

## **Welcome to Mabuhay.Land**

**May YOU Find Resonance Here, when you find the following here:**

**A living covenant To Help Mercy Abound—right on the streets where we live.**

A Land of Kadayawan: where we celebrate our differences for good.

A Land of DiverGiSence: where encountering those differences helps us grow wiser, kinder, and stronger together.

A Land of Both Free Will DiverSiGence: where everyone's freedom lives alongside everyone else's dignity, and all our i's grow up to be BIG T's in the end.

**Where everyone can be a unicorn.**

**Or a donkey.**

**Or anything in between.**

You do not have to resemble us, believe as we believe, or become what we imagine you should be to belong to our shared human family.

You do not have to earn your dignity.

Neither does anyone else.

### **Our welcome carries a responsibility**

We seek to be kind to our neighbors, to help ensure that nobody is abandoned without care, and to protect one another from abuse, exploitation, and preventable harm.

We accept responsibility for the harm we cause, including harm arising from recklessness, negligence, or failures of care. Good intentions invite understanding; they do not erase consequences.

We make room for mistakes, learning, repair, and changed behavior. We also set boundaries when protection requires them.

Mercy includes the person who has been harmed. It includes the people providing care. It does not require leaving anyone within reach of continuing abuse.

### **When we say family, we mean all of us**

When we say neighbor, we mean anyone whose life our actions, decisions, or omissions may touch—near or far.

These are overlapping relationships of belonging, not categories of deficiency. Someone's needs help us understand what care to offer; they do not determine whether that person matters.

Our care extends to people of every race, ancestry, nationality, language, faith or absence of faith, sex, sexual orientation, gender identity, age, disability, economic circumstance, and peaceful political conviction.

It extends to strangers, migrants, prisoners, opponents, and people who have harmed others. Accountability may require restricting someone's actions. It does not erase their humanity.

### **We attend to the needs of the heart**

According to our freely chosen beliefs and capacities, we seek to:

- Remember the living and the dead through prayer, reflection, loving attention, or acts of service.
- Comfort those who grieve and accompany those who feel alone.
- Offer counsel with humility, and encouragement without coercion.
- Share knowledge while remaining willing to learn.
- Challenge harmful conduct honestly, proportionately, and without humiliation.
- Repair the harm we have caused and, where we can, help others repair harm we did not cause.
- Make room for forgiveness without demanding it from someone who has been wounded.

Nobody must pray, profess a belief, forgive, reconcile, or disclose private suffering to receive care.

Patience does not require enduring abuse. Forgiveness does not require restored access. Reconciliation requires safety and willing participation.

We may leave, refuse, seek protection, report wrongdoing, and still act with mercy.

### **We attend to the needs of the body**

We share responsibility for building communities in which everyone can access:

- Nourishing food, safe water, sanitation, clothing, and secure housing.
- Necessary physical and mental healthcare, disability support, and compassionate care through the end of life.
- Education, practical training, and opportunities to develop their abilities.
- Safe and dignifying work, fair compensation, and a meaningful voice in working conditions.
- Material security when work is unavailable or beyond their capacity.
- Rest, play, friendship, creativity, and participation in community life.
- Safety from persecution and humane pathways to refuge, migration, and welcoming homes.
- Accessible assistance in understanding and defending their rights.
- Respectful care after death, including affordable burial or other disposition consistent with their wishes and beliefs.

Care does not depend on employability, productivity, wealth, religious participation, or agreement with those providing it.

Decisions about treatment should respect informed wishes and clinical circumstances. Nobody should be pressured either to undergo unwanted treatment or to forgo appropriate care because their life is considered less valuable.

We contribute according to our capacities and organize support according to need. No single relative, volunteer, or caregiver should be expected to carry an unlimited burden alone.

**The caregiver is family, too.**

**Our freedoms belong to each of us**

We uphold freedom of conscience, belief, worship, and nonbelief—including the freedom to change one's mind.

We uphold freedom of speech, writing, art, inquiry, peaceful assembly, and association—including the freedom to decline participation and to leave.

We protect disagreement, truthful criticism, peaceful protest, and the reporting of wrongdoing. Discomfort, embarrassment, or offense alone does not establish a violation of someone's rights.

We protect privacy, bodily autonomy, personal information, and the freedom to make informed choices about care and intimate life.

We uphold freedom from slavery, trafficking, torture, cruel treatment, arbitrary detention, and dispossession without just cause and fair process.

People are never property.

We uphold meaningful participation in government, genuine elections, independent justice, and effective ways to challenge abuses of power.

These protections apply equally when the person exercising them disagrees with us.

### **Consent must remain free**

Friendship, association, intimacy, and partnership must be free of force, threats, manipulation, and exploitation.

Sexual activity requires freely given, informed, specific, ongoing consent from people with the actual capacity and legal eligibility to give it. Silence, dependency, a prior relationship, or an earlier agreement does not supply consent.

Consent can be withdrawn.

Marriage and other commitments may establish mutual responsibilities. They never establish ownership of another person or permanent consent to their body.

Every child must be protected from abuse, neglect, grooming, and sexual exploitation. Children also deserve age-appropriate opportunities to be heard and to participate in decisions affecting them.

Disability alone does not establish incapacity. We support people in making their own choices while protecting them from exploitation.

We reject sexual exploitation through parental, familial, custodial, professional, spiritual, or other positions of trust. Ending a formal relationship does not erase a history of authority, dependency, or abuse, and must not become a device for evading these protections.

### **Protection must not become permission to harm**

We seek peaceful ways to prevent and resolve conflict.

When immediate defense of oneself or another is necessary, protective force must respond to a reasonably assessed imminent threat, be proportionate to that threat, and stop when the necessity ends.

Fear, prejudice, wounded pride, punishment, or revenge must not be disguised as self-defense.

No claim of protection grants unrestricted permission to injure, threaten, or control another person.

### **Power must answer to the people it affects**

These commitments bind founders, leaders, caregivers, institutions, businesses, and public officials as well as individual neighbors.

People must have accessible ways to report harm, receive timely protection, and obtain a fair hearing without retaliation.

Those accused must have an opportunity to answer the evidence before impartial decision-makers. Responses should be proportionate, reviewable, and directed toward protection, accountability, and repair.

Nobody should be the sole judge of a complaint against themselves.

Urgent protection must not depend on exhausting every appeal. Protective measures must themselves remain accountable to fair review.

We will distinguish private thoughts from harmful conduct. We will not police conscience or treat peaceful dissent as disloyalty.

### **Our future belongs to people, too**

Technology—including agentic automation—should serve human dignity and shared well-being.

When automated systems materially affect someone's livelihood, care, liberty, or opportunities, we seek understandable explanations, accountable human oversight, and practical ways to challenge mistakes.

We work toward broadly shared benefits, meaningful choices, and support for people whose livelihoods are disrupted.

A person's worth does not diminish when a machine can perform their job.

We also accept responsibility for the land, water, air, and living systems that sustain us, and for the people who will inherit the consequences of our choices.

### **No procedure makes cruelty righteous**

We affirm the inherent human dignity and rights recognized in the Universal Declaration of Human Rights.

This covenant expresses commitments for which we accept responsibility; it does not confer governmental authority or replace applicable law.

Any restriction of freedom must have a legitimate protective purpose, be necessary and proportionate, avoid discrimination, and remain open to independent challenge and review.

Neither a majority vote, an official title, a private agreement, nor a claim of sacred authority makes abuse acceptable.

No provision of this covenant may be used to destroy the dignity and freedoms it exists to protect.

### **We stand correctable**

These words grew from prayer, reflection, and a desire to help mercy abound. They are offered for shared examination.

We will listen especially to people who bear the consequences of our decisions.

Anyone must be able to say, **“This is hurting me,”** and receive a serious hearing—even when we believed we were helping.

We will make revisions transparently, explain our reasons, and invite the participation of those affected. We will judge our practices by their consequences as well as their intentions.

Our commitment applies to every government, party, movement, institution, and generation—including our own.

### **So that NEVER AGAIN stays NEVER AGAIN—4EVER!**

This is a promise to keep doing the work: to notice, to listen, to protect, to repair, and to begin again when correction is needed.

**People first.**

**Product second.**

**Helpful presence always.**

### **Again I Say — Welcome to Mabuhay.Land.**

Come as you are. Bring what you can. Receive the care you need.

Help us build our ever-growing **Encounter Support Platform**, creating opportunities to serve **Our Shared Human Heart — TOGETHER!**

Visit **[Scramble-4-Peace.com](https://scramble-4-peace.com)** and join the community building efforts that resonate with **YOU** — wherever you may call home, and wherever you may go.

Together, let’s put our shared humane purpose into practice — **AS ONE.**

**To Help Mercy Abound  
Right On The Streets Where WE Live  
So That NEVER AGAIN  
Stays NEVER AGAIN  
4EVER!**

**~Grant W. Shull  
Founder and Chief Architect of Encounters**