and rural development. Today, he carries this depth of multilateral experience into his role as Asia-Pacific President of the Global Peace Foundation (GPF), representing the organization in its continuing collaboration with the United Nations Economic and Social Commission for Asia and the Pacific (UNESCAP). In this capacity, and under GPF's Special Consultative Status with the United Nations, he helps advance dialogue and partnership between civil society and the UN system in support of peace, sustainable development, and regional cooperation.

ONE FAMILY UNDER GOD

Ingill Ra and the Architecture of Reconciliation

“As I stand here today,” Ingill Ra told them, “my very life is part of the legacy of your fathers and grandfathers. Without their sacrifice, the Korea you know today would not exist. And without them, I might not be standing before you.”

Then, in a seamless turn, he reached further back — far beyond modern war, beyond the Cold War, beyond even the founding of the Korean state.

He spoke of an ancient Korean ideal, older than written history: Hongik Ingan — to live for the benefit of all humanity. It was, he said, the moral DNA of his people, the reason Korea had endured invasion after invasion without becoming an aggressor itself, the reason the Korean dream could never be satisfied with prosperity alone. A nation, he insisted, was not meant merely to survive or to succeed. It was meant to serve.

And then he spoke of the Philippines.

Of a people whose national ethos — *Maka-Diyos, Maka-Tao, Maka-Kalikasan, Maka-Bansa* — declared, in a language of faith and community, the same truth: that human dignity flows from God, that every person is worthy of respect, that creation is to be cared for, and that love of country is ultimately a moral calling, not a tribal one.

“These values,” he said softly, “are not only for your nation. They are a gift to the world.”



At a Global Peace Foundation gathering, Ingill stands in quiet reflection alongside his mentor, Dr. Hyun-jin Preston Moon, and Dr. Nona Ricarfort, sharing a moment of dialogue, wisdom, and collective vision. Surrounded by fellow advocates of peace and values-based leadership, the scene captures the intergenerational transmission of purpose—where experience, scholarship, and moral conviction converge to reaffirm a common mission of unity, service, and the pursuit of a more harmonious world.



“Finally, his voice carried the weight of a personal plea. Two months later, he explained, Koreans would gather near the Demilitarized Zone, the most heavily armed border on earth, to pray and to declare their longing for a unified peninsula. Not for conquest. Not for ideology. But for reconciliation. For the healing of a family torn in two by history.

“Come with us,” he invited. “Not with weapons, as your ancestors once did, but with values. With prayer. With the conviction that we are not enemies

Above photo: Manila Con 22 — In 2017, the Global Peace Foundation (GPF) mounted what would become one of the most ambitious K-pop gatherings ever staged in the Philippines: the “One K Concert” in Manila. More than forty Korean pop groups were brought together on one stage, transforming the city into a vibrant crossroads of music, youth culture, and international goodwill. Beyond the spectacle, the concert carried a deeper purpose — to use the universal language of music to promote unity, peace, and shared humanity, drawing thousands of young people into a celebration that transcended borders and reminded all that harmony can be built not only through diplomacy, but through art, energy, and collective joy.

ONE FAMILY UNDER GOD

Ingill Ra and the Architecture of Reconciliation

divided by systems, but brothers and sisters under one God.”

In that moment, the room was no longer merely a meeting hall. It had become a bridge between generations and nations, between war and peace, between memory and hope.

For the man who stood before them had once been a child in a one-room house on a hillside in Busan, raised by a pastor and an insurance agent, shaped by poverty, discipline, and faith. He had grown up in the long shadow of a war he did not fight but would spend his life trying to heal. He would become a scholar, a humanitarian, a peacebuilder, a husband, a father, and a bridge between civilizations.

This is the story of that journey.

This is the story of Ingill Ra.

A Nation Divided, a Boy on the Hill

In the late 1960s, high above the port city of Busan, there was a hillside community called Beomnaetgol. It was a place of narrow alleys and tightly packed homes, built by families who had fled south during the Korean War and never truly left its shadow. From certain angles, one could glimpse the sea — a wide, blue promise of openness and possibility. But daily life in Beomnaetgol was shaped less by beauty than by survival.



In Indonesia, Ingill meets with Nasaruddin Umar, a distinguished Muslim scholar, Grand Imam, and the 25th Minister of Religious Affairs, in a moment that powerfully underscores the importance of interfaith dialogue and cooperation. Their encounter reflects a shared commitment to peace, mutual respect, and the belief that religious leaders, working across traditions, can help bridge divides, nurture understanding, and guide communities toward harmony and the common good.

ONE FAMILY UNDER GOD

Ingill Ra and the Architecture of Reconciliation

It was here, in 1969, that Ingill Ra was born.

The war had ended sixteen years earlier, but its presence lingered everywhere — in the missing fathers, in the patched roofs, in the stooped posture of men who had learned to endure without complaint. Korea was rebuilding with astonishing speed, yet communities like Beomnaetgol still lived in the long echo of displacement. Families worked from early morning until late at night in factories, docks, and small shops, doing whatever was necessary to feed their children and keep hope alive.

The Ra family of five lived in a single room. It was their bedroom, living room, dining area, and study all at once. Privacy was a luxury; resilience was a necessity. The young Ingill learned early that life was not about abundance, but about sharing — of space, of food, of silence, of dreams.

His father was the pastor of a small local church, a place of deep spiritual and historical meaning for the neighborhood. The church itself carried the memory of flight and faith. Its founder had escaped from North Korea during the war, crossing the 38th parallel with little more than the clothes on his back and an unshakeable conviction that God had spared him for a purpose. Local legend held that this pastor had once prayed for world peace

on a nearby rock and drawn water from a well that villagers still regarded with reverence.



With Professor Jin-Wook Choi and his wife — one of the most respected figures in Ingill's academic life and a formative mentor from his alma mater. Professor Choi served for many years as a distinguished professor at Dankook University, later becoming its Vice President, and went on to found and lead the Action for Korea United Professors Association, a movement dedicated to national unity, civic responsibility, and values-based scholarship. Their presence together reflects a lifelong bond between teacher and student, and the enduring influence of education in shaping leaders committed not only to professional excellence, but to service, conscience, and the greater good of society.

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Because of that history, the church became a quiet point of pilgrimage. From time to time, foreign visitors — missionaries, scholars, believers from Europe and America — made their way up the hillside. For the residents of Beomnaetgol, these moments felt almost unreal. The world, which seemed so distant and unreachable, suddenly stood in their narrow streets, speaking strange languages and carrying cameras, Bibles, and questions.

For a small boy growing up among factory whistles and prayer hymns, these encounters planted a subtle but lasting seed: the sense that even the most modest community could be connected to something far larger than itself.

His father was not a gentle man in the way modern parenting manuals might prescribe. He did not play games or offer easy praise. Instead, he taught discipline, responsibility, and reverence for learning. On newspaper sheets spread across the floor, he showed Ingill how to grind ink and practice calligraphy. The repetitive movement of brush on paper demanded patience and precision — qualities that would later become central to his life.

On Sundays, as the pastor prepared lessons for children's Bible school, he would draw large scenes from Scripture.

Young Ingill was asked to color them in. It was a simple task, yet it quietly taught him the power of teaching, the beauty of images, and the sacredness of helping others understand stories larger than themselves.



In Belfast — once scarred by decades of conflict and now widely regarded as a living symbol of reconciliation — Ingill stands with a delegation from the Dubai Peace Award Institution, alongside former Zanzibar President Karume and Global Peace Foundation International President Jim Flynn, in the company of peacebuilders from around the world. The gathering reflects how places once defined by division can become beacons of dialogue and healing, and how leaders from different nations and traditions can come together to affirm a shared commitment to understanding, unity, and the hard but hopeful work of building lasting peace.

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The Tuesday Club — a weekly gathering of senior leaders from media, business, government, and civil society who come together in a spirit of collegiality and reflection. More than a meeting, it is a forum for the exchange of wisdom, experience, and candid insight, where seasoned minds engage in thoughtful dialogue on the challenges and possibilities facing the nation, and where ideas are shaped with a shared hope of contributing, in their own quiet but influential ways, to the country's future.

His mother was different. Where his father embodied moral rigor, she radiated gentleness and warmth. To support the family, she worked as an insurance agent, often returning home late in the evening, weary yet uncomplaining. On rare occasions, she would arrive carrying a precious treasure: fried chicken. In a household where every coin mattered, this small indulgence felt like a feast. Decades later, Ingill would recall those evenings not merely as memories of food, but as moments of tenderness — a mother's quiet way of saying, "We are okay. We are together."

Faith in the Ra household was not confined to Sunday sermons. It permeated daily decisions, sacrifices, and aspirations. When Ingill was only three years old, his mother left home for three years to serve in rural education and community development on Jeju Island. She worked among poor farming families, teaching, organizing, and sharing her faith. During that time, father and son lived alone in a single-room residence attached to the church.

The experience marked him more deeply than he realized at the time. Loneliness became familiar. So did

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responsibility. In the quiet evenings, the small boy watched his father prepare sermons and prayers, sensing that life, at its core, was about answering a call larger than one's own comfort.

His father's sense of public duty extended beyond the pulpit. In the tense years of Cold War division, when North Korea's threats were felt as a constant shadow, he participated in civic campaigns, standing in busy public squares and urging passersby to sign petitions. At times, he asked his young son to stand in his place, holding placards, embodying a message he was still too young to fully understand.

For the child, it was frightening and embarrassing. Yet those moments planted an indelible lesson: that leadership sometimes meant standing alone, that conviction demanded visibility, and that even a single figure in a crowded square could carry a moral voice.

The Korea in which Ingill Ra grew up was transforming at a pace few nations had ever known. Every decade reshaped the country's skyline and self-understanding. Factories rose where ruins had been. Universities expanded. The dream of prosperity slowly took form. But beneath this "miracle on the Han River" lay unresolved wounds — ideological division, religious suspicion, economic inequality.



Strengthening leadership across Asia through the building of strategic partnerships and trusted government networks, Ingill works alongside key figures and institutions shaping the region's future. These include collaboration with the Youth Ministers of Malaysia and Mongolia, the President of the U.S. Peace Corps Thailand, ASEAN Ambassadors based in Washington, D.C., and the Executive Director of the United Nations Economic and Social Commission for Asia and the Pacific (UNESCAP). Together, these engagements reflect a shared commitment to youth development, regional cooperation, and values-based leadership, forging bridges between governments, international organizations, and civil society to advance peace, understanding, and sustainable progress across the Asia-Pacific.



His family's church, because of its unique history and theology, was often labeled "heretical" by mainstream denominations. As a child, Ingill witnessed how easily faith — meant to unite — could become a source of mistrust and exclusion. He also saw how political ideologies divided neighbors, sometimes even families, along the fault line between democracy and communism.

These experiences did not make him cynical. They made him searching.

He saw a nation that had learned to work

Above photo: The Global Peace Festival 2022 brought together visionaries and leaders from government, business, faith, civil society, youth, and the arts in a powerful convergence of minds and hearts, united by a shared longing for peace and human dignity. More than a celebration, it was a platform for dialogue and inspiration — where diverse sectors affirmed common values, renewed their commitment to service, and explored how values-based leadership can shape a more compassionate, just, and harmonious world for the next generation.

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tirelessly, yet still struggled to reconcile. A people who had endured invasion and poverty, yet carried deep reservoirs of compassion and endurance. A culture whose ancient values spoke of benefiting all humanity, even as modern history fractured it into hostile halves.

Long before he could articulate it, a question began to form in his heart: Was Korea's destiny merely to become wealthy and powerful, or was it to heal — to itself and to the world?

Years later, when he would stand before international audiences, speak of Hongik Ingan, of “One Family Under God,” of a unified peninsula as a moral beacon, those ideas would not emerge from abstract theory. They would rise from the memory of a hillside in Busan, from a one-room home, from a pastor's ink-stained hands, a mother's late-night footsteps, and a child holding a placard in a public square, learning — before he could fully name it — that history, faith, and responsibility were inseparably intertwined.

The Discipline of Faith, the Tenderness of a Mother

If the hillside of Beomnaetgol taught Ingill Ra resilience, it was his parents who gave that resilience its moral shape.

His father's world was one of structure, principle, and unyielding duty. A pastor

formed by war, displacement, and the austere spirituality of a divided nation, he believed that character was not cultivated through comfort but through discipline. He rose early, prayed long, and expected



Ingill delivers an energetic and deeply engaging special lecture to the students of the Technological University of the Philippines (TUP), challenging and inspiring them to see beyond the classroom and toward lives of purpose, service, and leadership. Drawing from his own journey and global experience, he speaks of values, responsibility, and the power of young people to become agents of positive change, igniting in the audience a renewed sense of possibility and a call to use their talents not only for personal success, but for the betterment of their communities and nation.

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much — of himself first, and then of those around him. Love, in his vocabulary, was not expressed through embraces or praise, but through preparation: preparing the through study, the hand through practice, and the soul through obedience to a higher calling.

The calligraphy lessons were not merely artistic exercises. They were spiritual training. Each stroke had to be deliberate, each line balanced, each movement restrained. Ink could not be wasted; mistakes could not be erased. In that quiet ritual of brush and paper, Ingill learned concentration, humility before tradition, and respect for the slow formation of mastery. Long before he would write academic dissertations or address international assemblies, he had learned that words carried weight — and that they must be formed with care.

On Sundays, when his father sketched biblical scenes for the children's classes and entrusted the coloring to his son, another lesson was quietly imparted: that leadership is also an act of service, that teaching is an offering, and that truth must be made visible and accessible. The child did not yet grasp theology, but he sensed that stories — sacred or secular — had the power to shape hearts. If the father represented moral spine, the mother embodied moral warmth.

Her gentleness did not mean weakness. To support the family, she entered the

competitive world of insurance sales, navigating rejection and long hours with quiet perseverance. She returned home tired but never bitter. She listened. She encouraged. She prayed. In a household marked by scarcity, she became the custodian of hope.



In the United Arab Emirates, athletes with disabilities took center stage in a pioneering regional football festival that marked a significant milestone for inclusive sports in Asia. More than a tournament, the gathering celebrated courage, ability, and equal opportunity, demonstrating how football can break barriers, challenge perceptions, and create spaces where every individual — regardless of physical condition — can belong, compete, and shine. The event broadened the vision of Asian football, affirming that the game's true power lies not only in excellence on the pitch, but in its capacity to foster dignity, confidence, and unity for all.

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The fried chicken she sometimes brought home became legendary in family memory not because of its taste, but because of its symbolism. It was an announcement, wordless yet profound: that even in hardship, there could be moments of celebration; that love could be expressed through the smallest gestures; that joy was not the enemy of discipline but its reward.

Her faith was practical and sacrificial. When she left for Jeju Island to serve poor rural communities, it was not an escape from family responsibility but an extension of it. She believed that faith demanded engagement with suffering, not retreat from it. For three years, she lived among farmers, teaching, organizing, and sharing the same gospel she had taught her own children.

For young Ingill, her absence was painful, yet formative. Living alone with his father in the church residence, he learned self-reliance, but also the cost of calling. Ministry was not an abstraction; it meant separation, uncertainty, and trust in God when human presence was limited.

The contrast between his parents' temperaments — his father's stern integrity and his mother's tender endurance — created in him a balanced moral architecture. From one, he

learned conviction; from the other, compassion. From one, the courage to stand firm; from the other, the wisdom to embrace gently.



In 2009, Ingill made history by becoming the first to envision and champion social development through football as a core program of the Asian Football Confederation (AFC). Recognizing the game's unique power to transcend language, culture, and social divides, he transformed football from a mere sport into a platform for education, inclusion, and hope. Under his leadership, the AFC embraced the ball as an instrument of change—reaching marginalized communities, empowering youth, promoting values of teamwork and discipline, and demonstrating that the world's most beloved game could also be one of its most effective tools for building character, fostering peace, and uplifting lives across Asia.

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It was in this environment that he first encountered the paradox that would later define his leadership: that strength without love becomes harsh, and love without strength becomes fragile. True moral authority, he would come to believe, arises only when the two are held together.

Religious division added another layer to his formative years. The church his father served, rooted in a unique spiritual lineage, often stood at the margins of mainstream Korean Christianity. Labels were applied. Suspicions circulated. Even as a child, Ingill sensed the quiet pain of being misunderstood for one's beliefs.

Yet instead of breeding resentment, this experience sharpened his sensitivity to exclusion. He learned how easily communities draw boundaries, how quickly “us” and “them” can replace shared humanity. He also learned, through his parents' example, that faithfulness does not depend on approval, and that integrity often requires patience in the face of misjudgment.

Meanwhile, the ideological division of the Korean Peninsula formed the background music of daily life. The names of Kim Il-sung and the North

were spoken with a mixture of fear and anger. Anti-communist campaigns filled the streets. The memory of invasion was still raw. In school and church alike, the narrative of national survival was inseparable from moral duty.



Members of the AFC Social Responsibility Committee convene at a regional meeting alongside key leaders, including His Royal Highness Prince Ali bin Al Hussein of Jordan, to chart the course for football's growing role as a force for social good. United by a shared vision, they deliberate on programs that harness the game's immense influence to promote youth development, inclusion, peace-building, and community empowerment across Asia, reaffirming that beyond competition and trophies, football carries the responsibility — and the potential — to inspire positive change in the lives of millions.

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His father's participation in petition drives and public demonstrations was not political theater. It was, for him, a form of pastoral responsibility — defending not only a state, but a way of life grounded in freedom of conscience and faith. When he asked his young son to stand briefly in his place, he was not seeking symbolism. He was, perhaps unconsciously, inducting him into a lineage of public responsibility.

These early experiences forged in Ingill a quiet seriousness. He was not a carefree child. He was observant, reflective, and unusually attuned to the emotional undercurrents of adults. He watched how faith could divide and heal, how ideology could harden and mobilize, how sacrifice could be both noble and costly.

Yet within this seriousness there grew a widening horizon.

Foreign visitors to the church fascinated him. Their accents, their clothing, their stories of distant lands stirred an imagination that reached beyond the hills of Busan. The realization dawned, slowly but unmistakably, that his small community was part of a vast human family — that suffering, hope, and faith were shared across borders.



At the 2023 Global Peace Convention, the Global Peace Leadership Corps is formally launched as a bold new platform to mobilize and nurture a generation of young leaders dedicated to service, ethical leadership, and nation-building. Envisioned as a network of values-driven changemakers, the Corps brings together youth from diverse backgrounds who share a commitment to peace, dialogue, and the common good, empowering them to translate idealism into concrete action for their communities, their countries, and the world.

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The seeds of global consciousness, of a life that would one day move between continents and cultures, were planted not in a university classroom but in a humble sanctuary on a hillside, where refugees prayed, pilgrims passed through, and a boy learned that the world was both broken and bound together by invisible threads of meaning.

Years later, when he would speak of “One Family Under God,” it would not be rhetoric. It would be the distilled wisdom of a childhood shaped by disciplined faith and gentle love, by a father who taught him to stand, and a mother who taught him to care.

The Awakening of a Global Mind

By the time Ingill Ra entered university, South Korea was already in the midst of its astonishing transformation. The nation that had once struggled simply to survive was now racing toward industrial strength and global relevance. Campuses buzzed with debates about democracy, development, and identity. Young people spoke passionately about justice, freedom, and the kind of country Korea ought to become.

For Ingill, university was not merely an academic passage; it was an expansion

of the moral and geographical map he had begun to draw in childhood. The questions that had lingered quietly in his heart — about division, faith, and the human family — now found intellectual and experiential outlets.



Pia Wurtzbach, Miss Universe 2015, takes part in the Global Youth Summit as a goodwill ambassador, lending her voice, presence, and influence to the cause of peace, service, and youth empowerment. Beyond the crown and the spotlight, she embodies a commitment to compassion and social responsibility, inspiring young leaders and reaching out to communities in need with messages of hope, dignity, and the belief that service, when driven by values, can uplift lives and help build a more caring and united society.

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He began his formal studies in theology, partly in response to his parents' hopes, but more deeply because he sought a framework that could make sense of suffering, meaning, and responsibility. Theology, for him, was never a retreat into abstraction. It was a way of confronting the deepest wounds of history and the highest aspirations of the human spirit.

Yet books alone could not satisfy the restlessness growing within him. The world he had glimpsed through foreign visitors to his father's church now beckoned with greater urgency. He wanted to see how other societies lived, struggled, and reconciled. He wanted to test his faith and ideals against real human conditions.

The defining moment came shortly after university, when he and a group of friends made what seemed, to many, an impractical and even reckless decision: they would form a volunteer team and travel to Africa.

They had no institutional sponsor. No wealthy benefactor. No assured funding. All they possessed was conviction and youth. If they were to go, they would have to earn every dollar themselves.

What followed became one of the most formative chapters of his life.

They went into the streets, setting up small stands in busy areas, selling whatever they could make or find — simple goods, handmade items, small tokens. When supplies ran out, they searched fields for four-leaf clovers,



At an AFC gathering, Ingill, together with his wife, engages in thoughtful dialogue with senior leaders of the football community, building partnerships and shared commitments to advance social responsibility through sport. Beyond protocol and formalities, their presence reflects a deeper mission — to help shape programs that use football as a platform for education, inclusion, youth empowerment, and peace, and to affirm that the beautiful game, in the hands of principled leaders, can become a powerful instrument for uplifting communities and strengthening the social fabric across Asia.

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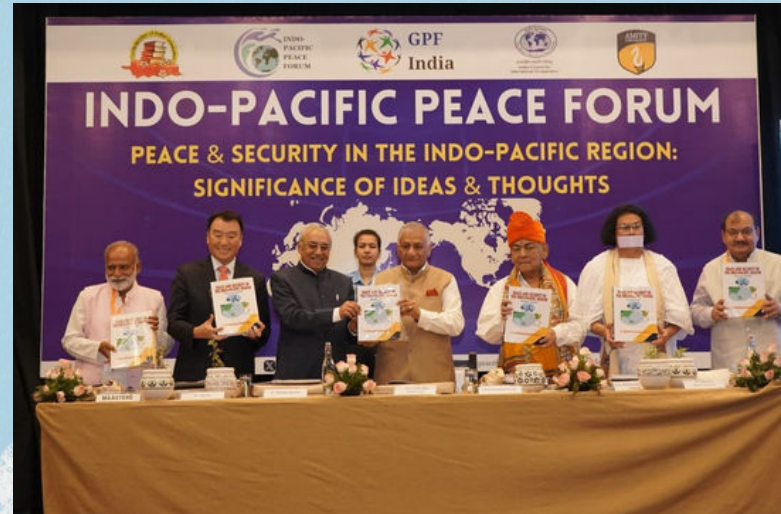
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pressing them into bookmarks and offering them to passersby. They knocked on doors, one by one, explaining their purpose with humility and persistence. They approached small shop owners late at night, long after business hours, and asked for support.

It was exhausting, often discouraging work. Yet something extraordinary happened. Ordinary people responded. Some bought what they were selling. Others simply gave. Many listened, encouraged, and wished them well.

From this, Ingill learned a lesson that would become foundational to his understanding of leadership: when a vision is rooted in genuine service, it awakens generosity. Trust, he realized, is not demanded; it is earned through sincerity and perseverance.

Their journey did not go directly to Africa. They first traveled through parts of Western Europe, eager to learn how communities organized themselves, how civil society functioned, and how nations rebuilt after conflict. They visited Germany, France, Switzerland, and Italy. In Geneva, they stood before the United Nations — a place that symbolized, for the young Korean who had grown up in a divided land, both the fragility and the possibility of global cooperation.



At the 2025 Indo-Pacific Peace Forum in New Delhi, India, leaders from across governments, civil society, the academe, and the private sector gathered in a powerful show of solidarity to advance regional cooperation and affirm shared values. The forum served as a platform for dialogue on peace, security, and sustainable development, underscoring the conviction that the challenges of the Indo-Pacific can only be met through partnership, mutual respect, and a common commitment to the dignity and well-being of all. In this convergence of nations and perspectives, the spirit of unity for peace and collaboration across the Indo-Pacific was both symbolized and renewed.

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The sight of flags from around the world gathered in one place stirred him deeply. It was here that the abstract idea of “the international community” became tangible. Nations, he saw, could choose dialogue over domination, collaboration over conflict.

When they finally reached Africa, the experience was both humbling and clarifying. Poverty was no longer a statistic; it had faces, voices, and stories. Yet so did dignity, resilience, and joy. Communities with little material wealth often possessed rich social bonds and spiritual depth.

They committed themselves to small but meaningful projects — what they called “villages of peace” — focused on education, community development, and cultural exchange. They were not saviors. They were learners and partners, discovering that true service begins with listening.

These months abroad reshaped Ingill’s sense of scale and responsibility. The struggles of Beomnaetgol, once the center of his world, now appeared as part of a much larger human story. The ideological division of Korea, while unique in its historical form, echoed a universal pattern of fractured identities and unhealed memories.

He returned to Korea with a broadened horizon and a deepened resolve. Faith, he now understood, could not remain confined within denominational walls. It had to speak to global suffering, to cultural difference, and to the shared longing for peace.



A visit to the Philippine Embassy in Japan with Filipino women leaders, symbolizing the strengthening of civic solidarity and shared purpose across the Asia-Pacific. The gathering reflects the vital role of women in diplomacy, community building, and people-to-people ties, as they come together to affirm their commitment to leadership, service, and the nurturing of enduring connections between nations and cultures in the region.

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This awakening did not lead him away from scholarship; it redirected it. He began to seek an education that could integrate spiritual insight with social reality. Theology alone, he felt, was not sufficient to address the complexities of family breakdown, community conflict, and national division. He turned to social work, specializing in family therapy, to understand how relationships fracture and how they can be restored.

Later, he would pursue religious education in the United States, immersing himself in a pluralistic environment where dialogue between faiths was not optional but essential. There, he learned that harmony requires more than tolerance; it requires the courage to cross boundaries and the humility to learn from difference.

Ultimately, his academic journey would lead him to public administration and policy, where he could grapple with the structural and political dimensions of reconciliation, particularly in relation to Korean reunification. But the seed of this interdisciplinary path was planted during those early travels — when a group of young Koreans sold clover bookmarks on street corners, stood in the halls of the United Nations, and

discovered, through service and encounter, that the world was both deeply wounded and profoundly interconnected.

It was the awakening of a global mind, but also of a global heart.



Together with leaders and implementors of the National Service Training Program (NSTP), Ingill takes part in a series of workshops dedicated to equipping and inspiring young people to become the next generation of peacebuilders. Through dialogue, training, and the sharing of best practices, the sessions focus on nurturing values-based leadership, civic responsibility, and a spirit of service, empowering the youth to translate idealism into concrete action and to play an active role in building more just, compassionate, and harmonious communities.

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Love, Calling, and the Cost of Service

If service and study gave Ingill Ra a global horizon, it was love and family that gave his vision its deepest human grounding.

He met Angie at a time when his life was still being shaped by questions of calling and direction. She came from a devout Christian family, one that had known greater material comfort than his own, yet she carried herself without a trace of entitlement. Her faith was not ornamental; it was interior, disciplined, and quietly strong. Trained in fine arts, she possessed an artist's sensitivity and a contemplative spirit, shaped by years of study in both Korea and Japan. Where Ingill was analytical and driven by ideas, Angie moved through the world with intuitive depth, perceiving emotion, beauty, and meaning in subtle forms.

Before marriage, she had once said that if God had prepared a spouse for her, even someone with physical limitations or a difficult path, she would receive that person with trust. It was a statement of surrender rather than romance, of vocation rather than fantasy. When she and Ingill began to discern their life together, he sensed something he had rarely felt before: not

excitement alone, but a quiet certainty. In a life shaped by discipline and responsibility, this was a new language of grace.

Their early married years were anything but easy.



Having his wife, Angjee, joyfully walk beside him in Rotary service has made Ingill's journey of giving even deeper, warmer, and more meaningful. Her presence brings not only companionship, but shared purpose—transforming service into a partnership of hearts, where commitment is strengthened by love, and where every act of generosity is enriched by the quiet joy of serving together for the good of others.

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After completing seminary, Ingill began ministry in a small pioneering church near a university. The work was demanding, the resources scarce, the future uncertain. They lived in cramped quarters, navigating the insecurities of young adulthood with little financial stability. The rhythms of pastoral life — late-night counseling, endless meetings, the emotional burdens of congregants — quickly consumed his time and energy.

Unconsciously, he placed his calling above everything else. The church came first. Ministry came first. Vision came first. Love, he assumed, would simply endure.

In this, he was repeating a pattern he had witnessed in childhood. His father had devoted himself wholly to the church, while his mother carried the weight of family survival. Sacrifice had been normalized. Emotional absence had been quietly accepted as the price of faithfulness.

But Angie had not grown up in hardship. She had not been formed by scarcity, nor by the assumption that endurance must always be silent. She was strong, but she was also sensitive. And what pained her most was not the lack of comfort, but the feeling of being unseen — of standing beside a man who

spoke of love and service to the world, yet struggled to offer the same attentiveness at home.

The birth of their child intensified both the joy and the tension. Fatherhood brought Ingill a new awareness of responsibility, but it also exposed his immaturity.



Ingill's wife, Angjee Ra — herself a renowned Korean painter whose work reflects depth, sensitivity, and cultural soul — stands beside him as a constant source of strength, support, and inspiration. In her quiet presence and creative spirit, she embodies the partnership that undergirds his public mission, reminding all that behind every life of service and leadership is a wellspring of love, understanding, and shared purpose that sustains the journey.

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He loved his family deeply, yet he had not yet learned how to balance vision with presence, mission with tenderness.

It was a season of quiet conflict, not of dramatic arguments, but of unspoken loneliness. Angie remained faithful, supportive, and prayerful, yet the cost of that faithfulness was heavy. Only later would he fully recognize how much she had carried, and how patient her love had been.

In time, the mirror of her endurance forced him to confront himself.

He began to see that peacebuilding, reconciliation, and moral leadership could not be abstract ideals lived only in public arenas. They had to be practiced in the smallest, most intimate spaces. The family, he realized, was the first classroom of peace, the first society in which justice, sacrifice, and empathy were tested.

Repentance, in this context, was not theatrical. It was slow and humbling. It meant learning to listen, to apologize, to make space, to reorient priorities. It meant recognizing that a life lived “for the sake of the world” loses its moral authority if it neglects the one person to whom one has vowed lifelong care.



Ingill proudly champions the vision and legacy of his mentor, Dr. Hyun-jin Preston Moon, as he holds a special edition of BizNewsAsia published by fellow Manila Rotarian Tony Lopez. The moment reflects the passing on of ideals across generations — of leadership grounded in values, of peace-building rooted in service, and of a commitment to articulate a bold and hopeful vision for Asia and the world through both action and the written word.

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Angie's role in his life was not merely supportive; it was formative. Her art, which often explored themes of journey, fragility, and hope, became a silent dialogue with his own search for meaning. Through her eyes, he learned to see the human soul not as a problem to be solved, but as a mystery to be cherished.

Marriage, for him, became a school of reconciliation more demanding than any diplomatic negotiation, and more sacred than any institutional mission. It taught him that love is not proven by intention but by consistency; not by words but by presence.

Later, when he would speak to young leaders about moral and innovative leadership, he would do so not as a theoretician, but as one who had learned — through failure and forgiveness — that the credibility of public service is forged in private faithfulness.

In Angie, he found not only a companion, but a quiet theologian of life, one who taught him that peace is not first built between nations, but between two hearts learning to walk together in patience, humility, and trust.



A joyful family moment in Manila as Ingill warmly welcomes his son's family and his beloved grandson, Nam-guk. The child's name, meaning "southern country," carries special resonance, for it echoes the land Ingill has come to cherish as his own — Nam-guk, the warm and beautiful Philippines. In this tender gathering across generations, personal affection and adopted homeland converge, reflecting a life that has bridged cultures and nations, and a grandfather's quiet hope that love for family and love for country may one day grow together in the heart of a young boy.

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Scholar of Reconciliation

By the time Ingill Ra completed his formal studies, he no longer thought of education as a ladder of degrees. He understood it as a convergence — a long, inward process by which experience, faith, and disciplined inquiry fused into a single moral vision. What emerged from that convergence was not simply expertise, but a philosophy of reconciliation.

Theology had taught him how civilizations interpret suffering and hope, how sacred narratives shape the way people endure loss and imagine redemption. Family therapy had shown him how wounds travel across generations, how silence can be as destructive as open conflict, and how healing begins only when pain is acknowledged and dignity restored. Interfaith education had revealed that truth does not fear dialogue, and that faith matures when it learns to listen with humility. Public administration, finally, exposed the architecture of power — how institutions preserve memory, how policies shape behavior, and how civil society, more than governments alone, determines the moral direction of a nation.

Gradually, he came to see a profound

parallel. Nations, like families, fracture not primarily because of ideology, but because of unhealed fear. And reunification, like reconciliation in a household, cannot be imposed by authority. It must be prepared in the heart.



*At the All Nations Women's Group (ANWG) of the YWCA Manila, Ingill signs on behalf of Dr. Hyun-jin Preston Moon, author of *The Korean Dream*, in a symbolic moment of continuity and shared purpose. The occasion reflects how a vision articulated in one generation is received, affirmed, and carried forward by the next, as women leaders from diverse cultures and backgrounds gather to embrace common aspirations for peace, unity, and the flourishing of future generations.*

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This insight became the core of his thinking. Korea's division, he concluded, was not merely geopolitical. It was psychological and spiritual. Two systems had hardened into two identities. Each had learned to survive by defining itself against the other. Over decades, this survival instinct had become a narrative of destiny, reinforced by education, propaganda, and collective memory. No treaty alone could undo that.

What was required was a transformation of moral imagination — a way for Koreans, North and South, to see one another again not as enemies shaped by ideology, but as members of a single historical family shaped by suffering and endurance.

Here, his understanding of Hongik Ingan deepened. It ceased to be only an ancient founding ideal and became a framework for public life. A nation, he came to believe, is not fully mature when it is merely strong or prosperous. It is mature when it is generous. Not when it dominates, but when it serves. Not when it is unified by fear, but when it is unified by shared responsibility for the human family.

This led him to a conviction that would shape all his later work: reunification is

not the end of the Korean journey, but the beginning of its true civilizational mission. A reunited Korea, in his vision, would not exist for itself alone.



At the 2023 Global Peace Convention in Manila, retired Philippine Air Force General Edward Libago stands alongside active PAF officers in a strong show of solidarity for a peace initiative spearheaded by the Global Peace Foundation. Their presence reflects the armed forces' enduring commitment not only to national security, but also to peace-building, dialogue, and the nurturing of a culture of unity. Together, they affirm that lasting peace is built through cooperation among military leaders, civil society, and the international community, working hand in hand to uphold stability, mutual understanding, and the shared aspiration for a more harmonious world.

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It would exist to embody a moral lesson for a divided world — that historical wounds can be healed without erasing identity, and that power can be reconciled with compassion.

In his comparative study of divided and democratizing societies, he observed that lasting transformation never came from elite negotiation alone. It emerged when ordinary citizens began to see themselves as moral stakeholders in the nation's future. Taiwan's democratic transition, South Africa's truth and reconciliation process, and post-war Europe's integration all revealed the same pattern: peace endured only when it was carried by conscience, not merely by constitutions.

From this synthesis arose what he would later describe as Moral and Innovative Leadership. Leadership, in this sense, had to be moral because it must be rooted in conscience before it is expressed in policy. It had to be innovative because historical wounds cannot be healed with inherited formulas. They require new languages of trust, new structures of cooperation, and new stories of shared destiny.

Reconciliation, in his framework, was never sentimental. It was architectural. It involved the slow rebuilding of trust, the reshaping of collective memory, and



At the highly successful Global Youth Summit 2026, held in partnership with SM and the Bea Mendoza Foundation (BMF), Angjee, Leonard Faustino (Executive Director of GPF Philippines), and Bea Mendoza (CEO of BMF) stand united in a shared commitment to the next generation of leaders. Together, they champion the youth who are boldly taking the lead in advancing the United Nations Sustainable Development Goals, affirming that through collaboration across the private sector, civil society, and values-driven organizations, young people can be empowered to become innovators, advocates, and builders of a more inclusive, sustainable, and hopeful future.

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the formation of citizens who could imagine unity not as surrender, but as responsibility. It required patient education, cultural empathy, and institutions that rewarded cooperation rather than fear. Above all, it required time, because neither families nor nations are healed in a single conversation or a single summit.

This is why Ingill Ra never reduced peace to diplomacy alone. He invested instead in youth, educators, faith leaders, artists, athletes, and civic organizers — the quiet shapers of a future moral consciousness. He believed that before borders can change, hearts must change; before systems can be unified, memory must be reconciled.

In this sense, he was not merely a scholar who studied reconciliation. He became a thinker of healing as civilization-building. Where others spoke of security, he spoke of trust. Where others spoke of ideology, he spoke of identity. Where others spoke of victory, he spoke of belonging.

And where history had taught Koreans to endure division, he sought to teach them something more demanding: to imagine reunion — not as the triumph of one system over another, but as the restoration of a family long separated, finally learning to recognize itself again.



Ingill is invited to the Philippine House of Representatives as a special speaker in commemoration of the 80th anniversary of the United Nations, a fitting recognition of his lifelong work in diplomacy, peace-building, and international cooperation. The occasion includes a courtesy visit to House Speaker Martin Romualdez (Speaker Bojie Dy), underscoring the convergence of global ideals and national leadership, and reaffirming the Philippines' enduring commitment to the UN's founding vision of unity, dialogue, and shared responsibility for a more just and peaceful world.

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From Village to World Stage

By the time Ingill Ra entered the arena of international institutions, he no longer saw the world as a collection of disconnected problems. He saw it as a web of relationships — some broken, some fragile, some waiting to be restored. His years of study had prepared his mind; his years of service had prepared his heart. What remained was the testing ground where ideals meet reality.

One of the first global platforms where this synthesis took form was the world of sport.

At the Asian Football Confederation (AFC), where he served as Director of Social Responsibility, he encountered a realm that spoke a language understood across borders, cultures, and creeds. Football fields, he realized, could become classrooms of character and laboratories of peace. The roar of a crowd, the discipline of training, the shared joy of victory and the shared pain of loss — these were universal experiences, capable of uniting young people long before they learned the vocabularies of politics or religion.

It was in this context that he conceived and launched “Midnight Football,” a



The early days at the Asian Football Confederation, when Ingill first took on the mantle of advancing social responsibility through sport, coincided with a deeply personal chapter of his life — when his daughter was just three years old. It was a season marked by beginnings on many fronts: the launching of programs that would harness football for education, inclusion, and peace, and the quiet, formative years of fatherhood, when he was shaping not only initiatives across the region but also the values and dreams of a young child at home. The image speaks of a man balancing global 使命 and family, building a legacy in both the public arena and the intimate world of parenthood.

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program designed for youth in vulnerable urban communities. In many cities, the hours after dark were the most dangerous — when crime, drugs, and violence lured the restless and the forgotten. Rather than responding with punishment alone, he and his colleagues asked a different question: What if the night could be reclaimed as a space of belonging rather than fear?

They worked with police, schools, and neighborhood leaders. On game nights, residents parked their motorcycles around makeshift fields, turning on their headlights to illuminate the pitch. Under those beams of light, boys who might otherwise have drifted into gangs or detention centers learned teamwork, discipline, and trust. Parents and officers stood side by side, not as adversaries but as guardians of a shared future.

One message he received from a young participant, newly released from juvenile detention, stayed with him: a simple note saying he was coming home and wanted to return to the team. It was not eloquent. It did not need to be. It carried the quiet miracle of hope — the sense that someone still believed he belonged.



In 2025, alongside long-standing partner SM, and in collaboration with Bless Microfinance and the Global Peace Foundation, Ingill addresses a new generation of young leaders with a message of hope, purpose, and responsibility. Drawing from years of experience in peace-building, social development, and values-based leadership, he challenges the youth to see themselves not merely as beneficiaries of opportunity, but as future builders of communities and stewards of change — empowered to lead with integrity, compassion, and a commitment to shaping a more just and sustainable society.

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Around the same period, Ingill helped organize the first regional football tournament for persons with disabilities, bringing athletes from more than fifty Asian nations to Abu Dhabi. What began as an event became a movement. Barriers that had long kept people with disabilities at the margins of sport began to fall. National federations revised policies, opened facilities, and invested in inclusive programs.

To see ambassadors, government officials, families, and athletes celebrate together was to witness a living parable: that dignity does not depend on physical perfection, and that society is healed when the most vulnerable are welcomed into its center.

From the stadium, his path led to the United Nations system.

At the Food and Agriculture Organization (FAO), where he served as Director of Resource Mobilization and External Cooperation, he encountered a different, yet equally fundamental, truth: that peace begins with bread. “Food is love,” his colleagues often said, and he came to understand the depth of that phrase. Hunger is not merely a biological condition; it is a moral emergency.

A child who goes to sleep hungry does not have the luxury of contemplating ideals of democracy or reconciliation.



GPF volunteers and staff stand as living witnesses to the belief that lasting national transformation begins with the renewal of the individual heart and character. United by the vision of One Family Under God, they work side by side across cultures, faiths, and backgrounds, driven by a shared conviction that when people grow in values, compassion, and responsibility, societies are strengthened and nations are uplifted. Through their service, they affirm that peace is not merely a lofty ideal, but a daily practice — built through countless acts of understanding, solidarity, and love for the common good.

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Yet he also learned that compassion, if not coupled with empowerment, can become dependency. Sustainable peace, he believed, required capacity-building — training farmers, strengthening fisheries, restoring forests, and enabling communities to provide for themselves with dignity. Aid, in this vision, was not charity alone; it was partnership.

His travels with the UN and other organizations took him to remote regions, conflict zones, and communities rebuilding after disaster. In Mongolia, after a long and exhausting assignment, he experienced an act of hospitality that crystallized his faith in the goodness of ordinary people. A stranger at the airport insisted on taking him not to a hotel, but to his own modest home. There, the man's wife prepared meals, offered their bed, and treated him as family.

Only later did they explain why. Years earlier, they had worked in Korea, where an employer had welcomed them with the same warmth. This, they said, was their chance to repay that kindness.

To Ingill, it was a living illustration of moral reciprocity across borders — a reminder that one act of love can travel silently through time and space, returning when least expected.

In conflict-affected areas, including parts of the Middle East and the Korean Peninsula, he worked with partners to build sports facilities, schools, and community centers. These were not mere structures; they were statements of hope, spaces where children from opposing sides could meet not as enemies, but as teammates.

Gradually, his leadership style evolved. If in his early years he had been driven by vision and urgency, now he learned the deeper power of listening. Every culture, he discovered, carries its own wisdom, its own rhythm of trust. Solutions imposed from outside rarely endure. Transformation, to be authentic, must be owned from within.

Language barriers humbled him. Even in English, the global lingua franca, accents and idioms demanded patience and attentiveness. Communication, he learned, is an act of respect before it is an exchange of information.

Through these experiences, a pattern became clear. Whether in a Mongolian home, a Palestinian playground, an African village, or an Asian metropolis, the same human longings surfaced: to be seen, to be valued, to belong, to hope. And everywhere, he found that when people were approached not as

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problems to be fixed but as partners to be honored, something remarkable happened. Trust grew. Creativity emerged. Communities found their own paths toward healing.

The boy from Beomnaetgol, who had once looked out at the distant sea and wondered about the wider world, now moved across continents with a single conviction: that humanity, in all its diversity and division, was still one family — capable of extraordinary cruelty, yes, but also of extraordinary compassion.

The Korean Dream and the Wound of Division

For all his travels and global engagements, the deepest question of Ingill Ra's life remained rooted in the soil of his own divided homeland.

Korea's partition was not, for him, an abstract geopolitical arrangement. It was a wound carried in memory, culture, and family history. He had grown up hearing stories of flight and loss, of relatives separated by an invisible line, of a war that never truly ended but merely hardened into an armistice. The Demilitarized Zone, silent yet heavily armed, stood as both a physical barrier and a moral symbol — a reminder that ideology, once absolutized, could fracture a people for generations.



Ingill stands with members of the Global Peace Foundation's Asia-Pacific leadership team, a diverse group of visionaries and practitioners united by a shared commitment to peace-building, values-based leadership, and regional cooperation. Together, they represent a growing movement across cultures and nations, working collaboratively to translate the vision of unity, service, and human dignity into concrete programs that uplift communities and strengthen the foundations of lasting peace throughout the Asia-Pacific region.

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In 2002, when he visited Pyongyang and Jeongju, the division ceased to be theoretical. He met teachers, farmers, and families whose faces, language, and manner were unmistakably his own. In them he saw not enemies, but kin — brothers and sisters shaped by the same history, separated by forces far larger than themselves. In that encounter, reunification became not a political aspiration but a human imperative, like the longing to be reunited with a long-lost member of one's own family.

It was around this period that he encountered the vision of the “Korean Dream” as articulated by Dr. Hyun Jin Preston Moon, founder of the Global Peace Foundation. This vision reimagined Korea's future not in terms of economic ascent alone — remarkable as that ascent had been — but as a moral and civic calling. It spoke of reconciliation after division, dignity after suffering, and a national destiny rooted in service to the global community.

For Ingill Ra, the Korean Dream was not a personal concept to originate or promote, but a shared vision to steward. It gave language and structure to what his own life had already been teaching him: that Korea's story was not meant to culminate merely in prosperity or power, but in healing; not merely in



A regional gathering that vividly illustrates how the social power of football is steadily expanding across the Middle East — bringing together communities, leaders, and young people around a shared passion for the game, and harnessing its ability to transcend borders, bridge cultures, inspire hope, and serve as a unifying force for education, inclusion, and peace.

security, but in a renewed vocation to serve humanity.

This vision resonated deeply with the ancient Korean ideal of Hongik Ingan — “to benefit all humanity.” Rooted in the founding narrative of the Korean people, this principle had long defined Korea's moral DNA. It explained, in part, why a nation that had been

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invaded so many times in its history had rarely, if ever, become an aggressor itself. It was a civilization shaped less by conquest than by endurance, less by domination than by moral resilience.

Through the lens of the Korean Dream, Hongik Ingan ceased to be only an ancient maxim and became a framework for Korea's future. A unified Korea, in this understanding, would not exist merely to resolve a security problem or to complete a national project. It would exist to fulfill a civilizational responsibility: to stand as a bridge between ideologies, cultures, and civilizations, and to demonstrate that historical wounds can be healed without erasing identity, and that power can be reconciled with compassion.

This was why, in his work, Ingill Ra consistently emphasized that reunification could not be reduced to diplomacy or economics. Like reconciliation in a family, it required healing of memory, transformation of narratives, and the rebuilding of trust. Decades of separation had created two systems, but more deeply, two psychological worlds. Each had learned to define itself against the other. No agreement alone could dissolve that. What was needed was a change of moral imagination — a rediscovery of shared identity beneath imposed division.



The Commission on Higher Education of the Philippines (CHED) has been a steadfast and active partner of the Global Peace Foundation in advancing peace education and transformative learning across the country and the region. Through collaborative programs, policy support, and academic exchanges, CHED has helped integrate values-based leadership, intercultural understanding, and social responsibility into higher education, thereby strengthening regional cooperation and nurturing a generation of students equipped not only with professional competence, but with the moral vision and civic commitment needed to become builders of peace and positive change in Asia and beyond.

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In this sense, reunification was not, for him, the final goal, but the threshold of a larger mission. A Korea restored to unity would be called not inward, but outward — to offer the world the fruits of its suffering: a mature commitment to peace, a deepened sense of human dignity, and a renewed devotion to the idea that nations, like individuals, find their highest purpose not in self-assertion, but in living for the sake of others.

Thus, the Korean Dream as he embraced it was never a nationalist slogan. It was a civilizational hope, grounded in history, faith, and moral responsibility — a vision entrusted to him and to his generation not to own, but to carry forward, for Korea and for the human family it was called to serve.

The Philippines: A Brother Nation

If Korea was the wound that shaped Ingill Ra's life, the Philippines became the mirror in which that wound found unexpected healing.

From his earliest visits, he felt a familiarity that went beyond hospitality. It was not only the warmth of Filipino smiles or the ease of conversation, but a deeper resonance — a sense that the two nations shared a history written not merely in treaties, but in sacrifice.



Building a network grounded in shared vision and mutual trust, forged through a lasting partnership with the Villa family. Their collaboration reflects the strength that emerges when relationships are anchored in common values, long-term commitment, and a collective desire to serve, creating a foundation upon which meaningful initiatives and enduring impact can be built.

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Whenever he spoke of the Korean War, he did so with reverence. Sixteen nations had answered the call to defend a small peninsula at the edge of Asia, but among them, the Philippines held a singular place in his heart. Exactly 7,420 young Filipino soldiers crossed the sea in 1950, leaving behind families, farms, and classrooms to fight for a people they had never met. Around 299 wounded were wounded and 112 did not return. Those who did carried memories of frozen mountains, sudden battles, and the quiet heroism of comradeship.

To Ingill, their presence in Korea was not an episode of military history; it was an act of moral kinship. “Without them,” he often said, “my life, and the life of my nation, might not have been possible.”

Two figures embodied this shared destiny for him.

One was a seventeen-year-old war correspondent, Benigno “Ninoy” Aquino Jr., who arrived in Korea armed not with a rifle, but with a pen and a camera. Too young to fight, he chose instead to bear witness — to tell the story of Filipino courage and Korean suffering. Decades later, his image

would appear on the Philippine 500-peso bill, a quiet reminder that truth and sacrifice are forms of service as noble as combat.

The other was a young officer named Fidel V. Ramos, a graduate of West Point who would later become President of the Philippines. In Korea, Ramos commanded troops against overwhelming odds, demonstrating a leadership forged in discipline and resolve. For Ingill, the arc of Ramos’s life — from the battlefield to the presidency — symbolized how courage in defense of others could mature into statesmanship in service of one’s own people.

These stories were not, for him, nostalgic tributes. They were moral touchstones. They illustrated what he believed to be the highest form of patriotism: love of one’s own nation expressed through responsibility toward another.

In the Philippines, he also encountered a living tradition of faith that resonated deeply with his own. Churches stood at the heart of communities. Prayer was woven into public life. Even amid poverty and political turmoil, a profound trust in God animated daily existence. It reminded him of his own

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childhood in Busan, where faith had been both refuge and compass.

What moved him most, however, was the Filipino understanding of family and community. The concept of **kapwa** — the other as another self — echoed the Korean sense of **jeong**, the deep emotional bond that arises from shared life and shared struggle. In both cultures, relationship preceded contract, and loyalty was measured not by convenience, but by presence.

This cultural consonance found institutional expression in his growing relationship with Rotary in the Philippines, particularly with the Rotary Club of Manila. From his first visit to a weekly meeting, he sensed that Rotary was more than a service organization; it was a fellowship bound by ethical commitment. The Four-Way Test, with its simple yet demanding questions — Is it the truth? Is it fair to all concerned? Will it build goodwill and better friendships? Will it be beneficial to all concerned? — struck him as a secular articulation of the very values he had been preaching across cultures.

Through Rotary, he and his wife engaged in projects that brought service from abstraction into intimacy. One of the most formative was their involvement with a hospice for children.



Rotary has given Ingill a wellspring of enduring motivation and a clear sense of mission in life, anchoring his desire to serve in values that transcend personal success. To be part of the Rotary Club of Manila — a fellowship of true gentlemen bound by integrity, compassion, and a commitment to the common good — has been, for him, a special gift from God. Within this brotherhood, he has found not only opportunities to serve, but also lifelong friendships, wise mentors, and a community that continually calls him to live out his faith and ideals through action, generosity, and humble leadership.

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Angie, with her background in fine arts, taught painting to the young patients and later participated in charity exhibitions to support the center. Together, they witnessed not only the vulnerability of life, but the quiet heroism of caregivers and volunteers who returned week after week, year after year, offering presence where cure was no longer possible.

In those rooms, filled with fragile bodies and luminous spirits, Ingill felt again the convergence of all the themes that had shaped his life: suffering and dignity, faith and action, the global and the personal. The children were not beneficiaries of charity; they were teachers of courage. Their parents were not objects of pity; they were models of love refined by pain.

As his work with the Global Peace Foundation deepened in the Philippines, he began to see the nation's potential role in the broader architecture of peace. Mindanao's long journey from conflict toward dialogue, marked by the collaboration of Christian, Muslim, and indigenous leaders, appeared to him as a microcosm of what the world itself needed to learn. Peace there had not been achieved by decree alone, but by the patient weaving of trust among communities, by the recognition of shared suffering, and by the courage to imagine a common future.



Leaders of leading universities across Asia come together in a spirit of collaboration to advance shared values, a common vision, and deeper cooperation throughout the region. United by the belief that education is a cornerstone of peace and progress, they exchange ideas and forge partnerships that strengthen academic excellence, promote cross-cultural understanding, and prepare future generations to lead with integrity, compassion, and a sense of responsibility to the wider Asian and global community.

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He often spoke of the Philippines as a “teacher nation” — one that, through its history and values, could offer the world a model of coexistence rooted in faith, hospitality, and resilience. Its educational ideals — **Maka-Diyos, Maka-Tao, Maka-Kalikasan, Maka-Bansa** — seemed to him not merely national mottos, but universal principles: reverence for God, respect for humanity, care for creation, and love of country understood as moral responsibility rather than narrow nationalism.

In this light, the relationship between Korea and the Philippines assumed a new, almost providential dimension. One nation carried the wound of division and the longing for reunification. The other carried a tradition of spiritual depth and communal solidarity. Together, he believed, they could form a bridge — between North and South, between past and future, between faith and policy.

When he invited Filipino friends and colleagues to stand with Korea in its dream of peaceful reunification, he did so not as a diplomat seeking support, but as a brother appealing to shared values. The same hands that had once held rifles in defense of Korean freedom, he now asked to hold a vision of reconciliation grounded in faith and human dignity.

In this partnership, Ingill Ra saw not strategy, but destiny: two peoples, bound by history and hope, called to remind a fractured world that sacrifice can give birth to solidarity, and that nations, like families, can choose to live not for themselves alone, but for the sake of others.

Moral and Innovative Leadership

By the time Ingill Ra assumed broader responsibilities within the Global Peace Foundation as Regional President for the Asia–Pacific, his understanding of leadership had been refined by decades of experience across cultures, institutions, and generations. He no longer thought of leadership primarily as authority or position. He understood it as moral influence — an ability to awaken vision, to cultivate responsibility, and to draw out the best from others in service of a shared future.

He often described himself, half in jest, as a “pathfinder rather than a commander.” In meetings with government officials, educators, religious leaders, youth organizers, and business executives, he rarely imposed conclusions. Instead, he asked questions, listened carefully, and sought to surface the deeper values that already

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lived in the room. Only when people recognized their own moral stake in an issue, he believed, could genuine and lasting change begin.

This philosophy found its most vivid expression in his work with young people.

Across the Asia-Pacific — particularly in the Philippines, India, Indonesia, Malaysia, Cambodia, and Thailand — he devoted immense energy to leadership formation. One of the flagship initiatives under his guidance was the Global Youth Summit (GYS), which by 2024 had reached more than 12,000 young leaders across seventeen cities in the Philippines alone.

What distinguished these gatherings from conventional conferences was not their scale, but their spirit. Instead of asking students and young professionals to come to a single capital city, his team went to them — into provincial universities, community centers, faith institutions, and even informal settlements. Each summit was anchored on a concrete social challenge, often aligned with a specific Sustainable Development Goal: education, poverty alleviation, environmental stewardship, interfaith harmony, mental health, or community resilience.



With Architect Felino “Jun” Palafox — one of the country’s most respected urban planners and a visionary leader whose work has shaped cities and communities across the Philippines and the region. Serving together on the Board of the Global Peace Foundation Philippines, they share a commitment to values-based leadership and nation-building, bringing together expertise in development, policy, and social responsibility to help advance initiatives that promote sustainable growth, human dignity, and lasting peace.

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There, in classrooms and town halls, Muslim and Christian students sat side by side. Indigenous youth spoke of ancestral wisdom and modern aspirations. Young women stepped forward as leaders in spaces where tradition had once confined them to silence. Dialogue was not an academic exercise; it was an encounter of stories, hopes, and responsibilities.

Ingill insisted that the youth not be treated as future leaders, but as leaders now. They were encouraged to design and implement community projects, supported by small seed grants and mentorship. The message was clear: leadership is not defined by age or title, but by the courage to act for the common good.

From these experiences emerged what he articulated as **Moral and Innovative Leadership**.

“Moral,” because it begins with the recognition of human dignity, the courage to stand for truth, and the willingness to serve something larger than oneself.

“Innovative,” because it refuses to be trapped by inherited patterns of conflict or apathy, and instead seeks new ways of collaboration, communication, and problem-solving rooted in local culture

and creativity.

For him, innovation without morality risked becoming cleverness without conscience. Morality without innovation risked becoming nostalgia without relevance. The future, he believed, demanded both.

One moment in India crystallized this synthesis.

Invited to speak before a gathering of scholars and national leaders on the future of peace in the Indo-Pacific, he prepared a carefully structured lecture. Yet as he stood before the audience, he felt compelled to set his notes aside. Instead, he spoke from the heart about **Vasudhaiva Kutumbakam** — the ancient Indian principle that “the world is one family.” He drew parallels to Korea’s Hongik Ingan and to the Global Peace Foundation’s vision of One Family Under God. He spoke of civilizations not as rivals, but as complementary moral traditions, each bearing wisdom for a wounded world.

The response was profound. Among those present was the granddaughter of Mahatma Gandhi, who later remarked that the address had been delivered “from the heart, not from notes.” The following day, the President of the National Federation of Indian

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Universities approached him with an unexpected proposal: that he be honored with the 2025 Best Speaker Award — not as a personal accolade, but as a symbol of the academic community's alignment with a values-based movement for peace.

Such moments did not inflate his sense of self; they deepened his sense of responsibility. Recognition, he believed, is never an endpoint. It is a summons to greater fidelity to one's calling.

Across the region, his leadership was marked by a distinctive blend of urgency and patience. Urgency, because he believed the challenges facing humanity — polarization, ecological crisis, violent extremism, and the erosion of trust — could not wait. Patience, because he knew that moral transformation cannot be rushed. It must be cultivated, like character in a child or trust in a community.

In countless conversations with young people, he returned to the same themes: purpose, dignity, and service. He urged them to see themselves not merely as citizens of a nation, but as stewards of a civilization. He reminded them that history is shaped not only by those who hold power, but by those who hold conscience.



Ingill is conferred the Best Speaker Award for 2025 by the President of the Confederation of Indian Universities and the Chairman of the Indian Institute of Ecology and Environment, in recognition of his exceptional ability to articulate ideas that inspire, enlighten, and move audiences toward action. The honor affirms the depth of his thought, the clarity of his vision, and the moral force of his message — one that bridges education, environmental stewardship, and global responsibility — resonating strongly with academic leaders and students alike across the region.

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Often, after his talks, students would linger. Some shared their struggles — family pressures, doubts about the future, disillusionment with politics. Others spoke of awakening, of a renewed desire to live for something larger than personal success. A few, with a mixture of awe and determination, would say, “We want to live a life like yours.”

These encounters moved him deeply, not because they affirmed his achievements, but because they revealed the hunger of a generation for meaning. He understood that what they were truly seeking was not a model to imitate, but a vision to inhabit — a sense that their lives, too, could become bridges between peoples, healers of wounds, builders of peace.

For Ingill Ra, this was the true measure of leadership: not the number of programs launched or positions held, but the number of hearts awakened to responsibility, and the number of minds liberated to imagine a world reconciled.

One Family Under God — Legacy and Benediction

As Ingill Ra reflects on a life that has carried him from a one-room home on a Busan hillside to the halls of international institutions, from refugee

memories to global peace platforms, he does not speak first of accomplishments. He speaks of gratitude.

Gratitude for a father who taught him to stand with conviction, even when standing meant standing alone.

Gratitude for a mother who embodied quiet sacrifice and whose tenderness revealed that love is often expressed in small, faithful acts.

Gratitude for a wife whose patience and artistry taught him that peace begins not in treaties but in relationships, not in speeches but in presence.

Gratitude for a nation that rose from ruins with discipline and hope, and for another nation — the Philippines — that once crossed the sea to defend Korea’s very right to exist.

He often says that his deepest strength, even now, comes not from institutions or titles, but from the constancy of prayer and the companionship of Angie, who has walked with him through every season, every transition, every doubt. Each morning begins in the same way: a moment of stillness, an offering of the day to God, a prayer for leaders and young people across the countries he

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loves. It is a simple ritual, but it anchors a life lived across time zones and cultures.

For all his global engagements, his most demanding discipline has remained the practice of kindness in ordinary encounters. Taxi drivers, hotel staff, young volunteers, government officials, students — he believes the moral quality of leadership is revealed not on stages, but in these unscripted moments. Vision, he has learned, collapses if it is not sustained by humility. Grand ideals lose their credibility if they are not lived in small gestures of respect.

When asked what he is most grateful for, he often answers in an unexpected way: for questions.

For the questions that unsettled him as a child in a divided land.

For the questions that drove him across continents as a young volunteer.

For the questions that pushed him into disciplines beyond theology, into social work, education, and public policy.

For the questions young people now ask him about purpose, justice, and the future.

To be questioned, he believes, is to be invited into meaning. It is to be reminded that one's life is part of a larger conversation that stretches across



Allight Village, the Global Peace Foundation's signature community development program, stands as a beacon of hope for off-grid and underserved communities. By bringing sustainable energy, basic services, and livelihood opportunities, it has transformed darkness into light —both literally and figuratively. Today, these once-isolated villages are no longer defined by scarcity but by resilience, as local residents, working hand in hand with committed partners, now sustain and grow the initiative themselves, proving that when communities are empowered, they become stewards of their own progress and architects of a brighter future.

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Ingill Ra and the Architecture of Reconciliation

generations.

And when he speaks of legacy, he does not speak of monuments or programs bearing his name. He returns instead to an image that has accompanied him through the years, shaped in part by his wife's art and poetry: the image of a small fish swimming within a vast current, or a wildflower carried by the wind.

Each human life, he reflects, is fragile and brief, yet not insignificant. We move within a great river of history, often unaware of how our small acts of faithfulness, courage, or compassion contribute to a larger movement of healing.

This vision found lyrical expression in a poem written by Angie, shared during one of her exhibitions — lines that have become, for them, a kind of benediction:

*Across the rough wilderness,
you came like a flower in flight.
Even the shadow of a single petal
shines with light,
whispers the gentle wind.*

*From the first moment of your journey,
with a small body and all your
strength,
you swam forward.*

*Even in sharp, crashing waves,
your path became a soft current,
says the kind wind.*

In these words, Ingill sees his own story, and the story of every person who chooses to live not for self alone, but for the sake of others. A small body, moving forward with all its strength. A fragile life, carried by a purpose larger than itself. A current of goodness, barely visible perhaps, yet real.

From Beomnaetgol to New York, from Africa to the United Nations, from football fields to peace summits, from a divided peninsula to the dream of reunification, his life has traced one continuous arc: the conviction that humanity is not destined for perpetual fracture, that history need not end in hostility, and that faith — when joined to courage, discipline, and love — can become a force for reconciliation.

“*Hongik Ingan*,” the ancient Korean ideal of living for the benefit of all humanity, and “Maka-Diyos, Maka-Tao, Maka-Kalikasan, Maka-Bansa,” the Filipino vision of a people rooted in God, dignity, creation, and nationhood, converge in a single phrase that has come to define his life's work:



More than any measure of success or personal achievement, Ingill hopes to leave behind a legacy of meaning — one defined not by titles or accolades, but by lives touched, values passed on, and seeds of hope planted in the hearts of others. A legacy that speaks of service over self, compassion over indifference, and a quiet yet enduring contribution to a world made a little more just, more humane, and more united because he chose to live with purpose.

One Family Under God.

It is not a slogan. It is a hope shaped by war and healed by service.

It is a theology tested by history and refined by relationships.
It is a dream that sees in every culture, every faith, every nation, not a rival to be defeated, but a brother or sister to be embraced.

And so, the boy who once stood in a

public square holding a petition board, uncertain and afraid, now stands before the world with a different message — spoken not with placards, but with a life:

That peace is possible.
That reconciliation is worth the cost.
That small lives, lived with faithfulness, can become part of a great current of renewal.
Like a wildflower carried by the wind.
Like a small fish swimming steadily toward the open sea. ■

INTERNATIONAL RELATIONS



Representatives from RC Gwangju and RC Gwangju-Biennale, Rotary District 3710, Republic of Korea, Meet with RC Manila

Representatives from RC Gwangju and RC Gwangju-Biennale, Rotary District 3710, Republic of Korea, visited the Philippines to pursue projects with the Rotary Club of Manila. They met RCManila President Raoul Creencia, Auditor Nick Locsin, and Secretary Anton Mauricio at the Bellevue Hotel in Alabang on February 26, 2026.



Breakfast meeting with RI District 3710 Governor Ok Jung Kim and RC Gwangju President Jeong (rightmost), and the other visiting member of the club.

INTERNATIONAL RELATIONS

Representatives from RC Gwangju and RC Gwangju-Biennale, Rotary District 3710, Republic of Korea, Meet with RC Manila



*From left:
President Raoul
Creencia,
RI District 3710
Governor Ok
Jung Kim, RC
Gwangju
President Jeong*



*Clockwise from bottom left: Visiting
Rotarian from RI District 3710, RC Gwangju
President Jeong, Auditor Nick Locsin, RC
Gwangju-Biennale President Kim Kuemlim,
RCM President Raoul Creencia, and
Secretary Anton Mauricio*



DISCON AND AWARDS 2026

Meeting



Special Assistant to the Governor-
Manila SDG Albert S. Alday
attended the DISCON AND
AWARDS 2026 Meeting last
February 25, 2026 at the Board
Room of the Mother's Way
Building in Manila.



Rotary District 3810's DPIC TEAM

Manila Rotarians Appointed to District Public Image Coordinating (DPIC) Team of Rotary District 3810 for RY 2026-2027



Manila Rotarians IS Albert S. Alday, IPP Jujut Enriquez and PS Aries Balanay were appointed to the DPIC Team for RY 2026-2027 with the following positions:

ALBERT S. ALDAY - Deputy Assistant District Public Image Coordinator

He is second in command, but will represent the Rotary District 3810 as DPIC in Rotary Zone 11.

JUJUT V. ENRIQUEZ - Assistant District Public Image Coordinator-Manila Area

ARIES B. BALANAY - District Public Image Coordinating Director - Social Media and Digital Platforms Strategy and Metrics

Rotary District 3810's DPIC TEAM



Incoming DADPIC Albert S. Alday and Incoming ADPIC-Manila Area Jujut Enriquez attended the Rotary District Public Image Coordinating (DPIC) Team Welcome and Orientation sponsored by DGE Bing Carrion last March 2, 2026 at the Library of the Manila Elks Club in Makati City.



Incoming DADPIC-Manila Area Jujut Enriquez introducing Resource Speaker Marilen Tronqued-Lagniton, ARPIC Rotary Zone 11 Philippines during the Rotary DPIC Team Welcome and Orientation. Her talk was entitled, "Sounding the Bugle Call: Rotary Branding".



Incoming DADPIC Albert S. Alday introducing DGE Bing Carrion during the Rotary DPIC Team Welcome and Orientation

Rotary District 3810

CREATE LASTING IMPACT

DPIC TEAM

WELCOME & ORIENTATION

RESOURCE SPEAKER

sounding the bugle call!

Rotary Branding

Monday, March 2, 2026
5pm - 9pm
Elks Club Makati
Address: 7th Floor Corinthian Plaza Building
121 Paseo de Roxas, Legaspi Village
Makati City NCR Philippines 1229

MARILEN TRONQUED-LAGNITON
ARPIC, ZONE 11 PHILIPPINES

BING NIEVA CARRION, PH.D
DISTRICT GOVERNOR-ELECT

Rotary District 3810's DPIC TEAM



Incoming DADPIC Albert S. Alday and Incoming ADPIC-Manila Area Jujut Enriquez during the 30-second “My Rotary Story” exercise



Incoming DADPIC Albert S. Alday and Incoming ADPIC-Manila Area Jujut Enriquez with the rest of the Rotary DPIC Team during the presentation of the Certificate of Appreciation and Tokens to Resource Speaker Marilen Tronqued-Lagniton, ARPIC Rotary Zone 11 Philippines, at the Rotary District Public Image Coordinating (DPIC) Team Welcome and Orientation sponsored by DGE Bing Carrion last March 2, 2026 at the Library of the Manila Elks Club in Makati City.

RC Intramuros Thanks RC Manila for Supporting Outreach to Fire-Affected Residents



On behalf of the Rotary Club of Intramuros, I would like to extend our warmest and sincerest gratitude to UCP Raoul of RC Manila for your generous support.

Your kindness and commitment greatly contributed to the success of our meaningful outreach activity for the 500 fire-affected residents of Intramuros. Because of your generosity, we were able to bring hope, assistance, and comfort to those who needed it most.

Thank you for your unwavering support and for embodying the true spirit of Rotary service above self.

*RC Intramuros
UCP Dennis Bendo
March 2, 2026*

RECOGNITION CORNER

Rotarian Nico Valencia's Westchester Realty Corporation Named Top 10 Nationwide Developer by Pag-IBIG Fund



Rotarian Jed Dayang Honored with Distinguished Bedan Award in Government Service



Pag-IBIG Fund awarded Westchester Realty Corporation (WRC) as one of the Top 10 Developers in the Philippines in economic housing for four consecutive years.

WRC President & CEO Rotarian Nico Valencia received the award from Pag-IBIG Fund CEO Marilene Acosta in a recognition program held at the Philippine International Convention Center on February 27, 2026.



Rotarian Jed Dayang was bestowed the 2026 Distinguished Bedan Award in Government Service.

FELLOWSHIP

Rotacon Dinner Fellowship



DGND Hermie Esguerra and Council of Governors Rotary District 3810 Chairperson PDG Joyce Michelle Socorro Ambray attended the Rotacon Dinner Fellowship last February 28, 2026 at the Henann Regency, Boracay, Malay, Aklan.

Aleco Monday Breakfast Fellowship



Aleco Monday Breakfast Fellowship on March 2, 2026, hosted by Rtn Willie Peliño.

Present were (clockwise from bottom left) PD Abe Pascual, former member Raoul Villegas, Rtn. Willie Peliño, former member Francis Juico, DE/BLA Caloy Serapio, Sec Anton Mauricio, former member Eric Severino, PD Jun Hallare, PP Archibartolome, PT Chito Tagaysay, PD Ner Lonzaga, and PD Rod Valencia



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